

Indian Advocate.

"And the Desert shall Rejoice and Blossom as the Rose."

By THE BOARD OF INDIAN MISSIONS.

LOUISVILLE, SEPTEMBER, 1851.

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THE INDIAN ADVOCATE.

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SCHOOLS AMONG THE WESTERN INDIANS.

DEAR BROTHER EMERSON.—Will you permit me through the columns of your excellent paper, to offer a few remarks on the subject of schools among our Western Indians. This subject, Sir, has occupied the attention of many of the warmest friends of the Indians, but, unfortunately, there has been a difference in the conclusions to which they have come. While one party advances the opinion that schools are not only expensive, but useless, the other contends that without the civilizing influence of schools the Indians can never be Christianized, or permanently benefited. Now the object of both parties is, doubtless, the greatest good of the red man. It is not my intention to enter into any lengthy argument on this point, but to call attention to certain facts in the case, and let them argue for me.

Elliot and Brainerd (names revered by all) men distinguished for piety, zeal, and devotion, were pioneers in the cause of Indian missions. They labored long, and arduously, and were, to some degree, successful in their day, but no permanent impression was produced, and now scarcely a vestige of their mission remains. True, this is attributable in part to the unsettled condition of the Indians, but only in part. When the voices of Brainerd and Elliot were no longer heard, the work began to decline, until it finally ceased. The greater part of the tribes among whom they labored were still unenlightened heathens. But had a taste for learning been imparted, had the rising generation been educated, and the Bible placed in their hands, would the result have been the same?

But it is useless for us to dwell upon the many efforts that were made (without success) to establish the Gospel among this savage people, in a savage state. And, now, let us inquire where the Gospel has been successful, and the condition of the tribes which have embraced it. Among these the Cherokees, Choctaws, and Creeks, stand first; and these had long acted upon by schools, and other civilizing influences, before the Gospel had any permanent effect upon them. It was not until many of them were educated, and civilized, that the work of progress began. It is true that many of them are still unenlightened, but by daily contact with the more enlightened, their minds have been prepared for the reception of Gospel truth; and I assert, without fear of successful contradiction, that the number of conversions in each of these tribes has been in proportion to their civilization. Among the Shawnees and Wyandottes, there are also considerable churches, and, to these the same remarks apply in all their parts. There are a considerable number of other tribes among whom there have been no permanent school establishments, where the Gospel has been preached for years without effect. It is a fact too of no small weight, that the first converts in every tribe, are from the more cultivated, or those who understood the English language. But some say that the contributions of the churches should not be applied in building houses, and feeding, and clothing Indian children in school. The object had in view by the contributors is the conversion of the Indians, and if this object can be obtained in a more direct way, then by all means so obtain it; but if experience for the last one hundred years has proved that it is through the medium of schools alone that the object can be fully reached, then, I say, (and I believe it will be the decision of the Christian public,) let the money be applied for the support of schools. At the same time let the Gospel be faithfully and constantly preached to the other Indians, if, by any means, some of them may be saved.

Uneducated, teacher Editors: did you deem it desirable to establish Paganism, or Christianity, in the city of New London, where would you begin? Would you preach to the whole portion of the Indian population, or would you not rather bring your influence to bear upon the rising generation? True, there is a vast difference between true and false religion; yet, unfortunately, men are more disposed to cherish falsehood than truth, and it is often

easier to lead men backward into error, than forward into right. It has been remarked by close observers, men distinguished for piety and zeal, that conversions rarely occur after the age of thirty years. If this be true, childhood is not too soon to begin with the Indian race. We are all aware of the immense blessings which have resulted from Sabbath-schools in our own land, where thousands of conversions are dated to instruction there received; then why may we not extend similar blessings upon like efforts among the Indians?

THE IMMERSION OF AN INDIAN.

Services of more than ordinary interest were held last Lord's Day, with the First Baptist church of this city. The meeting house of that church having been closed several weeks for the purpose of putting in a baptistry, and making some repairs, was re-opened and crowded as usual with an intelligent audience. The desk and the pulpit platform had been temporarily removed, giving the assembly an unobstructed view of the baptismal fountain, through which was flowing clear as crystal, a branch of the Croton river. In front of this fountain stood the venerable pastor, Dr. Cone, exhorting and thrilling that immense auditory with the sweet eloquence of gospel truth; while at his side sat Rev. B. M. Hill, Secretary of the Home Mission Society, and Rev. D. S. Parmelee, pastor of the Union Baptist church, New York.

After the sermon, Dr. Cone immersed two into the fellowship of the First Baptist church, one of them a daughter of his oldest deacon. Then followed with a few words of introduction by Dr. Cone, the immersion of an Indian girl, administered by Mr. Parmelee, of the Union Baptist church, in which she is now a member. This girl is, so far as we can judge, a most interesting convert to the Christian faith. We hope to be able, hereafter, to give our readers some particulars of her history. We now submit a brief account of a communication which she made of her religious experiences to the congregation after she had related it more fully before the church. It was written at the time by C. J. Radford, Esq., and published in his letter to the N. Y. Baptist Register.

