

support of schools. Several of the tribes enjoyed the instructions of missionaries previous to their removal, and they are now fairly entered on the march of civilization. Their numbers are beginning to increase, which is a sure sign that they are becoming free from the wasting habits of savage life.

Besides the partially civilized tribes in the Indian Territory, there are some small bands in the States of New York and Michigan, whose progress in the arts of peace may be rated at a similar grade. Some of the Indian families in New Mexico, particularly the Paria, live in a somewhat settled way; and the Indians of California, it is believed, could be induced by the adoption of suitable measures, involving some expense at first to the General Government, to group themselves on reservations of land, and under the care of missionaries to engage in the cultivation of the soil. It would cost infinitely less of money and effort to provide in this way for the civilization of these Indians, and thus to make them useful citizens, than to employ a military force for their restraint or punishment. Which method of dealing with an ignorant, heathen people by a great Christian nation would be most humane and praiseworthy, it requires no argument to show.

The other general class of Indians are those who are yet addicted to the ways of savage life. Numerous tribes are still found ranging over the vast tracts of country lying east and west of the Rocky Mountains. These tribes differ greatly from each other; some like the Comanches, being numerous and fierce, living by war and violence as well as by the chase; others, like the poor Root-diggers, being objects, not of terror, but of pity. Amongst these wandering and savage tribes no missionary station is to be found. And it deserves serious consideration, whether any thing can be done for them. It must surely be expected that some way of carrying to them the story of the cross will be presented. The streams of emigration to Oregon and California are now flowing through these Indian hunting-grounds, and our countrymen are in almost feverish expectation of railway travelling across the continent. May these signs of the times hasten the blessings of the gospel, carried by the churches of this land to these long-neglected tribes!

The first Indian mission commenced in 1833 by the Western Foreign Missionary Society, which was the germ of the Board of Foreign Missions, was established among the Waps, a small band, occupying a part of the Indian Territory, near its northern boundary. With this mission the Rev. Messrs. Joseph Kerr, Wells and Bushnell, and their wives, were connected, and several male and female teachers. The Rev. William D. Smith had previously made an interesting exploring tour amongst the tribes on the Missouri, which led to the formation of the Wea mission. Encouraging success followed the labors of the missionaries; a church was organized, and a number of native converts added to its communion; but the mission was relinquished after a few years, partly because of the failure of health and removal of some of the brethren, and chiefly because a mission had been afterwards formed by another denomination amongst a small neighboring and kindred band. As the number of Waps was but some two or three hundred, and their kinmen were hardly more numerous, it was a measure of questionable propriety to form a separate mission among the latter band; but this having been done, it then appeared to be inexpedient to maintain the Wea mission, and the laborers who had health to remain were transferred to the Iowa tribe. Some of the noblest examples of self-denying and faithful missionary labor, and some of the brightest displays of the power of divine grace, were witnessed in the brief history of the mission amongst this little tribe.

The Indian mission of the Board are found now amongst the Chickasaws, Choctaws, Creeks, and Seminoles, occupying the southern part of the Indian Territory; the Iowas and Sacs, near the northern part; the Onahs and Ores, in the vicinity of Council Bluffs, on the Missouri river; and some bands of the Chippewas and Ottawas, on Grand and Little Traverse bays, Michigan.

The Iowa and Sac mission is the oldest on this list, having been formed in 1835. These Indians live near the northern boundary of the Indian Territory, the river Missouri separating them from the white settlements. The Iowas numbered about 1100 souls, and the Sacs 500, when the mission was first commenced amongst them. Owing to the prevalence of intemperance, especially among the Iowas, their numbers have been decreasing. Their vicinity to the settlements of white people has proved a serious drawback to their improvement. For several years the whiskey-trade was carried on with little restraint, and it is still too easy for the beattled Indians to cross over the river and seek their most deadly enemy. Amongst the demons of our race, a front rank must be assigned to the whiskey-traders on the borders of the white and Indian settlements. They have carried on their destructive business in defiance of the laws of God and man, tempted by enormous gains. An Indian has been known to exchange a fine horse for a small keg of whiskey. The authorities of the Government have endeavored to prevent this demoralizing traffic with the Indians, but it is a difficult thing to restrict it. Its influence on the poor Iowas has been most degrading. They are becoming fewer in number, dispirited and degraded. The Sacs are a more sober and industrious tribe, but they are equally indifferent to the gospel.

The missionaries have prosecuted their work steadily in the face of great discouragements, and at times in the midst of serious perils to life, owing to the excitement and quarrels of the Indians under the influence of intoxicating liquor. When sober, they regard the brethren as their best friends, and place the greatest confidence in them.

