

Indian Advocate.

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

By THE BOARD OF INDIAN MISSIONS.

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From the New York Recorder.

"THE PEOPLE OF THE LONG HOUSE."

Regular annual festivals were observed by the Iroquois. First in the order of time came the Maple Festival, when the people gathered together to make confession, and to offer thanksgiving for the gift of the maple. A part of the time was occupied by various speakers, who exhorted the assembly to fastidiously their various duties; another part with games and amusements, and yet another with the dance, which was regarded as an appropriate mode of worship, expressive of gratitude to the Great Spirit, in whom it was especially venerated. It was believed that the faithful would enjoy this dance in a future life.

The Planting Festival was observed with thanksgiving for the success of the season, and invocation for the blessing of a plentiful harvest upon the seed committed to the earth. When the strawberry ripened, the Iroquois recognized their indebtedness for the first fruits of the earth, and celebrated the occasion in a manner similar to their observance of the preceding festival.

The "Feast of Green Corn" was observed at the time this highly valued article of food became fit for use, and was an occasion of great rejoicing, thanksgiving, and feasting. The religious exercises of this festival were the introductory speeches, the dances, the thanksgiving address, prayer, &c. A part of one of their addresses is here given:

"Great Spirit in heaven, listen to our words.—We have assembled to perform a sacred duty, as thou hast commanded. We unite thee with our prayers, and thanksgiving, for the goodness of this season. We thank thee for thy great goodness in sending our mother, the earth, again to bring forth the fruits and that thou hast caused our supporters to yield abundantly. Great Spirit, give wisdom to the keepers of the faith, that they may direct these ceremonies with propriety.—Strengthen our warriors, that they may celebrate with pleasure the sacred dances of these appointments. Great Spirit, the council here assembled, the aged men and women, the young warriors and children, unite their voices in thanksgiving to thee."

In the most important address at this anniversary, which was made by the speakers, at intervals between their songs and dances, they were accustomed to render thanks to various objects in nature, which had contributed to their maintenance and enjoyment.

"We return thanks to the wind, which, moving the air, has banished disease. We return thanks to the moon and stars, which have given us their light when the sun was gone. We return thanks to the sun, that he has looked upon the earth with a beneficent eye. Lastly, we return thanks to the Great Spirit, in whom, he embodied all goodness, and who directs all things for the good of his children."

With similar observances, and in the same spirit of gratitude and filial love, were their acknowledgments for the natural fruits and ripened seeds which every returning harvest yielded.

Their "New-Year's Jubilee" was the most important festival. It lasted seven days, and was devoted to its anniversary nearly all the families of their religion. The burning of the White Dog was an annual sacrifice at this season, the simple idea of which seems to have been, the sending up of the spirit of the dog, as a messenger to the Great Spirit, to announce their continued fidelity to his service, and of atonement to his deity through the blood of the dog. The deity of the dog to his master was emblematic of his own fidelity to his Creator, and his other (white) denoted the purity of their faith. The sacrifice was attended with many ceremonies, and was regarded as the most solemn act of their worship, and the highest of their duty. The following is the beautiful conclusion of their address to the Great Spirit, which throughout is marked with the fervency of their gratitude for every good bestowed, and the sincerity of their love and adoration:

"We, we return thanks to thee, our Creator and Father. We believe thou canst do no evil,

that thou dost all things for our good and happiness. Should thy people disobey thy commands, deal not harshly with us, but be kind to us, as thou hast been to our fathers in times long gone by.—Hearken unto our words as they have succeeded, and may they be pleasing to thee, our Creator, the Preserver and Father of all things, visible and invisible."

From generation to generation these festivals were kept in their established routine of observance, at the same season of the year, in various places throughout the country of the Iroquois. So rapid and curvaceous a glance must surely well-nigh fail to give any just conception of the powerful influence they exerted upon the character and life of the people. To study profoundly these aboriginal inhabitants of our noble State, to catch the spirit of their institutions and their faith, and to trace the effect of these upon their national character, would add treasures of great riches and value to one's intellectual store. The Iroquois themselves have no records to perpetuate their memory, no monuments to tell their history. To the uncertain guardianship of tradition have they committed the whole story of the past; and but for the researches of the white man, that story must inevitably and for ever have faded from the mind, even as the light of day fades from the earth. The only victory which they might have held upon the remembrance of future generations, is in the impress they have made upon the territory of the State, as its primitive occupants, by affixing names to her rivers, lakes and towns, derived from the dialects of their own tongues, while their deeply-worn trails from east to west, and from north to south, have become the routes of public travel by turnpike, canal and railroad.