"Last Sunday evening at the Union Baptist church of this city, after a valuable discourse, (the first of a series on the children of the Bible,) an Indian convert went up with the pastor into the desk, and sang a missionary hymn in her own language. She is the niece of Black Hawk. Her manner, gentleness, and her simple eloquence, touched every heart as she recited her experience. There were few indeed in that intelligent audience, who could surpass her in the selection and most-apt utterance of her words, and still fewer who could speak of nature in words so beautiful. "Where's child," she said, "I enjoyed the presence of nature in the woods and the mountains, the heavens and the frozen lakes were a delight to me. But as I grew older, every thing around me seemed to change, and wherever I went I was sad; when I looked upward, the bright sky and the gleams made me sad, and the moon and stars by night. When spring came with the voice of birds and streams, and painted flowers in the desolate wild, she brought no joy for me, and I went because I knew not God." This Indian girl had gone into the forests and prayed before she knew of Jesus and his gospel. She said she should like to remember those prayers, but she had forgotten them forever. In the providence of God she came within the influence of a missionary lady, by whose interest in her she learned English, and was enabled to read the Bible, experiencing through conversion beyond all doubt. The lamp, as she stood wearing a blanket, and her long dark hair streaming down her shoulders, shone in her face, and revealed the solemn beauty of her countenance. It was full of a holy dignity, and the power of a soul reborn by grace, unmastered of earthly ambitions, and serving no impulse but those of the truth in sympathy. The golden of Ovid himself would have found in the face of that regenerated child of the woods, a model worthy of his pencil."—J. F. Chas. C.

TITLE FURNISH.—By the secret treaty with the United States, made at Traverse des Sioux, the United States extinguished the Indian title to a tract of country larger than the State of Ohio.

THE CHOCTAWS.

This large tribe of Indians occupy the southern part of the Indian territory, extending from Red river on the south, to Arkansas river, and its branch, the Canadian, on the north, and from the State of Arkansas on the east, to Texas on the west. The settlements at present are chiefly in the eastern part. Their country is divided into four districts, of which the western district belongs to the Chickasaws, who are united with them under one government, and together form the Choctaw Nation. The following information respecting them, is from the Southern Presbyterian.

"The two tribes are much intermingled—all matters of government being conducted as if they were one tribe. Their annuities, however, and school funds are kept entirely distinct. The two tribes are nearly related to each other in language, manners, and customs, and according to their traditions, sprang from a common origin.

"The Choctaws are an agricultural people. Some of them have fine farms, and there are cotton plantations on Red river. Their dwellings are log cabins, some of them large, and in the comforts of civilized life, they are making constant progress. Other improvements are in many respects similar to those of new settlements on the frontier, excepting that as yet there is no such thing as a village among them.

"They have a written Constitution, the prominent features of which are modeled after our own. Each of the four districts into which the nation is divided, has a chief of its own, elected every four years. Their Legislature, or 'General Council,' as it is called, comprises a Senate and House of Representatives, which meet the first Wednesday in October, and continue in session about ten days. The signature of a majority of the chiefs is necessary to give each bill the form of a law. Their legislative proceedings are generally marked by an enlightened regard to the improvement of the people in knowledge and morality, and are conducted with entire order and decorum.

"There is a body of officers called light horsemen, appointed by, and subject to the chiefs, who form what may be considered the police of the nation, and one whose important duties it is, to destroy whiskey wherever they find it within the bounds of the nation."

THE INDIANS.

The havoc which the small-pox and the cholera have made among the Indians within the last twelve months, has been very great. These diseases, co-operating with the fatal vices introduced by the whites, have caused a very considerable diminution of the Indian population. "Manifest destiny" appears to be overtaking the poor Indians with its most destructive agencies. There are but few persons, we suppose, who do not anticipate the near extinction of all the present tribes of North American Indians. Ever since the Anglo Saxons established themselves on this continent, it has been apparent that the savages could not exist in their vicinity. Each year has seen some reduction in the number of the red men, until now their aggregate population is comparatively very small.

Wherever the white man goes the Indian disappears, and as the whites are more rapidly than ever diffusing themselves over this great continent, the period when but few scattering Indians will be found is not very remote. Within the last few years, disease has greatly thinned the numbers of several tribes. The Mandans, by far the most advanced of the Western Indians, were almost all swept away by the small-pox a few years ago.

Other tribes have suffered terribly. Our government has for several years been engaged in efforts to elevate the condition of our Indian population, in the hopes of saving them from the havoc which must soon overtake them, unless they forego those habits to which they cling, and which, in a majority of cases, seem to be as tenacious as the love of life itself. The only course which can be pursued to preserve any of the present tribes, is to educate their minds and civilize their habits. If they could be induced to adopt the methods of the white men, they might survive the ruin which threatens them. We have but thin hopes of the permanent success of any efforts to turn aside from them that fate which seems inevitable. They will perish, and their mode of life will live only in tradition, romance and song.—*Am. Jour.*

What God hath given thee will he require again at thy hands.

THE SOUTHERN TERRITORY.

THE SOUTHERN TERRITORY.

The Sioux band of the upper Minnesota (the St. Peters) river, having taken up nearly all the provision on the treaty ground at Traverse des Sioux, made their marks to a treaty on the 23rd inst. for the transfer of nearly all the lands occupied by them within the bounds of the Territory.

The following is an extract of the Treaty of Perpetual Peace.

The cession of all the Sioux lands east of South River, and Lake Traverse. The line then runs up the head waters of the Red Lake, thence down from the head of Wabigoon to the Mississippi.

The cession embraces the entire Valley of the Minnesota and the tributaries of the Sioux river, and is estimated to contain 21,000,000 acres.

The Indians reserve for a home, a tract on the upper Minnesota, South of the mouth of the Yellow Medicine, and a blanket made on each side of the river.

