

tural pursuits, with those improved domestic and social habits, which genuine Christianity promotes, they would feel that at least something had been done.

Could these inquirers have visited, as one of us did, the death-bed of one of those Indian children, 16 years of age, and have heard her say to her teacher, "I pray every day," and then ask her aged grandfather to pray for her; and on several occasions, in the last night of her life, calling with reverential tones, the Indian name of God, "Shaminito!" "Shaminito!" and could they have witnessed the earnestness and fervency of that aged man, as in his own native tongue, he poured out his soul unto God, and have heard, near the conclusion of his prayer, the NAME that is above every name, "Jesus Christ," and the solemn and hearty "Amen" (there being no Indian words for these), their hearts would acknowledge that something had been done.

We disclaim any feeling of boasting. We are painfully conscious that to this present time, we must say of very many parts of our work, "We have intended and attempted to do this, but, if not Satan, something at least has been permitted to hinder us." But we do believe that there is ground in our past experience for

PRESENT AND FUTURE ENCOURAGEMENT.

We have some valuable and efficient laborers in our field. It is not necessary to speak of each individual. It may be proper to say, however, that superintendent Hoag, whose responsibility is heavier than that of any one else, has excellent business qualifications, a strong physical constitution (very important for his office), and is thoroughly alive to whatever bears upon the interest of the Indian. There is no superintendent in the whole Indian service whose labors are more arduous than those of Enoch Hoag. His diligent application to the duties

of his office is such that few constitutions could endure, and he has the full confidence of his superiors in office at Washington.

The experience of the past year has amply justified the employment of a *General Agent*, whose time has been devoted to the work of this Committee.

The several Yearly meetings of Friends in the United States are requested to forward their respective proportions of \$5000, for the use of the Committee during the ensuing year.

We design to increase the number of schools so soon as the necessary buildings can be erected, and wish to make them religious institutions as well as literary. We would be glad to procure teachers who are willing to devote themselves to their work with a whole-hearted service. We expect them to gather the children and adults upon the First-day of the week for religious instruction and Divine worship, and in every proper way to endeavor to do the work of evangelists. In some parts of the field the harvest is already ripe, and the result of Christian labor has been, and will be, decided and rapid: in other parts, the laborers must work in faith with comparatively little of visible good fruit. Yet the condition of the most civilized Indians was once as hopeless as that of those who now show so little good result of labor.

The privations and hardships of those who risk life and health in this self-denying service on behalf of the red man, are, in some instances, very great, but we hope that the condition of things will improve, year after year, so as to diminish the sacrifices which are now unavoidable.

CHANGE OF ADMINISTRATION.

We are often asked if a change of administration will not be likely to undo all that we may accomplish. We

country west of 96th of longitude, until it is paid for and occupied by said friendly Indians, and all provisions of previous treaties, not inconsistent with the treaty of 1866, are therein "reaffirmed and declared to be in full force, and nothing herein shall be construed as an acknowledgment by the United States, or as a relinquishment by the Cherokee Nation, of any claims or demands under the guarantees of former treaties, except as herein expressly provided."—Art. 31, *Treaty of 1866*.

In Article 26 of same treaty "the United States guarantee to the people of the Cherokee Nation the quiet and peaceable possession of their country, and protection against interruption or intrusion from all unauthorized citizens of the United States who may attempt to settle on their lands or reside in their territory."

In Article 27 of same treaty all persons not in the military service of the United States, and not citizens of the Cherokee Nation, are prohibited from coming into the Cherokee Nation or remaining in the same, except as otherwise provided in the same treaty, and it is therein made the duty of the United States Indian Agent for the Cherokees, to have such persons, unlawfully residing or sojourning therein, removed from the Nation, as they now are or hereafter may be, required by the Indian Intercourse Laws of the United States.

"In compliance with a desire of the United States to locate other Indians and freedmen thereon, the Creeks hereby cede and convey to the United States, to be sold to and used as homes for such other civilized Indians as the United States may choose to settle thereon, the west half of their entire domain, to be divided by a line running north and south. The eastern half of said Creek lands, being retained by them, shall, except as herein otherwise stipulated, be forever set apart as a home for the Creek Nation."—Article 3, *Creek Treaty of 1866*.

"The United States guarantees them quiet possession

of their country and protection against hostilities on the part of other tribes."—Article 1, *Creek Treaty of 1866*.

"The United States promise and agree that no white person (except officers, agents, and employees of the Government, and of any internal improvement company, or persons traveling through or temporarily sojourning in the said nations, or either of them) shall be permitted to go into said territory, unless formally incorporated and naturalized by the joint action of the authorities of both nations into one of the said nations of Choctaws and Chickasaws, according to their laws, customs, and usages."—Art. 43 of *Choctaw and Chickasaw Treaty, 1866*.

"In compliance with a desire of the United States to locate other Indians and freedmen thereon, the Seminoles cede and convey to the United States their entire domain."—Article 3, *Seminole Treaty of 1866*.

In the Act of Congress to regulate trade and intercourse with Indian tribes, &c., passed in June, 1834, it is provided in Section 11, that any person who shall attempt to effect a settlement on any lands belonging, secured, or granted by treaty of the United States, to any Indian tribe, &c., shall forfeit and pay the sum of one thousand dollars. In Section 10, the Superintendent of Indian Affairs, and Indian Agents and Sub-agents, are authorized to remove from the Indian country all persons found therein, contrary to law, and the President of the United States is authorized to direct the military force to be employed in such removal.

In the revised regulations issued by the War Department, Article 19 reads as follows: "No person will be permitted to settle on any lands belonging, secured, or granted to Indians, &c."

It is clearly the determination of the President to keep these obligations inviolate; and as soon as the consent of the tribes now in Kansas and the adjacent States and Territories can be obtained, to remove them to the