

W. L. F. 2

By the Board of Indian Missions.

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Origin of the Indians.

Schoolcraft, Zosteremann, and Squier, have all written on this subject, yet all differ. The whole three concur in the conclusion, that America was visited by the Northwestern at various periods. In the details, however, they differ widely. As to the question of the origin of the aborigines, they are as far apart as could well be expected. The inferences of the Americans are made from the history and observation of facts which have occurred in this country—those of the German are made from the history and observation of facts which have occurred in Europe. Hence the discrepancy in their conclusions. They have examined the subject under different aspects, and from different points of observation. Mr. Schoolcraft has long since convinced himself that the existing races were not the first occupants of the continent, and that they came hither from Asia, in accordance with the theory of the general dispersion of mankind from a common centre in Asia. He relies upon the unchanged and unchangeable type of the race. He is persuaded there must be something permanent in the physical type of the man which he re-produced itself with unerring continuity through all latitudes, torrid, tropical, temperate and frigid, and through the lapse of several centuries. In such varied localities, and throughout so long a period has the Indian race remained without retrograding or progressing in physical development. He says that the Aleutian Islands were the stepping stones of the first Asiatic who migrated to our continent, and that Mr. Hale, the observer on Wilt's expedition, and Mr.

[Illustration of a sailing ship]

The prevailing Aster termination of substantives in d, may yet be found in the dialects of the vicinity of Nootka Sound.

The work of Zosteremann attempts to prove the identity of the Indian with the early races of northern Europe; in other words, that the Indian race are descendants from the original Scandinavian adventures. His argument is ingenious, but not conclusive, or even very plausible to an American student. His proofs are the similarity between the primitive earth-works, burial places and utensils of our continent and north-western Europe, as traced by a comparison of Squier's "Ancient Monuments in the Mississippi Valley," with archaeological remains in the cabinets and records of the countries adjacent to the Baltic. He detects resemblances in the domestic utensils and offensive weapons, in the ornaments, and in the mounds or barrows and other earth-works, and the contents exposed upon opening them. He remarks especially, that the pipe was used by those tribes as well as by the Indians, and that in central, southern and eastern Europe no evidences remain of the existence of that luxury. Hence he argues that it was introduced from America, ages after it had been discovered. In attempting to fix the period of emigration for the Caucasians, who originally peopled America, Zosteremann resorts to a curious argument. It is, that the emigration must have preceded the use of bronze—otherwise that metal would have been found in use here in preference to copper. This he fixes at 1800 years before Christ.

Mr. Blyden admits the discoveries of the *Bos-sidians* in the tenth century, but denies that they or any other northern Europeans were the original inhabitants. He also, we think, completely disposes of the argument of the *Shupians* German. Without pretending to trace the points of departure or arrival, like Schölkraft, or to identify the particular class of Asiatics who peopled the continent, he is yet convinced of the Asiatic origin of the Indian tribes. He traces the resemblances through their respective antiquities, their physical organization, and their psychological characters. The three works are of profound interest, is a historical and philosophical point of view, and will richly repay him who possesses enough of scientific curiosity and sobriety not to despise them.

Mr. E. M. Nye was ordained to the gospel ministry at Shadblidge, Chertanooga county, on the 7th of May.—*N. Y. Baptist Recorder.*

CHOCTAWS.
INSTRUMENT ACADÉMIE

MISSIONARIES.—REV. R. D. POTTS, REV. P. P. BROWN, *Preachers*;
MRS. POTTS, MRS. BROWN, MISS CHESWORTH, MISS DAVIS, *Female*
Assistants; B. M. WORCESTER, *Native Assistant*. Total, 7.

The past year has been the brightest in the history of this Mission, the Lord having graciously poured out his Spirit on the labors of the Missionaries, and given them many precious souls as an encouragement in their work and sacrifices. In the early part of the period covered by this Report, brother Potts seemed to be greatly pained with the desire to labor more directly for the conversion of souls, almost amounting to a determination to relinquish all other responsibilities, and give all his time and energies to this work. An increased religious interest was soon manifested among the people with whom he labored, and the work of conversion commenced, and extended through a period of several months.

Of one of the deeply interesting meetings which occurred, he thus writes:

"Last Saturday I visited our preaching place, where miles from here. It was distressing to me to leave home at such a time; but as I was a communion season, and brother and sister of the family, thought I ought to go. I left home with a heavy heart, expecting to find one of our little circle numberless by my return. This is one of the missionary's trials meeting. Though it was only the second Sabbath since September—having been prevented from God had been with them. My visit previous to their being received for baptism, and upon an invitation given to themselves before the church and were received. rejoicing. Parents heard their children tell of them; children heard their parents; husbands of their husbands. Who would not rejoice in the grace. We repaired to our little Zion, and the pleasure of "Burying with Christ by baptism." Then you see that God is working in the world, and the brethren were glad to call on the women, who presented themselves, one of them nearly seventy years old. Agnes' heart was made to rejoice in God, our Saviour. It was with much regret that I left them late Sabbath evening, to return home.

