

THE INDIAN ADVOCATE.

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

By the Board of Indian Missions.

LOUISVILLE, AUGUST, 1849.

Vol. IV. No. 2.

THE INDIAN ADVOCATE

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From the Northern Star and Journal.
Baltimore, Md.

STANLEY NATHAN,
Lake Superior, June 5, 1849.

DEAR JOURNAL.—We are now in Grand Island Harbor, subsiding, perhaps, like an hundred miles from the South. We run in here to replenish our stock of wood, and while so doing, become entangled in a storm, and are obliged to content ourselves as best we may. Storms often come up suddenly and with great violence on this lake. The following is perhaps a fair specimen. We had taken on our quota of wood, and started on our way; but had not proceeded probably half a mile, when a thunder storm burst upon us with such violence, that we deemed it prudent to turn back to our old position. And we have been here at anchor in all about forty hours. The weather has now become fair again, the wind has lulled, and in a few hours we shall be out at sea.

A review of one's manuscript often suggests the importance of correct punctuation. If this letter reaches you before my last is in type, warn the boys not to insert a comma after the word "natural," where I was speaking of the "natural mental, and physical endowments" of the Indians. If they should, it might ruin my reputation as a metaphysician, as well as convey a singular idea to your intelligent readers. But if this correction comes too late, I shall proceed instantly to correct it.

2. The Indians—their means of subsistence.

Those who have adopted in part the habits of the whites, raise a few potatoes. And any surplus of which, beyond their own wants, finds a ready market on the steamboats, or at the stores in exchange for any object of desire, as groceries, tobacco, &c. Some are willing to engage in occasional labor, where there is prospect of a large compensation. The Indians, however, do not rely chiefly on these means for living and fishing. They take, in hunting, the deer, beaver, otter, muskrat, lynx, mink, rabbit, and some other small animals. The skins of these animals find a ready market with the fur traders. And they catch fish of nearly all the animals which they hunt for food. In the summer, wild ducks, and in some parts of the season, pigeons are plenty. A certain number of the year, they take fish, in enormous quantities; not only enough for their own consumption, but large quantities for sale. But the Indians in his wild state, either lacking the means, or disposition to lay in a future supply, will necessarily at one time be starved, and at another, starving. For with four, five, or six feet of snow on the ground, hunting must cease but a precarious subsistence for a whole tribe. They look in winter with apprehension, by coming later, through the ice, government providing a blacksmith, who furnishes them gratuitously with tools for this purpose.

The female Indian contributes largely towards providing for her family many comforts, of which, without her industry, they would be deprived. It is a labor which is not very fatiguing. The white birch tree grows in boundless quantities in that region—furnishing an inexhaustible supply of bark for constructing their lodges, their canoes, and for many other uses. They employ this bark in forming almost every species of their articles. They take the bark of the poplar, and give them any desired color, and then work them into the bark, representing flowers, stars, birds, or any thing to suit their taste. Some of them they use for boxes, and all with simple sugar, (which by the way they manufacture in considerable quantities and of a fair quality,) then they call Mowah. Some are manufactured into

baskets, or boxes, for ladies' sewing apparatus, card cases, &c., &c.; others into miniature canoes, and articles too numerous to mention.

Thus for an article, the materials for which not a farthing was paid, they realize a large sum. A well finished box will sell for perhaps two dollars, and so on downward according to the size and finish. A miniature canoe will sell for from three to five dollars. Some idea of the amount of articles thus sold, may be formed from the following statement. Almost every merchant or shopkeeper deals to a greater or less extent in Indian curiosities. One merchant told me that in addition to all his retail sales in the place, and other orders from abroad, he had just answered an order for six hundred dollars worth of these articles. The merchants pay for them in goods, and then wholesale or retail them for cash. Thus does many a square, during her long winters, provide herself with means to secure in the spring clothing, tea, or provisions for herself and family.

At the upper end of Lake Superior, where the climate is more mild, I am told that a species of wild rice grows in great abundance in the ponds and shallow water, springing up spontaneously in such situations as furnish the Indians with a large amount of food. It grows so rank and thick that a boat is with difficulty forced through it. It is gathered in the following manner. Two quarts enter a canoe, the one sitting in the stern propels the boat, while the other bending the top of the rice over the canoe, thrashes out the grain with a stick. In this manner they can in a short time fill their boat. In the state in which they gather it the kernel is enclosed in the sheath or chaff. Now for the process of preparing it for use—in the first place they put it in a kettle and parch or roast it slightly, just as our Indians roast

corn, and then they pound it in a mortar, and sift it in the process, and spread within it the raw hide of some animal; they then turn in a quantity of this roasted rice, and getting into it, tread it for some time with their bare feet. They thus accomplish a double object. They release the grain from the chaff and lend the skin, by the same operation. That part of the rice which they wish to keep, they sew up in sacks of cloth or skin, and bury it in a manner which guards it against the ravages of vermin, and preserves it from being injured by dampness or changes of weather. Their manner of cooking it is this—they take whatever meat they may chance to have—pork, deer, rabbit, duck or pigeon—and boil it with potatoes or any other vegetable, in a large quantity of water. They then add the rice, making a large pot of soup, adding, however, rice enough to give it a consistency intermediate between pudding and soup.

