

THE INDIAN ADVOCATE.

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

LOUISVILLE, DECEMBER, 1850.

Vol. V. No. 6

By the Board of Indian Missions.

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The Evil Spirit and the Demagogue Preacher.

While the religious system of the Indians taught the existence of the Great Spirit *As-oo-ut-oo*, it is also recognized the personal existence of an Evil Spirit, *As-oo-oo-ut-oo*, the Evil-minded. According to the legend of their faith origin, they were brothers, born at the same birth, and destined to an endless existence. To the Evil Spirit, in a limited degree, was ascribed creative power. As the Great Spirit created man, and all useful animals and products of the earth, so the Evil Spirit created all monsters, poisonous reptiles, and noxious plants. In a word, while the former made everything that was good and salutary, the latter formed everything that was bad and pernicious to man. One delighted in virtue, and in the happiness of his creatures, to which he was ever over them his unceasing protection. The other was committed to deeds of evil, and was ever watched to scatter discord among men, and subvert their civilization. Over the Evil Spirit the Great Spirit exercised no positive authority, although possessed of the power to overcome him, if disposed to its exercise. Each ruled an independent kingdom, with power unlimited. Man's free agency stood between them, with which, in effect, he controlled his own destiny. A life of trust and confidence in the Great Spirit, and of obedience to his commands, afforded a refuge and a shelter to the Indian against the machinations of the Evil Spirit.

The doctrine of the Evil Spirit was not accurately described and defined in terms of the ancient mythology, they yet exhibit with them some striking coincidences; although these coincidences, real or imaginary, show nothing but the similarity of human ideas in similar conditions of society. They were divided into good and evil, the former being the consistent and salutary of the Great Spirit, while the latter was the envious and dependent of the Evil Spirit. To some of them was assigned a bodily form, a "head habitation and a name." To the former class of these spiritual entities, they were wont to render their acknowledgments at their annual festivals, for imagined favors, and to supplicate of the Great Spirit the continuance of their wretched state. In the case of those who considered the Evil Spirit as their enemy, they manifested their knowledge of the mortality of an Omnipotent Deity, and at the same time they exhibited their limited comprehension of the infinite power. Through these intermediate ideas, they believed the Great Spirit was confided, with ease and convenience, to administer the affairs of nature and of man.

To *As-oo* he committed the thoughtless; at once the voice of admonition, and the instrument of vengeance. He also intended to him the formation of the shell, and the gift of rain. By *As-oo* was the earth to be cooled and subdued, vegetation extended, the harvest ripened, and the fruits of the earth matured. The terror of the Thunderer was held over evil-doers but especially over witches. With power to inflict the most instantaneous and fearful punishments, he was regarded as the progenitor of the deeds of evil. He is represented as having the form of a man, and as wearing the costume of a warrior. Upon his head he wore a war-plume, which rendered him invulnerable against the attacks of the Evil-minded. On his back he carried a basket filled with fragments of the shell and which, whenever he descended them, as he rode in the clouds. In the spring-time when the seeds were committed to the ground, there was always an invocation of *As-oo*, that he would water them and watch their growth. At the harvest festival they returned thanks to *As-oo* for the gift of rain. They also rendered their thanks to the Great Spirit for the harvest, and supplicated him to continue to them the wondrous work of the Thunderer. There is a beautiful legend in relation to *As-oo*, to the effect that he once made his habitation in a cave under

Niagara Falls, behind the sheet, where he dwelt amid the grateful noise and din of water. The Great Spirit gave to him these assistants, who have continued members, to enable him to maintain a more vigilant supervision over the important interests committed to his guardianship. One of these, the legend declares, was partly of human, and partly of celestial origin. To bring *As-oo* nearer to their afflictions, the Indians always addressed him under the appellation of Grandfather, and styled themselves his grandchildren. In every act of his, however, they recognized the hand of *As-oo-ut-oo*.

Another of the spiritual creations of the Indians is recognized in *Gi-ah*, the Spirit of the Wind. He also is more instrumentally, through whom the Great Spirit moves the elements. Having a human form, with the face of an old man, *Gi-ah* is represented as sitting in solitary confinement, surrounded by a temple of discordant winds, and ever impatient of restraint. His residence, *De-oo-oo-oo*, the "Great Home of the Winds," is stationary, in a quarter of the heavens towards the west. Surrounded and compressed by the elements, he ever and anon struggles to free himself from their entanglement. When perfectly quiet, the winds are at rest. A slight motion sends forth the breeze, which is whirled gently over the face of the earth. When he struggles with restlessness and impetuosity, the strong wind goes forth to move the clouds, rattle the waters, and shake the foliage of the forest. But when his restlessness assumes up to phrensy, he puts forth his utmost strength to shake of the confining element. These mighty throes of *Gi-ah* send forth the blasts which sweep the plain by low the oak upon the mountain side, and dash the waters against the sky. *Gi-ah* is represented, however, as a benevolent being, ever mindful of the will of the Great Spirit, and anxious to fill his commands.

The legend of the Indians, in fact, is similar to the story of the Bible, the Spirit of God, the Spirit of Power, and the Spirit of Wisdom. These plants were regarded as the special gift of *As-oo-ut-oo*; and they believed that the cure of each was intrusted, for the welfare of the Indian, to a separate Spirit. They are supposed to have the forms of beautiful females, to be very fond of each other, and to delight to dwell together. This last belief is illustrated by the natural adoption of the plants themselves to grow up together in the same field, and perhaps from the same hill.

Their appeal was made of the harvest of their respective plants; and in the growing season they were believed to visit the fields, and dwell among them. This mind is known under the name of *De-oo-oo*, which signifies Our Life, or Our Supporter. They are never mentioned separately, except by designation, as they have no individual names. There is a legend in relation to one, that it was originally of any cultivation, yielded abundantly, and had a grain resembling grain with all. The Evil-minded, being envious of the great gift of *As-oo-ut-oo* to man, went forth into the fields, and spread over it a noxious mist. Since then it has been harder to cultivate, yields less abundantly, and has lost its original richness. To this day, when the morning mist veils the corn leaves with a noxious cloud, the poor Indian fancies that he hears the spirit of *As-oo*, in her composition for the seed man, still harrassing, with noxious vapors, her might benefactor.

[Quaint, the goddess of Fidelity among the Indians, was also depicted. Under one aspect she was connected with one of our, and was the Goddess of Honor. Under another, connected with Justice, the Goddess of Love; and under another, depicted from the women, the counterpart of the Virgin Lullaby, and the Green Vase Aphrodite, the beautiful Goddess of Abundance. A similar conception runs through all the solar mythology of the strange tribes of both North and South America.]