Space will not allow of further extracts, or we could fill pages with similar cheering intelligence; suffice it to say, that the results have been, as far as now reported, the addition of seventy-four to the church by baptism, and a wider and deeper tone of religious feeling and interest diffused among the people.

There has also been a large increase in the size and prosperity of the school. The number of scholars in attendance is given at sixty-seven, and their intellectual progress and deportment as of the most gratifying character.

We are sorry to be obliged to report that brother Brown retires from the Mission this spring, from reasons of a personal character, which lead him to choose another field of labor, in connection with Shurtliff College. His place will be supplied with difficulty.

Brother Worcester, who is laboring in connection with the Mission is sustained by sister Margaret Jenkins, of Alabama.

Sister Davis is supported by the ladies of Center Ridge Baptist Church, Alabama.

CANADIAN RIVER

MISSIONARIES.—Rev. JOSEPH SHERIDAN, *Proctor*; PETER FOLSON, *Native Assistant*. Total 2.

The interest in this station has been steadily progressing — more particularly manifested in the increased desire for religious and other means of civilization, than by any remarkable exhibition of religion awakening. The number of baptisms, as far as reported, is five, among whom is the late head Chief, Mon. Peter Pelson, who, immediately after his conversion, expressed his determination to devote himself to missionary labors for the good of his nation. Having been informed of this, the Board propose to employ him as a Native Assistant; his response will be seen in the following extract from a letter from brother Smedley.

"I have submitted your proposition to Brother Febson, and he is willing to accept it. The election for Chief is next July. He has informed some of his friends of his willingness to continue his chieftainship, but that he will not electionize. I think therefore, the opposite party will succeed. The Indians are getting quite as smart as the whites in working political machinery. Our Brother expressed a decided preference to act as your missionary, thus continue as chief.

Brother Folson is supported by the liberality of the Yellolomba Association of Mississippi, which has kindly assumed the responsibility of his support. Of the general interest of the Mission, Brother Smedley writes:

"I think our prospects at Pleasant Bluff are more encouraging than heretofore. Several have expressed a wish for Baptism. Brother Walker has also lost his wife. She died happy. Tandy Walker, (our old brother's son) has lately lost his wife; and she, I believe, has made

a happy exchange. Both these sisters were highly esteemed by all who knew them. Their death is a great loss to Pharsant Bluff, and their families. Our school has not succeeded so well as anticipated. Some of the parents of the children have removed from the Bluff too far for sending, unless we had convenience for boarding. This, however, I cannot embark in; and the death of our two sisters, just mentioned, makes it impossible for Brother Walker or Tandy to take boarders. Could any plan be adopted for boarding, our school would go on as well as other schools. However, one good effect of commencing our school, and partly failing for want of boarding, has been to raise the Indians afresh about education; they have just finished the erecting of a settlement school, unconnected with any particular denomination, about three miles west of my old place, and about twelve miles from the Bluff. They are also about erecting a second school house, three miles east of my old school house, and seven miles from Pharsant Bluff. The teacher is a young man related to the chief (our Brother Folsom) and he has a school of some twenty-five scholars. This plan carried out will be most efficient in meeting the almost universal desire for education, and also prove most economical for a common English education. I am still more convinced that Pharsant Bluff is one of the most eligible spots for a Boarding School."

CREEKS

WORTH YOUR TIME

MISSIONARIES.—**REV. S. WALLACE, Preacher; MRS. WALLACE, Female Assistant; REV. CHILLY MCINTOSH, Wm. McIntosh, Native Assistants; Total 4.**

Soon after the last annual meeting, Rev. Mr. Hay and wife retired from this station and the service of the Board, and their places were supplied by brother Wallace and wife. Brother Wallace arrived at North Fork early in January 1890, and entered with energy upon his work. Much of his time for several months was devoted to examinations for a location of the Manual Labor School proposed to be located near his station, and of which he was to have the particular charge, and in attending to other matters in the same relation; yet he was enabled to perform much direct missionary labor, and met with good success.

Since the action of the Board regarding the above named school, referred to under the head of the "School System," his whole time has been given to the work of the ministry. In July last Brother Wallace

"No Skill of labor had experienced more interesting than I."

for baptism, six of whom were baptized; others came forward for examination, to whom we gave instruction and encouragement, but requested them to seek for more light and evidence.

After baptism I preached a sermon directed particularly to the young people, at the close of which about forty came forward to the mourner's seats for prayer, much feeling was manifested in the congregation, and it seemed that God was there in truth. Our prayer meetings have a life encouraging appearance.