The abundance of this rice brings flocks of ducks to their ponds, which when fattened and caught, furnish food for a most delicious rice soup. The missionaries remarked that while the thought of the manner in which the Indians prepare this rice would often disturb the equilibrium of their stomachs, that in reality they regarded the flavor superior to that obtained from the South.

In addition to the above mentioned means of subsistence each Indian receives a small quantity from government; amounting perhaps to an average of about eight dollars. The annual pay day is an important time with the Indians—the richest in all the year. The number who assemble at the Sault to receive their allowance, amount to some hundreds. And although the sum for each Indian is not large, yet where there is a man with eight or ten children, it avails the sum to a fair amount—for government with the Indians as with whites, knows no distinction of age. The male of an old wife, will fetch no higher bounty than one of her sons. The eldest Indian can draw no higher bounty than his youngest son. As among our people we told of a young Indian. He had taken to himself a young wife, which would of course double the bounty; and in due time, the addition of a third member to the family was confidently expected. But most unfortunately the advent of the expected young stranger had not taken place when the government pay day came. What could he do? It would be a great pity, and an irreparable loss to him to depend for an

whole year! He goes therefore to the government officer and quietly asks him if he would not be willing to pay a prospective sum for a third person. But the officer, either being a crusty old bachelor, or not having the love of children in his heart, or for some other cause not mentioned by our informant, utterly refused to perform this act of manifest justice, and hence the poor child came into the world as penniless as all other bantlings of his ill-starred race. So much for their means of subsistence.

3. Their morals—state of schools—missions, &c.

Morality among the Indians is at low ebb. Drunkenness and lewdness are the prevailing vices. In his native state or when left to himself, the Indian is perhaps as free from the vice of lewdness as any people. But as much cannot be said of the half-breeds. The crossing of the races seems to "eat away the course of nature," and to blow it in a perfect breeze. To such an extent is this true, that I was told by a gentleman of intelligence, that there is scarcely a female among the half-breeds whose character is above suspicion. But whether full-bloods or mixed, one thing is true that when once their appetites for intoxicating drinks are aroused, money, clothes, their virtue or morals, are in market and wholly at the mercy of any villain who may choose to bid. The whites have introduced the "fire-water," the Indians have introduced lewdness, with all their concomitant vices and diseases. Such degradation, poverty, profanity, Sabbath-breaking, drunkenness, licentiousness, gambling, fighting, have sprung up with fearful swiftness among the Indians, and in the very wake of the white man. It cannot be surprising that morality among the Indians should be low.

A week or fortnight before the government money is paid in, the Indians begin to come down on hand goods enough in human shape who are ready to sell them intoxicating liquors on trust, and by keeping them drunk get them to expend their prospective income. They then stand ready at the government office, and the moment the money is paid wait for it from them. Thus they often return to their homes no richer for the money paid them; not only penniless, but blighted by a fortnight's continued dissipation and smarting under a sense of the abuses practised upon them by the whites.

The Indian considers the white man a spirit. He looks upon the majestic steamer plowing the waves, as obedient to man's control as the muscles of his hands. He sees cities, villages, orchards, harvests, and every article of food, clothing or desire springing up as by magic wherever the white man plants himself. And they look upon it as the multitudes looked upon Christ when he stilled the tempest by a word, or miraculously fed the multitude. They fail to comprehend these as the natural products of the human mind when enlightened, cultivated, aroused, and energized for action. He regards them as the working of some invisible spiritual agency which confers these blessings without any effort being necessary on the part of the recipient. Hence they consider it the height of arrogance, if the white man does not give him freely everything he wants. Why should he not, as he can create enough more without any trouble? When, therefore, he finds the white man not only refusing to do this, but by every species of dishonesty endeavoring to sicken him from him his little all, he looks upon it as the most consummate wickedness. What influence can the religion of the white men have in improving their morality or saving their souls, when they feel thus? It will be readily seen then, that the squatter, and the vile, can do more in one week at the time of government pay day to delude and destroy the Indian, than the missionaries can overcome in a year.

Ought not our government to enact and put in force laws which shall protect these defenceless creatures from the rapacity and lust of these voracious scoundrels? We think so. From the foregoing remarks, it will be seen that missionary operations among the Indians must encounter great embarrassments. There are three missions at and near Sault Ste. Marie. One by the Catholics, one by the Methodists, and one by the Baptists. The Catholics have succeeded in getting under

their control more of the Indians than either, or perhaps than both the other missions. Their external ceremonies, beads, crosses, &c., render their religion far more attractive to the eye—their laxity render it far less crossing to the heart of the savage.

