

THE INDIAN ADVOCATE.

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

BY THE BOARD OF INDIAN MISSIONS |

LOUISVILLE, KY., NOVEMBER, 1846.

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THE INDIAN ADVOCATE

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TERMS:

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Lower Burial Customs.

The lower sometimes place the bodies of their dead on scaffolds,—made by setting four fork-posts in the ground which rise high enough to be above the reach of feroocious animals,—upon these posts a platform is made of sticks and bark. The body is then carefully wrapped in a blanket and Buffalo skin, and usually encased on the outside with a roll of bark and laid on the top of this scaffold.—There it is permitted to lie until the scaffold rots down, by which time the body is decomposed. The bones are sometimes collected afterwards and buried slightly under the surface. The bodies of children and infants are enveloped in this way, and often placed on the branches and in the tops of trees.—This mode is, however, growing out of practice and giving way to a mode more like those practiced by the whites,—that of putting in the ground. A narrow hole, scarcely the length or width of the body, is dug in the ground, about three feet deep. The bottom is covered first with bark and then a Buffalo skin. Upon this the corpse, after having been dressed and wrapped in a blanket, is placed, and in some cases at full length on the back, and in other cases in a sitting or lying posture.

been taken off in battle. The figure of the paw of the bear, implies that a grizzly bear had been killed by the person, which is considered a brave act.

These inscriptions are very rude, and often exaggerated, but they are about as significant and as truthful as many of the flatter inscriptions which appear on the polished marble, and tasteful columns which adorn the graves of some of our own countrymen, where selfishness and deceit crumble and moulder beneath a plausible epiph of virtue and benevolence.—*Rev. S. M. Irwin: Her. of Rel. Liberty.*

The Whiskey Trader's Work among the Savans.

While we were thus musing, two sturdy warriors from the village approached us. The one was dressed partly in English clothes; the other was nearly naked, dragging his blanket over his left shoulder, rather by instinct than otherwise, for he with his comrade was quite drunk. The arms of the latter had been deeply pierced with a knife, and the wounds were yet oozing blood. He was evidently excited, and as he approached he said: "There is a person die!" "Who is dead, and of what did he die?" "Who is my friend, my brother. He was stabbed to the heart with a knife, he is just dead; he lies in your house, where you see the people crying; go and see him. He is dead—he is doing dying—He turned away weeping, and proceeded to the spot.

On reaching the bark house, we found many persons collected there, all waiting in a hush, anxious but scarcely open-

the rest of his family had deserted themselves in the woods. He returned to the place of his family, where he now remains secluded and miserable.—*Ibid.*

Condition of the Savans.

More than seven parts out of eight of the whole population of our globe are still sunk in deplorable darkness and corruption. Of the eight hundred millions of immortal souls, which the earth is supposed to contain, only about sixty, or, at most, seventy millions, are nominally Protestants. The great mass of the remaining seven hundred and forty millions, are either Pagans or Mohammedans, or nearly destitute as either, of saving evangelical light. Of those sixty or seventy millions of nominal Protestants, only about a third part, or a little more than twenty millions, can be said to have the real gospel of Christ, in anything like its purity, so much as preached among them. Of those, which, in a large sense of the word, we may call evangelical congregations, probably not more than one half, or twelve millions, are even professors of religion, in any distinct or intelligent import of the terms. That is, of the eight hundred millions, of the world's population, but little more than an eightieth part are even professors of religion, in any scriptural form, or claim to know anything of its sanctifying power. How many of these professors of religion we may calculate upon as probably real Christians—ah!—that is a question which the humble, enlightened beholder, though he may hesitate and tremble, will forbear to attempt an answer.

Dark and distressing, at present, the dark and distressing state of the great mass of our world's population.—What a little remnant, among all the multiplied millions of mankind, have any adequate or saving knowledge of the religion of Christ! O what a moral charnel-house does our world appear! What a valley of "dry bones!"—exceedingly dry!—"Can these dry bones live!" Yes, they shall live! The mouth of the Lord hath spoken it. And even now, amidst the darkness and misery which brood over the greater part of the earth, there are appearances, everywhere, which promise the approach of better days. A short time since a large part of the inhabited globe was absolutely closed against the missionaries of the cross. But now it may be said, without exaggeration, that the whole world is opened wide to the bearers of the gospel message.—*Miller.*

THE SELF-UGHT INDIAN MUSICIAN.

—The celebrated Choctaw, Okab Tade, widely known as the self-taught musician, has just arrived in this city accompanied by his wife, and taken lodgings at the Marlboro Hotel.—Their principal aim, by familiar lectures, is to awaken the sympathies of the civilized community, in behalf of their red brethren.

O. T. is the son of a late Chief, is gentlemanly in his appearance, and by his singular ingenuity, has literally transformed a tomahawk into a musical instrument on which he plays remarkably well.

THE ASSOCIATES.—While conversing with a gentleman connected with the office of Indian Affairs yesterday, we picked up the following names of

information, which will be new to our readers. The number of Indian tribes whose existence and claim are recognized by the General Government is sixty-five, and that is exclusive of the tribes residing in the newly-acquired territories of California, Oregon, and New Mexico. Of the many groups in which these tribes have been divided, the four most extensive ones, lying East of the Rocky Mountains, are known by the names of *Algonquin, Dakota, Appalachian, and Shoshonnes*, (Sharanes).—*National Intelligence.*

PROSPECTUS

FOR THE "CHOCTAW TELEGRAPH" A Weekly Journal to be Published in Doaksville, Choctaw Nation

The undersigned, proposes to commence, as soon as three hundred subscribers can be obtained, a Weekly Paper, under the above title, to be devoted to the advocacy and dissemination of Morality, Education, Agriculture and General Intelligence—one half in the Choctaw, and the other in the English language. Our sheet will be, as the publisher designs, a Family Newspaper, (neutral in Religion and Politics,) to which end, a fair proportion of its columns will be appropriated to the publication of Original and Selected Tales, Sketches, Essays &c. of a literary and moral character.