"We have several members whose piety and talents have obtained the confidence and esteem of the church, and these we send out, two and two, to hold meetings in the towns and villages, where there are members, on the Lords day. They report every four weeks at the church meeting, when they receive a new appointment. They are very useful in keeping the members in order, and in reporting to the church the wants of individuals and of neighborhoods and towns.

"I preach three Sabbaths out of four at the North Fork church and in its bounds. The fourth I preach at the Crossings of Elk Creek.

We have a few members there and a growing little church, under the care of Brother Brister, a little further down the creek, I have been trying to unite them, but have been much embarrassed in my labors for want of an interpreter."

The interest still remained unabated down to his last report, at which time twenty-nine baptisms were reported.

Sister Wallace has taught a small day school as much as her time and the illness of herself and family would admit. We are sorry to add that one of brother Wallace's children, a promising little boy, has been taken from them by death.

Brother Chilly McIntosh has been regularly ordained to the work of the ministry, and proves a most valuable assistant, both in the field, and as a counselor to advise. Brother Chilly McIntosh is supported by the Tuskegee Baptist Association, and his son, Wm. McIntosh, by the Liberty Baptist Association, both of the State of Alabama.

CREEK AGENCY

MISSIONARIES.—REV. H. F. BUCKNER, *Preacher*; MRS. BUCKNER, *Female Assistant*; REV. D. N. MCINTOSH, REV. JAMES PERMYMAN, LEWIS MCINTOSH, and JACOB, *Native Assistants*. Total, 6.

The state of this Mission has been of the most cheering character. At one time clouds seemed to hang darkly over it, but they have all passed happily away, and left it to enjoy almost uninterrupted the smiles of a gracious Saviour. We can do no better than to give a brief synopsis of brother Buckner's annual report:—

- My last entered the time from Jan. to June, 1849, inclusive. The baptisms at the Muskego church alone, had been: Mar. 13, Jan. 7, Feb. 8, Apr. 4; May 4; and June, 6. Total, 42. From that time until now, Elder Jacob and I have baptized at the churches connected with this mission as follows: July, 3; August, 8; September, 12; October, 5; November, 12; December, 5; February, (1850) 5; March, 7; May, 2; June, 10; July, 2; September, 10; October, 4; December, 4. During the same time brother Perryman has baptized at the different churches, 30. Of the "twenty-four which

Continued on third page.

"Ah, it was then a penalty followed transgression."

"Disease was the consequence of the breaking of the vine. Death followed."

"One day in the midst of this distress, they consulted each other to determine what could be done. None knew."

"They watched carefully for the descent of those beings who used to visit them—and at length they came. Each strove with eagerness to tell his story. They soon found that the strangers were silent and sad. They asked the Nations what they wished to tell the Great Spirit in their distress."

"The first sent a petition that the vine might be replaced between heaven and earth."

"The second sent that the Great Spirit might cause the disease to leave them."

"The third sent a petition to have the old woman killed, since she was the cause of so much distress."

"The fourth desired that the Great Spirit would give them a great deal of game."

"The fifth and last, that the Great Spirit would send them that which would calm and relieve them in distress."

"After they had heard these, the strangers left, telling the Indians to wait, and they should know what the Great Spirit should say to each of the petitions."

"Each day of their absence seemed a month. At length they came, and gathered near the eager people. They told them that they must die, as the vine that had connected earth to heaven was broken; but that the Great Spirit has sent us to release you, and to tell you what you must do hereafter."

"The strangers then gathered up all the flowers from the plains, river and lake sides; and after drying them on their hands, blew the leaves with their breath, and they were scattered all over the earth; wherever they fell, they sprang up and became herbs to cure all diseases."

"The Indians instituted a dance, and with it a mode of worship. These few, then met, were the first who composed a Medicine Lodge; they received their charter from the Great Spirit, and thus originated the 'Medicine Worship.'"

"The strangers gave them these words, and then left:

"There is not a flower that buds, however small, that is not for some wise purpose."

"There is not a blade of grass, however insignificant, that the Indian does not require."

"Learning this, and acting in accordance with these truths, will work out your own good, and will please the Great Spirit."

The above is universally believed by the Northwest Indian as the origin of Disease and Death, and the foundation of the Medicine Worship."

TEMPERANCE REVIVAL.—We have had, writes Rev. J. K. Chase, from Parkman, Me., a very extensive Temperance revival. A Washington Society has been organized which numbers about four hundred. We hope some two hundred more signatures will be placed on the pledge. Moral suasion has been the only means used. The first meeting was appointed by the pastor from the desk. We are beginning to realize the beneficial effects in our church and congregation. The moral aspects of the parish are greatly changed. To the God of all purity belongs the praise.