The Sun and Moon or *Tan-oo*. The Indians believed that *Tan-oo* was given to them as the source of communication with the spiritual world. By having *Tan-oo*, they could send up their petitions with its ascending beams, to the Great Spirit, and under their acknowledgments accordingly to his blessings. Without the instrumental aid of *Tan-oo*, their petitions could not be granted. In the morning they rendered their thanks of each ascending beam to the Invisible Aid of their friendly *Tan-oo* and protecting one. It was also their one

to return thanks to the trees, shrubs, and plants, to the springs, rivers, and streams, to the fire and wind, and to the sun, moon, and stars; in a word, to every object in nature which ministered to their wants, and thus awakened a feeling of gratitude. But this was done without the intervention of the source of tobacco. They addressed the object itself.

New Year's Ode, 1851.

BY REV. HENRY DEER.

Dugout year! thy' time is run,
Thy festing moments past,
The influence of the New Year's sun
O'er hill and dale is cast.
Though gone, yet evermore there will appear
Thy best-prints on the sands of Time: "O'er Year
To tell of hours
Too quickly fled,
And curdly flown,
Withered and dead."

II.
A shadow runs on many an eye,
Which sees thy dancing eye,
And almost sees those harp-strings lie,
Which trilled thy early praise.
And hark, whose gladsome dwell at thy young reign
That shuddered with grief, grew faint, then broke with pain
Whose willow sigh
And winds make moan,
They pillow'd lie,
Sleeping alone.

III.
And thou hast been a dainty-pan,
In gazing the grave—
Hence, thence, and thence a Peer,
With thy hand on thy brow,
Thou'lt have with thee to that doleful bed,
Where little did and virtuous only stood,
Where kings are done,
And slaves are king,
The rich man crows,
The beggar sings.

IV.
And he, who first on Barnab's shore
Purchased a Saviour's grave,
And sped the dreams of Heaven's love
To that hallowed shore,
Whom holy death had gained a world-wide fame,
Toth Omen lies, to consecrate the name:
Though in the strife
He lay may lie
His was a life
Which cannot die!

V.
Vindictive have marked thy beam,
Thou'lt filled with and surprise,
Both protestant and mightiest power,
And rest her damaged tin,
And that fell spirit, worse than death to all,
Both equal which would drink—his Freedom's fall!
And yet to thee,
Farewell, O'er Year—
Thy memory
Shall have a bar

VI.
The early dawn gave signs of us,
Thy sun was that with watch
Pumping some impeding flow
Thine evening's hour would catch
But thou hast triumphed, and a radiant glow
Shines the closing scene, as thine the hue
When dawn appears,
Rising clear,
To the New Year,
A morning star

VII.
A few glad hours then didst afford
To memory still and far,
Which, like a mirror, the dark hour
Among her brother's ear
The miles of Heaven, although not always seen,
Thou'lt gazed with hallowed light each beloved one
He still persists
O'er every sphere,
And safely guide
The sailing year

VIII.
What voices of elation float up on the air,
Like Hope's softer chimera to the ear of despair,
Each heart drops its burden and dries up its tear,
To greet with affection the "Happy New Year!"
Sweet voices are ringing
With millions of glad
And every note bringing
A welcome for thee
New Year,
And welcome for thee

IX.
May thy Spirit of Peace like the wings of an Dove,
Overhadow us all, let thine accents be Love
And thrill every heart with the heaven-born lay
And when thou shalt pass like a vision away
In memory still living
A heart thou shalt be
The best ever given
Its tribute to thee,
New Year,
Love's tribute to thee.

The Two Ovens

A collection for foreign missions was being made at a church door. Up walked the richest man in the congregation, and laid a five pound note on the plate. The people admitted the gift and praised the giver, but it gave no thrill of joy in heaven. Directly after him there came a little, pale, poor girl, meekly clad, and poverty written out in all her looks, yet with a countenance full of sweetness, and a tear trembling in her eye, and laid beside the rich man's note a single penny. The crowd pushed her rudely by. No one noticed or cared for her gift. But Jesus and his angels, who were looking on, and accepted it, as far more precious than the rich man's note, and made a record of it to her honor.

You will ask, How came this difference?
That same morning the rich man had said with-
in himself, "What shall I give to the collection to-
day for foreign missions? I must give a five pound
note, for that is what will be expected of me, and
I wish my donation to be above all the others."

That same morning the little girl had been read-
ing her Bible, and had seen the story of the love
of Jesus, and loved him in return. She thought
within herself, "If Jesus did so much for me, oh,
what can I do to show my love to him? There is to
be a collection for foreign missions this day, and I
have only a penny; but I will give my penny for
Jesus' sake, and it may be he will accept it from
me, for I love him very much."

The gentle girl took her penny and laid it on the
chair before which she was kneeling, and prayed
thus for a blessing:
"Oh, my God! here is a penny which I will give
unto thee. Take it, Lord, although I am not
worthy to give it, and bless it, so that it will do
good to the poor heathen." Then rising from her
knees, she took it to the church and gave it as we
said.

Reader, bear in mind, it is not what we give, but
how we give that makes the service acceptable.
The poor widow's mite was declared more precious
than the great man's gold, by Christ, and your
single penny will be held of greater value, and
perhaps do more good, than many pounds wrong-
ly presented, if only given in the exercise of faith
and love.—*Miss. Newspaper.*

WORKING CHRISTIANS.—LEARN to be working
Christians. "Be ye doers of the word, and not
hearers only, deceiving your own souls." It is
very striking to see the usefulness of some Christians.
Are there some of you who know what it is to be
solid in your Christianity? You have seen a
solid child go into a street place to enjoy some
delicious novel purchased by his own money.
It is with some Christians. They feel upon
Christ and forgiveness; but it is slow, and all for
themselves. Are there not some of you who can
enjoy being a Christian, while your dearest friend
is not; and yet you will not speak of Him? *How*
slow, have you have got work to do. When Christ
found you, he said, "Go, work in my vineyard."
What were you hired for, if it was not to spread
salvation? What blessed for? O my Christian
friends! how little you live as if you were the
servants of Christ! How much life-time and idle-
ness you have! This is not like a good servant.
How many things you have to do yourself!—*how*
slow for Christ and his people! This is not like a
servant.—*W. Chappin.*

* This is an original unpublished work, and is the first
of its kind. It is a gift to the "A. S. B."

THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, DECEMBER, 1850.

THE BOARD OF THE AMERICAN INDIAN MISSION ASSOCIATION are at No. 22, Center Street, between Green and Walnut.

