

excites no surprise to hear that the Choctaw Christians pray much for the heathen. "Heldom," says Mr. Copeland, "do they forget to intercede for the success of missions in this and in every land." The Board, too, with its officers, is often remembered at the morning and the evening sacrifice.

2. *Intemperance among the Choctaws has been greatly curtailed.*—The early habits of the people, in this particular, have just been mentioned. Through the efforts of the missionaries a law was passed in 1823, embracing the principles of what is now known as the "Maine law," but which, with greater propriety, may be called the "Choctaw law." This enactment continued in force till the statutes of Mississippi were extended over the nation; then it became a dead letter. But when the Indians removed to their present home, their very first act of legislation was to restore this abrogated law. And whatever may be the fate of such enactments, in New England or out of New England, the Committee feel quite sure that the Choctaws will never undo their work. It ought not to be inferred, however, that the evils of intemperance have entirely ceased. This is not true. But the change is very great, and it is all the while becoming greater. Public men are vigilant and determined; and the forbidden article is destroyed, wherever it is found.

But why, it may be asked, has not temperance fully triumphed? Because of the whiskey shops kept by white men along the borders of the Indian country. Could these be closed, the mischief would soon come to an end. Gladly would the Choctaw government arrest this unholy traffic, if they could. Last autumn a petition was addressed to the legislature of Texas, praying that within its jurisdiction there might be no sale of intoxicating drinks to the Indians. It was signed by three hundred persons. It was sanctioned by the General Council. A delegate was sent to the city of Austin, a week's journey and more. But the remonstrance was in vain. The traffic still goes forward; and every year it sends its score of victims to a dishonored grave.

3. *The Choctaws are an agricultural people.*—They have given up the chase, and live by the produce of the soil. "The man who marries," Mr. Byington says, "and does not provide a house and farm for his family, is in as poor repute among the Choctaws, as he would be among the whites." It will be understood, of course, they have much to learn in developing the resources of their ample domain. But they are making rapid advances in skill and industry. Teams of horses and cattle, wagons, large and small, are becoming more and more frequent; and their implements of husbandry are constantly improving. With their present means and knowledge they raise corn enough, in favorable seasons, for their own wants; and generally thousands of bushels are offered for sale. Many are turning their attention to other crops, and Mr. Hotchkiss says that more wheat has been raised this year than in all the previous years of their history.

4. *Education is highly prized by the Choctaws.*—Indeed, their desire to obtain suitable instructions for their children is near universal. "If they had the means and competent teachers," Mr. Hotchkiss says, "almost every child in the nation would be sent to school forthwith." "There has never been a time in their history when this subject received so much attention." Large sums are freely expended. First of all, there is a fund for the training of lads and young men in our academies and colleges. Then there is an annual appropriation of \$25,500 for the support of boarding schools in the nation, placed under the care of four different missionary societies, representing the Methodists, Baptists, Presbyterians, and Congregationalists, they having agreed to contribute largely therefor. And it is but simple justice to the Choctaw government, to say, that in the management of these institutions they have shown remarkable tact and ability. Such has been the success of the experiment, indeed, it is often said in the adjoining States, "The Indian schools are better than ours." A few parents send their children to the boarding-schools at their own expense; and more would be glad to do so, if there were room. In fact, the Committee have been solicited, within a few weeks, to open a school on this very plan.

The provision for common schools, it must be confessed, is wholly inadequate. But as soon as suitable teachers shall be raised up, it is presumed that every neighborhood will be supplied; for large sums are frequently collected for this object, in the absence of national grants, by individual effort. That competent instructors may be prepared, some of the leading men in the nation wish the Good Water school to be converted into an institution that shall hereafter equal any female seminary in the United States; and the change is to be made this very year.

It is an interesting fact, that in all the Choctaw schools, the Christian religion holds a place of singular prominence. And not only so, Saturday and Sabbath schools, as they are called, are sustained at the expense of the nation. "I know of no State," Mr. Copeland says, "where appropriations are made from the school fund for the support of Sunday schools. But such is the case here."

5. *The Choctaws have a good government.*—They have a written constitution, with a "declaration of rights" which embodies the liberty of the press, trial by jury, the rights of conscience, proper safeguards of person and property, the equality of all Christian denominations, and almost every great principle of civil and religious freedom. They have a General Council, composed of a Senate and House of Representatives. They have a fourfold executive, consisting of a chief for each district elected once in four years, the greatest anomaly in their system. They have county courts, district courts, and a "supreme national court;" the county courts judges being also judges of probate. Every free male, eighteen years of age, who has been a citizen of the nation for six months,

is entitled to vote. If twenty-one years of age, he may be chosen to the House of Representatives; if twenty-five years of age, he may be chosen District Judge; if thirty years of age, he may be chosen to the Senate, or the supreme national court, or the executive department, provided, however, that he does not deny the existence of God, or reject the doctrine of future rewards and punishments. And all officers, whether chosen by the people or by the General Council, are liable to impeachment for selling whiskey, or for "being found drunk twice." All general elections must be by ballot; and the electors themselves are protected from arrest for the time being, save in cases of treason, felony, and breaches of the peace.