THE TEMPERANCE CAUSE IN ENGLAND.—The Editor of the *N. Y. Daily Tribune*, now on a visit to the World's Fair, writes home concerning the habits of the English as follows:

"The cause of Temperance—of Total Abstinence from all that can intoxicate—is here about twenty years behind its present position in the United States. I think there are not more absolute drunkards here than in our American cities, but the habit of drinking for drink's sake is all but universal. The aristocracy drink almost to a man; so do the middle classes; so do the clergy; so, alas! do the women! There is less of ardent spirits imbibed than with us; but what are much cheaper and in very general use among the well-off, while the consumption of ale, beer, porter, &c., (mainly the poor) is enormous. Only that of £5,000,000, or twenty-five millions of dollars, paid into the treasury in a single year, by the people of these islands, as malt tax alone, while other ingredients used in the manufacture of malt liquor probably swell the aggregate to thirty millions of dollars. If we suppose this to be a little more than one-third of the estimate cost of these liquors to the consumer, that cost cannot be less than one hundred millions of dollars per annum—a sum simply sufficient, if rightly expended, to banish pauperism and destitution forever from the British Isle. And yet the poor struggle wearily on, loaded to the earth with excise and burdens of every kind, yet stupefying their brains, emptying their pockets, and ruining their constitutions with these poisonous, brutifying liquors!"

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were baptized by Elder Jacob and myself, 69 were Creeks, 22, blacks, 2 in the Choctaw nation, and one white man. Of the same number, 3 belong to the Second Baptist Church, 2 to Pleasant bluff, 2 to Choska, and 45 to the Muskoke Church. In June 1849 the number of members belonging to this church was 342; and by adding the 45 baptized since then, we have 387. In March 1850 we built a comfortable meeting house at Broken Arrow, in which town there is an arm of the Muskoke church containing 30 members. During the past year I have assisted in the constitution of one church, and in the ordination of one minister.

"D. N. McIntosh and his brother Lewis, who were baptized in November 1849, have been licensed to preach. The former has been preaching with great acceptance more than a year, and the Muskoke Church, by an unanimous vote, has invited a presbytery to inquire into the propriety of ordaining him as the Gospel Ministry. The latter has been absent, as a delegate to Washington, since a short time after his baptism until a few months ago."

"In December last, he also accepted license to preach the Gospel, and is laboring with great promise of success, in Broken Arrow and the adjacent towns. Brother Lafayette Marshall (a half breed) has been licensed to preach the gospel, by the Baptist Church at Choska. Each of these brethren enjoy the advantage of a liberal education, understand both Creek and English; and possesses great influence, both on account of their mental attainments, moral worth, and their relationship to the chief men of the nation. Besides these, we have another licentiate (brother Yatoojah, a full blooded Creek) who has rendered valuable assistance. He can read portions of the New Testament that have been translated into Creek; has a general knowledge of the scriptures, and possesses a zeal that is made effective by his long established reputation for unwavering perseverance. I have kept no memoranda of the amounts contributed by our churches during the past year for benevolent purposes, but I know that they have been large in proportion to the number of members. I can remember that we have purchased a horse and saddle for brother Yatoojah, and that we have given him \$6 00. We have given to an enterprising trader, and to Elder Jacob one horse. On several occasions we have collected \$20 for church expenses, (this is about an average collection at the Muskoke church,) besides supporting one association and two camp meetings. I ought also to state that such meetings here are far more expensive than in the States. From ten to twelve hundred people sometimes stay at the place of worship for two or three days, who are wholly dependent upon the accommodation of the church. In short, I know of no people more willing to obey the divine commandment than the Creeks, 'freely ye have received, freely give.'"

"In regard to prospects, encouragement, &c., I can only repeat the language of my monthly reports. The field has never appeared more inviting than at present. Opposition to the Gospel daily becomes less formidable. Our congregations continue to be large and attentive, while some are baptized almost every month. Nothing discourages me so much as the want of health. I have been hindered greatly from attending to my missionary labors by the disease of myself and family, and recently, my lungs have become seriously injured from preaching in the open air by night and day, (which I have been forced to do for want of large houses,) and from other exposures; but I am so interested that I cannot quit the field. May the Lord smile upon all who take an interest in Indian Missions."

The total number of baptisms in this part of the nation has amounted to one hundred and seventy-eight.

Brother D. N. McIntosh is supported by some friends in Covington, Kentucky; brother Perryman by the Alabama Baptist Association; and brother Lewis McIntosh by the Cahawba Baptist Association of Ala.

WEAS AND MIAMI.

MISSIONARIES.—Rev. D. LYKINS, *Proctor*; Mrs. LYKINS, Miss S. A. OSGOOD, Miss S. G. SUMMERWELL, *Assistants*. Total, 4.

The progress of this Mission has been truly gratifying; more particularly in the healthy influence which has been exerted on the neighboring Indians, of which the following extract from the last Report of the Commissioner of Indian Affairs, is ample testimony:—

"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, Rev. David Lykins, 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."