SPECIAL NOTICE:

Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIDNEY DYER, Cor. Secretary Am. Ind. Miss. Association, LOUISVILLE, KY.

Those containing remittances, to CHARLES S. TUCKER, Treasurer Am. Ind. Miss. Association, 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, 71 Main Street, and pay it there.

Agents for the Board.

- Rev. V. R. Thornat, Gen. Agent for Georgia. Rev. J. M. Bennett, for South Kentucky. Rev. G. B. Davis, for Alabama and Tennessee. Rev. Andrew Moffat, for Mississippi. Rev. S. H. Bandy, for Tennessee. Rev. John James, for Kentucky.

Future Nationality of the Indians.

It has been a subject of no little curiosity and interest, as to what would be the final social and political condition of the Indian tribes, which may be rescued from final and utter extirpation. Will they retain their separate national existence, as tribes, several coalesce together and form a federal union, or will they finally yield up their political existence as tribes, and become consolidated with the white race? It has generally been supposed that the latter alternative would be most conducive to their future prosperity; but it has been believed to be impracticable, owing to the monadic habits of the race, and the great tenacity with which they cling to their old habits and institutions. From the recent fact, however, that a tribe has voluntarily proposed to surrender its national existence and blend with the dominant race, the above supposition seems to be unfounded, and a new feature is given to the whole aspect of Indian civilization. No doubt this tribe once was as strongly opposed to such a measure as any other now on the continent, but the force of circumstances has taught them a lesson of practical wisdom. This will doubtless prove the entering wedge to a general resort to the same measure by other tribes, as time and circumstances may demonstrate its practicability.

That they can continue to exist as separate bodies, surrounded by a white population, is a fact disproved by the entire past history of the country; and the only way to avert an entire annihilation, is to yield the isolated condition and become a part of the body which exerts the destroying influence.

If this consummation could be effected in no other way, every person at all acquainted with the condition of the more civilized tribes, will see at once from the large mixture of blood, that the intermarrying of the white race will bring it to pass.

Among the Choctaws, Cherokees, and some other tribes, this influence is already so extended as to be predominant; and we believe that the measure referred to is generally desired by the "mixed bloods."

The Government manifests its wisdom no less than its philanthropy in fostering the growth of this feeling among the Indians. The tribes are so numerous, and widely scattered, and their locations and habits so very different; that it makes the care and expense of their supervision very difficult and onerous; and we think that it would be the best measure which the Department could make, to use greater efforts to bring the Indians into a state of improvement that would make this scheme easy and practicable.

In order to accomplish this most speedily, the wide diffusion of the benefits of religion should be secured. Religion has a controlling power, which can unite the wildest extremes, and consolidate the most heterogeneous characters.

It is the object of our organization to promote this and every other good relating to the Indians; but its noblest purpose is to give them a nationality with the Christian world of largely a household with the household of faith.

Special Report.

We have been for a long time collecting material for the completion of a book of hymns, and songs, appropriate to social and revival meetings, which should, in its style, arrangement, and character, meet the wants of the churches in the South and West. In style, the effort has been to still the trite manner of preaching in rhyme, which fills so large a part of all our hymn books, and to present a work which should aid in giving expression to the religious emotions attending divine worship, especially during the progress of social and revival meetings. In the arrangement, the order is so natural and simple, that a child can turn at once to the class of hymns required. We have shown the U. S. to several ministers and brethren accustomed to singing, and it has received their warmest approbation.

The work will not cost more than thirty or thirty-five cents, and yet will be complete enough for all ordinary occasions. It is, of course, not intended to supersede the larger works now in use, but to supply a place, which, from their very size and character, they cannot occupy.

We would respectfully request copies of original and popular hymns and songs from those who may have them, for insertion in the work. It will be issued in the ensuing spring.

Report of the Commissioner of Indian Affairs.

We give to our readers in this number, the Report of Hon. Luke Lea, Com. Ind. Affairs, with the omission of a few paragraphs, not especially relating to the condition of the Indians. We do this, because it presents a very concise and correct view of the present condition and prospects of the aboriginal tribes, and sets forth the line of policy to be pursued for their future prosperity; which, as we indicated in our last number, is based on enlarged and liberal views. It will be seen that the main points of difference for effecting their civilization, are those so strongly insisted on by our Board; those are the application of the colonization system, and the influences of religion, and the school system, judiciously modified. The Report has been examined, copied, and universally commended, which is a strong proof that it gives our views on the subject, and that the aboriginal tribes may yet be saved from the fate which has already swept away so many of the race.

Agents for Humanity.

For the first time since the organization of our Association, we have two regular agents in this State, which is a field quite ample enough for their operations; and as our wants are pressing, we hope that each church or individual to whom they may apply will consider it a special application for the exercise of benevolence, and also having the strongest claims upon its exhibition. Our Agents, brothers James and Bennett, need no personal recommendation, they are well known as worthy and approved laborers.

Agent for Mississippi.

We would announce to our friends in Mississippi, that brother A. Moffat will still remain among them as the Agent of the Board, as the circumstances under which we are pleased to bid his departure to the Indian country; but so he can so efficiently carry the cause of the Indian in his Agency as in any other department, we hope the churches and brethren will continue to extend to him their cordial and liberal cooperation.

To Subscribers.

We request of all those who have subscribed for the Indian Advocate, to any of our agents, and have failed to receive their papers, that they would send their names direct to us, as the most expeditious way of correcting any mistake; and the time of subscription will be charged from the date when the paper is actually received.

Reviews of New Works.

Gravel's Magazine, January, 1850.

This is one, and perhaps the best, of the Philadelphia monthly series, devoted to miscellaneous literature. The illustrations are certainly most beautiful and expensive, and most of the articles are such as we can commend. It has, among its contributors, Longfellow, Bryant, Cooper, James, Arthur, Whipple, Hawthorne, and other well known writers.

Catalogue of Georgetown Female Seminary for 1850.

We are glad to see, from the catalogue, that the institution is in a flourishing condition, being a list of one hundred and seventy nine pupils. We cannot see, however, how desirable otherwise, and

its excellent location, and unsurpassed corps of experienced teachers. Prof. Furman is the well known Principal, assisted by nine coadjutors, in the various departments.

Naval Review: or the Triumph and Triumph of the Great and Good, pp. 344.

Life-Pictures; or By-Gone Scenes Reminiscenced, pp. 287. Illustrated.

The Swiss Father, pp. 139. Philadelphia: American Sunday School Union.

The above volumes are three of the recent publications of the noble Society, whose imprint they bear; and they are among its best issues. The first named, should be placed in the hands of every American youth, and the other two are well worthy of a comparison.