The exceedingly interesting volume* which has furnished the materials of this sketch, after tracing the progress and the decline of the Iroquois, concludes with a statement of their present condition, and a comparison of their reformation and Christian civilization. At the time of their greatest prosperity they numbered about twenty-five thousand. The present population residing in the States and in Canada is seven thousand, of whom four thousand are in the State of New York. Most of these still preserve their ancient customs, and, with the exception of the Oneidas and Tuscaroras, adhere steadfastly to their ancient faith. But a change is at work in this remnant that promises their ultimate and permanent civilization, provided they are met with that encouragement and justice which are their simple due. They gradually increasing interests in agricultural pursuits, which has drawn them into new habits of life, and their separation from other portions of the red race, have contributed to soften the roughness and fierceness of their native state. To the Christian ministry, however, by the Iroquois of our day indebted for the elevation of his social and moral condition over that of his brother of the seventeenth century. By him he has taught our language, our arts of husbandry and mechanics, the means of self-culture, and the laws of society. From him he has received the Bible and the teachings of Christianity, which have emboldened in his breast a consciousness of need, a desire for improvement and aspirations after truth, in place of that perfect contentment with himself and his condition, which precluded the first reaching forth after knowledge, the first step upward to a more elevated position.

The State of New-York is deeply interested in the welfare of the Iroquois, and is providing for their education. In 1820, schools were opened among them, under donations from the public fund; and subsequently, when there seemed a demand for a higher education, the State Normal School was opened to a limited number of Indian youth, and lands appropriated for their support during attendance. Missionaries and the Christian religion are the only reliable means of their elevation.

To the philanthropist and the Christian this meagre good encouragement in their teachableness, their aptness to learn, and their endurance with every useful mental quality. Through the same means, and under the same influence which are employed to educate the sons of our own population, they too may be educated to an equal standing, to the full enjoyment and capability of exercising the rights of property and the duties of citizenship.

*"Peoples of the Red-Indian race, or Iroquois. By Lewis H. Morgan. Rochester: Sage & Butler, publishers."

There are among them instances of intellectual superiority and advanced scholarship that would do credit to any student. It is for the American people to shield them from future aggression and injustice; to adopt them as children, and to give them that training and culture that shall qualify them to be useful members of society, that shall teach them their duty to their generation and to God. It is for the Christian teacher, in obedience to the word of Him who said, "Teach all nations," to make known to this people their right and privilege to share in the blessings of Jesus' salvation, and in the title of citizenship in the heavenly city.

From the Mapedonian.

THE CHEROKEE INDIANS.—No. 1.

By REV. WILLIAM F. CUMMINS.

The present condition of the Cherokee Indians affords one of the strongest illustrations of the power of the gospel to meliorate the condition of man. Formerly, the all Indian tribes, they were characterized by a fondness for hunting, fishing and war. But we now see their tomahawks broken into plowshares, their scalping knives into pruning hooks, and the people following the peaceful pursuits of husbandry. Once, in common with other aborigines, they cherished deep-seated feelings of revenge for real or imaginary wrongs. But they have been taught the precepts and have imbibed the spirit of Him who is meek and lowly in heart. I know of no better way to illustrate this than by glancing at the manner in which their Christian principles were tested in their expulsion from their former homes, from the land and the graves of their forefathers, and their forcible removal to the distant wilderness far beyond the "Falls of Waters."

The Cherokees were strongly attached to their former country. It was a region of surpassing beauty, occupying a wide tract lying on the borders of the States of North Carolina, Georgia and Tennessee, possessing as delightful and healthy a climate as the continent of North America affords. This country the Cherokees were anxious to secure for themselves and their posterity. Becoming alarmed at the rapidly with which the "white faces" were settling the country from the Atlantic to the Mississippi, they entered into treaty stipulations with the government of the United States. Washington, being at the head of the administration, a treaty was signed by his own hand, guaranteeing to them and their posterity forever, the lands they then occupied. This treaty was confirmed by succeeding administrations; but notwithstanding this, the Cherokees were doomed to the most cruel disappointment. Their lands were incorporated into several States. For a while they were permitted, however, to maintain their own government and to administer their own laws. Then the State of Georgia denied to the Cherokees the rights of sovereignty, and claimed to themselves the jurisdiction of their territory. They assumed to supersede their laws, and not finding them ready to submit to this denationalizing process, the law was applied to the Cherokee officers who dared to enforce the laws of a nation which had existed from time immemorial. Even missionaries who had long devoted themselves to the temporal and eternal well being of this interesting tribe of Indians, and who had seen, as the result of freedom and self-sacrificing labors, the savage subdued, clothed and in his right mind sitting at the feet of Jesus, because they would not sanction the proceedings of Georgia, became so obnoxious to the State as to be adjudged worthy of a place in her penitentiary,—and were accordingly sentenced by a long imprisonment.

Never were people more cruelly treated than were the Cherokees at this time. They appealed from the decisions of the State of Georgia to the general government, but in vain. Notwithstanding the pledges that had been given them, their great advancement in civilization, learning, and Christianity, the United States had determined to remove them from their cultivated lands to a con-

*The Cherokees still retain this treaty as a sacred memorial of Washington, whose memory they cherish in evidence of which they have treasured a block of native marble for the monument now being erected in honor of the Father of his country.

† Messrs. Worcester and Butler, missionaries of the American Board, were imprisoned in the Georgia penitentiary for not complying with unjust and unconstitutional laws.

try far towards the setting sun, amid the solitude of an unbroken wilderness.

