

The Choctaw people are no longer to be classed among the ruder tribes, though doubtless many of them are far from having reached the standard of a Christian civilization, and still more, alas! have not become Christians even in profession. Yet in 1846 they were described as "all living on farms, and sustaining themselves by cultivating the soil. Many of their farms and cabins are small, yet not more so than is found in every new settlement in our western forests. But many of their farms are well improved and the buildings good. Their country has in it abundance of good land, and stock is easily raised."

The Choctaws have now an organized government, consisting of a Legislative Council and Courts of Justice, with an excellent Code of Laws. In the administration of their civil affairs they would not suffer by comparison with some of their white neighbors, if indeed their proceedings would not put to the blush "the law and order" maintained in some of our States. In one important matter they are greatly in advance of many of the States, they have made a most liberal provision for the education of their children. They expend upwards of \$30,000 annually for this object, or a sum equal to a tax for education alone of about one dollar to each person. This money is paid out of their annuities from the government.

In the expenditure of their funds for education, the Choctaws naturally and wisely availed themselves of the help of their missionary friends; and they adopted the system of boarding-schools. Appropriations of money were made for the erection of buildings, and for the current expenses in part of several schools of this class which were placed under the charge of the American Board, the Methodist and the Baptist Missionary Societies. The Missionary Societies provide the teachers, books, &c., and also the board and clothing of a certain number of scholars, involving on their part an expenditure estimated at about one-fourth more than the amount received from the Indians. The Council reserved one instructor for their own control, intending to make Spencer Academy neither a local nor a missionary school, but one which should receive scholars from all parts of the nation, to be trained under a superintendent and teachers appointed by the Indian authorities. The Academy was projected in 1842, and endowed with an appropriation of \$6,000 per annum from their own funds, and \$2,000 from the Indian Department. A reservation of land has been set apart for its use, which however, is too sterile to admit of profitable cultivation, though it furnishes fuel and partial advantages for farming. Buildings for the accommodation of one hundred scholars are placed in the centre of the reservation. The Academy was opened in February, 1844, with sixty pupils, and the average number while it continued under the direction of the Council was seventy five.

After trial, serious difficulties were found to attend the actual working of the institution as originally planned—difficulties relating to its expense, instruction, and government. The Council therefore proposed to transfer the charge of this Academy to the Board, on the condition of the Board contributing \$2,000 per annum to its support. This was an unexpected sphere of missionary labor, and in view of the importance of having the youth connected with the Academy under Christian influence, the Committee could not long hesitate to accept the trust. The mission was commenced under the care of the Rev. James B. Ramsey, as superintendent, in 1846. Mr. Ramsey's health having become impaired, he resigned this post, and was succeeded in 1850 by the present superintendent, the Rev. Alexander Reid. It is a mission which requires a great amount of labor, both at the station and at the Mission House. I will only add, to show the exempting of the Board from any just charge of seeking their own things instead of the benefit of the Indians, that while the stipulated number of pupils is one hundred, the actual number has always been considerably larger, and last year amounted to one hundred and thirty; and while the agreement between the Board and the Council requires an expenditure of \$2,000 per annum by the former, over the amount received from the latter, the sum actually expended has averaged over \$3,100 per year above the amount received. This, however, is a very small sum to be expended by the Church of Christ towards securing the Christian education of more than one hundred Choctaw youths, the flower of their nation, the magistrates, legislators, and professional men of their generation. May they be found the true disciples of Jesus!

According to the last Annual Report of the Board, the force employed in this mission consisted of two ordained missionaries, one licentiate preacher, and twelve male and female assistant missionaries.

The attention of the Board was directed to the Otoes and Omahas for some years before it was found practicable to establish a mission among them. Arrangements were made to receive some of their children into the boarding-school among the Iowas, but their fears prevented any thing being done in that way. In the autumn of 1846, the Rev. Edmund M. Kinney and his wife removed from the Iowa station to Bellevue, in the neighborhood of Council Bluffs, on the Missouri river,—a place which afforded convenient access to the Otoes and Omahas. A building of hewn logs was completed in the spring of 1848. It is two stories high, sixty-four feet in front by twenty-eight in width, with two side wings of proportional size, and is well suited for a missionary family and boarding-school. The number of scholars has varied from twenty-five to forty-five, of both sexes, including the children of Otoes, Omahas, Pawnees, Panches, and half-breeds.