The Methodist station is two miles below the village. The school and station are conducted by Rev. Mr. Johnson and lady, two noble spirits fitted in mind and heart for the work intrusted to their hands. We spent a most delightful season under their roof, and learned something of the mission. The school at present is small, composed of some ten or fifteen scholars. They have an interpreter who is also a preacher, and the mission is as prosperous as circumstances will allow.

The Baptist mission is under the care of Rev. A. Bingham and family, assisted by Mr. Cameron, who is of Scotch and Indian extraction. Mr. Bingham has been laboring among the Indians between twenty and thirty years, until his head is bare and his locks are gray; and nobly has he braved the winter's storm and the discouragements which have sprung up in his pathway. In winter traversing the forests on snow shoes, and for weeks perhaps in the severest weather camping out with no protection but a cloth tent, going from cabin to cabin to tell the Indian of Christ and the great salvation. In summer and winter alike, endeavoring to roll back the deluge of vice and drunkenness from the Indians which wicked men were causing to sweep over them, and his labors have not been in vain. A little church has sprung up around him in the wilderness, and its steady light has shone amid surrounding darkness. Many have lived and died an ornament to the church and to the Christian name, and instead of wondering that no more conversions have occurred among the Ojibwa, or that the Ojibwa have been so unsuccessful among them, they are ready to be astonished, that with the condescending influence of Catholicism, with non-selling and the other vices named continually operating, that the success has been so great. There is a school connected with the Baptist mission taught by Miss Bingham. It numbers between 30 and 40 scholars, and is prosperous. Many in these schools in by gone years have received the advantages of an English education.

The missions farther up, under the Methodists and Presbyterians, I have not visited, but as far as I have been informed they are prosperous.

Much has been said about the wrongs inflicted by our government upon the Indians, all of which for aught I know may be true. But it may not be as generally known, that it expends large sums yearly for their education and religious improvement. The United States Government pays to the Methodist Missionary Society for the support of their mission and school at the Sault, the annual sum of \$1,000. It pays to the Baptist Missionary Society for the same purpose, \$1,000 more. Another bequest of \$600, added to the latter station, makes the sum of \$1,600, besides the land which each station occupies, making nearly \$3,000 per annum expended for schools and religious instruction, and other stations no doubt are similarly favored. This liberality of government should be known, for it is worthy of all praise.

Such is a brief glance at the condition of the Ojibwa. I must dismiss them for the present. I have a word more to say about their diseases, doctors, jugglers, dances, &c., and should I live to return to the Sault, will in a letter on these points, give them, as our diplomats say, "renewed assurances of distinguished consideration." You may hear from me next at the copper mines, which are as you well know,

ONWARD.

INTERESTING FACT.—In the annual report of the London Missionary Society, for the present year, we have an interesting fact connected with the Christian liberality of the converts to the faith. It is stated that for the last seven years, the amount of contributions raised at the several mission stations toward their own support has exceeded \$75,000 annually; being nearly one fifth of the Society's income.

THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, AUGUST, 1849.

[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,
LOUISVILLE, KY.

Those containing remittances, to
G. VAN BUREN, Esq.,
Treasurer,
LOUISVILLE, KY.

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.

Agents of the Board.

Rev. V. R. Thornton, Gen. Agent for Georgia.
Rev. A. T. N. Vandiver, Georgia.
Rev. G. B. Davis, Alabama and Tennessee.
Rev. John M. Ashburn, Virginia.

Indian Wars.

It is with feelings of painful regret, and the most anxious foreboding, that we have observed the numerous details of Indian wars, which have appeared in the journals of the day, during the last two or three weeks. We could fill our columns with these bloody accounts, so numerous have they been, if we felt any disposition to give further circulation to these painful details. They seem to occur almost as if they were the result of an understanding among the different tribes, to make one more united and desperate struggle to free themselves from further encroachment and domination on the part of the whites. These outbreaks have taken place in Florida, all along the frontier of Texas and the line of California, and the routes pursued by the Indians in the latter territory, and have accounts from the head waters of the Mississippi represent the Indians in that region as in a state of great excitement. All these things indicate that we shall soon be involved again in a general war with the Indians, with, doubtless, its harassing, expensive protraction on our part, and the usual exterminating results on theirs.

We might go into an elaborate examination of the various causes which have conspired to produce this state of things, but we have not the time nor space to give so much an investigation; and if we had, we suppose it would have but little effect upon our readers. But, without going far back to obtain a clue to this painful history, we may find reasons sufficient directly at hand to justify all reasonable curiosity. It is not to be supposed for a moment that the multitudes who are rushing into the Indian country in search of gold, are all men of kindred feelings and of strict moral integrity; but, on the other hand, we know that a large majority of them are lawless adventurers, having but one object in view, which they will endeavor to obtain without stopping long to consider the moral bearings of the means which they may use, or their effects on the condition of others, and least of all the poor Indians. That these men have ruthlessly trampled upon all the rights and feelings of the Indians, there is left no room for a doubt; and knowing the benevolence of the Indians to insult, and his longing thirst for revenge, and the strong inclination, as already so can be brought to bear upon the will of men, which urge him to seek it, need we wonder that the Indians have dug up the war hatchet? Of ten times these unprincipled white men make themselves with the Indians, and excite them to make war, that they may enjoy the opportunity of taking plunder. But again, it is to be supposed that the Indians can remain passive spectators, while their country is being ravaged from their possession, and their only means of sustenance cut off? If we do, we must suppose them to be differently affected than ourselves. For certainly no one would be more ready and strong to resort to a procedure than we, who are so ready to condemn the Indians for so doing. In the last two Annual Reports of the Association we most emphatically predicted the state of things, although claiming to be no prophet, and the use of a prophecy; but the thing was so ob-

dient to every one who would take the pains to examine the "signs of the times," that there could be no mistaking the conclusion.

