



# INDIAN ADVOCATE.

## The Indian Advocate.

Edited by the Corresponding Secretary.

LOUISVILLE, DECEMBER, 1853.

### Removal of the Rooms.

The Rooms of the Association have been removed to the corner of Third and Market streets, adjoining those occupied by the Western Recorder and Christian Repository; entrance on Third street.

### Agents for the Board.

REV. Y. R. PITTS,

Financial Sec'y Am. Ind. Miss. Association  
GREAT CHURCH ST.

Rev. R. W. Thomas, Kentucky.  
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, Tennessee.  
Rev. J. M. Ashburn, Georgia and South Carolina.  
Rev. L. Comper, for Mississippi.

### Special Notice!

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

Cor. Secretary Am. Ind. Miss. Association  
LOUISVILLE, KY.

Those containing remittances, to

CHARLES S. TUCKER,

Treasurer Am. Ind. Miss. Association  
LOUISVILLE, KY.

It is also particularly requested of all persons coming to the city, having in charge money for the Association, that they call at the Treasurer's Office, 609 Main street, and pay it there.

### Rev. R. W. Thomas.

Has accepted an agency for this Board, and enters at once upon the discharge of his duties. His Post office address is Eagle Side, Warren county, Ky.

### The Appeal.

Published in last month's Advocate, to the friends of Indian Missions, sets forth the wants of the Board. Have you read it?

Exchanges please copy.

### Worthy of Imitation.

The young ladies of Georgetown Female Seminary have contributed Thirty-two Dollars to make Miss Sarah R. Park a Life Member of the Indian Mission Association!

Are there not other schools in the country that would like to pay such a compliment to their teachers? Whose school will be next?

### Be courageous from Mississippi.

The reader will notice in the receipts of this month enough sent up to support two native preachers; and a brother writing from that State says, "Our Association (the Liberty East) made up one hundred dollars to support a native preacher as usual, which will be remitted in due time. We are all sorry that our agent and good Bro. Davis is gone. We still pray the Lord to bless and succeed all your efforts to evangelize the Indians."

### Baptisms.

Rev. J. Perryman, Missionary among the Creeks, writes that he has baptized three during the month of September, two for Big Spring Church, and one for the Second Baptist Church. He also states that, at two sabbath-meetings held, they had "interesting times," large congregations attending, and the brethren from different churches around aiding the good work by their presence and prayer.

Rev. Jos. Sedgwick writes, (letter dated Oct. 25, 1852,) "Yesterday Bro. Folson was at Dog Creek. Eight more Choctaws from this neighborhood and Dog Creek have been received for baptism, and the mission is still progressing."

Rev. R. D. Felt, of Armstrong Academy, writes, Nov. 25, 1852: "Our Association met at this place the 5th of October, but in consequence of the sickness of Bro. Buckner and Bro. Walker's family, and very high waters, there was no delegation except from our own church. As it was we had a very pleasant meeting. Two were baptized."

### Retrospect.

The traveler who sets out on a long, dangerous, difficult and untrodden road, after passing over a portion of his journey, in which peril has been, danger threatened, and privations have been endured, may gain a standpoint, and from his eminence look back and rejoice that he has passed so many obstacles. And casting his eye forward, though there be much to discourage, may address himself with renewed energy to his journey. The friends of Indian reform commenced a work in 1842, though not entirely untrodden, was evidently dangerous and difficult; and perhaps, after an interval of ten years, it may be interesting to look back and see what progress has been made, that encouraged by the past, we may engage with more zeal and energy in the great work before us.

At the Convention called to organize the American Indian Mission Association at Cincinnati, Ohio, Oct. 27th, 1842, there were present: From Ohio, 25 delegates; Kentucky, 27; Indiana, 6; Illinois, 1; Missouri, 1; Tennessee, 1; Indian Territory, 1; Massachusetts, 1; New York, 2. Total, 6 States and 1 Territory, and 65 delegates.

In 1843, one year from the time of its organization, six missionaries were under appointments, seven baptisms reported, and 1 church of 27 members.