In issuing this Prospectus, we are aware, of the expense and unprofitableness of such an enterprise—and nothing but the great need, of a periodical, as a medium for disseminating useful knowledge, has induced the subscriber, to undertake its publication; aware too, of the arduous duty and responsibility devolving upon the conductor of a public Journal—we cordially invite the Missionaries in the Nation—thereby, extending the facilities for their usefulness—for their contributions, in aid of its publication, and those in the States, who are desirous of seeing our people advance in civilization and knowledge, for their approbation and patronage.

The Agricultural department of the "TELEGRAPH," will receive particular attention. The latest news, both Foreign and Domestic, will continue to be made up, to the latest hour of publication. A full and correct account of the Markets, will also, be found in its columns.

The "TELEGRAPH" will be furnished to subscribers, at three dollars in advance, or within three months after the reception of the first number; three dollars and a half, within six months, and four dollars at the end of the year.

Notes on any of the specie paying Banks of the States, will be received in payment, and all remittances, may be made at our risk.

The "TELEGRAPH" will be carefully directed and mailed every Thursday morning.

All letters, on business with the office, should be addressed to D. G. Hall, Doaksville, Choctaw Nation, post paid.

D. POLSON, Editor.

Those receiving this, will please act as agents. And newspapers will confer a reciprocal favor by giving the above Prospectus a few insertions.

DOAKVILLE, Sept. 13, 1846.

When he is a brave or a chief, some of his ornaments, with his favorite pipe and such things are given him. The warrior is provided with his bow, quiver, knife, and tomahawk by his side. All these seem to be intended for the convenience of the individual on his journey to the land of spirits, and his use when there. The graves are not filled with earth, as among the whites, but a covering of bark put over the mouth of the grave, which is again overlaid with a thin layer of earth; this is again inclosed with a sort of frame work of wood, made of hewn slabs set on the end, and leaved so as to meet together over the grave in the form of a sharp or very steep roof. This is all ornamented with a heavy coat of earth, or coats of prairie grass. This wood and earth work is sometimes badly done, and in such cases it sometimes happens that the bodies are dragged from the graves and devoured by the wolves.

In their grave-yards may be seen white flags, displayed from long poles set at the head of their graves. Some of them say this is to assist the spirit in finding his body; while others say it is simply a mark of respect, as our grave stones.

By the graves of the warriors may be seen on the trees, or on slabs hewn from slabs, rude paintings—a sort of heraldic hieroglyphic representations, giving an outline of the most important events of the individual's life. The figure of a human body without a head, shows the number of hands he has cut off. A body with an arm extended holding a string or a rope, shows a person which has been tied and taken prisoner, and these figures are multiplied to show the number of such facts. The figure of a foot or a hand shows that a hand or a foot has

When he is a brave or a chief, some of his ornaments, with his favorite pipe and such things are given him. The warrior is provided with his bow, quiver, knife, and tomahawk by his side. All these seem to be intended for the convenience of the individual on his journey to the land of spirits, and his use when there. The graves are not filled with earth, as among the whites, but a covering of bark put over the mouth of the grave, which is again overlaid with a thin layer of earth; this is again inclosed with a sort of frame work of wood, made of hewn slabs set on the end, and leaved so as to meet together over the grave in the form of a sharp or very steep roof. This is all ornamented with a heavy coat of earth, or coats of prairie grass. This wood and earth work is sometimes badly done, and in such cases it sometimes happens that the bodies are dragged from the graves and devoured by the wolves.

All this was the result of a drunken revel, which is quite common among these poor people. It shows some of the work of the infamous whiskey trader. The young man who was killed, as well as the young man who killed him, were both so drunk at the time, that they scarcely knew what they were doing. They had been on good terms and often visited the mission together when sober.

But this difficulty is not all over yet, our eyes we tell when it will end. The same night the father of the young murderer came to our house. He said that the life of his son, and his own, with the rest of his family, were threatened; that

THE INDIAN ADVOCATE.
LOUISVILLE, NOVEMBER, 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 BRACKEN, 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.

Our paper has been delayed this month, by the absence of the Corresponding Secretary.

ANNUAL MEETING.

The sixth Annual Meeting of the American Indian Mission Association was held October 26th, with the Baptist church, Augusta, Ga.

The meeting was organized by the appointment of Rev. Dr. Johnson, of South Carolina, President, and Rev. A. E. Marshall, editor of the Christian Index, Recording Secretary, pro-tem.

From a combination of very unpropitious circumstances, the attendance was not as large as expected or desired; but those who were present manifested a warm attachment to the interests of the Association.

Delegates were present from Kentucky, Georgia, South Carolina and Virginia.

Owing to the occurrence of the Tennessee anniversaries at the same time, the brethren from this State were debarred the pleasure of attending with us. This circumstance was peculiarly unfortunate, as Dr. Howell was the individual chosen at the last Annual Meeting to preach the annual sermon at this session. His place was supplied by the Association by the selection of the venerable Dr. Johnson, who delivered an appropriate and very interesting sermon.