An army under General Scott was sent to remove them. They were placed under arrest. Their property was seized by men who mistreated them into the misery and approached everything to their own comfort under the eyes of their owners. Houses with such possession of before the inmates had time to remove. Families were turned out of doors. By mistaking the harsh and irritating treatment, the twenty thousand Cherokees offered no resistance. During all the trying scenes, not a drop of the white man's blood was shed. The people had passed a great change in their character. As evidence of this I will relate the case of one family that received orders from an officer to remove at once to the encampment. The women of the house requested permission to remain long enough to finish a sewing piece of cloth then in the loom, but was refused. Other favors were refused and denied. There was one favor I wish to ask, that before we leave our house and home forever you will let us have a portion of Scripture and engage in prayer." This was granted. The old man read a chapter from the Cherokee Scriptures, then knelt with his family, and poured out to the stricken soul to the "Great Spirit," praying not only for his afflicted nation and his sorrowing family, but also for the United States who were thus wronging them, and the officer himself, who was employed to execute the wrong. The officer was completely disarmed by such a exhibition of Christian spirit. He declared after the man arose from his knees, that let the consequences be what they might, he would never enforce the orders of his government in far as this family was concerned. A large number of commissioned officers and privates were so impressed with the unjust and cruel treatment of the Cherokees, that rather than help in executing them to objects they felt the army.

How would it have been if the gospel had been received by the Cherokees? Such a forcible removal of twenty thousand Indians would have produced terrible scenes of bloodshed. In the removal of a few hundred Seminoles from Florida, hundreds of valuable lives were sacrificed, and more than sixty millions of dollars expended.

A RICH POOR MAN.—One windy afternoon, I went with a friend into a country church. There was sitting before a table five or six very aged men, who were deaf, and so shaken with the palsy, that one wooden stool constantly pattered on the brick floor. But, deaf, sick, and helpless, it turned out that he was happy. "What are you doing, Wisby?" and my friend, "Waiting, sir." "For what?" "For the appearing of my Lord." "And what makes you wish for his appearing?" "Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing." And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what was his. He began to get on his spectacles, and, opening the great little book pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Though you possess much wealth, if you have not old Wisby's faith, you are a poor man; if you have that faith, and are "rich towards God," count it all joy if you are as poor as Lazarus or Wisby in worldly goods. Your inheritance is all sure as God's promise, and so glorious as a throne and a crown can make it. Better have Wisby's hope than Victoria's power, Lazarus' riches than David's purple. Better is poverty with piety, than riches with perdition.—1 Peter.

A WISE LAW.—A law of the Cherokees forbids a white man from marrying a Cherokee woman till he has resided in their country two years.—After this term of residence if he be a man of good morals, the marriage may be consummated, and he is then permitted to take a farm which is permitted to select himself. The Dakota friend says that "the clause requiring two years' residence before taking a spouse is particularly needed among the Indian tribes of Minnesota."

Never resent a supposed injury, till you know the views and opinions of the author of it; nor on any occasion retaliate.

INDIAN ADVOCATE.

The Indian Advocate.

Edited by the Corresponding Secretary

LOUISVILLE, MARCH, 1863.

72 The rooms of the AMERICAN INDIAN MISSION Association are at No. 22, Center Street, between Green and Walnut.

Agents for the Board.

REV. J. R. PITTS,

Financial Secy. to Ind. Miss. Association

GREAT CROWNING ST.

Rev. V. R. Thornton, Gen. Agent for Georgia

Rev. W. M. Manning, for Mississippi

Rev. A. G. Nugent, for Indiana and Illinois

Rev. J. M. Ashburn, Georgia and South Carolina.

Special Notice

Letters on business connected with the Indian Mission Association, should be addressed to

REV. SIDNEY DYER,

Cor. Secretary Am. Ind. Miss. Association

MURKINVILLE, KY.

These containing remittances, to

CHARLES E. TUCKER,

Treasurer Am. Ind. Miss. Association

MURKINVILLE, KY.

Persons particularly requested of all persons connected with the city, having in charge money for the Association, that they call at the Treasurer's Office 409 Main street, and pay the same.

Increased Missions

The time has fully come when the effort must be made for the salvation of several miles of Indians on our Western frontiers, or their destruction looked upon as inevitable. We refer to the large tribes on the head waters of the Mississippi, which have been consolidated and permanently located, including the various bands of Sioux and Chippewas. With their establishment in a "fixed habitation," the temptations and influences of religion should be set up, or but little hope can be entertained of their advancement to that degree of order and propriety which will ensure their prosperity.

They are now in a condition fully accessible to Christian efforts, and present a most inviting field.

A little has been done and is now doing to meet this demand, but the great field is unoccupied, and the harvest waiting rapidly away. The Board of the Association have long had their eyes turned to this portion of the Indian country, and they are now very anxious to send a few laborers forth to the work of its cultivation.

There is money enough in the hands of the Baptists of America, which ought to be appropriated for this purpose, to supply all this destitution, and we wish each one of our readers to decide how much he has in his own hands of this sum, and send it on to our Treasurer.

The Problem

Since our last issue, we have received a communication from a brother minister in Santa Fe, urging us to send a missionary to this interesting tribe. He speaks of them as the most interesting portion of the inhabitants of the Territory, and affording an excellent and promising field for missionary labor. He gives it as his opinion that the ground should be occupied at once to ensure success on our part, and the Board are very anxious to meet this demand promptly. Will not our readers refer to the noble proposition of "P. B." in our last, and be one of the number who will supply the Board with the means for this purpose.