In 1844, the Annual Report says we have in all 15 missionaries, viz: 4 white missionaries and wives; 2 white missionaries, males; 2 white missionaries, females; 3 natives; 4 churches with between one hundred and eighty and two hundred members, about 20 of whom were baptized last year.

In 1845, 14 missionaries; 5 churches; 323 members, about 100 of whom have been baptized by our members.

In 1846, about the same as last year. This year the venerable McCoy was called to his rest, and a cloud seemed to gather over the cause so long and ably advocated by him.

In 1847, 18 missionaries; 7 churches; 151 baptized; total communicants not positively known, but supposed to be about 500.

In 1848, 23 missionaries; 14 churches; 117 baptisms, and about 853 communicants.

In 1849, 32 missionaries; 16 churches; 174 baptisms; 1,052 communicants.

In 1850-'51, 32 missionaries; 19 churches; 283 baptisms; 1,350 communicants.

In 1851-'52, 38 missionaries; 21 churches; 126 baptisms; over 1,500 communicants.

May we not exclaim, what hath God wrought? Cheering as is this retrospect, we actually see but half that has been accomplished. In 1845, several native preachers among the Creeks were actually whipped for preaching the gospel; and now, position in this nation has given away. The gospel has been successful, and our preachers are uninterrupted. In looking forward, we have much to encourage us to renewed effort in behalf of the Indians.

With a large missionary force in the field, a number of whom are natives, a prospect of reaching any tribe with the genial influence of the gospel, and the hope that soon some of our native preachers may become missionaries to other tribes, with God's blessing, we hope that in a few years that almost every tribe will be reached.

We need the co-operation of our brethren to carry forward this noble work. Dear brethren, your voluntary contributions in days past have given evidence of the interest you then felt, in the cause in which we are engaged. But of late there seems to be an apathy, an indifference to Indian reform. Let the above facts excite you to renewed effort.

### Friends Abroad.

It will require at least Five Thousand Dollars to send the demands upon the Treasury for the next two months. All agents who have faith in their work will please send immediately. Let every friend of the cause in which we are engaged, in every State, exert himself to carry forward the work.

### Rev. S. Dyer.

The following resolutions and letter show the kind feelings of the Board towards the Rev. S. Dyer, Corresponding Secretary, and his feelings to them on parting, after laboring so long together in efforts to christianize the Indians.

At the regular meeting of the Board for November, at which time Bro. Dyer's resignation took effect, the following resolutions were unanimously passed:

Resolved, That Bro. Dyer is entitled to the warmest gratitude of this Board and all others who love the cause of Christ as connected with the salvation of the Indian, for the energy and ability which he has discharged his duties as Corresponding Secretary of this Board.

Resolved, further, That we have at all times and under all circumstances, during his connection with this Board, found him zealously, actively and efficiently engaged in his labors, and that we accepted his resignation with sincere regret.

Resolved, That we sincerely sympathize with Bro. Dyer in the recent loss of his amiable wife, who was at one time the devoted Missionary of this Board.

AMERICAN INDIAN MISSION ASSOCIATION ROOMS,  
LOUISVILLE, Thursday, Nov. 4th, 1853.

To the Board of Managers of the American Indian Mission Association.

DEAR BROTHERS:—As my official relations with you are to close this day, I cannot permit this occasion to pass without expressing to you my heartfelt gratitude for the uniform kindness which I have experienced at your hands, and the cordial support and co-operation which you ever yielded to me while conducting the correspondence of your Board. Be assured that I shall ever cherish, with the highest emotions, your friendship; and shall still, though in a different sphere, seek to promote the great and good cause in which you are engaged, both in my personal efforts, and by securing this co-operation of my friends, so far as my influence can effect their action.