The Indians are to receive \$1,665,000, as follows:

To be paid after the removal to the Reservation, \$275,000, and to be expended in breaking land, erecting mills, and establishing manual labor schools, \$30,000, amounting to \$305,000.
The balance of \$1,360,000 to be invested at 5 per cent. for fifty years, which will give an annual income of \$68,000, to be paid as follows:
In cash annually \$40,000
Goods and provisions 10,000
Civilization Fund 12,000
Education 6,000
\$68,000

After 50 years all payments to cease, and the principal of \$1,360,000 to revert to the Government.

The incursions laws, so far as relates to the introduction and sale of ardent spirits, shall be continued in full force, until changed by legal authority.

The President is to have the power to prescribe a code of laws, and modify the same whenever deemed necessary, for the government of the Indians.

The Indians are allowed to remain on the lands ceded for two years.

The ceded lands will be open to settlement—"squating"—immediately after the ratification of the Treaty by the U. S. Senate.—*St. Paul Minn. Daily Democrat.*

THE LOWER BANDS.

The Treaty with the lower bands of Sioux, was signed at Mendota, last Tuesday afternoon. Little Crow, who writes his own name in old Ojibwa, Indians receive for their lands an amount somewhat less than was paid for the lands of the upper bands. They will receive after removal, \$220,000 to settle their obligations, remove and subside the same, and thereafter, cash annuities of \$30,000 per annum—or three-fourths as much as was stipulated in the treaty with the upper bands, and the same ratio, three-fourths, as much of annuities that are not cash annuities—for fifty years.

There will have been paid out in all, at the expiration of the fifty years, a little less than \$1,000,000, for the entire purchase. On Wednesday the Indians were paid in cash \$30,000 (being part of the funds unpaid to them, and resending due, as arrangements, by the terms of their treaty of 1837.—*Minnesota Pioneer, Aug. 7.*

The lands obtained by the United States by the above treaties exceed 40,000 square miles, by which, if the treaties are ratified, which they probably will be, the government will realize \$50,000,000.

DEATH OF A CHIEF.—Peter Rhy, one of the warriors of the Ojibwas, died at Ojibwa Castle, on the 11th inst. aged 95 years. The *Syracuse Journal* says, the deceased was a true and faithful friend of the United States Government, and among the chiefs and warriors who answered Gen. Porter's call for volunteers in the war of 1812, to protect the Niagara frontier. At the battle of Chippewa, the Ojibwas, led by their chief La Pette, he behaved gallantly. Their leader fell in the battle, and the chief whose death it now mourned received a wound, on account of which he has received a pension. He was intelligent, an amiable and upright man, and has done much by his advice and example to improve the condition of the Ojibwas.

The Indian Advocate.

Edited by the Corresponding Secretary.

LOUISVILLE, SEPTEMBER, 1851.

The rooms 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.

Corresponding 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 603 Main street, and pay it there.

Agents for the Board.

REV. A. B. PITTS,

Financial Secy. Am. Ind. Miss. Association.

GREAT CHURCHMAN, KY.

- Rev. V. R. Thornton, Gen. Agent for Georgia.
- Rev. J. M. Bennett, for Kentucky.
- Rev. G. B. Davis, for Alabama and Tennessee.
- Rev. I. F. Herrick, for Mississippi.
- Rev. W. M. Manning, for Mississippi.
- Rev. A. W. Nugent, for Illinois and Indiana.
- Rev. Reuben Jones, South Kentucky.

MUSIC IN HEAVEN.

There is, perhaps, no power exerted over the senses equal to that which is felt under the influence of music. The mother appeals to it to soothe the fretfulness of infancy, when all other remedies are useless, and the unconscious child is lulled into calmness and repose. Even the wild animal has shown his susceptibility to its impressions, and has stayed his thirst for blood, in order to drink in the "dreams of harmony." All nature seems to have caught the spirit which pervaded heaven. "When the morning stars sang together, and all the sons of God shouted for joy." Its tones are heard in the soft whispers of the evening zephyr, in the dulcet murmurs of the crystal rivulet, and the sighing of the waving forest branches. The birds join the grateful praise, and sing to the opening day, or chant to the softer repose of the evening's hour. But in the human voice, which modulates the harmonies of sound to the expression of truth and tender sentiment, there is manifested the nearest approximation to what we may conceive to be the music of heaven. What would mortal ears have existed in the tones of perfect harmony? We cannot conceive, but when we behold what there is in the human voice, subject to all the jarring and discord incident to fallen humanity, to soothe the turbulent passions, and awake the soul to thoughts of sublimity and virtue, and to produce a state of the most exquisite delight, we can very justly infer what a bright of inexpressible rapture there must be in the music of heaven, where all is harmony, perfect harmony.

On earth we see that power is exerted over the hearts of men by musical performance, just in proportion as perfection in harmony is manifested; and, as we have recently seen, a single vocalist can move the masses in no other circumstance ever has done. Now this power has suggested our theme, and its contemplation has administered to us moments of the most exquisite delight, as we have tried to form some idea of the harmonies which fill the upper Sanctuary, where every voice will be richer sweeter, and more skillful than Jenny Lind ever can be until she joins the great concert above. O, what a chorus that must be! Not one perfect voice, but thousands on thousands swelling in one unalloyed, uninterrupted strain of praise.