The Southern Baptist Almanac for 1851. Nashville, Tenn. Pub. Society. By Green and Shubert. This annual is superior to those heretofore issued by the above Society, both in style and matter. Besides the usual tables of Southern Associations and institutions, it contains thirty-two closely printed pages, devoted to the discussion of Baptist principles, pungent and pointed. We are sorry to observe, however, that the editor leaves "that picture," or the organization connected with it, too well to omit it.

Bunyan's Inviting Works. Philadelphia. Am. Bap. Pub. Society.

This is a companion volume to "Bunyan's Awakening Works," noticed in our last number; gotten up in the same beautiful style, and comprising those writings of Bunyan, which are addressed to the awakened sinner, as "Grace Abounding, Come and Welcome," &c.

A precious volume, which should be in every family, and placed in the hands of every unconverted member.

MISSIONARY INTELLIGENCE.

Wm. WEA AND PHILADELPHIA SEMIN.

Orange River Agency, September 24, 1850.

Sir: In accordance with the regulations of the Indian Department, I take great pleasure in laying before you the annual report of the school during the past year. It is a pleasure to me to report that the school generally in this part of your extensive field of agency. And, let me assure you, sir, that it affords me the highest gratification to note the rapid improvement of the Indians in this vicinity under your prompt and efficient administration of their affairs; and it affords me peculiar pleasure to believe (notwithstanding what disappointed ambition or caprice might say) that those employed by you in the Indian country are such men as will excite a good, moral influence. I am sure, sir, that it requires great moral courage to discharge duties, which, though often pointed, are so often absolutely unimportant upon an officer of government among the Indians. The improvement the past year among the three bands in whose country our school is situated, has been greater than that of any preceding year since we have been among them. How glad has been pleased, with much, fields fenced, and a considerable number of houses built of hewed logs. There has been much less whisky introduced into the country, and not more than one case of intemperance where there was formerly three. In a great degree, the above results will apply to the Mission, now quite a respectable people.

The school under our charge is conducted on the annual labor plan, and has averaged the past year thirty-five children. I cannot speak too highly in commendation of the untiring efforts of Miss S. A. Osgood, principal teacher in behalf of the school, from whose annual report I take the following extract:

"With pleasure, I write, that the present condition of Harvey Institute is prosperous and encouraging. The number enrolled last year is forty-two, twenty-one boys and sixteen girls. The attendance has been more regular than in any preceding year; consequently, more good has resulted from our efforts. One of our girls (daughter of Baptist Parents) is happily married to one of her tribe, whose statements are equal with hers. One of our male boarding school girls has been taken from us by death.

"The entire number of members of various public churches, more than half of which speak the Indian, and around are good men.

"The meeting which number more than thirty of whom were women, in which some of the school girls participated, was a most interesting affair, and has been taken from us by death.

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"Other branches taught—geography, arithmetic, grammar, and composition—in all of which the pupils have made gratifying progress.

"All the children in school are rapidly acquiring the English language."

The above in short, comprises the past and present condition of the school, and when it is borne in mind that this school, with the exception of \$300, has been wholly supported from its commencement, a period of five years, by benevolent funds—the contribution of churches—I think it will be admitted "we have done what we could."

In conclusion, sir, permit me to express our thanks for your kind attention, and our gratification that your efforts in the cause of Indian improvements have met with so much success.

Very respectfully your obedient servant, DAVID LYKENS, Supl. Harvey Institute. Col. C. K. HANCOCK, Agent, &c.

Wm. Mission.

Upon the lands of the Wm tribe is located the Baptist mission, superintended by the Rev. David Lykens. This school is indeed in a flourishing condition; the yearly number of scholars is about 35; the children are generally healthy, and have improved much in their tuition during this year. This mission has received but little aid from the government, and I think there has been more real good growing out of it than any other mission in the Indian territory. The influence of this mission, under the management of that most worthy man, the Rev. David Lykens, has not only tended to advance the condition of the children immediately under his charge, but may be found in every wigwam or house in the territory. Much credit is also due to Miss S. A. Osgood, who is at the head of the female department of this school; she is a most estimable young lady, and is peculiarly well fitted for the position which she occupies. I am in hopes that this school will receive some aid from the civilization fund this year.—Report Commissioner of Indian Affairs.

Mission for Mary and Milton for Missouri.

By a volume recently published in London, entitled "The Year Book of Christian Missions," it appears that there are no less than twenty-five large Protestant missions in the United States, and that the amount of money expended by these Societies, for the objects of their organization, is estimated in round numbers at £492,000, of which about £32,000 are contributed on the Continent, £400,000 in England and Scotland, and £100,000 in the United States.

"The enterprise," says an American writer, "is the offspring of the noblest and most comprehensive form of Christian charity, and though now scarce half a century old even in its oldest operations, it has produced the most magnificent results, and is already beginning to change the destinies of the human race." There is something encouraging in the Christian in other facts and statements, and there is much therein to suggest reflection and positive feeling. It is not a matter of trivial or consequential opinion to ascertain precisely the dimensions of the "colossal and most comprehensive form of Christian charity," which this late age and generation of the world have produced. It is a fact of no small importance, that this enterprise, which is beginning to change the destinies of the human race, is scarcely half a century old, though the divine command that ordained it was given eighteen centuries ago. Then, the sum total of all the contributions of Protestant Christians to this enterprise, though liberal and yearly increasing, scarce equal when compared with the annual contributions of Christian nations to enterprises of an opposite character. For instance, three Christian nations of Europe and America expend every year in preparation of war, \$200,000,000. This amount, when compared with "the most comprehensive form of Christian charity" stands thus: For preparation of war, per day, \$248,000. For preaching the gospel of peace to the heathen, \$1,600; or, to make the comparison more distinct, we have a nation starting for preparations of war between two nations nations against one half penny for evangelizing the pagan world, and bringing myriads of wretched heathens to hear to the empire of the Palace of Peace. Or, millions for Mars and Minerva for the heathen.

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Report of the Commissioner of Indian Affairs.

DEPARTMENT OF THE INTERIOR, Office of Indian Affairs, Nov. 27, 1850.

Sir: Before proceeding to submit, for your consideration, a general view of our Indian affairs and relations during the last twelve months, I would respectfully refer to the accompanying reports of the superintendents, agents, and missionaries in the Indian country, for more particular information in relation to local operations and the condition of the various tribes, than can be fully embodied in a report of this description.