Praying for the continued blessings of the Great Head of the Church upon your enterprise,

I remain, Dear Brethren,

Affectionately yours in Christ,

S. DYER.

### Sketches, or Sketches of Indians.

Interesting details of the condition of this people have been made by N. J. Wyatt, Esq., and also by Col. Fremont. They are by some denominated the digger tribe, from their manner of subsistence, living chiefly on roots and fish. They are represented as "wild, degraded and wretched, inhabiting a barren region, not planting a seed, and wandering for food and shelter amid scenes often as rugged as the Alps, or the steep of the Union Chain." As far back as 1806 they were vaguely estimated to number 15,000 souls. At that period it was said of them, "That for two-thirds of the year they are forced to live in the mountains, suffering the extremes of want." Inhabiting a district of country so sterile and so remote from us, degraded as they are, the question arises, How shall they be reached? We hope the time will come, and soon come, when missionaries will go forth from among the Indian tribes now enjoying the gospel to these remote tribes, and preach to them the way of life. How interesting the thought that in a few years, under God's blessing, the tribes who now sit in darkness shall not only enjoy light, but assist us in "leading out God's light and truth."

### Answer to Dr. Gould.

A Brother in Indiana, who made a proposition to be one of 500 who would for five years give Ten Dollars each to the Indian Mission Association, says, "I am extremely anxious the work of the proposition made to the 4th, if the time is too short, I will, on the above, extend it to the 1st of April next."

How is our cause to be given? A. B. Halliday, Y. R. Pitts.

Our cause will be given in your name. We need every dollar.

Remember, brethren, this important, glorious, holy cause, and send help—help!

### Who is Responsible?

A sense of responsibility is the main element of human action, whether it have reference to an act of benevolence or the discharge of a civil or moral obligation. Hence the necessity, in all enterprises, for an early examination into the sources and amount of the responsibility to be discharged, in order to direct our personal efforts, and measure the proportional share of our contributions with a just regard to the claims presented.

What then involves a responsibility to the heathen? Undoubtedly the first obligation arises from the great command of the Saviour to preach the Gospel to every creature. Had our blessed Redeemer seen proper to designate any particular nation, the question would have been settled, and the line of duty left plain before us. But as he has not thus recorded his instructions, except in a single instance, and as that has long since been attended to, the matter of duty is left for us to decide by a just regard to the relative claims of those needing our assistance.

In our respect the whole world lies before us "where to choose" our field of labor. "Preach the gospel to every creature." This duty is plain; but when we begin to inquire at what point we ought first to commence operations, then other contingencies must decide the question. Let us examine for a little, what circumstance should properly have weight in this matter of duty. In our opinion no safer rule can be adopted than to follow the example of the Apostles, which was but a conformity to the Saviour's instructions, and which seems equivalent to a general rule. The instructions left for their action required them to begin at Jerusalem, where they were abiding at the Saviour's ascension. At that point they commenced operations, and then extended their labors to those cities immediately contiguous, and thus widening their sphere until they had gone to the "utmost parts of the earth," preaching Jesus and the Resurrection. Now, if we are to determine the path of duty by this rule, then the Indians have a special and early claim upon our efforts; certainly next to our own kindred and neighbors.

The Jews were bitter enemies to the Samaritans, yet that did not form any barrier to the early preaching of the Gospel to that city; and if the Indians have stood in the same relation to us politically, it is no valid argument to us as Christians for withholding from them the "Word of Life." Thus far, then, the responsibility is plainly laid upon us to provide for their instruction before going beyond the Ocean for other fields.

Again, no div or axiom is more evident than that which requires reclamation to the extent of our ability, for injuries done either by our direct aggression, or by failing to provide a proper and prompt relief when others were in distress within the reach of our influence. That we, as a nation, are chargeable with both of these facts in reference to the Indians, we presume no one will question; we have wronged them, as all history, written by our own pen, will fully attest; that we have shamefully neglected them is equally evident. What, then, can doubt to whom belongs the responsibility of giving them the means of improvement and redress? No duty was ever more palpable, or urged upon us by stronger considerations; why, then, should there be so much hesitancy in coming up to this point, or so many vain excuses to evade the obligation? The time is fast approaching when this duty will be made the responsibility of every citizen, and we would desire to meet our countrymen at a righteous judgment seat, to answer the question, "Inasmuch as ye did it not—What dost thou say in everlasting punishment?"