"When the bright seraphim, in burning throng,
The loud, uplifted angel-trumpets blow,
And the cherubic hosts in thousand choir,
Tune their immortal voices of golden wire,
With them just spirits that wear raiment of palm,
Hymn devout and holy praise,
Hymn everlastingly."

The first intimation we have of the employment of the dwellers in the skies, they are "singing for joy," and they are last described as a "great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, 'Alhaila; for the Lord God omnipotent reigneth!'" Now there can be no doubt that we are here exhibiting the

heart for higher associations, forming tones which are to be perfected in a higher state of being, when we can not only claim kinship with the angels, but with Christ himself and should we not cultivate those gifts and powers in the use of which angels find their chief delight? How else can we be so fully prepared to enter into the enjoyment of their society and employment. In all ages, those who were pre-eminent for their piety and devotion to God, have devoted much of their time to this delightful exercise. It was recognized and incorporated into the first divinely arranged order of religious worship. In the Jewish temple service it was cherished with veneration and practiced with delight; so much so, that in the days of Solomon no less than four thousand practiced singers were employed in the temple. Christ, as the Great Head of the Church, in a most impressive manner recognized the practice as an element in the spiritual worship, when he led in singing the hymns around the first sacramental table, and further, by enjoining us to sing and make melody in our hearts to the Lord. Doubtless, this was intended not only as a source of gratification here, and a means for cultivating the heart in tenderness and love, but to prepare us, in some measure, for the companionship of the holy associations of heaven, and their never ending delightful employment.

The music of Heaven! Who makes it! Mount, Romain! No, no, thy strains, as exquisite as they are esteemed, will form no part of that perfect symphony. He who is the source of all sweetness and harmony, and the maker of the beautiful, the sublime, and the pure, will compose the anthems there sung, and teach each heart and ear rightly to appreciate, and tune all tongues sweetly to join in the divinely arranged harmony. In the blissful hope of finally participating in this heavenly employment, let us obey the divine injunction, and learn to "sing with the spirit and with the understanding," that when the hour for our departure shall come, we may be fitted to join the choir above, and realize the joys which those experience who are permitted to listen to the music of heaven.

A PRESSING CALL.

We beg our friends to look carefully at the columns of Receipts, and they will see by their magnitudes, that the Board cannot long keep up its operations, without a great increase. Even as it is, unless speedy help is afforded, much damage must be inflicted on the cause. The Board has entertained the delightful hope of being able to send a missionary to New Mexico this fall, but it is now placed beyond doubt, that this hope must be abandoned for this year at least; and such is the tardiness of our friends in yielding their support, that we very much fear this will not be the only cause of great disappointment. A continuance will be the inevitable result, if the next three months do not develop an unusual degree of liberality on the part of the friends of Indian Missions. Brethren, shall this be permitted! We beg you to answer as you would standing in the presence of the Searcher of Hearts, who has laid on us the obligation of giving the gospel to the Indians, and who has approved our labors with a blessing of unusual success.

EARLY PREJUDICE AGAINST THE INDIANS.

No doubt one cause of apathy manifested towards the Indians, grows out of the early prejudice which is formed respecting their nature and habits. The scenes in which our forefathers lived and acted, were well calculated to originate such a feeling, when viewed from one stand point, and it was not to be supposed that men seeking a home in a new country, inhabited by an uncivilized people, would place themselves in advance, and examine the nature of the relation such a people sustained to the soil. Resistance on their part would not be by resistance, and if they should happen to show remarkable firmness and courage, feelings of enmity would be engendered, and hostile and bitter words would be the natural consequence. This has been the real state of the case between the whites and the Indians. The condition in which the early settlers of each section of our widely extended country were engaged with the aborigines, have given to each locality its bloody monument; and there are reported to each successive generation, with all the additions which time and imagination can naturally supply. No one is present on the advance of the unchristianized Indian, hence he is considered to be guilty in the wrong, and consequently, not deserving of our sympathy or assistance. This has been a sore and formidable obstacle to which we have had to contend; but we consider it one of the happiest signs, that this influence is becoming greatly less, and more are disposed to do the Indian at least justice, by allowing some force to the circumstances which go to palliate his conduct.

THE SOUTH WESTERN BAPTIST.

We have ever held this ably conducted Journal as among the best of our exchanges, in its courteous bearing towards others of the fraternity, and the high tone of its editorials; and our esteem is not lessened, although the Editor, in a recent number, saw proper to refer to us in rather an invidious manner. We are sure that the article grew out of a misapprehension on his part, and we have very much mistaken his character, if he does not correct the mistake as soon as he is made aware of the fact. But be this as it may, of one thing we are certain, we have never been involved in a misunderstanding with any of our brethren, and being perfectly unconscious of any intended wrong in the article to which he refers, we shall not allow the circumstance to detract from our respect for brother Chambliss personally, nor our best wishes for the constant success of his paper, which is well deserving a liberal support from the denomination.

We expect to meet our brother in the Spring, and form his personal acquaintance, after which we trust he will feel disposed to exhort his readers to watch the Editor of the Advocate.

SOUTH WESTERN PSALMIST.

The revised edition of this popular little work, which has been delayed a short time, owing to the difficulty of obtaining suitable paper, is now out and ready for delivery. Those who have waited for some time, can now send in their orders, which will be promptly filled by the Publishers.

The work is considered, by all who have examined it, to be the best adapted to the wants of the churches in the South and West, of any similar work ever issued. Those who do not find it, so trial, to meet their wishes, may return it, and their money shall be refunded.