The report of the Board was listened to with deep interest, as it presents a series of exceedingly gratifying results, much surpassing any previous year of its history. It will be soon out of press, and widely distributed through the land for the information of our friends and the public generally.

DESIGNATION OF MISSIONARIES.

A meeting was held last Sabbath (18th inst.) at 3 o'clock P. M. in the first Baptist Church for the public recognition of Brother Noediah Dille and wife as missionaries to the Pat-tawatomie Indians.

The services were opened with a hymn, and prayer by Rev. A. D. Sears, Pastor of the first church; which was followed with an address by Rev. W. C. Buck, Chairman of the Board, embracing a brief reference to the mission for this tribe. In the absence of the Corresponding Secretary, the Missionary Commission was presented, and the instructions of the Board given

by Rev. F. Augustine Willard. After prayer for the Missionaries by Rev. T. G. Keen, during the singing of Heber's missionary hymn, opportunity was given to the friends present to come forward and exchange a parting grasp with brother and sister Dille; and the benediction was pronounced by the Chairman of the Board.

Bro. Dille and his companion are from Northern Indiana, where for the sake of Christ and the Red Man, they have parted with their three elder children, all still in their minority. A son and daughter under eight years accompany them. Our brother, who is a regularly bred and intelligent mechanic, and at the same time a very acceptable preacher, is designated as Domestic Superintendent of the new Pattawatomie station, which embraces a farm and boarding school. He is personally acquainted with the character and habits of this very tribe, and we have the best hopes of his usefulness, from his adaptation to the position he will occupy. The new buildings are just so far finished as to furnish a reception for his family and the incipient school, which will be under the direction of Miss E. McCoy until the arrival of Mr. John M. Ashburn, who is expected to go out as Principal in the spring.

Brother Dille and family have left since the public meeting, by the steamer Mount Vernon, via St. Louis, and with a prosperous trip will reach the station before the first of December. W.

TENNESSEE BAPTIST.

We take pleasure in noticing the improved appearance of this very useful Journal. In our humble judgment, the new caption under which it now appears is about the clearest and best we have yet seen; and we can assure our brother, who now presides over its interests, that if that other caption, so necessary to his existence, is kept as clear, there can be no doubt of the ultimate great success of the TENNESSEE BAPTIST in the defence of truth, and we believe our neighbor is not apt to have things go "wrong in the crown of his hat!"

Bro. H. F. Buckner, recently appointed Missionary to the Patowatomies, by the Board of the Indian Mission Association, and expected to leave for his station during the winter, is authorized in the meantime to collect funds for the Association.

NECESSARY INTELLIGENCE.

Cherokee.

FROM REV. J. SHEDLEY.

I came home yesterday, and shall leave again to-morrow for Pleasant Hill, in order to administer the ordinances of Baptism and the Lord's Supper, next Lord's day. Our last meeting at this place was the largest which ever assembled at the Hill. Our old brother Walker observed it was like a North Park meeting. We had preaching in Chestnut, Cherokee and English. This promises to be an important station. About 100 dollars have been raised towards the mission house, which is now erecting. At the Cherokee Agency the citizens are erecting a building some 80 by 80 feet, to be used for a school and preach-

ing, independent of New Hope and Fort Cobb schools. I shall supply the place once a month. At Fort Smith we have been projecting a second meeting house. I think I told you the blacks had built a small church, and that I had had it put in trust upon Baptist principles, and that the land, &c., had all been paid for. We had a lively time here last Sabbath evening. Five promitted themselves as mourners in Zion. Our plan for a second church, is to build on the line adjoining the Government land—to secure 100 ft. sq. on the State side, fronting the public road, or garrison avenue, and to obtain the privilege of a lot from Uncle Sam at the back of the Chapel, for general conveniences, that the Indians and State citizens may be accommodated who may attend from a distance. This plan will suit all colors. At times I am very sanguine for next year; at other times I look at the dark side, but while I am doing so, a burst of light scatters every dark foreboding, and seems to say, Christ must reign. I hope to bend the knee and crown him Lord of All.

Quarterly Report of Rev. A. L. Hey—Annual Meeting—Sixty-six Baptisms—Rapid Improvement of the Creeks, &c.

Another three months have passed, and I now furnish the third quarterly statement of the Baptist mission among Creeks. The meetings during the time of which I now write have been the fullest of interest, being the season of the year when each church enjoys the annual meeting—meetings much like Associational meetings in the States. The first of these meetings was held with the North Park church. The last was held last Sabbath, with the 1st Baptist church, Arkansas river. It cannot be said the last was the best, for the first was complete with interest. At the first meeting Gen. C. Melsteeh made a profession. His public profession has caused the multitude to follow him. During the last few weeks parts of the Nation, by the Baptist and Methodist denominations. The attendance at the meetings have been very large.

They are now over. There is a mournful feeling because they are over, mournful because many have attended for the last time, the last invitation has been given. Before another annual meeting many will have passed from earth, who refused every offer of mercy. Kindly it was said to them—"Come, for all things are now ready." The native preachers who have labored so faithfully, were with me, just before I came from the last meeting. They spoke of the many sources of encouragement for renewed efforts. It was the wish of all that we might live to enjoy another round of annual meetings together. A band of ministers never parted from each other with more joyous feelings, nor with greater thankfulness for God's unnumbered favors conferred.