### Suggestions.

When nearly all of our missionaries have fallen, which event of the general decline prevailing among both missionaries and natives, the cause of the Indian is the heaviest of all our self-denying labors of Christ. Ready, then, let us not neglect our contribution to enable us promptly to meet the necessary wants of our



# INDIAN ADVOCATE.

missionaries? "I was sick and ye visited me."  
"Inasmuch as ye have done it unto one of the  
least of these, my brethren, ye have done it unto  
me."

For the Indian Advocate.

More Encouragement from Mississippi

Dr Soto County, Miss., Nov. 28, 1852.

I see in the Indian Advocate that your Treas-  
ury is getting low, alas! too low. I am now sev-  
enty-three years old, and in the fifty-first year of  
my ministry, and have been engaged in the mis-  
sionary enterprise among the Baptist brethren  
ever since 1814. Now becoming like an old book  
in some family library laid on the shelf with the  
cover much worn, its doctrinal and practical con-  
tents belonging to by-gone days; containing one  
unbroken chafe of old-time—Bible predication  
and the final perseverance of the saints thro'  
grace to glory. Taken down occasionally and  
read, to learn how the Baptist people preached,  
prayed, and related their experiences in olden  
times. Early last spring, in thinking of the Cho-  
ctaw and Chickasaw Indians, among whom I trav-  
eled and preached many years ago, and remem-  
bering the kindness shown me by these people, I  
resolved to set apart a piece of ground in my lit-  
tle farm, to cultivate in cotton, the proceeds of  
which I resolved to send as a missionary contribu-  
tion to those people, through the Indian Mis-  
sion Association.

Myself and family have had a great deal of  
sickness this summer and fall, notwithstanding  
we have cultivated that piece of land well, and  
have nearly picked it out; we call it the Lord's  
Missionary Field. I am now prepared to say that  
it will be worth at least \$25, perhaps some  
more when sold. You will please write to me  
by the return mail in what way I can send the  
amount, so soon as I can sell the Lord's crop.  
If you think my letter will be the means of caus-  
ing others to adopt my plan to raise funds for  
missionary purposes, you are at liberty to have  
it published in the Indian Advocate, with this addi-  
tional remark: that notwithstanding we had no  
much sickness, which hindered us while cultivating  
our crop, still the increase of my crop is such  
that I don't feel the absence of the Lord's crop  
out of the whole at all. No, I don't feel it more  
than if I had given only \$1.00. Please say  
through your valuable paper to the brethren try  
the old preacher's plan, and you will soon have  
every missionary treasury full to overflowing.  
God will not be outdone by his children in acts  
of benevolence; tell them to try Him, and prove  
him, and see if what I have said is not true.  
If the merchant, if the mechanic, as well as the  
farmer, will appropriate a part of their income  
for benevolent purposes, I believe God will crown  
their labors with success, and best of all, while  
the thanksgiving and praise of the redeemed  
millions of our bright fellow-beings, (among  
whom my Choctaw and Chickasaw friends, I  
hope, will share a large part,) is ascending like  
the cloud of smoke from Aaron's altar. It will  
return in copious showers of mercy on them, their  
families, their churches, and into their own souls.  
Then we will have active and good names in  
our churches, then there will be less shifting of  
potholes for want of support, then we shall have  
more young men engaged in the ministry, or in  
preparation for it. Then those who live the year  
'66, will see the fulness of the Gentiles come in,  
and the broken off branches of the same olive  
tree grafted in again, for God is able to graft  
them again; and all Israel shall be saved. So  
think this aged disciple of the Lord Jesus Christ.  
I am, dear sir, in the bond of the gospel, yours  
affectionately,

JEREMIAH BURNS.

P. S.—Please ask the Tennessee Baptist to  
copy.

Education in Northern Louisiana.

The fourth annual session of the North Louisi-  
ana Baptist State Convention was held with the  
Richmond Baptist Church, New Orleans, Louisi-  
ana, July 16th, 17th and 18th, 1852.