REV. A. MOFFAT.

This worthy brother, with his family, passed through this city on the 15th inst., on his way to his station among the Choctaws. His immediate sphere of labor will be in connection with Armstrong Academy, as the principal of the literary department; but we hope to realize much good from his zeal for the spiritual interests of the people among whom he has chosen to labor. The health of brother and sister Moffat was good.

LITERARY NOTICES.

Carl, The Young Explorer. A Memoir of his life and school masters. Dues, pp. 32.

Life in the West, or, the Mountain Family. Dues, pp. 32. Philadelphia: American Sunday School Union.

Two beautiful and deeply interesting volumes for youth and even grown persons. We wish that every young person, intending to devote themselves to the noble employment of teaching, would read Carl; it will greatly aid in fitting them for their high calling.

Both of the above, with many of equal interest, can be had of Mr. Buckley, at the Depository, on Fourth street.

A Land from the South. By S. R. Tapp. D. S. New York. Carter & Bros. 1851.

Although this little volume has all the peculiarities of the Episcopal Church, it is, nevertheless, a very beautiful memoir of a singularly gifted child, in whom the power of religion was early and strongly developed. For sale by A. Davidson, Third street.

Outlines of Christian Pious Society for 1851.

The above institution is well and widely known, and we are happy to see from the Catalogue, that its progress is commensurate in proportion to its merits. Its pupils for the year, have amounted to a total of 135. It now has nine instructors and ample facilities for imparting a thorough education in all the solid and ornamental branches. If the Baptists fall with such institutions it must be their own fault, for better facilities can hardly be offered than we now possess in Kentucky.

A collection of Original Sermons, published by Missions of 25 Sermons, in answer to the Sermons of a Pious Father, in Kentucky. By Rev. P. P. Allen, Editor, Louisville, Ky., pp. 32.

The object for which this work has been published, should secure for it the patronage of all Protestants; but, aside from this, it is well worthy of notice, as it, perhaps, presents a fair exposure of the Palmyr talent of the Protestant churches of the West. We have not had time to read more than five or three of the sermons it contains, but the authors of those remaining for general justice the conclusion of their equal excellence. The subjects are re-

ried, and the mode of elucidation as various as the number of authors, giving a fair illustration of the different styles of sermonizing. From this fact, the book is one of great value to the student and young minister. We have not space to particularize among the various authors, and can only give a list of their names. From the Methodist Episcopal Church, we have Bishop Doane, H. H. Kavanaugh, G. W. Smiley, Matthew Simpson, John W. Hanson and David H. Daggett; from the Protestant Methodist, Thomas H. Stockton; from the Presbyterian, E. P. Humphrey, R. C. Grundy, J. C. Young, N. L. Rice, and R. L. Breckinridge; from the Baptist, S. W. Lynd, J. L. Waller, T. G. Keen, and S. Dyer; from the Cumberland Presbyterian, F. G. Block, R. Baird, H. C. Porter, and Milton Bird; also one each from A. Campbell, J. A. James, Geo. Croley, and an essay from T. P. Akers.

Missionary Intelligence.

CHEROKEES.

Letter from Rev. M. P. Dodson, date July 22d, 1851—
Constitution of a Church—Four Captains—Liberal spirit.
I have just returned from a two day's meeting at Broken Arrow, and now hasten to inform you of the result.

We found forty Baptists, members in full fellowship with the Muskoke Church, who lived convenient, and wished to be constituted a church, to be known by the name of the Broken Arrow Church of United Baptists. After due inquiry and strict examination, being fully satisfied in regard to the faith and piety of the members, as well as to the expediency of having a church in that town, we proceeded to the constitution of the church according to usual form. The Presbytery consisted of Elders Jacob, D. N. McIntosh, and myself. It was a very solemn and interesting occasion. Eighteen months before, I could not get an interpreter to go with me to that town, for fear of the people; but now, we have a neat and commodious house of worship, and forty lively members. At the conclusion of the sermon, from Daniel ii, 44, several came forward for prayer. At night we had preaching again, and four professed faith in the Son of God, and were received for baptism. On Monday sixteen came forward for prayer, after which, I baptized the four, who joined on the previous night, making forty-four members in all. Of these four, one belonged to the Uche tribe of Indians, one was the wife of Bro. Lafayette Marshall, and the other two were Creek, whose names I do not remember. After baptism, these forty-four members stood up, and, while we sang a song in Creek, received the hand of fellowship from more than one hundred members of the Muskoke and Cherokee Churches. I think that angels rejoiced at the scene. I never saw more worship of any one time in my life. Before dismissing the congregation we took a collection for church expenses, amounting to nine dollars. Some who had no money with them, threw their knives into the hat, which were immediately redeemed by those who had, and given back to their former owners. Brethren, "go and do likewise."

CHEROKEES.

The past month—its trials, trial, death, death, and from their manifold for baptism. The present month—its progress—Churches prospering—Creek council—Approaching association—Collection.

Another month has passed since my last report; and with it, its trials, joys and privileges. Only four have been received at the Muskoke church; and one at the Second church. August has been a trying month to us. The heat and drought have been almost insupportable. From the 6th of July until now, we have had but two light showers of rain; while the thermometer has ranged from 95 to 105; seldom falling below 100.