Preaching and visiting from lodge to lodge have occupied much time

and attention, but without much visible fruit. It would seem that but little good can be done to the adult part of these tribes. For the children, schools have been opened. For several years a day-school was maintained, attended by from forty to fifty scholars. In 1846 a boarding-school was established, a large building having been erected for this purpose. In this school the number of scholars has been from thirty to forty. In this department of their work the missionaries find their chief encouragement.

The language of the Iowas was reduced to writing, a grammar prepared, a small printing-press set up in 1843, portions of the Scriptures translated, a hymn-book and some elementary works published. Efforts have not been largely extended in this line, however, as it is deemed more important to teach the children to read the English language. For a full account of the mission, the reader will consult the Annual Reports of the Board; and these will convey a strong impression of the self-denial, industry, patience, and faith, with which the missionaries have continued year after year in this discouraging field. Their labors have not been in vain. A few converts have been admitted to the church, one of whom finished her course in 1847, being supported by a good hope through grace.

According to the last Report of the Board, this mission has one station, two ordained missionaries, four female assistant missionaries, eighteen boys and seventeen girls in boarding-schools.

Next in date is the Chippewa and Ottawa mission, which was commenced in 1836. Reserving a somewhat full account of this successful mission for a later place in this paper, I will only give here the numerical statistics contained in the last Annual Report of the Board. It has two stations, one ordained missionary, six male and female assistant missionaries, a church embracing over thirty communicants, buildings and arrangements for a boarding-school completed, and upwards of fifty scholars in day-schools.

The mission among the Creeks was commenced by the Rev. Robert M. Loughbridge in 1842, under circumstances of peculiar interest; and its progress has been marked by the favor of Heaven. The district of country occupied by the Creeks lies west of the State of Arkansas, in the Indian Territory, between the Choctaw district on the south, and the Cherokee on the north. Their number is over 20,000 souls. They are advancing in the knowledge of agriculture and the simpler mechanic arts. Missionaries had been stationed among them in former years by several Societies, but they had been required to leave the Indian country by the chiefs; and for some years previous to Mr. Loughbridge's visit to them, this large tribe had been destitute of missionary labor. Mr. Loughbridge spent some months during the winter of 1841 and 1842 in the Creek country, visiting the leading chiefs and the different settlements in the nation, and he thus gained their confidence and good-will. The result was a kind of treaty, a written agreement signed by both parties, giving him permission "to establish a mission at some suitable point, with a school, to be under the control of the mission; but preaching to be only at the mission station, and the number of missionaries not to exceed four at the commencement; the missionaries not to interfere with the government schools or the national affairs; the chiefs to afford their countenance and protection, and the use of as much land as may be wanted for the mission families." The precise concerning intercourse with their schools and public affairs was probably inserted with reference to the events of former years.

Early in 1843, Mr. Loughbridge with his wife reached the Indian country again, and met with a most cordial reception. A log-house was built for his family, and another for a school-house. The boarding-schools at the two stations contained for some time one hundred and twenty scholars, in equal numbers of boys and girls; there are still eighty pupils at Tallahassee, but the number at Kowetah, owing to various causes, has been reduced. These schools have proved a means of great good to the youth connected with them. A considerable number of the scholars have become members of the church; "times of refreshing from the presence of the Lord" have caused the hearts of the missionaries to rejoice in their work, many of their beloved scholars having sought and found the way of life. No one of the Indian missions of the Board has been more honored in the hopeful conversion of souls. And the missionary work is still going on with marked encouragement and success.

One of the most important of these missions is the institution called Spencer Academy, among the Choctaws. This was placed under the charge of the Board by the Council of the nation in 1845.

Christian missions were commenced among the Choctaws by the American Board, in the year 1816, while these Indians were living east of the Mississippi. Under the labors of devoted missionaries the happiest fruits were beginning to appear, before the removal of the tribe from their native lands. These fruits were not altogether lost at the time of their reluctant and afflictive change of abode. They were accompanied to their new homes by their best friends, the missionaries—some of whom were permitted to continue long as their work of faith and labor of love. The names of Kingsbury, Brynson, and Wright, will be ever regarded as amongst the greatest of this people. One of these fathers, the Rev. Alfred Wright, has been lately called to his rest; but before his death, and while a member of the General Assembly which met at Charleston, S. C., in 1853, he could speak of more than eleven hundred church members, he himself being the pastor of a church of nearly three hundred communicants. The Scriptures also had been translated into the Choctaw language.