Marriage and Appointment of a Missionary.

On the 12th of February, Rev. I. F. Horrick was married at St. Louis, to a lady of piety and much experience as a teacher, and immediately left for his station at Putnamville in company of his wife and Dr. Lykins and lady. Sister Horrick has been deputed and commissioned by the Board as a missionary in connection with her husband.

Brother and sister Horrick are supported by the liberality of the Mississippi Baptist State Convention, and are to occupy the vacancies occasioned by the transfer of Mr. M. Ashburn and wife to another sphere of labor.

Rev. J. Lykins.

This excellent and efficient ministry of the Board paid a passing visit to our city during this month, in order to secure aid at his station, as recently left destitute by the change of death. His health is somewhat improved, and he has returned to his station.

Next Annual Meeting.

The ninth annual meeting of the American Indian Mission Association will convene in the city of Marion, Alabama, on Thursday, April 8th, at ten o'clock, A. M. In addition to the usual interesting exercises of such occasions, we expect the presence of brother Chilly McIntosh, of the Creek nation, formerly known as their head war chief.

We have just received information from brother De Vries, the Pastor of the Church in Marion, which authorizes us to invite a large delegation, as the brethren there are anxious to afford a specimen of their hospitality. As the mode of conveyance will be easy and cheap at that season of the year, we hope to see a large number of the brethren from all parts of the South and West; and especially to receive from them large contributions to our cause.

The Revision meeting which is to be held at Memphis, is appointed for the second day of April; this leaves ample time for the delegates to be at both meetings. We give this notice to correct an impression which has been entertained that one meeting would interfere with the other. We would especially request of our exchange a due notice of the time and place of the above annual meeting. It is very important that we have a full attendance of brethren from all parts of the country. COME, COME ALL.

Sister Ellen May.

This excellent sister, so long connected with the Putnamville mission, has been transferred to the West station, to take the place of the lamented Osgood, whose dying request was that this transfer should be made. The Board are happy in thus meeting the wishes of the fallen; and we feel well assured that no one could more fully supply the vacancy than the long tried laborer who thus will step into the shoes which death has made to take the "place of the fallen." May the Lord long preserve her life, and make her as beloved and useful as the one who now rests from her labors under the "lone tree of the prairie."

Mississippi Baptist State Convention.

We extract the following report of the Committee on Indian Missions from the last minutes of the Mississippi Baptist State Convention; it shows the deep interest felt in that State for our cause. Through the liberality of these good brethren, brother Horrick is now in his field of labor among the Putnamvilles, where we trust he may long continue to bless the poor Indians by his faithful labors.—Ed. Adv.

Your committee on Indian Missions, report, that having had the subject under due consideration, deem it one of vast importance, and one that calls aloud upon every philanthropist, and especially every Christian, to do more than has yet been done, to extend to these the blessings of the Gospel. In the first discovery of this continent, the population of North America was variously estimated at from fifteen to twenty millions. Now, there are not more than five millions, and those are hemmed in by white settlers, that they are bound to adopt the habits of civilized life, or soon become extinct. They cannot, much longer, subsist on the game of their country, and what we do for them must be done soon, or not at all. The Gospel can save them. It is, therefore, the surest, and cheapest method we can adopt, to rescue them from destruction. From the success which has attended our efforts among these people, we are abundantly encouraged to enlarge our operations. The Cherokees, Choctaws, and Creeks, are becoming an agricultural people, as well as religious. There are some schools in a flourishing condition. Immediately, your committee would recommend the adoption of the following resolutions:

Resolved, That we do most earnestly recommend to all our brethren, a largely increased patronage of the Indian Mission cause, and our purpose to be requested to deliver at the next annual meeting, in all their communications on this subject, and take up public collections for the same.

Resolved, That we do most cordially commend our beloved brother I. F. Horrick, who is now under appointment of the Indian Mission Association, to go as missionary to the Indians, to our brethren and churches, as agent for this good cause.

Western Watchmen.

Brother Watchman, what is the mother up here and expect your welcome visit for many weeks.

Please look to the matter; we are too well pleased with your acquaintance to part company this early.

Our acknowledgments are given to Rev. J. B. Underwood, of the U. S. Senate, for kindly public documents, which he has kindly sent us, and which we have placed in the library of the Association.

Literary Notices.

"The Philosophy of Discovery." An address before the Hermann and Phi Sigma Societies of the University of Mississippi. By Rev. Wm. Carey Crane.

Brother Crane is well known as a ripe scholar and choice writer, and in the address before us, he gives full evidence of his ability in *Bella Letters*. It is choice in style, pointed in argument, and happy in illustration. We trust it may serve to prevent some of those who heard it, or may enjoy the privilege of its perusal, from being satisfied with the mere reproduction of other men's thoughts or systems, and incite them to independence of mind.

The Schoolmate, Feb. 1852. A. R. Phippen, Editor. George Savage, New York.