Sister Osgood, in speaking of the happy changes which have marked its success, says:—

"When we came, there was none to mingle with us in prayer or praise; and now four of our pupils bow meekly with us, and supplicate blessings on themselves and others. This may seem a small result from so much labor; but it is a precious work, however small; and who can compute the worth of these souls, or estimate the influence they may yet exercise over others. Every morning a passage of scripture is recited at the opening of the school, by each child capable of doing so; and every Sabbath evening the readers in the school recite to brother L. from ten to twenty or thirty verses from the Gospels. These exercises are to us deeply interesting, and will, we trust, be best in bringing them to the knowledge of God. Amanda continues to grow in grace, and such is her fervency in prayer, that in our little prayer-meetings I often feel that God is very near us, and that he will yet answer our cries for this people."

In her Annual Report, just received, she writes as follows:—

"With a few exceptions, our pupils have been regular in attendance, and the work is a preceptible improvement, both in their manners, and the various branches of learning and labor, in which they have been taught."

"Specimens of needle work from the little girls, and of penmanship from the boys, will enable you to judge of their capacities. In the

sewing department, four little girls, from eight to twelve years of age, have rendered much assistance."

"Four girls, whose advancement fitted them for usefulness in the school, are absent, and will not return here, but will attend the school at Miami, where they now live."

"Our most interesting little girl was taken from us last June, by death, and she now reposes beneath a lone tree, in view of the school room window; but her spirit has joined the happy throng in heaven."

"Our eldest girl, Amanda, married about a year ago, and went from us cherishing for us a kind regard, and an abiding interest in the school. Her department as a Christian has ever been gratifying to us, and we hope she will exert a good influence in her family. The feelings of our eldest boys, you will learn from letters which they have written, and which you will receive without any change or correction. Their broken, artless style, will be more interesting than I could make out by criticism. I suggested to them that their friends would feel in receiving some expression of their feelings in regard to what they have received, and they at once desired to write. These two were baptized two years ago, and were there no other fruit of our labor, their improved condition compared with the untalented, abundantly compensates every sacrifice I have made for the Indians. In two years these boys will be capable of going into some business, and we can but feel anxious for their future welfare. With us, their labors are all that we can desire, as we find us they may fall into vice; yet we trust that the work begun in their hearts will continue to the glory of God and to the good of their race."

"The number of pupils and their advancement, you will find in the accompanying exhibit."

"More than twenty daily recite passages from the word of God, and read every Sabbath in that precious book."

"When our expectations in regard to a Mission Station at Miami are realized, our circle of Missionaries will be enlarged, and I trust we shall pursue our noble work with renewed zeal, and that a new impulse will be given to the work; and O, may a blessing be poured upon the Indians in answer to the united prayers of the Church of Christ. I have greatly desired that some member of the Association might visit our little field, that they might see for themselves the amount of good which this poor people are receiving at our hands, though the labors are imperfect."

"My health is very good, and I have many hopes of being more useful than in the first years of my stay here."

"While I was last year contemplating the relinquishment of the Mission, the indications of Providence led me to doubt the propriety of so doing; and while I was hesitating, thoughtfully and unexpected restoration of my health decided me in remaining."

Brother Lykins in his Report states that, "Meetings for religious purposes have been generally well attended, and at times we have hoped for much good, though nothing like a revival has taken place. Two women were received by the church as candidates for baptism. But their husbands, who were wild men, objected, declaring that if their wives were baptized, they would immediately drive them away. They thought best to wait. One of them has since died."

The Miami Manual Labor School, heretofore under the management of the Catholics, by the request of the Indians, has been tendered to the Board, and accepted. The buildings are all completed, and as soon as the usual contracts are signed, the Board will proceed to put the school into operation.

Sister Osgood is sustained by the ladies of the Baptist Church, Ala.

PATAWATOMI.

MISSIONARIES.—Dr. J. LEWIS, Rev. E. W. SANDERS, Rev. J. M. ANDERSON, *Proctors*; ROBERT SUMMERWELL, Miss ELIZA McCoy, Miss SANDERS, Mrs. ANDERSON, Mrs. SUMMERWELL, *Assistants*. Total, 8.

This Mission has had to contend with difficulties which, under more circumstances, would have crushed the energies and defeated the hopes of the laborers; but our faithful Missionaries have held on, determined not to be thwarted in their efforts for the poor Patawatomies. They can truly say, "We are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed." They are now beginning to realize the happy issue of their faith and patience, in the greatly increased promise and prosperity of the Mission, in all of its departments."

The improvements and buildings are all completed, and the institution under full headway with a complement of seventy-five scholars, which number will soon be increased to the full requisition of ninety. Of the condition and progress of the school, sister McCoy, under whose care the literary department has been placed during the last few months thus speaks:—

"Our children all improve well in every respect, I never saw while children who excelled them in letters, and but few that would equal them in sewing and fancy work. Of thirty-three girls, (the number we now have,) fifteen read, six write, five study geography and arithmetic, and one grammar; and so soon as books can be procured, some three or four will study United States history. The number of advanced scholars is small, but when we consider their total ignorance of the advantages of education, and English the language, we almost wonder at their progress; for they have everything to learn, and to say nothing of the inconveniences under which we have labored, the multiplied duties, which for the want of more help have made sad encroachments upon the time that should have been devoted to the children, I would be proud to compare them with any common country or village school among white people."