But some will be ready to ask, Are we to remain idle, and let the white settlers in these countries be murdered and destroyed in this manner? To such we reply, No; the day has passed by when the preventative could have been applied, we must now resort to stronger and more destructive remedies: our citizens must be protected; but while we use the means sufficient for their protection, ought we not to see to it, that the evil is prevented from a wider spread, and that the resort to necessary force should be accompanied with all possible palliatives? In the conclusion of the last Annual Report, we used the following language, though we did not then expect to see some portions of it so soon and fearfully realized:

"Every succeeding year has been circumscribing the 'borders of his habitation,' and cutting off his usual means of support, without making him acquainted with resources more available to meet the supply of his wants. He has been left, comparatively speaking, by the benevolent and philanthropic, to the baleful influences of the most vicious and vile of our refugee population, who flee to the Indian country to escape the penalty of their crimes; who, to use the graphic language of Black Hawk, 'look in the face of the poor Indian and smile, but it is to make him drunk, cheat him and ruin his system.'"

"It has been supposed that the wide extended plains of the great West would afford the Indian a safe and permanent home, but this, as recent developments of Providence have shown, can never be the case. Oregon and California will soon be changed into the dwelling places of civilized men, and the Indians must give place; even now the same causes are at work which have swept the race from the shores of the Atlantic to the Mississippi River; and a most careful observer cannot fail to discover that the crisis of their fate is drawing near with fearful rapidity; and the great question now is, whether the race shall be indefinitely postponed, but, shall they be made acquainted with the principles of civilization, or shall they be left to perish in an inheritance which 'doth not rot, but remaineth eternal in the heavens.'"

Would to God, that the last sentiment in this extract approximated as near a literal fulfillment, as the former has been fearfully accomplished!

No human arm can now save the Indians—they are beyond the reach of human power, assisted by the power of God. But so far as effort has been put forth for their relief, depending upon the help of Heaven, that help has been afforded. No tribe presented a more repulsive aspect than the Creeks, a few years since, when it was very unsafe for a white man to travel through their country; but now he is as safe as in his land, as he is in the streets of Louisville or New York. We hear of no wars or bloodshed in the Indian Territory West of Missouri and Arkansas, where the Gospel has had free course and been glorified. We repeat, the only hope of the Indians is the Gospel of our Lord Jesus Christ! Christian brother, shall they have it? Our Board is in debt, and yet we are so painfully impressed with the necessity of speedy action, that we have appointed three more laborers to the Indian country, and at our next meeting shall commission one or two more, and have other candidates waiting. If, however, our brethren do not come up more liberally to our aid, some of these excellent Missionaries will have to remain at home for want of the means of support, while the work of death and extermination will be going steadily on.

Help, brethren, Help! SEND US, LADIES, AID!

Associate Editor of the Banner.

We are happy to welcome Rev. Alexander W. Le Ren, late of Missouri, Ky., to the Society of the "Quill," as Associate Editor of the Baptist Banner. We profited for brother Le Ren a high degree of success in his new vocation, and we most ardently hope that he may find his position here pleasing and conducive to his venerable employer. He does for the first time during which he has accepted the official chair of the Banner.

Rev. James Kirby, of Madison, Ky., has accepted the pastoral care of the Baptist Church of this city.

The Characteristics of the Age.

Each successive age of the world's history has produced some new development of human character, each new phase only serving further to illustrate the turpitude and innate depravity of the heart. True, these different exhibitions of human errors all bear some analogy to each other, and yet they are sufficiently distinct in themselves to admit of a separate classification.

The age in which we live may emphatically be called the "Golden Age;" not, however, in the sense in which this term was once used to express its condition, but in a strictly literal significance; for if there is one trait or pursuit which characterizes this generation more than another, it is the love of gold, and that too in the grossest sense of this term. Amid all the extraordinary changes and revolutions which have convulsed the world within the last few years, this passion has towered above all other considerations as the absorbing and characteristic impulse of the times. It moves in the highest walks of life: kings, nobles, statesmen and philosophers have turned speculators and stock jobbers; clergymen, demon-like, have left the pulpit and the sacred duties of their calling to dig for and worship the yellow image; military and naval officers have laid aside their wondrous pride and dignity and gone to rowing a ferry boat or wielding a pickaxe. The middle walks of life are convulsed to their very center: farmers, mechanics, artisans, laborers—all are striving with night and main, day and night, by sea and by land, and gold, gold is the only object of pursuit and desire. The vile and unprincipled, heated to a maddening fury by the burning passion, clutch with the grasp of a demon, for the glittering phantom. Amid the conflicts of men fighting for life and liberty, they have proved, like hungry hyenas, to rifle the dead, or to satisfy their thirst for gold by robbing the living. They have even waited for the Saviour of God, which has been depopulating the land, to do its work of death, that they might strip its prostrate victims of the few pence remaining about their lifeless persons; and the presence of Death, so far from allaying the burning thirst of their desire, has only quickened it.