Among the less remote tribes, with which we have fixed and defined relations, and which, to a greater or less extent, have felt the controlling and meliorating effects of the policy and measures of the government for preserving peace among them and improving their condition, an usual degree of order and quietude has prevailed. It is gratifying to know that amongst this class, comprising a large portion of the red race within our wide-extended borders, there probably have never, during the same period of time, been so few occurrences of a painful nature. All have been peaceful towards our citizens; while, with the exception of the Sioux and Chippewas, they have preserved a state of peace and harmony among themselves. These two tribes are hereditary enemies, and scarcely a year passes without scenes of bloody strife between them. From their remoteness and scattered condition, it is difficult to exercise any effective restraint over them, while their proximity to each other affords them frequent opportunities for indulging their revengeful and vindictive feelings. Each tribe seems to be constantly on the watch for occasions to attack weaker parties of the other, when an indiscriminate massacre of men, women, and children is the inevitable result. During the last spring, mutual aggressions of an aggravated character threatened to involve these tribes in a general war; but the acting superintendent, Governor Ramsey, aided and assisted by the commanding officer at Fort Snelling, promptly interposed, and, by timely and judicious efforts, prevented such a catastrophe.

Such occurrences are not only revolting to humanity, but they foster that insatiable passion for war which, in combination with love of the chase, is the prominent, characteristic feature of our wild or half-civilized tribes. A desirable standard in the way of their civilization and improvement. We have not yet to what extent these important objects may be accomplished; but the present and improving condition of some of our semi-civilized tribes affords ample encouragement for further and more extended effort. Experience, however, has conclusively shown that there is but one course of policy by which the great work of regenerating the Indian race may be effected.

In the application of this policy to our wilder tribes, it is indispensably necessary that they be placed in positions where they can be controlled, and finally compelled by stern necessity to resort to agricultural labor or starve. Considering the untutored Indian does, that labor is a degradation, and that there is nothing worthy of his manhood but progress in war, common in the chase, and eloquence in council, it is only under such circumstances that his haughty pride can be subdued, and his wild energies trained to the more ennobling pursuits of civilized life. There should be assigned to each tribe, for a permanent home, a country adapted to agriculture, of limited extent and well-defined boundaries; within which all, with occasional exceptions, should be compelled constantly to remain until such time as their general improvement and good conduct may supersede the necessity of such instructions. In the mean time, the government should cause them to be supplied with stock, agricultural implements, and useful materials for clothing, encourage and assist them in the erection of comfortable dwellings, and secure to them the means and facilities of education, intellectual, moral, and religious. The application of these means to such purposes would be far better for them than the present system of paying their annuities in money, which does substantial good to but few, while to the great majority it only furnishes the means and incentive to vice and depraving idleness, terminating in dissipation and misery, and too frequently in premature death.

The time is at hand for the practical application of the foregoing views in the Sioux and Chippewas, as well as to some of the more northern tribes on the borders of Missouri and Iowa. Congress has made an appropriation for negotiations with the Sioux for a purchase of their lands, which should, as far as practicable, be conducted on the principle laid down in the instructions given to the commissioners appointed for that purpose last year, and which were communicated with the annual report of my predecessor. These instructions contemplated the purchase of a large tract of the country, and their subdivision into well-defined farms upon lands reserved from the white settlement

and the Chippewas—objects of primary importance, in view of the general policy already stated.

Since the treaties of 1837 and 1842 with the Chippewas, a considerable portion of those Indians have continued, by sufferance, to reside on the ceded lands east of the Mississippi river, in Wisconsin and Minnesota, where they have for some years been brought into injurious contact with our rapidly-advancing and increasing population in that quarter. Having ample facilities for procuring ardent spirits, they have become much injured and corrupted by unbridled indulgence in the use of that noxious element of evil. To remedy this unfortunate state of things, it was determined, at an early period of the present year, to have these Indians removed northward to the country belonging to their tribe. Measures for this purpose were accordingly adopted; but, in consequence of the very late period at which the appropriation requisite to meet the necessary expenses was made, only a small number have as yet been removed. Their entire removal, however, will not sufficiently relieve our citizens from annoyance by them, as they will for some time have the disposition, and be near enough to return with facility to their old haunts and hunting grounds. Nor will the situation of the Chippewas, generally, then be such as their well-being requires. They own a vast extent of territory on each side of the Mississippi, over which they will be scattered, following the chase and indulging in their vagrant habits, until the wild products of the country, on which they depend for a subsistence, are exhausted, and they are brought to a state of destitution and want. Efforts should therefore be made, at as early a period as practicable, to concentrate them within proper limits, where, with some additional means beyond those already provided, effective arrangements could be made to introduce among them a system of education, and the practice of agriculture and the simpler mechanic arts. The best portion of their country for this purpose is west of the Mississippi river; but it is not owned by the whole tribe in common—a considerable part of it being the exclusive property of particular bands, which are not parties to any of our treaties, and receive no annuities or other material aid from the United States. This circumstance not only creates dissatisfaction with the government, but precludes such industry and toil during the rest of the year, which may be necessary to induce industry, and, as the game on which they mainly depend for the means of living must soon fail them, the government will be under the necessity of interposing to save them from starvation. A wise forecast and the dictates of a benevolent policy alike suggest that timely measures be taken to avert so disastrous a result. This may easily be done, and at a moderate expense compared with the importance of the objects to be accomplished.

In order to enable the department to carry out these views in reference to the whole Chippewas tribe, I respectfully recommend that Congress be asked for an appropriation at the ensuing session to defray the expense of negotiating a joint treaty with the different bands, for the purpose of acquiring so much of their country on the east side of the Mississippi, as we may require for a long time to come; to provide that the whole of their remaining lands, together with their present and future means, shall be the common property of the whole tribe; so that all will be placed upon an equal footing; and that as large a proportion of their funds as practicable shall be set apart and applied in such a manner as will secure their comfort, and most rapidly advance them in civilization and prosperity. With such arrangements for this tribe, and the adoption of a like policy towards the Winnebagoes, now located in their vicinity on the west side of the Mississippi, and the Menomonees, soon to be removed there, the whole force of our Indian relations in that quarter would in a few years present an entire and gratifying change. We would soon witness in this, our northern colony of Indians, those evidences of general improvement now becoming clearly manifest among a number of our civilized tribes in the southwest, and which present to the mind of the philanthropist and the Christian encouraging assurances of the practicability of regenerating the red men of our country, and elevating them to a position, moral and social, similar if not equal to our own. These are two tribes, in the opinion of country referred to, opening implicitly upon the welfare and interests of the Indians in that quarter, and our citizens engaged in trade among them, which require prompt attention, and which must be suppressed before our Indian relations there can be placed upon a safe and satisfactory footing. There are, first, the immense annual destruction of the buffalo and other game by the half-breeds from the British side of the line, generally in the employment of the Hudson Bay Company; and, secondly, the introduction of ardent spirits among our Indians by the means of that company. The unbridled and inju-

rious to our Indians, resulting from the devastation of game by these foreign depredators, have justly occasioned much dissatisfaction among them, and, if not soon checked, serious difficulties may well be apprehended. The introduction of ardent spirits among the Indians by the means referred to, is not only an aggravated evil, but is derogatory to the authority and dignity of this government.