"We now have upwards of seventy, and a number of others are expected every day. The school is gaining popularity every day; many who, not long since, were bitterly opposed, are now bringing their children. All this increase is entirely without any effort on our part, indeed we have in some degree tried to keep them back, owing to our want of means to furnish supplies. But all is of Providence. O, that we may ever be kept humble, and trust him for all future need. There is nothing that I regard as a more striking evidence that the Lord is on our side, than the improvement of our large scholars. Some who formerly gave us almost constant trouble, are now obedient kind, and even affectionate, while they show all the interest in their own improvement we could expect."

Religious services have been conducted regularly throughout the year, but as yet no fruits have crowned the labor bestowed; but the seed has been sown in hope, and we trust are lying to see the quick abased and self-bested Futawamies seeking the gates of Zion with songs of rejoicing on their lips. The abundant harvests gathered in among the Creeks and Choctaws, after years of equally seeming barrenness, forbids us to entertain the thought of despondency, though the seed remain long in the earth, it will spring up and bear fruit to repay the sower, and fill the reaper's bosom with sheaves.

During the last half year, brother Ashburn has been absent from the station in South Carolina, where he has been very profitably employed by the Board as a collecting agent; he is now on his return to the Mission. On his arrival, it is the desire of brother Sanders to retire from the service of the Board.

Sister McCoy is supported by the ladies of the Talladega Baptist Church, Alabama.

The Board cannot close this report, without testifying to the zeal, faithfulness, and integrity of Dr Lykins and the other missionaries associated with him, under their accumulated difficulties, and severe personal trials.

RECAPITULATION.

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Communicants.....	1320

CONCLUSION.

In most of the representations of Indian character, he is presented only in outline, having the form and lineaments of humanity without the usual attributes of mind and affections of heart; in fact, a mere piece of animated clay, decked out with a few trinkets, feathers, tomahawk, bow and arrows; with a vampire's thirst for blood, and a demon's passion for evil. But it is a pleasing development of the age, that this unhappy misconception is rapidly passing away, to take its rank and place with the absurdities of fanaticism, and to be chronicled with the doings of the Salem witchcraft. The "painted clay" begins not only to wear the form but the nobility of well developed manhood, and has, at least to some extent, his claims acknowledged to an equal rank with the "brotherhood of man," entitled to common sympathies and reciprocity. He is now viewed as a worthy subject for the meliorating influences of patient Christian culture; no longer to be chained with venomous beasts and birds of prey. We have no more, when we delineate his character, to write under the delusion, "this is a man!" before the similitude is recognized. This is a great point gained from the old theory, which made an Indian like a block of granite from his native mountains, unyielding to all softening influence, and as uncontrollable as the winds which rustled the leaves of his forest home. But there is still an influence making against his well-being on earth, as resistless to all human restraint as the sweeping waters of the Niagara. Avarice is doing its work, and who shall stay its onward march of death? Unhappily for the Indians, most of those who seek an intercourse with them, do it only as a means of gratifying this passion; and as they are generally too poor, and too much sequestered from the great highway of trade and commercial enterprise, to attract the attention of the more intelligent merchants, they usually have been visited by the lowest description of traders; and what is still worse, their distance from the well established restraints of justice, has attracted multitudes of sharpers and reckless adventurers, whose caution has been exhibited only in a carefulness to exclude from their knowledge every thought and sentiment which might in any way serve to better their condition, or facilitate their improvement. Most of this class of characters have exhibited the lowest species of chicane, sneaking artifice, and beastly passions. The very natural consequence has been a wider and deeper demoralization of the tribes subjected to those influences. They have imbibed all the meaner and grosser vices, which are of themselves sufficient to transform civilization itself into barbarism, without acquiring a single virtue to counteract the evil. They have had ample practical illustration of the divine proverb: "Evil communications corrupt good manners." The first rays of the dawning intelligence derived from the whites which have streaked the horizon of their darkness, have been transmitted through a medium bedewed with pestilential vapor, which has chilled their moral sensibility, and left them bewildered and more hopeless than they were in their simple native state.

On those who can feel and appreciate the temporal and spiritual benefits derivable from an enlightened understanding and a cultivated heart, devolves the imperative duty to adopt some efficient means to counteract this contagion of vice, and to impart to these innocent victims of a schooled and cruel depravity, something more refined and uplifting than the mere detail of traffic. That many and most precious life have been brought upon them by a contact with the refuse of our white population, there can be

no doubt; and it is no very flattering thought, that they form their opinions of the white race from the class with which they have generally held intercourse. The rapid and unrelenting wasting away of the tribes, is full proof of the baleful evils to which we have adverted. Inebriation, new forms of disease, resulting from degrading habits of vice, and hardships made necessary by their changes of halid location, and altered means of support, have been more destructive than all the wars in which they have ever engaged.