There have been no prostrations, and the heat is oppressive, that our congregations have been greatly reduced. In addition to this, the pest has been the month for break, which have taken the people from their homes, from their work, and from the public worship of God. Such heavy losses are important upon attention, that most of the members are constrained to attend. They do not, however, spend their time like the rest. They will not dance, but only drink the medicine; and, when opportunity offers, they have preaching at night.

The present month, I fear, will be more trying than the past. Nearly two millions of dollars are to be paid to the Cherokees within seven miles of this place; and who can estimate the number of people which will spring from a "root of sorrow" in a fall like this?

The second Creek council will probably convene in this month; which will take plenty of trouble to attend, the Cherokee payment; so that there will be left for the worship of God.
At the council, however, there will be no more.

INDIAN ADVOCATE.

For the Indian Advocate.

INDIAN MISSIONS

Mr. Editor.—In April last I requested three sisters, viz: Mrs. C. Snodgrass, Mrs. E. C. Graves, and Miss Mildred Arnold, members of Clear Creek church, Woodford county, Ky., to solicit aid for the Indian Mission Association. At the time I drew up a paper, and handed it to one of the above named sisters. Mr. Wm. A. Gilmer (not a member of the church) proposed to take a paper and solicit subscriptions also. And below I send you the result of their labors for publication in the Recorder, and also in the Indian Advocate.

Sept. 2, 1851.
 " Mrs. C. Snodgrass handed me \$21 25
 " E. C. Graves 10 05
 " Miss Mildred Arnold 11 50
 " Mr. W. A. Gilmer 1 00
 Saint Jane Society 1 00
 Total \$44 80

Clear Creek church is comparatively weak, and I think the example of these sisters and this young gentleman are worthy of imitation. *Who will do likewise?* There are a few dollars subscribed still uncollected.

Y. R. PITTS.

AN INDIAN ADVOCATING RAIL BOATS.

Fellow Citizens—I am a Cayuga, and a regular descendant of the pure stock of Native Americans. Gentlemen have boasted here to night about Democracy; but Democracy was established here long before the pale face came upon these shores. My ancestors were Democrats long before the arts of civilization drove them from their happy hunting grounds and the quiet possession of their forest homes. The orator from Kentucky who addressed you to-night, said that the pale face came here a more peaceful, and grown to a great nation, but he forgot to tell you that when they landed upon these shores, helpless and in want, the red man fed him with the milk of human kindness; that he took them to his wigwag, spread before them his amplest hospitalities, and entertained them as brothers.

Fellow citizens, I am "to the manor born." I have no foreign prejudices to overcome. My nation can trace its history back to a period when the territory dotted by your proud cities and villages was covered with the primal forest. It has not been modified with the politics of the pale face, and I think that Whigs and Democrats had better leave their politics at home. The pale face has completed a mighty work. He has overcome the most imposing natural barriers; he has pierced the Delaware, Susquehanna, Chesapeake, and Alleghany, and levelled the hills which were reared by his ancestors centuries ago. Now their descendants marvel at the doings of the mighty pale face man. They cannot but be proud to see him accomplish his great destiny; to see him fly from hill to valley, and ride upon the wings of lightning. If the *New York Tribune* is to be believed; he has carried his enterprise even beyond this world, and receives communications from the inhabitants of the other world. I tried a short time since to get a communication from my friends in the land of the Great Spirit, but they had learned the language of the pale face since they arrived there, and could not understand the idiom of the Cayuga.

But, *Fellow citizens*, in behalf of my tribe, I come to congratulate you on the completion of your great work. Your passage through our territory amazed my people; all nature seemed to shake your thunder along, and the gigantic oak and lofty pine bowed in token of your triumph. But the heart of the Cayuga is warm, and he greets and welcomes you to his country.

From the Tennessee Baptist.

A WOMAN EXAMPLE—Brother Graves.—The Anti-Slavery Female Indian Missionary Society manifests an interest and zeal for the conversion of the Aborigines of our country, worthy the emulation of all true Christians. A few months since, a member of that Society died, leaving by bequest three hundred dollars for Indian Missions. At a late meeting of the Society, thirty dollars were raised for the purpose of making Rev. L. H. Bethel, Pastor of the Anti-Slavery Church, a life member of the Indian Mission Association. The zeal and benevolence of these excellent sisters should encourage us all to be more zealous and unswerving in our contributions for the cause of God. The Anti-Slavery Association with many of the members of which we have the pleasure of a personal acquaintance, has, within the last few years, done much for the cause of missions. Doubtless many will rise up in feeling duty and bless them for their labors of love. That God may abundantly reward them, is the prayer of

A. W. MEACHAM.

July 20th, 1851

DE BACON IN JERUSALEM

Under date of February 23, 1851, Rev. Deacon and Bacon, D. D., of New Haven, address to his church and society in that city a pastoral letter from Jerusalem. The following extracts are inspired by hallowed associations around him, and are impressive.