We have received the first number of this beautifully printed and illustrated monthly. The design of this publication is original and unique. The object is to give to teachers and pupils a monthly reader, thus uniting the interest of novelty with the usual efforts of learning to read, avoiding in this way the monotony of repeating the same lesson over and over. The plan strikes us as being an excellent one, and in the number before us, the principle is well carried out.

Each number will contain thirty-two octavo pages, and will be furnished at one dollar per annum, or six copies for five dollars.

We most cordially recommend the work to the patronage of our readers, as a most suitable periodical for the fireside, as well as the school-room.

Orders should be sent to George Savage, 22 John st., New York.

Norton's Literary Almanac for 1852. New York, Charles B. Norton.

This is a very useful publication, designed to give important literary information; accounts of American Libraries, &c. In other words, a literary encyclopedia of all interesting facts during the year. Price, twelve and a half cents.

When I was Young; or Gideon and his Grandchildren. 16mo. pp. 162.

Sunday School Illustrations. 16mo. pp. 160.

Two beautiful little volumes from the press of the American Sunday School Union, which is a voucher for their excellence. They can be had of the Depository of Mr. Bulkley, on Fourth street, in this city.

The Illustrated Family Friend, Columbia, S. C.

This very handsome and ably conducted weekly, not only contains, since, continues to improve on acquaintance, and is fully equal to any of the celebrated Philadelphia issues. We would especially urge our readers to give it an examination, and we are quite sure that they will subscribe for it at once.

Missionary Intelligence.

CHEROKEES.

Letter from Rev. S. H. Woodbury, Boston Preacher, dated Apple Town, Feb. 18, 1863.

Preaching Resumed—Big Spring Church—Church Meeting—Four Baptisms—Church Revived, &c.

By the Lord's permission, I now take my pen in hand to inform you of what has transpired since brother Backus left here. I wrote to you by him, that I had not preached since our last Association. Since he left us, I have preached six times at the Muskego church, once at Big Spring church, where brother Perryman resides, and once at Cowich: I found the church at Big Spring in a flourishing condition, every member seemed to be at his post, and rejoiced that he had been chosen to fill the place.

A week ago last Saturday we had our church meeting, and an interesting meeting it was. At the opening of the meeting everything seemed alive; the songs were vigorous and full of life, the prayers of every brother who prayed were warm and affecting, and seemed to breathe the presence of the Lord.

After singing and praying I presented a short sermon, when the door of the church was opened for the reception of applicants for baptism. Four came forward, two females and two males, related their experiences, were examined and baptized at the Sabbath following by Elder Cook.

We were blessed with delightful weather for the occasion. The congregation was large and

active on Sabbath. Before the administration of the ordinance, two sermons were preached by two of our native preachers, Yartichka and Monday; it had a fine impression upon the congregation.

After the preaching was over, the entire congregation repaired to the water's side to witness the administration of the solemn ordinance, in good order and regularity. After the few, who had gladly received the word, were buried in baptism, we returned to the church, and gave them the hand of fellowship, after which our meeting closed. Next Saturday week is the time for our next church meeting, and we pray additions to the cause of Christ.

The members of the Muskego church had been cold for some time, but now we are receiving a refreshing season from the hands of the Lord, and may the Lord grant that we make good use of our time which we are visited by His spirit.

CHOCOTAW.

Letter from Rev. S. H. Woodbury, Boston Preacher, dated Washington, February 23, 1863.

Four Baptisms—Increasing interest on the part of the people, &c.

The first Sabbath of this month, we had meetings at Capt. A-to-ka, 20 miles below me on Boggy; there were four persons baptized and two men received into the church, making six members of the Baptist church in that neighborhood, where no body but myself alone call and hold meetings with them. In two weeks after, I was there again, and the people are more seriously attended to the word of God. I hope and pray God that some of those wicked old hearts may change, and turn unto their dear Saviour. We shall hold meetings again on the first Sabbath in March, and will open a door for reception into the church, after which time I shall write you again, and I hope then to write you and inform you of something more than this time.

For the Indian Advocate.

To the Friends of the I. A.

Sister Osgood, upon her dying bed, requested me to address you collectively, through the Indian Advocate. From some of you she had recently received letters which she highly prized.—To others of you she had promised to write. It was not from want of concern for her friends that she did not answer the letters received, or that she failed to write to others, but it was for want of time. She was continually engaged in the school, in the teaching or sewing department, from her hour of rising until 9 o'clock at night, and often much later. She dearly prized your friendship and your sympathies.

For sometimes, the school seemed more than usually prosperous and interesting; and her health quite good. But owing to our embarrassed circumstances, she was compelled to expose herself much, and no doubt overtaxed herself. On the last day of December, she was confined to her bed, in the evening, as she, and all of us supposed, with cold, but it was soon manifest that the disease was Typhoid Phlebotomy. As soon as possible, we procured a physician, but all efforts were in vain. On the 6th of January, it was evident she was sinking. When told such was the case, she said I gave her no alarm, it was an event she had long looked forward to. The then state of business matters, designated some little moments for her friends. She said the school must be kept up, and expressed the wish that after Elder Cook would take her place in the school. She said her hope was in Jesus Christ alone, and when asked if she had not rather get well, she answered, "No." But scenes of affliction have occurred upon us so severely that I cannot participate further—at least not now. She expired about 6 o'clock, in the evening of the 7th of January. An hour, perhaps, before she died, she extended her hand in farewell to those around her, commending to Mrs. Lykins, and to our eldest child, who was a favorite with her, that they might follow her very soon. At 6 o'clock, without a groan, without a struggle, she expired. A calm smile remained upon her face. Her work was done, and it was well done. She was

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in the place selected by herself, and close beside her now rest in the same coffin, my wife and child. God's will be done. I cannot write more now.