Our laws and regulations prohibit the introduction of spirituous liquor among the Indians, as well as the ingress of foreigners into their country for purposes of trade, or indeed for any purpose, without permission from the proper authorities. A strict compliance with these laws and regulations is required of our traders; while the traders of the Hudson Bay Company, in contemptuous disregard of them, frequently come over on our side of the line, and, through the nefarious means of ardent spirits, carry on a corrupting traffic with the Indians, injurious alike to them and to our licensed and bonded traders. Suitable measures should be promptly adopted to put a stop to these abuses; for which purpose the establishment of a military post and an Indian agency in that quarter will be indispensable; and, in the present state of affairs, this cannot be done at too early a period.

It was expected that the Menomonees, for whom a location has been provided between the Winnebagoes and Chippewas, would be removed this year; but before the exploration of their new country by a party of these Indians had been completed, the season was too far advanced for the tribe to emigrate before the approach of winter. The President, then, in a just spirit of humanity, gave them permission to remain in Wisconsin until the first day of June next.

The Stock bridge and Mansee Indians residing in Wisconsin having, in 1848, ceded all their lands to the government, are expected to seek somewhere in the same region of country. The treaty which provides for their removal stipulates that, in the selection of a country for their future residence, they shall be consulted; and they have expressed a preference for a site in the vicinity of the St. Peter's river. As soon as a suitable location can be found for them, and their removal effected, Wisconsin, like most of the other States, will be relieved substantially of the evils of an Indian population.

As usual with the Winnebagoes, in whatever direction placed, a considerable number of them have been restless and discontented in their new location on the Upper Mississippi, to which they were removed in the year 1843. This has arisen less from any well-grounded objection to the country than from their own reckless disposition and vagrant habits, together, possibly, with an omission on the part of the government to do all that might have been done for their comfortable settlement in their new home. There was considerable difficulty in effecting their removal; and a portion of them, including the agent of the government charged with the superintendence of their emigration, remains behind. These, with others who returned to the old haunts in Iowa and Wisconsin, gave serious annoyance to our citizens by their roving and actual depredations. The white population became more or less alarmed, and strong representations were made to the government of the necessity for their immediate removal. The urgency appearing to be great, there was but little time to make the necessary arrangements for the purpose. A resort to military force was considered inexpedient, as it might have tended to exasperate their feelings and lead to actual hostilities, and it was greatly to be desired that they should be taken to their country under circumstances calculated to allay their discontent and dispose them to remain.

My predecessor, therefore, with the concurrence and approbation of the head of the department entered into a contact with a gentleman, recommended for his high character and great influence over these Indians, to remove them in a kind and judicious manner, and to make suitable and satisfactory arrangements for their comfortable and permanent settlement. It appears that the measure has thus far been attended with corresponding success, and that the contractor is entitled to credit for his energy and success in the prosecution of his undertaking.

In examining the reports of my predecessor for several years, I find a measure of policy strongly urged with reference to the tribes located on the borders of our western States, in which I fully concur. It is, by a partial change in their relative positions to those upon a wide extent of country for the spread of our population westward, so as to save them from being swept away by the mighty and advancing current of civilization, which has already inundated a large portion of this hapless race. To a large majority of those that have been removed from the States we are under obligations of the highest character, expressed alike by contract and assistance, to secure to them their

present homes and possessions forever, and, ere it be too late, we should make all the arrangements necessary and proper to a faithful discharge of his solemn duty.

Below the most southern of our civilized tribes, we have an ample outlet to the southwest, but another of higher latitude is required, leading more directly towards our remote and fertile possessions. A beginning will be made in carrying this measure of policy and humanity into effect by the purchase, as contemplated, from the Sioux, of a large portion of their country, and it may be fully consummated by the removal of a few tribes between the Sioux territory and the Kansas river, with whom we have no treaty stipulations guaranteeing in perpetuity their present possessions. Suitable locations may be found for them south of that river, where, secure in comfortable and permanent homes, they would be stimulated by the salutary influence and example of neighboring and more enlightened tribes.

That the border tribes in question are in danger of ultimate extinction from the causes indicated must be evident to every well-informed and reflecting mind, and it is equally clear that the adoption of the policy recommended is the only practicable means of averting the melancholy fate which they are threatened. If they remain as they are, many years will not elapse before they will be overrun and exterminated, as unprotected and hapless tribes, be driven forth towards the setting sun, to perish amidst savage enemies on the plains, or the sterile and inhospitable regions of the Rocky mountains. Such a catastrophe would be an abiding reproach to our government and people, especially when it is considered that these Indians, if properly established, protected, and cherished, may at no distant day become intelligent, moral, and Christian communities, fully understanding and appreciating the principles and blessings of our free institutions, and entitled to equal participation in the rights, privileges and immunities of American citizens.

It is among the tribes of our southern colony that we find the most satisfactory and encouraging evidences of material advancement in civilization; and we need no better vindication of the wisdom and humanity of our Indian policy, thus far, than the gratifying results among a number of those tribes. Surrounded in the States where they formerly resided by a white population continually pressing upon them, and without the natural enterprise and energy or the intellectual culture requisite to enable them to contend with a superior race in any of those employments and pursuits upon which the dignity and happiness of man is promoted—discouraged and depressed by their inferior and helpless condition—they, with a fatal and ruinous facility, adopted only the views of the white man, and were fast wasting away. A few years they would have become extinct, and like other once numerous and powerful tribes, their names would have been preserved only in the records of history. Removed from this unfortunate, and to them unnatural, position, and placed where they have the assurance and guarantee of permanent homes—where they are, in a great measure, free from those influences arising out of a close contact with a white population, so injurious and fatal to them in their untutored state, and where the elements of civilization could be steadily and systematically introduced among them—they are gradually increasing in numbers and rapidly advancing in prosperity.

Several of these tribes have already abandoned their original and crude forms of government, and adopted others, fashioned more or less after the model of our own, having regularly established constitutions, of republican character, and written laws, adapted to their peculiar state of affairs, with proper and responsible officers to carry them into execution. They are adopting agricultural and mechanical pursuits; and, through the efforts of the government and of various Christian societies, having become impressed with the necessity and advantages of education, they are nobly, and commendably exerting to disseminate more generally its blessings among them.