"Would that I could adequately express to you the thoughts and feelings with which I look upon the places of the great historical facts recorded in the Scriptures. Many of the most interesting of these places I am yet to visit. I hope to visit, before many days are passed, the village of Nazareth, the sea of Galilee, the plan of Gethsemane, I hope soon to see Bethlehem, where was born to us a Prince and Saviour who is Christ the Lord. But I am permitted to date this letter from the city where our Lord was crucified. I have walked over the mount of Olives to Bethany, where Jesus lodged in the house of Mary and Martha and of Lazarus whom he had raised from the dead. I have stood upon the height from which he beheld the city and wept over it. I have walked around the hill once crowned with the temple in which he taught, and of which he foretold the utter and dreadful overthrow. I have seen Gethsemane, where he was in agony beneath the burden of our redemption. I have looked upon the mountains round about Jerusalem and the deep valleys between; and I have returned to the night again and again, till the varied landscape upon which he looked in the hour of his crucifixion—the same outline of hills and sky which met his eye ere the sun was darkened, has become almost as familiar to me as the familiar view of the hills and mountains around the city of our own habitation. I need not say that this privilege, for which under God I am greatly indebted to your kindness, is worth all that it costs me. But I would say that to me this privilege is far more than a mere luxury of sentimentalism. God forbid that the mere enjoyment of looking upon these places, rich as that enjoyment is, should be the only compensation to me for the long pilgrimage I have performed in coming hither, and for this protracted separation from my dearest friends and from the work I love. Nor do I find my compensation merely in the hope that the personal inspection of these places, and a familiarity with the aspects of nature here, will aid the hereafter in illustrating the language of the Holy Scriptures. I think I find a higher benefit, both for myself and for my ministry, in the intense feeling of reality which, as I look upon these places, connects itself with the great facts that are the basis of our faith and hope. As I read in the records of the Old Testament, the historical notices of Jerusalem, from the day when David took the stronghold of the Jebusites, to the day when Nebuchadnezzar, after the captivity, rebuilt the walls of the Holy City—as I read one and another of the Psalms, and then walk about Zion, remembering that as the mountains are round about Jerusalem, so the Lord is round about them that fear him—as I read the inspired words which were uttered here by the Prophets—every incident, every allusion which has any local reference, presents itself to the mind with the most vivid exactness. I seem to behold the pomp of that ancient ritual, in which Christ, our high priest, our altar, and our sacrifice, was shadowed forth by Divine, yet inadequate symbols. I seem to hear the voices of the prophets foretelling the incarnation of that Saviour, in whose work and kingdom all prophecy enters, and is consummated. I seem to catch the whispered aspirations of kings and righteous men, who, in the dim light of ages long ago, desired to see the things which we see. And when I turn from the Old Testament to the New, and read from the records what our Lord himself taught, and did, and suffered within these cheering mountains, upon the soil on which has since been accumulated the successive ruin of eighteen hundred years—I seem to see, with a more lively apprehension, 'God manifest in the flesh,' 'the Lamb of God who taketh away the sin of the world.' I seem to trace along the Mount of Olives and the vale of Kedron, the daily path of him who had not where to lay his head. I see him entering the city attended by the multitudes that spread their garments in his way, and cried with ignorant exaltation, 'Hosanna to the Son of David.' I see him as he sits with his disciples over against the temple, and foretells with minute exactness the destruction of the temple and the city, and the end of the ancient dispensation. I see him in that upper room where he kept the passover with his disciples, and breathed into their unprepared minds those sublime promises and commissions which his church in all ages has so adequately appreciated. I see him in the garden, in the high priest's palace, in the hall of Pilate, while the shadows of the night in which he was betrayed are slowly passing. I hear the shouts of the people rejoicing him and shouting him to die. I see him on the

cross. I hear the wail of the women as they gather around his lifeless body to prepare it for his burial. The stone is rolled to the door of the sepulchre. The Sabbath passes away in silence and gloom, and then comes to the amazed and incredulous disciples the stupendous fact of his resurrection. I see their dismay, their doubt, their slow recognition of the fact made palpable to their senses. I see them at last returning from the mount which is called Olivet, and testifying that he who had been crucified and had risen from the dead is Christ the Lord, invested with all power in heaven and on earth, and that in his name, and no other, there is salvation for men.

The message, then, which I would send you from the height of Zion, from the brink of Olivet, from Gethsemane, from the valley where our Lord was crucified, and from the slope whence he ascended to reign at the right hand of the Majesty on high, the message I would send you from the place where the new work of the revealing and renewing Spirit began upon the day of Pentecost, and whence the gospel went forth to bless all nations, is first of all that which was written by the Apostle to the Hebrews, 'Hold fast the profession of your faith, without wavering.' You have trusted not in idle and vain traditions, but in facts. Permit yourselves to entertain no momentary doubt of the grand historic realities on which rests all our hope for our own souls and for this wicked and wretched world. Let no distrust of those facts weaken your Christian energy, or cloud your Christian hope. The story of Jesus of Nazareth is all the grandeur of its import, and in all its faithfulness and boundless mysteries which it involves, is a true story—a faithful saying, and worthy of all acceptance.

THE PAINFUL RECALCITRATED FROM THE MURDER OF DR. SATCHEL—It was supposed at the time Dr. SATCHEL, a missionary of the Board, was found dead, that he was murdered by the Pawnee Indians. But recently an old hunter confessed in his dying hour, that he killed him for the sake of his gun, a missionary, like other persons in that region, needing a gun for shooting game as a means of subsistence. This fact was obtained by Dr. Clarke of Grand Rapids, a former classmate of Dr. SATCHEL. While it removes a stigma from the Indian race, it afflicts a deeper one on the Anglo-Saxon.

AFFECTING VISITATION—Rev. A. Bingham, of the Ojibwa mission at Sault Ste. Marie, Mich., communicates under date of July 26, the fact that a party of four Indians, three men and a boy, were drowned in their passage on the lake to Tikwami. Two of them were members of the mission church, and one was brother of two girls in the mission school. Their relatives were deeply, and it is hoped it may appear, sentimentally affected by their bereavement.