We speak of the great loss to the cause of Christ during the last year in the death of the devoted Islands. I never heard of a death that was so long and so deeply felt by all that knew the person. Bro. Islands was popular with men out of the church, and possessed their confidence.

During the last three months the North Park church has received by baptism 25; 1st Baptist church, Arkansas river, 11; 2d Baptist church, Arkansas river, 4; 3d Baptist church, Arkansas river, 18; Fort Oak church & Elk Creek church 4; nothing done by baptism during the last three months. Within nine months 116 have been received by baptism. At present there are over 600 Baptists in the Creek Nation; and eight Baptist churches.

The Creeks are placing themselves among the most improved of the tribes. As a nation they have had many obstacles; they have progressed, and now as farmers they are before any other tribe. They are behind the Cherokees and Choctaws in education, but their present plans will bring them by the side of the most advanced tribe. A few years since religion was opposed, but that day has forever passed, and now the multitude hear the gospel gladly.

North Fork, Creek Nation, }
November 1st, 1848.

Glad Tidings from the Creeks—National Council—Boarding School given A. I. M. Association, starting for Kentucky—Appointments.

After spending nine months among the Creeks, I now write, giving a statement of the present condition of the Creek Mission. Since the middle of January, 1848 have been received by baptism, one church constituted, making the number eight. One meeting house finished, two under way, one devoted Indian licensed to preach at the Society have appointed him as another Indian as missionaries. The present number of members is 611, with four native missionaries. The school has been conducted thirty-two weeks, during which time thirty-nine have learned to read.

The Creek National Council close a session of two weeks last Saturday and on the Saturday before the Sabbath agreed not to meet in council. This is the first time this people have observed the Sabbath. I preached at the Deep Fork church at eleven o'clock, and at night had meeting at the National Council house, and also on other nights during the session large numbers at preaching. At the Council funds were appropriated for another boarding school to be conducted by the A. I. M. Association, \$2,000 for building, and \$4,500 for support.

wish to induce the following churches I will visit them; an Indian travel with me who sings in Creek and Choctaw; viz: Harrodsburg, Daville, Lancaster, East Hickman, Lexington, Georgetown, Frankfort, Gray Crossings, Paris, Mayfield, Washington, Mayville, Covington, and perhaps several others. I will inform them soon of the time.

AMERICUS L. HAY.

BAPTISTS AMONG THE CHEROKEES.—In a letter dated Cherokee, Sept. 13th Mr. Jones says, "I just mention, to the praise of our Redeemer's grace that we have had the pleasure to bury in baptism on profession of their faith since January last, ninety-six persons, including fourteen Creeks. None of these are included, in my last report to you."

IMPORTANT INDIAN TREATY.—We learn from the Chicago Democrat, the General Medill, superintendent of Indian affairs, passed through that city of his return, having bought out all the title of the Menominee Indians in the territory of Wisconsin, whereby the United States have acquired the title of 4,000,000 acres of new territory in Wisconsin, embracing land on the Fox and Wisconsin rivers. The money is a very fair one for both parties. The Indians get about \$300,000, and, out of this, specific sum is set apart for a mission labor school, a grist mill, blacksmith shop, and the support of a miller for five years. The Indians remove their selves, and thus save those annual operations which are always gone to contribute to their removal. There are no reservations for such purposes.

FRANCE.

We see that the missionaries in France, are prosecuting their work without interruption, for the present. It is devoutly to be wished, that they may henceforth be suffered to continue their work unmolested. If the movement now advocated by some good men and one, for a separation of church and state in France, be carried, we are assured that the Baptist Mission will rejoice in its success, and will feel its happy influence.

SEIZING BAPTISMAL SCENE AT MANICAMP.—After breakfast on Sunday morning, we started for Manicamp, a league and a half from Chauny,—the heat was suffocating. The friends were coming from two to five leagues, so that an early breakfast and a brisk start were required to bring them to Manicamp, in time for service; yet they came, male and female, old men and maidens.

The meeting began at eleven; at 12 commenced the examination of the eight candidates for baptism, and continued just one hour. I never witnessed any thing of the kind more satisfactory; in many respects it assumed a theological character. Mr. Lepoix, for the advantage of the Catholics present, proposing questions, whose correct answers could be the result of sound thinking alone.—At one we started for the water. The distance was very considerable, but the cure of the village could hardly on St. Hubert's day, muster so numerous a procession. We judge that it was composed of at least five hundred persons.—

The bank of the narrow stream on the side where we were, was mostly covered with saplings and undergrowth; the opposite bank was entirely free; thither there was a continual running together of men, women and children, many from their labors in the field, some dressed, some with naked arms, some barefoot, and some in *sabots*. Two small skills put off into the stream, to enable those in them to take a better view of the ceremony. Mr. Lepoix, was obliged to descend several rods to find a suitable bank of water, and the undergrowth on

A sober old man, wearing a blouse, stood before me, and appeared anxious to see the performance. I told him to put his arm around my neck and hang over the bank, while I grasped a coping with one hand and made fast to his blouse with the other. Mr. Lepoix baptized one of the candidates—the old gentleman repeated the words after him, "au nom du Pere, et du Fils, et du St. Esprit—good words," said he, "exactly as the priests says."—"Yes," I replied, "no doubt, but the act is not the same."—"No," said he, "this is the gospel."—