A committee on Education was appointed and  
in their report say:

"The time has, in the opinion of your commit-  
tee, evidently arrived when this Convention should  
adopt some measures to meet the crying demand

our denomination in North Louisiana, for an ed-  
ucated ministry, and when its members should  
unite zealously in sustaining a school of high  
character, to give instruction to the youth of our  
common country. In accordance with this view,  
your committee recommended the establishment,  
at Mount Lebanon, Bienville parish, under the  
immediate patronage of the Convention, of an  
institution of such an order, with a Theological  
Department to be connected therewith, as soon  
as practicable; and, as auxiliary to the object, a  
Female Seminary."

To carry out the above report a Board of thir-  
teen Trustees was immediately chosen, and Rev.  
Wm. H. Bayless appointed General Agent.

Encouraging from Missouri.

Here is the way to dispense with agencies.  
Let each church adopt resolutions similar to  
those following, and there will be no need of  
agents to solicit contribution. How many church-  
es will act in this matter, and let the Indian Mis-  
sion share in their contributions in proportion to  
its importance.

From the Western Watchman.

Systematic Benevolence.

WILLIAMSBURG, Mo., Nov. 5, 1852.

DEAR BRO. CROWELL:—At the October session  
of the Union Hall Church, whose house of wor-  
ship is between New Bloomfield and Jefferson City,  
the following preamble and resolutions were unani-  
mously adopted, to wit:

"Whereas, We know the grace of our Lord  
Jesus Christ, that though he was rich, yet for our  
sakes he became poor, that we through his poverty  
might be made rich; and inasmuch as we have  
given ourselves to God, to live for him, and to glo-  
rify him in our bodies and spirits which are God's,  
we do also acknowledge the claims of the Gospel  
upon us, and feel it to be our duty to honor God  
with our substance. Therefore,

"1. Resolved, That we will, as a church, give  
something for the support of the Gospel, and the  
advancement of the Redeemer's kingdom in the  
world, but especially to the following religious So-  
cieties, to wit:

- "1. The German Mission Society.
- "2. The American and Foreign Bible Society.
- "3. The General Association of United Baptists  
of Missouri.
- "4. The Indian Mission Association.
- "5. That we will contribute to these several  
Societies as God hath prospered us."
- "6. That we will contribute steadily, (to wit,)  
quarterly, to these several Societies in the order  
in which they are mentioned in the first resolution,  
all of which contributions we will forward to said  
Societies without the expense of agencies."

Now, Bro. Crowell, as the substance of these  
resolutions was suggested to me by yourself, as  
you will probably remember, can you not say  
something in your excellent "sheet" to arouse the  
almost latent energy and zeal of Missouri Baptists  
on this subject, and urge them to "go and do like-  
wise"? Why, sir, we claim to be "missionary"  
in our views and feelings, and if so, we ought to  
be so in practice. And just think of it, sir, if  
every Baptist church in Missouri, recognized as  
"missionary," would adopt some such system of  
contributing to missionary purposes, instead of  
handcuffs of dollars, thousands would annually  
flow into the Lord's treasury, and "the waste  
place" would no longer "remain desolate," and  
our pulpits uncrowded. But I hope you may  
think proper to give some "stirring" thoughts on  
the subject.

I must not omit to say that the meeting alluded  
to was continued about twelve days, with deep in-  
terest and much success. There were twenty-five  
sessions to the church, of which twenty-three  
were by "experience and baptism." Several ob-  
jects are including hopes, some of whom we expect  
will soon "go down into the water."

Brothers Boykin and Tolle rendered efficient  
aid in the meeting, to whom we tender thanks.—  
Unto God be all the glory.

Yours, &c.,

JAS. H. TUTTLE.

CHRISTIAN REVIEW.—The number for the Octo-  
ber quarter has been issued. It contains six ar-  
ticles of greater average length than usual. The  
first, longest and best, is by Dr. Park, of Illinois,  
upon the Baptists of the Mississippi Valley. The  
subject is one with which the writer is more conversant  
than with any man living.

Hereafter, the Review is to be edited by Dr.  
Trotter and Rev. J. H. Randolph, of Hartford.

We wish it to contain with its new competent edito-  
rial staff.

Trotter & Bedford, New York, are the publishers, at  
\$5 per annum.