God, long ago, announced to men that he could not serve God and Mammon. In it, therefore, to be wicked at, that terrible judgment are abroad in the land, when men are so universally bowing to the unholy shrine of the latter? And more especially, when his own people, who have vowed to serve him and him only, are found bowing with the rest of mankind in this debasing idolatry? Forgetting that God has said that "He will not give his glory to another, nor his praise to graven images!"

With the cry of the "poor Indian," whom we have wronged, and of the millions of heathen in other lands, ringing in our ears, we nevertheless withhold the treasures, which God has only given us in trust, as his stewards, that we may commune them upon our lusts; and, as a just punishment for these sins, God has "revolved his anger with fury, his rebuke with flames of fire!"

Appointment of Missionaries.

We are happy to be able to inform our readers, that, at a recent meeting of the Board, Rev. S. Wallace and wife, of Dover, Ky., and H. H. Tilford, of Georgetown, Ky., were appointed to Missionaries to the Creek Indians; the former as the Superintendent of the new Mission Labor School, and the two latter as assistants.

Brother Wallace is a graduate of Geneva College and Newton Theological Seminary, and is, in the opinion of those acquainted with him, peculiarly well qualified for the position assigned him by the Board. Brother Wallace is expected to go to his station in December next. Brother Tilford is one of the recent graduates from Georgetown College; and, from his amiable disposition, and pleasing address, will, undoubtedly, be extremely successful in carrying out education and civility of the Indians, and in elevating their intellectual and spiritual improvement. Our friends in Arkansas and Georgia, who feel a deep interest in the welfare of the Creeks, will then see that the Board is endeavoring to meet their wishes.

Rev. Dr. R. Campbell, of Georgetown, Ky., has accepted the pastorate of the Baptist Church of this city.

Seventh Annual Meeting.

The Seventh Annual Meeting of the American Indian Mission Association will be held with the Second Baptist Church in St. Louis, commencing on Thursday, October 25th, at 10 o'clock, A. M.

The Chelons has entirely subsided in that city, and it is not at all likely that they will be afflicted any more with this scourge during the year. The mode of travelling to St. Louis from nearly all parts of the country is cheap and expeditious, and we hope to see a large delegation present from the South and West; and we feel well assured, from what we know of the brethren in St. Louis, that they will receive a most cordial and hearty welcome to their homes and hospitalities. The Board will have a deeply interesting Report to present, and we expect to meet some of our Missionaries and Indian brethren there also.

Will our exchanges please copy this notice?

Franklin College.

We have been favored with a catalogue of this growing institution for 1848-9. The Faculty consists of Rev. G. C. Chandler, A. M., President; Rev. Wm. Brand, A. M., Professor of Languages; John S. Houghson, A. B., Professor of Mathematics and Natural Philosophy; John W. Dunn, Tutor; and Achilles Vawter, Principal Preparatory Department. Its students during the year were as follows: Collegiate Department, 15; Scientific, 15; Preparatory, two classes, 119; total, 148.

The College is most favorably situated on the Madison and Indianapolis Railroad, twenty miles South of Indianapolis, in Franklin, Ind., within twenty hours' ride of Cincinnati and Louisville. It is just such an institution as the Republic in Indiana needs; and, as it has been struggling under many difficulties, we most cordially commend its interests to the liberal, as an object every way worthy of their attention and support.

Liberty Association, Kentucky.

It will be seen, by a reference to our table of contents, that the Liberty Association, Kentucky, has been organized, and that it has a membership of one hundred and fifty-five dollars and thirty cents. This has been accomplished by a regular system, and a return to the principles of Christian responsibility. It is a noble example, and we hope it will excite a spirit of worthy emulation among sister Associations, to "go and do likewise."

Franklin Association.

We enjoyed the pleasure of participating in the annual exercises of this efficient body, which convened at Buffalo Lick, Shelby county, Ky., on the 17th inst. The session was well attended, and its business conducted with the utmost harmony and good feeling. We received a cordial invitation to present the claims of the red man, and received a liberal collection in his behalf.

Money for our Treasury.

As the close of our financial year is near at hand, we hope that all who may have in possession any funds for our Treasury, will forward them without delay; and that every brother and sister will feel it a great pleasure to send up a liberal contribution to aid in the great work of Indian reform.

Mission.