Mr. Lepoix baptized another: the same repetition by the old gentleman, the same remarks, and then he added,—"The only difference between us and you is, that you follow the gospel."—"Precisely so," I replied, "and you do not."—"That is it," said he. Mr. L. baptized another. After again repeating the formula, he said, "That is fine,—that is good,—good words,—just as we say,—that is the gospel. Are you paid as the priests are?"—"No," I replied, "we ask no pay, we desire nothing but liberty to preach and practice in a true believe."—"That is nice," said he. I asked him if he lived at Manicamp, and he told me that he did, and said he was one of those whom I saluted on arriving in the morning. He continued to remark about the baptizing, and owned that the Catholics for centuries baptized by immersion, that it was the gospel way, but the Catholics had changed it into something else. When the ceremony was ended, he took his arm from my neck, lifted his cap from his head, thanked me and was going away, when a laughing on the opposite side drew our attention, and we saw a man who had taken another man upon his back, and

who walked down to the water where it was very muddy, and apparently made an effort to throw his burden into the stream; but not succeeding, he fell down into the mud, rolled himself upon the other and began plastering his face with mortar. My old gentleman seemed in dignant, and cried out, *Des libertins! Des vagabonds!* In a short time the man undergoing the operation of being plastered, extricated himself, ran into the stream pursued by the other, and ascended the current with a great deal of splashing; and followed by the shouting multitude on the bank, till a bend in the stream concealed them. This disorder and laughing, which would have shocked every body in a New England congregation, was nothing in itself; it did not occasion the least apparent derangement, or seem to be thought extraordinary. It is, indeed, of every day occurrence when there is any gathering. The effect of this baptizing was no doubt excellent. Mr. Lepoix required of every one a confession of his faith before immersing him, and after the immersion, still holding the candidate by the hand, he administered a charge or exhortation analogous to the circumstances of the individual or to the relations he sustained. This took much time, but rendered the act unusually impressive. That baptismal scene will never be forgotten.—When all were dressed the singing ceased, and after a short prayer we all returned.

ARRAHO.

The Missionary Magazine for November contains a letter from Mr. Ingalls of Akyah. He mentions some of the circumstances attending a special season of prayer in concert with Christians at home:

AN INTERESTING INQUIRY.—May 14. We have held four prayer meetings in connection with our brethren at home. At each of these meetings we have had inquirers. After our first morning meeting, one of the native Christians came, saying, "Teacher, here is a man that has decided to be a Christian, and wishes to converse with you." He introduced a fine looking Burman, about 30 years of age, of a most mild and solemn countenance. "Sir," said he, "I have sought for happiness for many years, and found none: eleven years I have practised all the austerities of the priesthood, living alone in the jungles, but have found no peace. I have read all the sacred books, and there is nothing in them; I have heard the gospel from the native Christians, and now wish to become a disciple." I conversed with him, and found him sincere in all he had said. The work of grace upon his heart was evident, he was a convert, given in answer to prayer; and I record it with devout thanks, and hope it will encourage my brethren to more urgent prayer for these lost souls. The native disciples have offered many prayers in these meetings. One feeling seemed to pervade them,—an earnest desire that God would incline missionaries to come to Arrahon. One result of these meetings has been a renewed consecration to God, with new views of duty; and, I trust, a foretaste of better days. It has been a sacred pleasure to bow and plead in unison with my dear brethren at home, and especially the executive officers, pressed down by anxious cares and the burden of so many missions.

This convert was baptized on the 28th of May in presence of a very large and attentive assembly.

A FEMALE DEVOTE.—13. Several inquirers are coming on. One is a woman advanced in years, long a devoted follower of Gaudama; she had made many offerings, and she had given rupees by hundreds; and

twenty-five times I have sold the hair of my head and given the avails;" (this, she told me, was considered a meritorious gift indeed.) "How much do you get for your hair?"—"When I was young I got five rupees, but since advanced in life, but three."—"Thus it would appear that this poor woman has raised more than 100 rupees from this course alone. In her old age truth has flashed upon her mind, and I hope she may come as a burning light into Christ's kingdom.

ORIGIN OF MISSIONS.—Modern missions, also, existed in fact nearly a century earlier than they existed in form. They were begotten in a movement that touched simultaneously the Moravians in Germany, Whitefield and the Wesley's in England, and Edwards, and the Tennants in this country, all of different continents as they were of remote locations. This was the movement from which our revivals of religion took rise, contributing more perhaps than any thing else, to the success of the voluntary principle, in building churches, and supporting the ministry without the aid of the State. It proved, in my view, a greater development of the spirituality of religion, and of the nature of Christ's kingdom, than took place in the time of the reformation, two hundred years previous. The first was a reformation of dogmas, but this is one of energy and power. No wonder that such an energy from the holy God, acting with unobstructed force upon the mass of Christians, should have concentrated their growing legions upon the conquest of the world to Christ.

In view of God's plan of acting through the masses, therefore, what can we hope to do in the work of missions, without the co-operation of the great body of our church members? Life can as well subsist in a vacuum, as our missionary Board can sustain itself without a healthful missionary atmosphere in the churches. Can we have rivers without rills, oceans without drops, clouds without exhalations, or the great globe itself without its conglomeration of particles?—*Dr. Church.*

DEATH OF AN INDIAN CHIEF.—The Montreal papers contain the following obituary notice:

At Cah-no-wa-gu, C. E. near Montreal, on the 16th ult. Thomas Williams (Ta ho-ra-gwa-ge-gu) in the 90th year of his age. He was a distinguished chief of the Iroquois nation, and descended from the Rev. John Williams of Deerfield, Massachusetts, who, with his family and parishoners, were taken captives at the sacking of his native town, by the French and Indians, in the year 1704. The deceased was an active participant in the scenes of the Revolution, espousing the cause of the British at Bennington and Saratoga. During the war of 1812, by special invitation of the United States government, he placed himself under the protection of its flag, and was present at the battle of Plattsburg. He had for many years maintained the tenets of the Christian faith, and died as he had lived, respected and beloved, by his people, and in the full hope of a blissful immortality.