From the Western Recorder.

From the Creek Nation.

DEAR BRETHREN:—Since my last letter, we  
have received three by experience and baptism,  
two at Choctaw and one at the Muskogee church.  
Three weeks since, I visited North Fork and  
preached twice at night. Brother Wallace and I  
were both confined to our beds on Sunday, with  
fever, so that we could not go to the house of  
worship. Sickness prevented me from having  
the pleasure of seeing any of the brethren, ex-  
cept such as could attend night meetings during  
the week. I found brother W.'s family sick, but  
left them improving; and also left my wife and  
son there to spend a short time, while I returned  
to my own station.

Last Friday I visited brother Arrow, about  
thirty miles from here, and preached on Saturday  
and Sunday, assisted by several of the native  
preachers. The meeting-house stands on a high  
eminence, in a prairie containing very few trees,  
and quite unprotected from cold weather.

This was an unusually cold spell, and I suffer-  
ed much from exposure, especially at night.

I seldom allude to our privations here, but as I  
think it due to us, that our brethren should not  
be ignorant of what we sacrifice for the good  
cause, I hope to be excused for alluding to our  
bill of fare and night's lodging. The good brother  
with whom I stayed is named Che-paw-ne,  
(little boy) and lives in a small open cabin, with  
a paneled floor. There were present our brother  
with his wife and five children, an old lady and  
three children, another brother and two children,  
Yatojah and myself, making sixteen, all of  
whom slept on the paneled floor. I had an un-  
dressed buckskin for my pallet, my saddle-bags for  
my pillow, and my blanket and overcoat for my  
covering; and this was the best bed in the house.  
We had for supper and breakfast, biscuit, coffee,  
soda, and venison—venison of the same deer  
from which my pallet was taken—which, by the  
way, would have been no bad eating in any coun-  
try, especially when the appetite is whetted by  
hunger and exposure to the wind and cold. Not-  
withstanding the exceedingly cold weather, there  
was a large and attentive congregation; and, on  
Sunday, many came forward for prayer, but no  
one joined.

On Monday I had to face a fierce cold wind,  
across an entirely open prairie. I was in con-  
stant dread of a relapse, but as yet, experience  
no ill consequences from the tour.

Indian Questions.

In the published collections of the Massachu-  
setts Historical Society, says the Boston Transcript,  
many queer things are recorded in relation to the  
early history of this section of the country. We  
copy the following questions from one of the vol-  
umes, as they indicate the shrewdness of the Indian  
character. They were reported by the early mis-  
sionaries to the tribes in this vicinity, the record is  
interesting inasmuch as it indicates the turn of mind  
in a heathen people when the Gospel is first brought  
to their notice. These questions were asked during  
a friendly conversation after the truths of Christi-  
anity had been preached. We copy the questions  
as they are reported by the missionary:

The natives asked whether Englishmen were ever  
so ignorant of Jesus Christ as the Indians? Wheth-  
er Jesus Christ could understand prayers in the In-  
dian language?

How man was made in the image of God, when  
it was forbidden in the commandments?  
How it came to pass that sea water was salt and  
the river water fresh?

Several asked how Jesus could deserve blame  
for facilitating the end which it was the purpose  
of God to effect?

One asked if she was entitled to consider her-  
self an having prayed when she merely joined with  
her husband who prayed by her side?

A question asked if her husband's prayer signified  
anything while he continued to beat her?

One old sachem told for a converted Indian and  
asked him how many Gods the English had?—  
When he heard that they had but one he replied  
sincerely, Is that all? I have thirty-seven! Do  
they suppose I would exchange no money for one?  
—Union & B. Visitor.

The newspaper is a low book for the indolent,  
a sermon for the thoughtless, a library for the poor.  
It may educate the most indifferent, it may in-  
struct the most profane.

Nebraska Territory.

"Westward the Star of Empire takes its way."  
Another territory is about to be added to the United  
States, by the organization of a local government,  
and the election of a delegate to Congress. The  
people of the Territory of Nebraska feeling that  
their interests would be better attended to, if repre-  
sented in the Congress of the United States, have  
determined, we understand, to elect a delegate, prob-  
ably in time to take his seat in the next House of  
Representatives.