We gratefully acknowledge the receipt of the Minutes of the Georgia Baptist Convention, the Ohio Baptist Convention, and of the Santiago Baptist Association, New York.

Our brethren in Georgia have one of the most efficient organizations in the country; and, among other good things, they are devoutly attached to the cause of Indian Missions.

Library Notice.

Books in South-Western Asia, &c. By H. Maclean, D. D. 2d. ed. Also, Cincinnati, A. S. Brown, English edition.

This is a highly-estimated edition of the well known work of Dr. Huxham, which needs no commendation from us; the fact that a work of this nature should pass to the eighth edition, is a sufficient evidence of its popularity. It is a valuable addition to the library of the first edition, and is sold at the low price of one dollar.

Rev. Dr. Huxham has accepted the Presidency of Georgetown College.

Catholic Missions among the Indians.

Our readers will recollect an editorial in the columns of the Advocate headed "Significant," in which we referred to the failure of the Catholic missions among the Indians. The able Editor of the Western Watchman, who is well "posted up" in these matters, is copying the article into his columns, endorses the sentiments by the following remarks:

"The following article from the Indian Advocate is historic truth in the main sense. Thousands and tens of thousands of Indians, on this continent, have been converted to Romanism, but their moral natures remained unchanged. Roman Catholic missions were established among the tribes of Illinois, in the latter part of the seventeenth century. The only moral change produced was to dismember the tribes on the Illinois river from burning prisoners. The Catholic missionaries produced some important changes in their religious habits by a commixture of Roman superstition and Indian paganism. But these changes were of no material benefit to their morals. Men can be easily persuaded to leave off one kind of superstition and adopt another. They can be made deacons in religious observances, and devils incarnate in moral character."

Roman Catholic Indians are just as filthy, as thieving, as blood-thirsty, and as gross drunkards as any other Indians. Romanism is not Bible Christianity. It has no life-giving power, to renovate the moral nature of man."

MISSIONARY INTELLIGENCE.

Choctaw.

LETTER FROM REV. E. F. BUCKNER.
A Brief History of the Muskohs Church.

"One of them, being compassed mostly of Mosks, except the labors of brother Jacob."—RECAPITULATED BY AN INDIAN MISSIONARY ASSOCIATION, 1848, page 13.

From the above extract, I infer that the Corresponding Secretary is not in possession of a correct history of the Muskohs Church. There are several reasons which make this want of information, on the part of our friends at a distance, justifiable—such as the expedition of missionaries from this section a few years since; the fact that the Choctaw people mostly of Mosks; and the efforts of our comen here, who, for effect, try to make the impression that it now is. For those reasons I will give a brief history of the church alluded to in the commencement of this article.

The Muskohs Baptist Church was constituted September 24, 1832, by Elders Isaac McCoy and John Davis. At that time there were but five members, two natives, and three Mosks. Elder Lewis was their first pastor, who was succeeded by Elder Rollin. During Elder R.'s ministry, the Church of the nation, urged on by certain brainless white men, brought on a persecution against the Christians, and all the missionaries were expelled the nation. The ministry of the church then devolved entirely upon John Davis—one of the original members and a native—who finally, by going out from among them, proved that he was not of them. The church was then without a minister; and being greatly persecuted, some of the members went back and followed Christ to Mosks. A few faithful adherents of the gospel, by their constant exhortation and prayer, kept the remaining members of the church, until the arrival of Elder C. R. Kellum.

During the stay of Elder K., the church continued in a flourishing state; but when, on account of his wife's death, he was induced to return to the States, the members were again left destitute.

The missionary buildings, during his absence, were occupied by Mr. Anderson, the national school teacher; so that, when he returned, he was only permitted to teach school on the Canadian river, fifty miles from the church. From these causes the church suffered greatly, and for many years did not prosper.

By reference to the church book, I find that in 1841 there were 26 members, 20 of whom were Mosks; the others, John James Hunkins, is a native—and to say that he is a pillar of the church is not enough, the spirit is a genuine native. From that time on the church has enjoyed the faithful labors of brother Jacob, and has steadily increased in numbers.

As some future day—the Lord willing—I will write a brief memorial of brother Jacob's life. I can only say here, that, though a convert, and usually styled "uncle Jacob," his father was an Indian, and an "unrepentant" heathen. Should "uncle Jacob," however, like God's ancient people, have to stand

in a public place, with a basket of fruit on his arm, and pronounce aloud, "A Syrian ready to perish was my father," he would be none the less honorable; and as he is, the enemies to Baptist sentiments have no business with him.

According to the church book, the members are at this time as follows, viz: Indians, 96 males, and 111 females; Mosks, including both male and female, bond and free, 105—total, 312. From the foregoing it will be seen that there are 102 more Indians than Mosks, and that "uncle Jacob" is just as "red" as he is "black."

The above statistics may not be altogether correct, from the fact that the church, at different times, has been under the necessity of employing unconverted men to act as clerk, there being no scribe among them; but they are as nearly so as we can make them now. We have resolved to remodel our church book, and to get all the members to come and have their names enrolled again; then we will know our number precisely. Nearly all our additions recently are from the Indians, for the good reason that there are but few Mosks in the nation who are not already Baptists, while thousands of the former are still unconverted.