In addition to the means furnished by government and liberally provided by missionary associations, they make large appropriations from their own funds towards the establishment and support of manual-labor schools, which have been found efficient auxiliaries in imparting to them a knowledge of letters, agriculture, and mechanic arts, and of advancing them in civilization and Christianity. During the few years that institutions of this description have been in operation, they have done much towards the accomplishment of those great objects; and, had they effected nothing more than to excite the desire for instruction now existing among a number of the tribes, the expenditures they have consumed would not have been in vain. Invaluable, however, as an experiment, we were liable to errors in regard to them, which experience

alone could develop, and, after much reflection, I am satisfied that there are defects in the system, as at present organized, which must be remedied in order to insure of full degree of efficiency and usefulness. In my judgment, confirmed by the experience of others, the great error committed has been in establishing most of the institutions upon too large a scale. In consequence of the heavy expenditures required to establish and maintain them, they are necessarily limited in number, and so wide apart as to be at an inconvenient distance from the great majority of those for whose benefit they are intended. Hence the advantages and benefits of the schools are confined almost entirely to the neighborhoods within which they are respectively located; for the Indians at a distance being naturally averse to having their children taken so far from their homes, it often happens that the full complement of scholars cannot be obtained. Besides, the congregation of large numbers of Indian children by affording them more unrestricted opportunities of indulging in the use of their own language, seriously interferes with their acquisition of the English tongue, a knowledge of which is generally a prerequisite to their civilization. By diminishing the size and expense of these institutions, they could be multiplied and extended, there would be less difficulty in obtaining the desired number of resident pupils; while others in the vicinity could be taught as day scholars, and the benefits of a practical education be thus more widely diffused.

The only considerable number of Indians who have retained any portion of their original possessions, and survived the perils of immediate contact with a white population fast thickening around them, are those remaining in the State of New York, comprising a mere remnant of the once numerous and powerful Iroquois, or "Six Nations." After rapidly diminishing for many years, they seem at length to have reached the lowest point in their declining fortunes. Having been placed, by the humane legislation of the State, in a situation similar to that of our colonized tribes, they present the interesting spectacle of a once barbarous people in a state of rapid transition to civilization and prosperity. A striking indication of their progress is the important change they have made in their civil polity. Impressed with the disadvantages of their ancient and irresponsible oligarchical form of government, and its tendency to retard their advancement, a majority succeeded, in 1848, in effecting an entire revolution. Having formally assembled in convention, they adopted a republican constitution, and their government and affairs are now well conducted, on principles similar to those on which ours are administered. There are still, however, individuals among them who, from their connection with the old system, are opposed to these advances; but, as the object of these malcontents is to regain their lost power, rather than to promote the public good, no encouragement has been given to them, either by the State of New York or the general government.

It is much to be regretted that no appropriation was made at the last session of Congress for negotiating treaties with the wild tribes of the great western prairies. These Indians have long held undisputed possessions of this extensive region, and, regarding it as their own, they consider themselves entitled to compensation, not only for the right of way through their territory, but for the great destruction of game, grass, and timber, committed by our troops and emigrants. They have hitherto been kept quiet and peaceable by reiterated promises that the government would act generously towards them; and considerations of economy, justice, and humanity require that these promises should be promptly fulfilled. They would, doubtless, be contented with a very moderate remuneration, which should be made in goods, such as animals, agricultural implements, and other useful articles.

As a further measure for securing the friendship and good conduct of these Indians, it is earnestly recommended that a delegation of their principal and most influential men be brought in, for the purpose of visiting some of our larger cities and more densely populated portions of country. These delegates would thus be impressed with an idea of the great superiority of our strength, which, being imparted to their people, would have a powerful and most salutary influence upon them.

Our information in regard to the Indians in Oregon and California is extremely limited; but the deficiency, it is hoped, will shortly be supplied by the agents and commissioners provided for at the last session of Congress. Copies of the interesting reports given to these offices are herewith submitted, together with a report from General Lane, the governor and acting superintendent of Indian affairs in Oregon, containing the latest official information in possession of the office regarding the

Indians in that far-distant region, and received too late to accompany the annual report of last year.

After the three agents authorized by Congress for the Indians in California were appointed, it was found that no appropriation had been made for their salaries, and the necessary expenses of their agencies. Their functions as agents were therefore suspended; but, as there was an appropriation for negotiating treaties with the Indians in that State, they were constituted commissioners for that purpose. They will thus have an opportunity of acquiring information useful to them as agents, and be on the spot to enter upon their duties in that capacity when the requisite appropriations shall have been made.

Commissioners have also been appointed for the highly important purpose of negotiating treaties with the various Indian tribes adjacent to the line between the United States and Mexico. They are expected to accompany the boundary commission, and are charged with the duty of collecting all such statistical and other information concerning these Indians as may aid the department in adopting the proper policy and measures for their government, and to carry out, in good faith, the stipulations of our recent treaty with the Mexican republic.

The ruinous condition of our Indian affairs in New Mexico demands the immediate attention of Congress. In no section of the country are prompt and efficient measures for restraining the Indians more imperiously required than in this Territory, where an extraordinary state of things exists, which, so long as it continues, will be a reproach to the government.

There are over thirty thousand Indians within its limits, the greater portion of which, having never been subjected to any salutary restraint, are extremely wild and intractable. For many years they have been in the constant habit of making extensive forays, not only within the Territory itself, but in the adjoining provinces of Mexico, plundering and murdering the inhabitants, and carrying off large quantities of stock, besides numerous captives, whom they have subjected to slavery, and treated with great barbarity and cruelty. Humanity shudders in view of the horrible fate of such of their female captives as possess qualities to excite their ferocious and brutal passions. Our citizens have suffered severely from their depredations; the last two years, of which this is the last fall upon Mr. White's party, while traveling to Santa Fe, is one of many instances. They murdered the whole party, nine or ten in number, except his wife, child, and servant, whom they carried off. Our only Indian agent in the Territory, who is stationed at Santa Fe, on hearing of the lamentable occurrence, promptly made every effort in his power to rescue the captives, and bring the Indians to punishment. The military officers in the Territory also made considerable exertions for the same purpose, but, unfortunately, with no other result than the discovery of the dead body of Mrs. White, which was found by a military party in pursuit of some Indians supposed to have been in their possession. It was evident that she had just been murdered, as the body was still warm. The act of interfering the corpse was performed by the military with becoming decency and respect. Proper efforts have been continued to rescue the child and servant, but as yet without success. Renewed instructions have recently been given directing a large reward to be offered, which, it is hoped, will lead to a favorable result. But their atrocities and aggressions are committed not only upon our citizens, but upon the Pueblo Indians, an interesting semi-civilized people, living in towns or villages called pueblos, whence they derive their name. Before the country came into our possession, they were in the habit of repaying the injuries they sustained by retaliation and reprisals upon their enemies; but from this they are now excluded to desert; and thus the duty is more strongly imposed upon us of affording them adequate protection. The interference of the government is required also to secure them against violations of their rights of person and property by unprincipled white men, from whom captives and losses are continually subject to grievous wrongs and oppressions.