The statutes of the Choctaws are simple, sometimes defective in phraseology, but for the most part commendable in their aim and spirit. Of the laws which relate to slavery, the Committee have no occasion to speak, as they were laid before the Board four years ago. It is supposed, however, that the Choctaw people entertain more enlightened views on this whole subject than the adjacent States. It should be said, perhaps, that there are some failures and lapses in the administration of justice; but this is generally owing to ignorance, and not to deliberate unfaithfulness. And the improvement in this respect, even within two years, is palpable and decisive.

Other signs and marks of an advancing civilization might be mentioned, such as changes in dress, better houses and better furniture, the elevation of woman, weddings and funerals conformed to the customs of the white men; but these will be inferred. No people, receiving the gospel as extensively as the Choctaws, grapple with intemperance in their determined spirit, cultivating the soil with their quickened industry, prizing education as they do, and having such a government as theirs, can be stationary in other things. They have the elements of progress. They have the spirit of civilization; and the form will not be slow in coming.

But the Committee cannot dismiss this topic without adverting, more particularly, to the condition of the adjoining States. They have no wish to institute invidious comparisons; but all good men in those States, it is believed, complain of a lamentable dearth of churches and schools. It is greatly to the credit of the Choctaws, therefore, that with such an example before them they have pressed forward, with such zeal and success, in their career of improvement. In some respects, indeed, the missionaries give the preference to the Indians. "In the erection of churches," Mr. Stark says, "in the establishing and support of schools, in efforts for the Bible, tract, and temperance cause, the Choctaws stand where the people bordering on us have never stood. We can show this by numberless facts." And Mr. Hotchkiss affirms with confidence, that his people are more civilized than their immediate neighbors. "This has been said by the whites themselves."—*Journal of Miss.*

MONASTIC INSTITUTIONS IN ITALY.

We give below the ninth chapter from Dr. Murray's book, entitled, "Romanism at Home." It will be seen that the Doctor speaks out plainly. On one point we should be disposed to differ with him. It is in relation to the *poverty and degradation* of the classes from which the monks and nuns are taken in Italy. We apprehend that a larger number of them especially of the *monks* of certain orders, are from families in good and even wealthy circumstances, than Dr. M. supposes. This is one way by which Monasteries have been made rich, by inducing young men of some fortune to become members of them, and then getting them to make their *wills* in favour of the establishment. See what Ciocci says in his account of his life and conversion:—

My Dear Sir,—I am not yet through with the Paganism of Romanism. The evidences of the paternity of the religion of the Seven Hills, grows with investigation. Like the ruins of Pompeii, they lie concealed beneath a slight external covering, which is easily removed.

On landing at Naples, I was struck with the large number of ecclesiastics, in different garbs, that were to be seen in all the streets.—They all looked extremely fanatical and self-satisfied. Some wore a three-cocked hat, and some no hat. Some wore shirts and stockings and shoes with large buckles, and some wore sandals without stockings; but whether they wore shirts or not, I could not tell from their flowing dress. Some wore an elegantly priestly coat of black cloth, girt with a sash around the waist, lifted up a little on one side in order to facilitate their walking; while others wore a coarse garb, flowing from their shoulders to their feet, with a cord around their loins. I soon learned that the fat, well-fed, and well-dressed persons, with large shovel hats, were priests; and that the persons without hats, wearing sandals and no stockings, and a kind of a shoe with no hind part to it, and which flapped against the sole of the foot as they walked, were monks and friars of various and varying orders. Of these persons I had often read, but now they were before me a living reality. The walk, the look, the whole appearance of the priests seemed to testify that they belonged to the better class of society; and as I was subsequently informed, they were persons whose parents had purchased for them admission to the priesthood as the cheapest way of securing to them a competent support for life. But the monks and friars that were swarming every where bore the strongest evidence of a mean origin. Their low foreheads—their shaven pates—their unwashed faces and uncombed hair—their coarse and filthy garments, and unwashed feet, bore evidence against them.—Of these monks and friars there are many orders in Naples. Some you see with backs, and others with baskets in their hands, begging from