As we have indirectly, by reason of our neglect, occasioned their wretchedness and degradation, it certainly behooves us to reclaim them from their native ignorance and blindness by a liberal diffusion among them of the blessings and light of Christianity. But every plea in behalf of the despised, proscribed, and neglected aborigines has become trite and lost its point of power, or we have some armed defense to ward it off, or blunt its force, until it matters not how urgent the reasoning, or timely the appeal, it falls like a stroke on the ear, leaving no impression and producing no results. We caution ourselves to think of them rather as beasts of prey, to be extirpated by the severest measures of force, than as brethren of the same common family, and travelers to the same final judgment.

We multiply reasons to absolve ourselves from responsibility towards them, or frame excuses for our justification in failing to discharge it; but while we thus remain inactive, the work of death goes on with unabated rapidity throughout their borders; vice luxuriates on the sensibilities of the heart; the pale faced libertine ghosts over the number of victims immolated on the shrine of his lusts; and the horizon of their future grows darker with impending clouds of despair. It is one of the darkest spots on the escutcheon of the seven hundred and fifty-four thousand Baptists of North America, that they can afford but ten or fifteen thousand dollars yearly for the improvement of the aborigines of the soil whom they live, and from whence they derive their untold wealth. How can we appear at the throne of him who is "Love," with such a weight of selfishness upon our souls? Have we not just cause to fear that our ears will be greeted with: "*Just as much as ye did it not unto one of these, ye did it not unto me.*"

Look to the number of conversions given in this Report, and learn how gloriously the Gospel has proved a "savior of life unto all." Let these lost Indians, look to their rapid wasting away, and the pressing necessity of speedy and more enlarged efforts to snatch them as brands from the burning; and as you become impressed with these truths let there be on drawing back from the work, nor delay in applying the means, lest the time come in their history when no more can be done for their salvation, and the blood of perished millions be found on our skirts.

TREASURER'S REPORT.

Receipts into the Treasury of the American Indian Mission Association from October 31st, 1849, to April 2nd, 1851.

Balance on hand from last year.....	925 96
Donations acknowledged in Advance, and subscriptions to Advance.....	10,370 39
From U. S. Government for support of Wm. Manual Labor School.....	600 00
From U. S. Government, for support of Potomac Manual Labor School.....	5,250 00
From Choctaw Nation, for support of Armstrong Academy.....	2,900 00

\$20,946 35

Expenditures of the Treasury of the American Indian Mission Association from October 31st, 1849, to April 2nd, 1851.

Rent of Mission House.....	80 34
Printing Advance, 2,000 Minutes, and paper thereon.....	704 00
Stationery.....	11 25
Loss on counterfeit and uncollected money.....	2 00
Postage and Box rent.....	97 04
Traveling expenses of Corresponding Secretary and Agents.....	222 50
Interest on money borrowed of C. Van Hooker.....	20 00
Contingent expenses.....	42 76

Cash on hand..... 1,320 00

\$20,946 35

Having been appointed to audit the above account, we have done so and find the same correct.

D. T. RANDALL,

WILLIAM GARNETT,

And. Com. for the Board.

APRIL 4, 1851.

The undersigned, appointed by the Association to audit the within account, have given it a critical examination, and find it correct.

Y. E. FITZ,

V. E. KISTLEY,

And. Com. for the Association.

APRIL 11, 1851.

Rev. Wm. Thayer, Missionary at Madras, South India, returned home in the Independence on Friday last. He has been absent from this country for the last fifteen years. He is accompanied by his wife and five children.

Rev. Mr. Goodell, who has been a missionary under the patronage of the American Board for thirty years, is about to visit his native country.

The Evidence of Christianity, Illustrated. 12 mo. 177.
The Heroine of a Week. 12 mo. 123 pp.
The Devils, or Pictures of Britain, at the Time of Christ 12 mo. 118 pp. Philadelphia: American Tract Society.

The above are three excellent little works, issued in the usual beautiful style of this noble Society, and are peculiarly adapted to the tastes of our juvenile friends who, we hope, will be sure to obtain them from the Depository of M. Buckley, on 4th street, between Market and Jefferson.

We learn that Rev. William Rice, late of the Tabernacle Baptist church, Rochester, has been appointed an agent of the American and Foreign Bible Society. We hope that relief from study and traveling in the performance of the duties of his agency will restore the usual strength to his throat, which has been for some time diseased. We congratulate the Society on securing so efficient an agent.

MEMBERS OF THE MEMORIAL UNION.—The number of Life Members of the Memorial Union is three thousand one hundred and seventy-two. About three-fourths of these were made such by the payment of one hundred dollars for each by churches and other religious bodies; and one fourth by their own contributions, or those of personal friends.