To prevent serious disputes between these Indians and the white inhabitants, it is essentially necessary that commissioners be appointed to ascertain and define the boundaries of their lands, which they claim to hold under grants from Spain and Mexico, and to negotiate treaties with them for the purpose of establishing proper relations between them and the government and citizens of the United States. It is believed that by promoting peace and liberal policy towards these tribes, a profitable channel of trade and intercourse will be opened up, and that the Territory will constitute a valuable portion of the

population of the Territory. For a brief period, however, they will require agents to regulate their intercourse and manage their relations with the other Indians and the whites. The same commissioners could be charged with the further duty of entering into the necessary conventional arrangements with the wild tribes of the Territory. To manage these Indians properly, they also must have agents; and, in order to break up their practice of committing depredations and taking captives, they should be placed in situations where a proper vigilance and control can be exercised over them. Their forays into the Mexican territory can only be prevented by locating them at a considerable distance from the boundary line, and the establishing of military posts to prevent them from crossing it. The boundaries of the country allotted to the several tribes, respectively, should be clearly defined, and they should not be allowed to go beyond them without special permission. Thus situated and restrained, a portion of them would need the assistance of the government until brought to apply themselves to husbandry for the means of subsistence, instead of depending on plunder and the chase. The adoption of this, or some other efficient system of measures, would involve an expense far less than the amount for which the government will otherwise become liable on account of the just claims of our citizens, and those of Mexico, for depredations committed by these Indians; while it would obviate the serious evils that must result from the settlement and improvement of the country being greatly retarded. An most of the country being greatly retarded. An obligation of the highest character rests upon us to redeem the captives among the Indians in New Mexico, represented to be numerous, and liberal appropriations will have to be made for this purpose.

For interesting and more particular information respecting our Indian affairs in this Territory, and especially in relation to the agency and organization required for their proper management, I respectfully refer to the accompanying letter (No. 25) from the Hon. H. K. Smith, and the reports from agent Calhoun.

We know but little of the Indians in Utah beyond the fact that they are generally peaceful in their disposition and easily controlled; but further and full information as to their peculiar condition and habits, and the measures to be adopted for their benefit, must be obtained from some trustworthy individuals who are acquainted with them, among our troops and intercourse have been extended over them.

This measure, I submit, would be fully justified, if recommended, also by the consideration that it would probably result in curtailing the immense and comparatively useless expense to which the government is now subjected in maintaining the large military force deemed necessary for the protection and defense of the citizens of Texas.

The arrangements adopted last year for the removal of the Seminole Indians in Florida to the country occupied by their brethren west of the Mississippi failed of entire success; only a portion were removed, and a number still remain within the district temporarily assigned to them, on the left side of the peninsula. These continue, as heretofore, in charge of the military, and this department has no control or jurisdiction over them. Notwithstanding the efforts that have been made, and the heavy expense incurred, during the last six years, to effect the removal of the Choctaw remaining in Mississippi, a considerable number still continue indulged to migrate to the country provided for the tribe west of the State of Alabama. Anxiety is felt that the State of Mississippi shall be speedily relieved of this incumbrance, and the Indians transferred to some comfortable home among their brethren, where they would be comparatively prosperous and happy. In view of past results, it is evident that more efficient measures are necessary to accomplish this object. There, it is hoped, may be devised and put into successful operation at an early day.

The greatest difficulty which the government and individuals have to contend with, in their efforts to subvert the condition of our Indians, is their strong and unreasonable opposition to present plans, and the feeling with which they are still so prejudiced, notwithstanding the misdeeds of their race, and the enormous expense of the agency and military to prevent its introduction among them. It is a dangerous fact that there are many persons who regard the wilderness hunters of our country as the Indians country's white citizens, and that they are equally dependent on the establishment of their boundaries for the purpose of carrying on their trade with the whites. These whites, who are not only the cause of the Indians' distress, but also the cause of their destruction, are the cause of their destruction. It is a dangerous fact that there are many persons who regard the wilderness hunters of our country as the Indians country's white citizens, and that they are equally dependent on the establishment of their boundaries for the purpose of carrying on their trade with the whites. These whites, who are not only the cause of the Indians' distress, but also the cause of their destruction, are the cause of their destruction.

From Minutes of Aberdeen (Mass) Bap. Association Report on Indian Missions.

Your committee to whom was referred the subject of Indian Missions, beg leave to report, that the American Indian Mission Association was organized in the year 1843, for the sole purpose of the improvement of the Indians by the preaching of the gospel and other religious instruction. Since its organization the missionaries laboring under its direction, have exceeded the fond anticipation of its friends, and demonstrates, that the finger of God has directed its operations; there are connected with this mission thirty-four missionaries and assistants, sixteen churches, containing about eleven hundred members, most of whom have been gathered into the fold of Christ since its organization. There are also five schools containing about one hundred and seventy pupils. Great, moral, social and political reformations are in progress among these tribes, with whom the missionaries are now laboring. But while we rejoice at the success of our missionaries in the Indian country, yet we greatly lament that so little sympathy is manifested towards them by the denomination as a mass, for with the exception of comparatively a few individuals and churches, they are the last in the sympathies, prayers, and contributions of the denomination. Many, very many tribes are left to wander in darkness, and to sink into perdition almost within sound of the gospel, so that it may truly be said by them "no one careth for my soul."

In conclusion, brethren, we would earnestly recommend the American Indian Mission Association as being engaged in an important work, second to none, and as deserving your sympathies, prayers, and contributions. All of which is respectfully submitted.

J. A. E. HAMMOND, Chairman.

RECEIPTS From November 25th to December 25th.

Table with columns for names and amounts. Includes entries like 'Rev. E. T. Nicholson', 'Miss Anna B. Fenn', 'Rev. J. H. Smith', etc.

SEVEN CENTS.

Table with columns for names and amounts. Includes entries like 'E. J. Pugh', 'J. B. Fiddler', 'T. H. Smith', etc.

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