INDIAN MOVING—Some seven hundred Indians reached Mowat on the 16th, on their way to lands up the Missouri. They were strolling bands of three different tribes, the Potawatomi, the Chippewa and Ottawa, who have been scattered over Wisconsin, Illinois, and Michigan, and are being removed by the government to their homes west of the Missouri. Mr. Coquillard, of South Bend, Indiana, is the contractor for their removal.

LEAVE—Life without some necessity for exertion must ever lack real interest. That state is capable of the greatest enjoyment where necessity urges, but not painfully, where efforts are required; but as much as possible without anxiety; where spring and summer of life are preparatory to the harvest of autumn and the repose of winter. Then is every season sweet, and in a well spent life the last the best—the season of calm enjoyment, the richest in recollections, the brightest in hope. Good training and fair start constitutes a more desirable patrimony than wealth; and those parents who study their children's welfare rather than the gratification of their own aversion or vanity, would do well to think of this. Is it better to run a successful race, or to begin and end at the goal?

SUBSTITUTED BENEVOLENCE—Two Lutheran merchants of Baltimore, some time ago resolved upon adopting the plan of laying aside one tenth of their income for benevolent purposes. They had supported themselves liberal before; but they state in an article in the Lutheran Observer, that the system had enabled them to give much more largely, as well as wisely, and with such increased facility and comfort, that they unite in urging all benevolent persons to adopt the plan. The \$400 which they are thus enabled to give, might have put in circulation 60,000 pages of tracts, or 1600 Bibles, or distributed 100 barrels of flour, or purchased 100 tons of coal for the suffering, or supported three orphanages.

unity of presenting the claims of Christianity; and God willing, I expect to attend. Our association will convene in ten days, which will precede the council and payment. We will spend two days this week in preparing seats, camps, &c. Bro. Potts writes that he cannot come, and, I fear that sickness will hinder a great many.

Last Sunday we collected \$11 25, in addition to former collections for the association.

May God bless us at our meeting.
 Brethren, pray for us.

H. F. BUCKNER

The following communication is unique both in style and sentiment. We hope "Moche" will favor us with more of the same sort.
 Ed. Ad.

AUGUST 14, 1851.

REV. S. DYER—MY DEAR BROTHER:—I have received no letter from you for many months, and even the Advocate has failed to show its face for three months. Why is this? It may be that the road between us is filled with logs and briars, or it may be that our pale-faced brother has forgotten us. Brother, our legions are almost worn out, our mocassins need mending, and game has become so scarce that we can no longer live by the bow, and what are we to do now, that our Great Father withhold our annuity? Brother, we are trying to teach our children the Good Book, (the talk of the Great Spirit), and many of them are beginning to understand it. Must this work stop? There is another thing, brother, that we want to tell you. For a long time we set still while our enemies camped in our country and killed many of our people. We have waited for our Great Father (the pale-faced chief) to deliver us, until we are tired. Two moons ago we concluded to go to war, and right our own wrongs. One hundred and four of us have bound ourselves by a solemn pledge to each other to resist the enemy wherever he may be found. The Fire-water Tribe shall destroy us no longer. If the pale face want to be fools, let them stay on their own side of the line. Brother, we want to ask you something. It has troubled our old men for a long time, and they can't understand it. It is this. You seem very anxious that we should become religious, and receive the Good Book. If this Book is so good, why don't it keep your people from cheating us, and from bringing us poison to destroy us? It may be that there is something about this Book that you have not told us yet. Some of us think it is a great medicine, and are afraid of it. Sometimes our young men go about the villages of your people, and when they return they are no longer good. It seems they learn to lie, to steal, to get drunk. They get cheated, they become poor, and to live they must steal. Brother, do you think that all this is the fault of your Good Book? Now, brother, when you sit down on your blanket to smoke, we want you to think about this, and give us a true answer, as you hope at last to spread your blanket in the wigwag of the Great Spirit, (for the Great Spirit loves not a forked tongue,) so that we may know what to do. Brother, we are willing to adopt new habits. The hatchet and the scalping knife no longer belong to us, and our war cry will never again ring among your hills. Ah, brother, but our hearts are sick when we think of the bones of our kindred and the graves of our little ones on your green hills and grassy meadows. It was pleasant in the summer time to rest beneath the great trees, now no longer ours, and to deck the resting places of our lost ones with green leaves and bright flowers from beside the streams, and then when the stars came forth, and the spirit path was crowded, it was very sweet to be cooled by the wing of night as it flapped against the distant sky, and made low, and music, to soothe our sick hearts. But I can't talk of this now.

We have crossed the Father of waters, and our canoe is just towards the sleeping place of the sun, and the big black water. Our canoe crew are going out, and a few more warriors will take us to the happy hunting grounds of the blessed, where the pale face will not come with his fire-water, and the Red men will get drunk no more.

MOCHE.

EMPOWMENT OF LIFE—Two weekly gentlemen were lately conversing in regard to the period when they had last enjoyed themselves. "I will tell you," says one, "when I most enjoyed life. Some time I was twenty-one, I reached for Mr. —" "Why, says the other, "that does not differ much from my experience. When I was twenty, I hired myself out as seven dollars per month. I have never enjoyed myself better since." The experience of these two individuals teaches, first, that one's happiness does not depend on the amount of his gain or the station he occupies; second, that many small beginnings with industry and prudence may secure wealth.