We have for some time anticipated that this would  
be done. The settlers have been anxious that a  
Territorial government should be extended over  
them. Their population is increasing, and if the  
Indian title to a portion of the land on our border  
was extinguished, the Indians themselves in-  
corporated into the Union as citizens, there ought  
to be no difficulty in arranging the boundaries of  
the new Territory. But whether the Indians are  
embraced or not, there is territory enough belong-  
ing to the United States to sustain a large popu-  
lation. Much of it is fertile land and well water to be  
found, and all that is necessary to secure its early  
settlement is to have the requisite surveys made,  
and the privilege of pre-emption guaranteed.

As to some of the Indian tribes, many of those  
who compose them are already better prepared to  
exercise the rights which belong to citizenship, than  
the Mexicans. They are educated, own large farms,  
are wealthy, and understand our theory of govern-  
ment quite as well as many who attempt to expound it.  
No one can object to their immediate admission  
as citizens, if they should desire to give up their  
primitive forms of government for one which will  
embrace protection to the whole population.

Precedents are not wanting for this action of the  
people of the new Territory. The first official notice  
of the organization of a territory in Missouri, was  
the appearance of a Delegate of Congress, mak-  
ing admission to a seat in the House. New Mex-  
ico and Utah elected Delegates before any action of  
Congress was had in relation to those territories,  
and the Delegates were received. So, we pre-  
sume, it will be with Nebraska territory, if the peo-  
ple should determine upon the election of a De-  
legate. There is no stopping this rush of people to  
the West, and Congress will be only acting a wise  
part if they should, at an early day, provide for the  
protection of the Indians in Nebraska Territory—  
guaranteeing to them their rights in the land owned  
by them, if they should determine to identify them-  
selves as citizens of the Union, or making provision  
for the purchase of so much of the soil as they  
may desire to alienate.—St. Louis Republican.

The number of adults in the State of Georgia,  
who cannot read or write, is 41,000—and the  
number of children whose parents are unable to  
send them to school is upwards of 38,000.—Mer-  
cator's Argus.

The number of adults in the Cherokee Nation,  
not able to read and write, may be counted on your  
fingers. And the number of children whose par-  
ents are not able to send them to school is equally  
innumerable. We have between twenty and thirty  
common Public Schools, two High Schools, of the  
first class, capable of accommodating one hundred  
scholars each, also public, and a printed language  
peculiar to us, which can be learned by anyone in  
three days. These circumstances, especially the last  
one, brings within the reach of every child the op-  
portunity for the acquisition of knowledge, not enjoyed  
by any other nation on the face of the globe.  
Such is the striking contrast between the Cherokee  
Nation and the State of Georgia. Yet by the mere  
physical superiority of the latter, the former was  
a few years ago packed up, marked "West of the  
Mississippi," and sent off on the shoulders of the  
United States troops, without the privilege of mak-  
ing so much as a polite remonstrance. The United  
States are proud of their freedom and well they  
may be, for a State that is free to do as it likes that  
is free with a vengeance.—Cherokee Advocate.

PAID PRAISE.—There is a set of people whom I  
cannot love—the pinks of fashionable propriety—  
whose every word is precise, and whose every move-  
ment is unexceptional; but who, though well ven-  
ued in all the categories of polite behavior, have not  
a particle of cordiality about them. We allow that  
their manners may be abundantly correct. There  
may be elegance in every gesture, and gracefulness  
in every position; but a smile out of place, and not  
a step that would not bear the measurement of the  
severest scrutiny. This is all very fine; but what I  
want is the heart and the glory of social inter-  
course; the frankness that spreads ease and anima-  
tion; the eye that speaks of affability to all, that  
chooses familiarity from every house, and tells every  
man in the company to be confident and happy.—  
This is what I conceive to be the virtue of the tent,  
and not the stiching formality of those who walk  
by rule, and would reduce the whole of human life  
to a vice-bound system of misery and constraint.—  
Dr. Chalmers.