THE HEATHEN WITHOUT NATURAL AFFECTION.—Mr. Culbertson, in an article for the missionary paper of the Presbyterian Board, says, "That however much honor is paid to the bodies of crown persons, no respect whatever is shown to the bodies of children.—When a child dies, crackers are fired to drive away the spirit. Though natural feelings of grief may manifest themselves, no ceremony of mourning

is expected. A thin cheap coffin is purchased to receive the corpse, and it is then laid by the side of some tomb, without any covering. The coffin is so thin that it may be easily broken, and I have seen a corpse dragged from such a coffin into the paths and mangled by hungry dogs. When a young babe dies it is not even put in a coffin, but is simply wrapped up in a matting and laid away in some corner, or thrown into the river or canal. They often become the prey of the dogs, and I have repeatedly seen their bodies lying by the roadside torn and mangled, while passers by looked on with indifference. Do you think that mother loved her child who could throw away its corpse to dogs? You will recollect, what the apostle Paul says of the heathen, in the first chapter of the epistle to the Romans.—Among many other things, he says they are without natural affection; and there are many facts, besides the one I have just mentioned, to prove that it is true of the Chinese of this day."

For the Indian Advocate.

Dear Bro. Dyer.—In looking over an old file of papers, I came across the following touching piece in the Athens Courier, composed by "An Indian," (supposed by many to be Elder Bushy-head, deceased,) just before the Cherokee's left the Oknee purchase. Should it be as interesting to others as it is to me, it will be worthy of being republished in the Advocate.

H. F. BUCKNER.

"The Indian's Farewell."

Adieu ye scenes of early sports,
A last, long and sad adieu,
Ye hills and dales and groves and brooks,
This is our last review.
Thee oft beneath your fragrant shades,
When nature bloomed in green,
In soft repose I've calmly laid
And viewed the tranquil scene.
Ye merry songsters of the wood
With music soft and wild,
Come chat a lay in mournful mood
To nature's weeping child.
Hush, hush ye winds, bear not a sound
Of those sweet notes away,
Sing an sweet minstrel of the grove
Since 'tis thy farewell lay.
It minds my soul of happier days,
It calls up scenes of yore,
When I have listened to those lays
That I must bear no more.
Adieu the land that gave me birth,
Thou God that rules the sky,
Protect that little nest of earth
In which our fathers lie.
Tread lightly on the sleeping dead,
From millions that instruct,
Lest, on your robes be the tread
Of millions still more dead.
I see a star St. Gary's gleam
Bright in the Western sky,
That on my soul sheds holy faint gleam,
Dear native land, adieu.
AN INDIAN.

DONATIONS AND RECEIPTS.

From Oct. 12th to Nov. 20th, 1840.

KENTUCKY.	
From Female Indian Miss'y Society, First Bap. Church, Louisville, Ky., per Mrs. Sears.	\$20 00
Henderson Miss'y Society, per W. C. Buck.	1 10
Mt. Gillard and Columbia Chs., per W. C. Buck.	30 00
Elkhorn Ass'n, per W. C. Buck.	1 00
Collected at the General Ass'n by W. C. Buck.	22 24
Missionary and Bible Society of Bethel Ass'n, per N. Long, Treasurer.	235 00
S. Shanks.	1 00
Mayfield Bap. Church, Baptist Church, Bowling Green, per Rev. J. M. Pendleton.	21 52
Liberty Ass'n, per Rev. J. M. Pendleton.	58 25
Liberty Ch. at Drapping Spring, per Rev. J. M. Pendleton.	6 85
Edmond Talbot.	10 00