The numbers, character and condition of these remnants of once powerful tribes were thus described in former Annual Reports of the Board. The Otoes are divided into six bands, and number 1166. They are

much recovered by the neighboring tribes for their daring spirit, both in war and the chase; but their moral character is far from being good.—They indulge in excess in the use of intoxicating liquors, and have at times displayed the character of perfect savages in acts of ferocity and violence. As they live mostly by hunting, the men, women, and children follow the buffalo herds to the west and south-west.

The Omahas number 1150, and are esteemed more docile and harmless than the adjoining tribes. They have long been most anxious to have missionaries and teachers among them; and since the Omahas have come on, they have given them a most cordial welcome.

Likewise some of the other tribes on the Missouri river, the Omahas are strongly addicted to intoxicating liquors. First as they are, they will often give a horse for a few gallons of whiskey; and their wisest and most influential men are often engaged in drunken frolics. Their agents and missionaries are doing everything in their power to combat this dreadful evil.

This mission now consists of one ordained missionary, six male and female assistant missionaries, with twelve boys and thirteen girls in the boarding-school.

The little mission among the Seminole was the next established, having been formed in 1849. It is an offshoot from the Creek mission. They are the remnant of a once powerful and warlike tribe. They consider themselves to have been most deeply injured by the white man.—They have no school funds, and are poor and discouraged. What property they have is exchanged for strong drink, of which large quantities are consumed among them. Thus was their condition described in the Annual Report of the Board in 1849, and in 1859 it was represented as but little if at all more hopeful. "The temporal condition of this small tribe is not improving, and is in many respects discouraging. Intemperance is still prevalent, and is even on the increase, wasting their means and destroying their health; and their number is diminishing."

Almost the only thing that encourages the hope of a better state of things amongst this tribe, is the patient labor of their missionary teachers.

The establishment of this mission was at first an experiment. They had expressed no wish for missionaries or schools, and it was known that they would even send their children to be taught. They, however, received the teachers kindly, and the chiefs made no objections to the school, or to the religious services conducted at the mission. As the children advanced in learning, their parents became more interested, and others became desirous that their children should be permitted to share in the benefits. The parents of the Creek children esteem it a privilege to support their children under such good instructions.

The Chickasaw mission is the latest that has been planted among the Indian tribes by the Board. It was received upon in 1849, but the work of preaching and instruction in schools was not begun until 1852. These Indians have purchased a part of the country belonging to the Choctaws, amongst whom some of them are still living, but many of them are settled in their own district. Their number is stated at over 5000 souls. They receive large annuities from the Government, and are a spirited and interesting people, though less under the influence of the Christian religion than their Choctaw neighbors. Living near the south-western extremity of the Indian Territory, they would enjoy advantages, if themselves evangelized, for extending the blessings of the gospel to the tribes farther west and south.

Two stations are now formed among this people—one at Wapanucka, the other at Boggy Depot.

The last report of the Board gave as the statistics of this mission—two stations, two ordained missionaries, twelve male and female assistant missionaries.

The complete returns of these Indian missions, as stated in the Annual Report of 1853, were eleven ministers of the gospel, fifteen male, thirty-four female, and four native assistant missionaries—teachers, farmers, the wives of missionaries, &c.; ninety-six communicants; two hundred and twenty-seven boys, one hundred and twenty-seven girls in boarding-schools, and forty-six boys and twenty-seven girls in day-schools.

For the support of these missions, the sum of \$47,358 was expended in the year ending May, 1853, a part of which was on account of the buildings for the Chickasaw and Ottawa boarding-schools. The sum of \$23,240 was received from the Government, in aid of the schools, being mostly moneys appropriated to this object by the Indians, out of their annuities. This leaves a little more than \$20,000 as the amount furnished by the Presbyterian Church to the cause of missions among the Indians—a very small sum for an object so good and noble.

EDUCATION IN TURKEY.—The Boston *Atlas* states, on the authority of a recent English work, that since 1846 a law of the Turkish Empire requires every citizen, as soon as his children have reached their sixth year, to inscribe their names in the books of one of the public schools, unless he can prove his ability to educate them at home. At Constantinople it is reported that are now 396 free schools, frequented by 23,700 children of both sexes. There are also six secondary schools with about 1,000 pupils. In order to gain an entrance into these, five years must have been spent in the free schools. There is also a high school for young men who are intended for public employments, a college for the same object, a normal school for the education of professors, an imperial college of medicine, a military, a naval and agricultural school. Of these schools the Sultan is the superintendent, and he attends their examinations. The public libraries of Constantinople contain 80,000 volumes.