They have fallen at their post,
In the heat of the battle, in the front of the host.
Yours, in affection,
D. LYKINS.

From the Religious Herald.

BROTHER SAMB.—Bro. Moffatt visited various places in Virginia, before he set out on his mission among the Indians. Those who contributed to him especially, and your readers generally, will, I doubt not, be glad to hear from him. I therefore submit to them, if you please to publish it, the following letter.

Yours, truly,
R. B. C. HOWELL.

ARMSTRONG ACADEMY,
Choctaw Nation, February 2, 1852.

Rev. R. B. C. Howell, D. D.

DEAR BROTHER:—I believe that I promised to write to you when I got to my Indian home. I would have written soon, but I did not know but that you had left Richmond. And I thought that I would wait a little while, to look around and become acquainted with matters and things, so as to give you correct information of our affairs. We were a very long time on the way here, and suffered considerably by sickness. And we have not been able as yet to get our baggage here, on account of the river being very low; and we suffer much inconvenience on that account. I am much pleased with the state of things here. The prospect for usefulness is very bright. "The harvest truly is plentiful, but the laborers are few." Our school is in a very prosperous condition. Indeed, you would be surprised were you to call into our Academy—to see no much aptitude to learn—so much good order and civility among the Indians. We conduct the Academy on strictly religious principles and primitive order, having all things common. And you will see from the order of our proceedings, that I have a very active and laborious part to perform. We have at present fifty-five pupils boarding at the Academy—some come from home. Our large bell rings every morning at 5 o'clock for all the pupils to arise, and I generally have to pull some of them out of bed. Half an hour after, the large bell rings again for all to prepare for breakfast. A small bell rings for all to go to breakfast. When all are seated around the table, we have family worship. Our Academic exercises begin (at present) at seven o'clock. We open by reading the Scriptures, singing and prayer. Our school classes at twelve. At half after one, all the boys are required to go into the field to work, and continue until near sun-set. We have supper between five and six o'clock, at which time we again have worship. Immediately after supper our Academic exercises again begin. The smallest boys retire at seven—the largest study until half after eight, and some until nine. On Lord's-day we have school at nine—all the scholars are required to attend. I preach every Lord's-day in the Academy at eleven—and lecture in the afternoon at three. We have prayer-meeting at night—also on Wednesday night. Our meetings are generally quite interesting—and I have always a very attentive congregation. My wife and I live in the same house with the boys, and we have only a half inch partition between us and them, which makes it a little disagreeable at times, as boys will make some noise. This is owing to the want of house-room. And I wish the friends in the States would take into consideration the propriety of sending as many money to build at least a small log cabin—for we would be content with a cabin. The church connected with this station, numbers over two hundred members. And there have been gathered into the field by the labors of brother Potts, those he came to the nation. No man could spread all his time, however, as a missionary, as he has to be at the Academy, where I take the whole care and labor upon my shoulders, which I have done most of the time since I came here; and I have gone out for him several times at his family wants. The Choctaws are very attentive to the good news, and are friendly disposed towards the Baptist denomination; but Baptist laborers are few. We ought to have at least one or two efficient laborers to supply the demand, with their families. We have requested calls from a dissonant for Baptist preaching, and brother Potts has just gone to answer one of these calls. There is much to be done that I want very much, and that is, a female school connected with our denomination. It should be maintained at very little expense to the denomination. All the members of the Baptist church here have to send their daughters to Philadelphia, and are raised up under such discipline. Such things ought not to be.

We have quite an interesting Sabbath-school, and I am persuaded that my class will come up to any class in the United States, if it does not go beyond. Will you select one class at Richmond, and let us compare them together; and you must take into consideration that my class has to struggle against a foreign language. But one thing is lacking very much, to make our school as interesting as it ought to be, and that is, our great destitution of suitable books. We have not got a book suitable for our purpose in the school, except Testaments. We want some book easy to comprehend and interesting. You would be astonished and ashamed were you to see our school library.

The Choctaws are making rapid improvement. The influence of the gospel is truly visible. The desert already buds—and we trust that it will soon blossom as the rose.

You said something about a beneficiary at Armstrong, called R. B. C. Howell. I would say that Robert died last winter with winter fever. He was truly a very promising boy. We have a young man here who is a member of the Baptist church, and is truly pious and promising, and I doubt not that he would be a useful man as a minister, if he had a chance to go to school two or three years more; but according to law, his time will be out the last of August. I wish some church would adopt him as their beneficiary—\$30 would be sufficient. His name is George W. Waller.