Bloomfield Bap. Church,	14 00
Little Union, Church,	7 00
From Rev. J. M. Ashburn, Agent.	
Church at Elizabethtown, J. El-	
iot,	3 00
W. Paul,	50
Mrs. Jane Wintersmith,	1 00
H. G. V. Wintersmith,	1 00
J. Morris,	50
G. McMurry,	1 00
Mrs. Haycraft,	1 00
<i>Munfordsville.</i>	
James Culley,	50
J. T. Barlow,	50
S. A. Cradoc,	25
Mrs. J. Kew,	25
Mrs. V. Smith,	20
Mrs. E. Munford,	50
Miss M. E. Munford,	50
K. J. Patterson,	50
J. C. Ruch,	90
W. P. Mansfield,	50
	<u>\$400 66</u>
TENNESSEE.	
By Rev. J. M. Ashburn, Agent.	
J. S. Tucker,	25
Mrs. P. Meador,	10
R. Head,	1 20
T. H. Carr,	20
W. Wheathered,	25
N. Smith,	50
W. Bates,	25
P. Head,	50
Mrs. Singleton,	20
Mrs. M. L. Selks,	2 00
Isaac Burleson,	1 00
H. Young,	1 00
John J. Whitaker,	10 00
Dr. Tinchpaltric,	1 00
	<u>\$18 75</u>
GEORGIA.	
By Rev. J. M. Ashburn, Agent.	
Church at Dalton,	6 45
Moses Stroup,	2 00
W. Northcutt,	1 00
James Branham,	5 00
Rev. W. S. Tweedell,	50
Rev. Tucker,	50
James Everett,	25
Thomas Milton,	6 00
Church at Madison,	40 00
	<u>\$61 70</u>
From Georgia Assn., per Rev.	
V. R. Thornton, Agent, \$30	
of which contributed by the	
Crawfordsville Church, is to	
constitute him a Life Mem-	
ber,	<u>\$208 06</u>
Rev. B. M. Sanders, for Indian	
Advocate,	5 00
Georgia Bap. Association,	23 50
Miss A. A. Brinson,	3 00
Mrs. H. A. Batty,	5 00
N. Willie, for Indian Advocate,	2 00
A. G. Jones 2; M. M. Dye 2;	
A. E. Marshall 2,	8 00
W. J. Halsey 2; John Harmon 3,	7 00
Collection in Bap. Ch. Augusta,	
on Sabbath, Oct. 29, to con-	
stitute T. W. Freeman, Life	
Member,	48 50
J. T. Turpin,	1 00
	<u>\$305 06</u>
MISSISSIPPI.	
From State Convention,	143 32
Maj. T. G. Hewet, Pres't of the	
Assn., to constitute Mrs. R.	
Hewet and Rev. I. T. Tichen-	
or, Life Members,	100 00
Rev. I. T. Tichenor 2; W. A.	
Book 50,	2 50
Mrs. Warren 24; S. Stewart 1,	1 25
P. Stark 3; Wm. Fuller 3,	3 50
W. Winston 1; Mrs. Eckford 50,	1 50
J. H. Eckford 1; S. S. Franklin 3,	4 00
C. Haskins, 20; W. C. Tuck 50,	1 00
W. H. Cooper 24; S. S. Sher-	
man 1,	1 25
Mrs. Whitfield,	1 00
A colored brother,	1 00
	<u>\$261 82</u>

PENNSYLVANIA.	
Rev. T. S. Maloom,	2 00
Gen. W. Duncan,	2 00
	<u>\$4 00</u>
SOUTH CAROLINA.	
Rev. W. B. Johnson, D. D., in	
part for Indian Advocate,	10 00
Rev. J. L. Brooks,	2 00
	<u>\$12 00</u>
Moneys received by Rev. F. A. Wil-	
lard, while acting in behalf of the	
Board in the Eastern States.	
VIRGINIA.	
St. Stevens' Bap. Ch., for edu-	
cating Indian boy named Wm.	
Southern,	7 85
Wm. Gwathmey, M. D., King	
William Co.,	2 00
Collection at 2d Bap. Ch., Rich-	
mond,	19 67
Collection at 1st Ch. monthly	
concert,	9 40
Female Juvenile Miss'y Soc'y	
of 1st Church,	10 83
Payments on previous subscrip-	
tions by Grace st. Church,	25 50
Donations passed thro' Rev. J.	
B. Taylor,	19 92
J. C. Crane,	5 00
Richard Wortham,	5 00
John Thomas,	5 00
J. S. Ligon,	5 00
Sam'l Hardgrove,	5 00
Thos. Hardgrove,	2 50
	<u>\$122 55</u>
MARYLAND.	
Rev. Franklin Wilson, Bahi-	
more,	10 00
Nelson Clark,	10 00
James Wilson,	10 00
William Crane,	5 00
Col. Roper,	2 00
Sarah Parker,	1 00
	<u>\$38 00</u>
NEW YORK.	
Collection at 1st Bap. Church,	
New York city,	55 00
S. E. Mann, 1st Bap. Church,	
New York city,	5 00
	<u>\$60 00</u>
From Members of Mulberry st. Bap.	
Tabernacle.	
William Colgate,	10 00
Sam'l Church,	3 00
McDonald,	2 00
Jno. McLeod,	2 00
A friend,	1 00
A lady,	1 00
Sabbath School Miss'y Soc'y,	11 00
	<u>\$30 00</u>
Collection at Oliver st. Bap. Ch.,	
44 91	
Mrs. S. Childs, " " "	1 00
Stanton st. Bap. Sab. School,	15 00
Norfolk st. Bap. Sab. School,	10 00
W. H. Dikeman,	7 00
	<u>71 91</u>
From Members of Williamsburg Bap.	
Church.	
John B. Walls,	2 00
Two ladies,	1 10
Mrs. Pierce,	2 50
Mrs. Everett,	1 00
Mrs. Atkinson,	1 00
Miss Thomson,	50
B. J. Warner,	1 00
Jno. E. West,	1 00
	<u>\$10 10</u>
Collection at Pierpont st. Bap.	
Church, Brooklyn,	930 44
From Members of State st. Church,	
Albany.	
James Wilson,	5 00
David Mount,	5 00
A friend,	1 00
	<u>\$11 00</u>