RECEIPTS.

From May 25th to June 25th.

From Rev. John James.....	\$20 00
Thomas Hinton per Rev. V. E. Pitts.....	3 25
Rev. V. E. Pitts, for Advance.....	25
	24 00

Rev. J. Kerr, for Advance..... 0 25

INDIANA.

North Indiana Baptist Association, per Rev. T. L. Hunt..... 9 36

Rev. T. L. Hunt..... 74

Hartford: S. Knoss 50c, J. Allen 25c, W. R. Allen 25c..... 1 00

Madison: Collection 4 15, S. S. Gillet 65, W. Stepp 50c, C. Calloway 50c, Mrs. J. Everett 25 cents..... 10 42

Harbors Creek, collection..... 3 30

North Madison: collection 3 15, Mrs. S. Henry 10c, Mrs. S. B. Venter 10c, James Venter 50c, T. S. Venter 10c, S. E. Venter 5c, Eli Stepp 50c, Mrs. C. Prindle 50c, Mrs. F. Buchanan 10c, R. M. Mordridge 5c..... 5 55

Vernon: Rev. M. B. Palmer..... 75

Franklin: S. A. Jones 50c, R. Jones 100c, S. Jones 50c..... 20

Mr. Glendon May R. Longene 50c, P. Longene 50c..... 1 00

Blue river: collection 3 70, Rebecca Scott 50c, H. Buckley 1 00..... 4 96

St. Louis: S. T. Jones..... 1 00

St. Louis: collection 2 05, J. Willard 50c, W. Law 1 00, D. G. Mann 1 00, D. A. K. Morgan 50c..... 7 06

Plummet View: Rev. H. Keeler 50c, J. Kelly 50c, Mrs. R. Kelly 50c, W. V. Kelly 50c, for Advance 1 00..... 2 00

Klamath church to contribute Rev. Jeremiah Cell a life member..... 30 00

Vernon: Miss K. Allen..... 1 00

East Manchester: General Osgood..... 3 00

Sparta: O. T. Green 1 00, L. T. Smith 50c, Mrs. Ann Durham 50c..... 1 50

Washington: Wm. Dally 50c, G. Elrod 50c, Mr. M. Hammett 50c, A. Friend 15c, A. McKee 10c, Wm. R. Davidson 50c, N. Burgess 50c, Dan. Hammett 1 00, N. Hall 50c, J. McCabe 50c, T. Baker 10c, S. Hammett 15c..... 2 15

Pope Creek: collection 6 00, Miss C. Perkins 50c..... 6 50

E. Reason Miles..... 25

Centre Square: collection..... 2 10

Manchester: James Stevenson 1 00, Miss O. Stevenson 50c..... 1 50

St. Petersburg: A. Nicholson & A. Bond..... 1 00

St. Mary: Wm. Jones 50c, W. R. Davidson 50c, Mrs. M. Jones 50c, W. S. Sider 50c, H. P. Sider 50c, Miss J. Robinson 50c, Miss M. Robinson 50c, Mrs. F. Robinson 10c, W. R. and W. J. D. Brown 50c, J. Sider 50c, B. Adkins 50c, W. J. Robinson 50c..... 3 06

Greenbury: col 6 75, R. O. Buchanan 50c, Old Shelbyville: J. Thompson and wife 50c..... 1 25

Shelbyville: H. T. Quinn 1 00, B. Bond 50c, Thomas 1 00, C. Jones 50c, J. W. Jones 50c, I. T. Balluff 1 00, Mrs. E. T. Brown 50c, Mrs. M. J. Bond 50c, Mrs. M. E. Venter 50c, J. Venter 50c..... 10 40

120 40

MISSISSIPPI.

Rev. W. H. Manning, for Advance..... 5 00

Isaac Hunt, for Advance..... 25

5 25

PENNSYLVANIA.

Rev. E. M. Miles, for Advance..... 1 00

GEORGIA.

Georgia Baptist Convention..... 541 00

John King, Nathaniel H. Gooden, Adam T. Homan and James Perryman, trustees under the will of John Turner..... 25 00

Wm. Smith..... 4 00

Thos. A. Ayer..... 2 75

William Smith..... 20

For Advance, Rev. W. H. Bailey, Agents..... 1 00

For Rev. J. H. Davidson, Editor..... 1 00

For Rev. Joseph Fitzgerald..... 1 00

For Rev. J. King, Treasurer..... 2 50

James Brown, Henry Dean..... 25

John Brown..... 25

John A. A. Fisher, Worcester..... 25

Miss A. J. King..... 25

Miss Smith, Worcester..... 25

250 00

Grand Receipts..... 690 40

* \$20 of the above to contribute Mrs. S. A. Osgood a life-member, and \$20 to contribute Rev. R. Jones a life-member.