

with vicious white people, and adds to his barbarian vices, intemperance and a sensuality peculiarly potent in physical deterioration.

The Blanket tribes vary very much in their condition. Some are located and derive a partial support from the soil; making occasional visits to uninhabited regions for securing buffalo meat, venison, robes and furs. Other tribes live a wandering life, roaming over the plains and only coming to their agencies, a hand at a time, to secure their rations of sugar, coffee, flour, &c. The civilization of the latter class presents obstacles of the most formidable character, as has been already shown in our remarks upon the Kiowas and Comanches. But even amongst these wild and wandering people, there are usually a few who can be persuaded to locate and to cultivate the soil, and it is by assisting these in building houses, opening small farms, &c., that a nucleus is formed for a larger work of the kind in the future. As these few individuals adopt the habits of civilization and become self-supporting and thrifty, and their children educated, they influence others to follow their example. The blanket is very much a type of the Indian's tendency to husbandry. Whenever he undertakes to support himself by manual labor he lays aside his blanket because of its inconvenience.

One great object of President Grant's policy is to secure peace with the Indian—first, because war always entails much suffering and crime upon both parties, and a border war is especially terrible in its consequences to women and children, as neither party usually discriminates to much extent when the law is life for life and scalp for scalp. Secondly, war is far more expensive than peace. The Government being already deeply in debt, it well became a wise administration, looking at its own reputation, and at the good of the country, to inaugurate measures of retrenchment. Thirdly, the great

Pacific Railroad and other schemes for the development of the vast resources of the country, and which bind together by the force of a common interest all its parts, would be greatly jeopardized by Indian warfare. The protection of long lines of railway, traversing a section inhabited by hostile Indians, would be almost impossible. Finally, it was doubtless hoped that a just and humane treatment of the Indians in the future, would tend in some degree to obliterate the odium which justly attaches itself in the eyes of the Christian world, to our Government, because of the violence and heartlessness and bloodshed which have too often characterized its administration of Indian affairs.

If these were some of the promptings of the President, we believe it safe to say that Friends felt a strong desire to answer these promptings by a cordial co-operation, both because the object in view was in itself a most desirable one, and because they believed that in the offer of the President to commit to their care some of the red men, they saw an open door leading to their Master's harvest-field, and hoped to be able to bring some of the objects of their care to a practical knowledge of Christianity and to a participation in its benefits and blessings.

The question then arises—Can these objects be attained?

In considering this question, we must remember that in a matter of this kind *perfect success* cannot in the nature of things be expected—especially in a short time. The husbandman does not expect *every* seed which he plants to perfect fruit. He knows some of it will perish. Neither is he disheartened by the taunts of his enemies who, *before the time of harvest*, cry, "Failure," "failure." In the putting forth of the leaf and the opening of the bloom, he sees indications of the hoped-for crop, and he labors on in faith, waiting till the heat and the dew and

faithfully carry out his own declared policy of peaceful influences; and we have felt it incumbent on us to endeavor to support him in the discharge of this official duty. We have circulated a carefully prepared document, giving many important facts bearing upon this subject, and we desire to call the attention of Friends generally thereto. (See Appendix.) Already the Legislatures of the States of Maine, Iowa, and Rhode Island, and one branch of that of Pennsylvania, have responded in resolutions designed to discourage any deviation on the part of our Government from its plighted faith and honor. We believe that proper efforts of Friends with their several State Legislatures would be productive of similar action on the part of many of these bodies, and thereby strengthen the hands of the National Government in maintaining justice toward the Indian.

In the prosecution of the work committed to our care we have felt the importance of giving due prominence to religious instruction. At our meeting in the Eleventh month last the following recommendations were adopted, namely:

1. That in each agency some person or persons (to be designated by the general agent), shall be responsible to the Executive Committee for the religious instruction of the Indians.
2. That each agent shall be responsible to the Executive Committee that, so far as possible, every member of each tribe under his care who has arrived at years of understanding, shall be told the saving truths of the Gospel.
3. That First-day schools for scriptural instruction be established in every agency and tribe where it is possible. Great care should be taken that the lessons be interesting, attractive, and very simple, and especial pains be taken to win the love of the parents and chiefs.

4. That a series of cards containing the truths of the Gospel in words of one syllable be prepared, to be used in all our schools.

5. That agents stimulate the Indian councils to enact and enforce laws of marriage for their tribes.

We believe that an increasing disposition is manifest amongst agents and teachers that those under their care may be brought to a saving knowledge of our Lord Jesus Christ, and comforting evidences are already manifest that labor in this direction is not in vain. There is much to assure us that a persistence in these efforts will be attended with the same results which ordinarily accompany a diffusion of the knowledge of salvation. Faith comes by hearing, and hearing by the word of God, or the declaration of the Gospel message. They that believe call upon the name of the Lord, and are saved.

The roving habits of some of the tribes render any efforts for their religious, literary, and industrial improvement very inoperative. The practicability of, and the advantages likely to result from, the employment of missionaries or teachers who would be willing to make their home with these tribes, and follow them in their wanderings, have engaged our serious attention. We are sensible that such a service is a peculiarly delicate and responsible one, requiring a rare combination of qualifications. Especially must it be preceded and accompanied not only by a clear sense of the call of the Lord to enter into His vineyard and work, but by the pointing of the Divine finger to this particular field. We desire that all whose minds are turned in this direction may lay the matter prayerfully before the Lord, in readiness to accept His will, whether it be yea or nay; and that such as go forth may do so with the sanction, sympathy, and aid of the church at home.

In reviewing the work of the past three years, we