Since the commencement of the present year, the additions, by experience and baptism, have been as follows: January, 7; February, 8; March, 13; April, 4; May, 4; and June, 6—total, 42.

At our last meeting, not less than 40 came forward for prayer, and deep conviction was manifested by all the congregation. Once this church had but one member who was a native; but now (praise the Lord) Chiefs wait upon her ministry. "Kings shall become nursing fathers, and queens nursing mothers." May she, "leaning upon the arm of her Beloved," soon "arise from her ashes, fresh in beauty and might."

Brethren in the States, pray for us; and to you who contribute liberally, I would say, "Be not weary in well doing, for in due time you will reap if you faint not."

FROM THE SAME.

Dated June 17th, 1849.

Brother Perryman—Organization of a new Church—Visit to North Fork—Meeting at Choctaw—Thirty-fifth night for prayer—Six Baptisms—Four Baptisms at North Fork.

Brother Perryman has been laboring faithfully since February, and has baptized fifteen in his own neighborhood. Since my visit he writes, "I have gotten up a new society [another church] in a neighboring town." He and I are of opinion that he can do more good as a preacher than as an interpreter, although I need one very much. I was much delighted with my visit to North Fork. Brother Hay has given an account of that meeting. I preached at Quasquady town last Wednesday night, and about thirty came forward for prayer. Six Choctaw were added to the Muskohs church on the 16th inst. Yesterday I preached at Choctaw, and ten came forward for prayer.

Since writing the above, Mr. Potter has visited me from North Fork, and says that four were added to that church two weeks ago. Brother and sister Hay are well. My family ever enjoyed better health than at present.

FROM THE SAME.

Dated July 12th, 1849.

Sickness of family—Deaths from Cholera.

I am just able to sit up long enough to inform you that my family are all sick, except my little son. Mrs. Buckner, W. L. Dugan, and myself took the fever about the 30th of June, and have been helpless ever since. Sickness prevails throughout the Nation, as far as I can hear. Thirteen deaths from cholera were reported last week at Big Spring town. The fever is broken on me, and I think the rest are somewhat convalescent. I can write no more now.

Pulaski, Mo.

LETTER FROM REV. E. F. BUCKNER.

Dated July 26, 1849.

Arrival at the Station—Commence operations—First Indian Congregation—Future prospects.

Having at length reached our field of labor, I thought it best to communicate to you the fact. We left our residence at Sibby, Indian county, on Tuesday, 17th inst., and landed at the Station on Wednesday evening following. We brought with us sister McCoy, Female Teacher, from near Westport. We found things in a night have been remarkably improved, except out of order, somewhat of the school had been suspended, and those connected with the Station had left, in consequence of sickness. This state of things by no means discouraged us, for

we have gone into the work expecting toil and hardship. Every thing seems to move on pleasantly, although the work to me is new. I feel that some time must, of necessity, be almost lost, until I learn what to do, and how to do it. On Sabbath after our arrival I had the pleasure, for the first time in my life, to meet a congregation composed principally of Indians. I can almost fancy that a small degree of interest began to be manifested among those sons of night. We are looking with fond expectation to the time, when, through the influences of the Gospel of Christ, this heathen land shall become vocal with the songs of redeeming love. Pray that we may labor in the strength of God's Grace; and that, through the feeble instrumentalities here employed, many may be converted to God.

Choctaw.

The following interesting letter is from our excellent Native Assistant, brother B. M. Worcester, who labors in the vicinity of Armstrong Academy:

I am very happy to state to you, for the first report of myself in traveling about, to attempt to talk to my own people in this South-Western part of the Choctaw Nation, on the subject of religion of Christ; although my labor here, consisting of my brethren in gospel, is not many. I have been ordered by my brother, Ramsey Potts, to do some things I can in the service of my ever-living God out in my own neighborhood, and the country round my residence. Last week in November, 1849, I started, through the assistance of my Redeemer, with whole soul and determination to give talk in the name of Christ; but since which time, up to some time in February, 1849, weather is so extremely cold in this country, that I never been able to visit much of the place and settlement which I intend to visit. I been twice to our chief speaker, Artakins settlement; they were glad to see me both time, and very attentive to the word; and some are anxious for meeting again. Notwithstanding I never been able to visit again, I will make it one of my standing place throughout the summer, which is twenty miles from home; and there are other two settlements of Chickasaw, which I call for meeting, but on the account of so much high water and cold, that I never been able to get to it—some twelve miles, and other ten miles from home. If the Lord spare me, and will, I will visit them. I been twice to Depot; we have very interesting meeting both times—one of the time, I, in company with our brother Methodist. When at those time I go not away from home, I call meeting at my own place this day three weeks ago. We have very interesting meeting at home. It made my wife so overjoyous that she arose from her seat weeping to shake hands with the congregation. It made others, who were present, all in a solemn feeling. One young man burst in tears, and is become promising candidate for baptism for the first opportunity. I was very much excited myself at the meeting.