From Members of 1st Bap. Church,	
Albany.	
E. James,	5 00
Wm. Richardson,	3 00
N. A. Fish,	2 00
	<u>\$10 00</u>
From Members of Pearl st. Church,	
Albany.	
G. Sheldon,	1 00
Smith Sheldon,	1 00
Cash,	1 00
T. S. Greene,	1 00
Cash,	1 00
Albert Wing,	1 00
Ira Harris,	1 00
Ira Ainsworth,	1 00
Grange Sard,	1 00
A friend,	5 00
I. M. White,	1 00
Wm. Adams,	1 00
N. M. Van Sickle,	1 00
Sico. A. Wolverton,	50
Jona. Tripp,	50
	<u>\$17 50</u>
From 17 individuals at Munroe	
Bap. Association,	66 65
From Members of 1st Bap. Church,	
Rochester.	
Monthly concert collection,	4 00
H. W. Dean,	94
Myron Strong,	50
J. T. Griffin,	25
Mrs. Eliza Sage,	1 00
	<u>\$6 69</u>
From Members of 2d Bap. Church,	
Rochester.	
A. G. Smith,	1 00
Rev. H. Stanwood,	1 00
Wm. Williams,	1 00
Mary Williams,	50
Maria Shelmire,	50
Fluorbe Treadwell,	25
A friend,	25
	<u>\$4 25</u>
	<u>\$258 64</u>
RHODE ISLAND.	
From Members of the Bap. Church of	
Warwick and Coventry.	
Rev. Geo. A. Willard,	1 00
Joe. B. Rice,	1 00
Perry W. Greene,	1 00
Dea. J. Brown,	1 00
Whipple Arnold,	1 00
Dea. Ira Stillman,	1 00
Mrs. Stillman,	1 00
Wm. M. Brown,	50
H. Johnson,	50
Henry Marchant,	50
Alfred Dawley,	50
Wm. Duteuple,	50
Daniel Newman,	50
Oliver C. Arnold, Sam'l F. Carr,	
and another man, Lucy A.	
Rice, Abby Babcock, Mrs.	
Andrew; each 25 cents,	1 50
Two girls,	22
Rev. M. Fifield, Methodist ch.	1 00
	<u>\$12 72</u>
MASSACHUSETTS.	
From Members of 1st Bap. Congrega-	
tion, Newton.	
Soth Davis,	5 00
Mrs. Mary Durall,	5 00
Rev. Prof. Sears,	3 00
Rev. Prof Ripley,	1 00
Samuel Trowbridge,	1 00
Mrs. Charlotte Harback,	1 00
Mrs. Martha White,	1 00
Mrs. Evellina Bacon,	1 00
Mrs. Tombs,	1 00
Mrs. Smith,	50
Cash,	50
	<u>\$20 00</u>
From Members of 1st Bap. Congrega-	
tion, Lowell.	
Joseph Taylor,	5 00
Jon. A. Babcock,	3 00
Wm. Spencer,	3 00
Sam. Watson,	1 00
	<u>\$12 00</u>

Isaac Osgood,	1 00
Jesse Moore,	1 00
Dr. J. W. Graves,	1 00
Luther Emerson,	50
A. W. Fisher,	50
Lucy A. Pierce,	50
Amelia Knapp,	50
P. Perkins,	50
Thankful Cobb,	30
Anne King,	25
Two friends,	60
	<u>\$18 65</u>
N. L. Dayton, 2 dos. Sabbath	
School question books, cash-	
ed at	2 00
S. Seavy,	2 00
	<u>\$4 00</u>
Baptist Ch. West Boylston.	
Paid Rev. F. A. Willard for	
supplying Pulpit,	6 00
E. M. Hooper,	1 00
Addison Lovell,	1 00
Joel Walker,	1 00
Erasmus Broad,	1 00
Harrison Lovell,	1 00
Ephraim Lovell,	1 00
Windsor Morse,	1 00
Barney Howe,	1 00
Charles Goodell,	50
Samuel Brooks,	50
Mrs. Brown,	50
Joel Brown,	25
Mr. Stiles,	25
	<u>\$16 00</u>
Mrs. Betsey Cynant, Sterling,	5 00
Mrs. Curtis, Sturbridge,	1 00
Cash at Springfield,	50
	<u>\$6 50</u>
2d Bap. Ch. Worcester.	
Contribution after Lord's Sup.,	12 00
T. E. Daniele,	9 00
A friend,	2 00
Mrs. Lewis,	50
Miss Jennings, the Pastor's lit-	
tle daughter,	25
	<u>\$23 75</u>
From Members of 1st Bap. Church,	
Worcester.	
A friend,	2 00
Joseph Conover,	1 00
Henry J. Howland,	5 00
A. D. Whittemore,	1 00
Benjamin Goddard,	1 00
	<u>\$8 50</u>
	<u>\$94 40</u>
Total,	<u>\$508 41</u>
The following Life Membership	
were constituted from the above con-	
tributions:	
Rev. FRANCIS H. COLE, D. D., and	
Mrs. SALLY WALLACE COLE, by the	
First Baptist Church, New York city.	
Rev. EDWARD LAFORCE, by the	
congregation and Sabbath School Missio-	
nary Society, Mulberry st. Church.	
Rev. LEMUEL COVILL, by the Olive	
Street Church.	
Rev. E. E. L. TAYLOR, by the Pier-	
pont Street Church, Brooklyn, N. Y.	
Rev. J. B. JENES, by First Baptist	
Church, Richmond, Va.	
Rev. F. AUGUSTUS WILLARD, by the	
Second Baptist Church in Worcester	
and personal friends in Newton, Mass.	
INTEREST.	
Miss Ann E. Logan, of Spring-	
field, Burlington, New Jersey,	
Mr. James Logan, Treasurer,	
per Rev. T. S. Maloom,	200 00
Interest on the same,	12 00
	<u>\$212 00</u>
Total amt of receipts,	<u>\$1820 00</u>
less	
Mrs. Margaret Shanks 2; yd	
June,	<u>\$1 50</u>