But I must close, as it is time to make up the mail. Mrs. Moffatt sends her love to Mrs. Howell and her mother. Please to write as soon as you can. I want to get your last publication very much. Can you not send me a copy by mail?

Very truly yours,
In gospel bonds,
ANDREW MOFFATT.

DR. EMMONS AND THE BASS VIOL.—Dr. Emmons, it is said, was a great lover of sweet sounds, and religiously excluded from his meeting-house all instrumental music, except a little mahogany-colored wooden pitch-pipe, of the size of an "eighteen month" book. A member of his choir had learned to play the bass viol, and, anxious to exhibit his skill, early one Sunday morning, most unadvisedly introduced his big fiddle into the singing gallery. After the first prayer was ended, and the doctor began to handle his "Watts," the bass viol lifted up its protestation, and, trying his strings, instantly attracted the doctor's attention. He paused, laid down his hymn book, took his sermon from the cushion, and proceeded with his discourse, as if singing was no part of public worship, and finally dismissed the congregation without "note or comment." The whole choir was indignant. They staid after "meeting," and all the girls and young men resolved not to go into the "singing seats" at all in the afternoon, and the elders who did go there have the viages of men whose minds were made up.

Services began as usual in the afternoon. The doctor took his book in his hand, looked over his spectacles at the gallery, and saw only a few there, but, nothing daunted, read a psalm, and set down. No sound followed, no one stirred; and the "leader" looked up in utter unconsciousness. After a long and most uneasy silence, the good man, his face somewhat overcast, his manner rather stern, read the psalm again, paused, then re-read the first verse, and, putting up his spectacles, looked interrogatively at the gallery. The leader could bear it no longer, and, half rising, said decidedly, "There can't be any singing here this afternoon." "Then there won't be any preaching," said the doctor, quick as thought; and taking his coat off from its peg, he marched down the pulpit stairs, through the broad aisle, and out of the house, leaving his congregation utterly astonished. We need not inform our readers that the big fiddle was not used in the "singing seats" afterwards.

GEORGE WATKINS.—Of English preaching Whitefield was by far the first. Very few have surpassed him as a pulpit orator. His influence was the same, whether addressing the most learned or the rudest auditory. Garrick used to weep and tremble at his bursts of passion, and even the cold ones said he was worth waiting twenty miles to hear. But the greatest proof of his power is, that he could gather and keep around in solid silence the whole rabble of Bartholomew Fair. For a time in England he was derided and abused, and even by Rogers, and ridiculed by Foster; but he soon drew down such hostility, by the nobility and benevolence of his character, as well as by the wonderful effect of his eloquence and his—these Cooper's weekly paragraphs of him, as he has the eye with Rogers also, man of taste and learning have felt him to speak of the great Methodist preacher otherwise than with admiration and praise.—*Living Church.*

THE SILVER DOLLAR OR GOD PROVIDER

BY MRS. H. C. KNIGHT

It was a season of great scarcity on the hill-sides of New Hampshire, when a poor woman who lived in a hut by the woods, had no bread for her little family. She was sick, and without either friends or money. There was no helper but God, and she betook herself to prayer. She prayed long—she prayed in earnest, for she believed that He who fed the young ravens would feed her.

On rising from her knees one morning, her little bare-footed girl opened the door to go out—Something shining on the sill stopped her. The child stooped down, and behold, a silver dollar! She ran and took it to her mother. It really was a new, round, bright silver dollar. They looked up and down the road; not a living person was in sight, and neither footsteps or wagon wheels were to be heard.

Where did the dollar come from? Did God send it? Doubtless it was from his hand, but how did it get there? Did it rain down? No. Did he throw it from the windows of heaven? No. Did an angel fetch it? No. God has ways and means for answering prayer without sending special messengers. He touches some little spring in the great machinery of his providence, without in the least disturbing its regularity, and help comes. Sometimes we do not see exactly how, as this poor woman did not; then it seems to come more directly from him; while in fact our all being taken care of ever since we were born comes just as directly from him, only he employs so many people to do it, fathers, mothers, servants, shopkeepers, that we are apt to lose sight of him, and fix our eye only on them.

But how did the silver dollar get on the door-sill? Some boy may ask. It happened that a pious young blacksmith was going down the sea board in quest of business. It was several miles before he could take the stage coach, so instead of going in the wagon which carried his chest, he said he would walk. "Come, ride," they said; "it will be hot and dusty." He kept answering, "No," to all his friends' urged. "I'll walk, and take a short cut through the pines," and off he started with a stout walking-stick. As he was peering on through a grove of woods, he heard a voice from a little lonely hut by the road-side. It drew his notice, and he stepped towards it on tiptoe; then he stopped and listened, and found it was the voice of prayer, and he gathered from the prayer that she who offered it was poor, sick and friendless.