At the close of my report, I wish you to tell my brethren and sisters in church in your country, to pray for me, that I may be empowered from on high to discharge my duty faithfully in his service, more than ever I did, to proclaim of his council to the erring children of this world; turning them in heart to Christ, and to entreat him to cast out evil spirit, to make in a right mind.

SPREAD OF THE ENGLISH LANGUAGE AND LITERATURE.

One of the Baptist missionaries to the Choctaw, says, "Nearly, if not quite one-half of the Choctaw can speak the English language, and the number is so rapidly increasing, that in my opinion the time is not far distant when the native tongue will be obsolete. There are now among the interesting tribes, about fifty schools, embracing upwards of one thousand scholars, all of whom are instructed exclusively in the English language; and it is very common thing to meet Choctaw both old and young, who cannot speak their native tongue. It is one of my strongest desires to supply, as far as possible, this interesting portion of the tribe of Indians, to whom eternal well being I have devoted my life, with good religious books and tracts."

The Government of Chickasaw, has made a bloody contract with an individual named Charley, stipulating to give him a bounty of so much per head for every Indian, dead or alive, whom he may secure. The terms of this atrocious bargain are published in the Mexican papers, which, to their credit be it said, denounce them as inhuman and revolting. The Chickasaw themselves are disgusted with the treaty.

The Dakota or Sioux Indians.

This is one of the largest tribes in the country, named by the United States. The country occupied by them is probably more extensive than that of any other tribe of the aboriginal inhabitants of North America. It extends from the Mississippi on the east to the Rocky Mountains on the west, full 1,000 miles longitude, with an average breadth of not less than 4 degrees latitude, or about 300 miles.

Their proper name, by which they are known among themselves, is Dakotas, a name sounded as in father. It signifies allies or united, and implies that many years ago they have been generally known by that name, pronounced as if written so. The early French writers, who gave them this name, wrote it *Saut*. Carver, who was among them upwards of eighty years ago, and who claims to have been the first Englishman who ever entered their country, wrote it *Nadewasout*. He estimated the number of the warriors at 1,000. If he was correct in this estimate as in that of other tribes he visited, instead of diminishing, as other tribes are supposed to have done, they have increased, and are now twice as numerous as they were 80 years ago. For many years the whole population of the tribe has been estimated, by those having the best opportunities of knowing, at not less than 25,000 or 30,000.

In form, color, mode of life, religion, and the structure of their languages, there is a general resemblance among all the Aborigines of North America; but this is much less clearly marked than might be supposed from much of what has been published concerning them. The first inhabitants of the temperate zone of this continent with whom Europeans became acquainted, were of the Algonquin or Mobian stock. Individuals of those families of nations are the models whence more than nine-tenths of the descriptions and pictures of Indians have been drawn. The prominent cheek bones, broad nose, projecting jaws, and large thick lips, which are so characteristic of these, and perhaps of other races of Red Men, are not particularly remarkable among the Dakotas. After residing many years among them, I am unable to specify any particularity in the form of the Sioux face, from the eyes downward, which might serve to distinguish them from the Europeans. From the eyes upward, in general, the form of their head is easily distinguished from that of white men, and approaches more nearly to that of the Red. The part of the face above the nose and between the eyebrows is full and prominent, and the upper part of the orbits, in many individuals, much more elevated above the eyes than is seen in Europeans, indicating that what Phrenologists call the perceptive faculties or organs, especially individuality and locality, are very large. This prominence about the inner part of the brows makes the Dakota forehead appear narrow and lower than it really is. The upper part of the head is more round and conical, and less flattened on the sides and forehead than that of the European. The diameter of the head of the latter is considerably greater from before backward than from side to side, while in the former the several diameters seem to be about equal, and the central part of the top of the head comes to an apex near the place where Phrenologists locate the organ of firmness, considerably further forward than is the apex in the head of the African. The hair of the Sioux is generally black and straight, and men as well as women count it an honor to wear long hair. But I know several children supposed to be full blooded Dakotas, who have yellow hair; and, aside from what is artificial in both races, curled hair is nearly as common among their men as among white men.

The color of their skin is a little whiter than that of the Chippewas, who are their neighbors on the northwest. This is not always observable in the full-blooded Indians, because in most of those the true color of the skin is mostly concealed by paint or dirt. It is very obvious when we look at the half-breeds of the two tribes—many of the half-breed Sioux being as fair as the generality of Europeans. Some of the fairest skinned children I have ever seen have Sioux grandmothers, as dark as the average of the tribe.

Owing to their mode of life the women are shorter and heavier built than most white women, and the men are generally lighter men. Their bodies are straight and well formed generally; and where there is any defect natural or accidental, there are very careful to conceal it, and their mode of dress is such as to exhibit their persons to the best advantage. Poverty is rare, and never, except from disease or starvation, do we see a Indian so lean as we may laboring white men who enjoy good health.