"What can I do to help this poor woman?" thought the young man. He did not like to go into the hut. He clasped his hand into his pocket and drew out a dollar, the first silver dollar he ever had—and a dollar was a big sum for him to give, for he was not so rich then as he is now. But no matter, he felt that the poor woman must have it. The dollar being silver, and likely to attract notice as soon as the door was open, he contrived to lay it on the sill and go away, but not far, for he hid behind a large rock near the house, to watch what became of it. Soon he had the satisfaction of seeing the little girl come out and seize the prize, when he went on his way rejoicing. The silver dollar came into the young man's hand for this very purpose, for you see a paper dollar might have blown away; and he was led to walk instead of ride—only, he did not exactly know, but God, who directed his steps, did know. So God plans, and we are the instruments to carry on his plans. Oftentimes we seem to be about our own business when we are about his, answering, it may be, the prayers of his people.

The young blacksmith is now in middle life; he has been greatly prospered, and given away his hundreds since then; but perhaps he never enjoyed giving more than when he gave his first silver dollar.—*The Child's Paper.*

THEN PANTHOOR.—I saw a pale mourner stand bending over the tomb, and his tears fell fast and often. As he raised his humid eyes to heaven, he cried,

"My brother! oh, my brother!"
A gaze paused that way, and said,
"For whom dost thou mourn?"
"One," replied he, "whom I did not sufficiently love while living; but whose inestimable worth I now feel!"

"What wouldst thou do, if he were restored to thee?"

The mourner replied—"that he would never of find him by my unkind word, but he would take every occasion to show his friendship, if he could; but come back to his fond embrace."

"Then wast thou in unkind grief," said the sage, "that thou hast friends, go and cherish this living, remembering that they will die one day also."

Graves are but the prints of the footsteps of this angel of eternal life.

CONTROVERSIES BETWEEN CHRISTIAN MEN

Is it not to be greatly lamented that in the controversies which arise among Christians they so often forget what is due to each other as gentlemen, and to say brethren, and under the spirit of recrimination to mar the discussions of things so sacred as the teaching of the Bible? There are those who think that so soon as we altogether faultless at times in this matter, and we will not affirm that we are faultless. But we have of late we speak of our editorial work as studiously avoided the imputation of anything which could be construed into bitterness or personal animosity, though we have written much that might be called controversial, and we are determined to hold fast to the grace to do so of this offensive thing in the future than we have ever done.

Argument is never more sustained than by the absence of everything that is severity of personal reproach. Nothing is more than to tell a short but sharp, biting sarcasm and spirited retort. But what does all this amount to? Does it make men love each other more? Does it attract the attention of the world to the transforming power of the gospel? Alas! our history and our efforts be faithfully portrayed, what a mournful spectacle should we have presented.

A warning argument we like. A manly, determined defense of truth will always have its effect. But who has time to peruse in the reading of much newspaper controversy, that in proportion as writers come into personalities, the main points are lost sight of and the arguments "flag"? It soon becomes a contest for personal victory. The very worst constructions are put upon the statements and proceedings of each writer by his opponent, and instead of many arguments, we have usually accusations of "secularity," "infidelity," "heresy," "want of principle," "ignorance," "stupidity," and what not, in a dozen columns in which there may not be found a single line of clear argumentation.

We know how readily men slide into this kind of thing, and we are therefore not surprised to learn that sometimes upon a personal meeting of the parties each finds in his opponent, not the terrible impersonation of viciousness and wrath he had anticipated, but a kind hearted, affable and Christian brother. On such occasions who doubts that a shadow of regret for past misgivings and wateries falls upon the heart of each of them, and they secretly wonder how they could have been soiled astray.

In writing this we do not wish to intimidate any correspondent having claims to our columns from a faithful vindication of any position he believes to be scriptural. But we think there is something here to be thought of and acted from. What we desire to see is Christian controversy without acerbity, without manifestations of personal rancor, without a descending to those petty rhetorical flings and smart sayings which belong to the groveling contests of mere partisans. Will correspondents bear with us and receive this as kindly as it is meant?

JUGGERNAUT'S HOUSEHOLD.—The establishment connected with the great temple of Juggernaut is immense. It includes thirty-six different kinds of offices, some of which are sub-divided into several others. About six hundred and forty persons are required to fill the appointments, a few of which are the following: The one who puts Juggernaut to bed, the one who wakes him, the one who gives him water and tooth-pick, the painter to paint his eyes, an officer to give him rice, another to give him pan, one to wash his linen, one to count his robes, one to carry his umbrella, and one to tell him the hours of worship. Besides these, there are four thousand cooks, and one hundred and twenty dancing girls, and eight thousand priests, many of whom are exceedingly rich.—*Jour. & Mes.*

TAIHANU. The White Buffalo, seems to be a sort of Indian Knave. The following passage from his speech to the President is very much the substance of his and there a speech by the Mayor:—"True, said Taihanu, we are a poor people. I have been looking for what is good; I could not find it. We are here to have a talk; I will tell you all our feelings, and will speak out. I came here of myself, my people did not send me after; I am glad I am here to talk with you. Our people at home, we know, are thinking about us and looking for us, and when we return they will ask us how our Great Father has treated us. I have traveled a good deal on account of my people. I have done no good; but still I will travel round till I do some good, and I will not stop. I speak not only for myself, but for my nation; these chiefs here are not very old, but they are men, and they will have influence with our nation one of these days. We know of ourselves we can do nothing for ourselves; we could have to get help of you."

