

from the encroachments of whites they were concentrated. This measure is known to be absolutely *necessary*. Yet it was called a terribly wicked thing.

But governments cannot move much faster than the people. Where, as with us, "*The People*" is the government, it cannot lead. Reforms come from the masses. Meantime our christian philanthropists have been busy, a fraction in laboring for the freedom of the slave, a much larger fraction in laboring for the salvation of foreign heathen. God has blessed both efforts. But does he not require an effort at our hands for the many thousand Indians yet retaining their tribal relations in the United States?

Is it not the duty of the people to seek information, when such ignorance prevails that the Missionary meeting of a large and flourishing denomination gravely listens without correction to a speech on Indian Missions, wherein they are told that Indians rarely or never "laugh," and for this and other cogent reasons, it is inferred that Indians are hopeless subjects of Grace?

But this subject cannot be argued in the limits of a pamphlet and must be dropped. The Indian Bureau, the Interior Department and U. S. Senators are seriously studying this question as Statesmen and economists. Ought not the people to study it as Christians and philanthropists?

Rev. Mr. Meeker did not wait for Indians to come to him. He went to them. He ate their food and taught them how to cook better. He helped them pluck their corn, and showed them how to raise more, and *along with this*, he told them of Jesus. He labored thus one year, and had one convert. In two years he had two converts. When he died there were thirty faithful members in the Church. Others had before gone home. He had a small printing press, (the first in Kansas,) and he translated and printed with his own hands, a portion of the New Testament and a small book of hymns. "His labors do

follow him." The Church now numbers more than sixty exemplary members. Every family in the band has a comfortable log house and farms from five to fifty acres, cultivated ground. A few years after Mr. Meeker went among the Ottawas, J. T. Jones, a half-breed, educated at Hamilton, N. Y., and his wife, a white lady from Maine, who came out as a Missionary, went among the Ottawas, having previously labored among the Pottawatomies.

Mr. Jones has never been ordained, but since the death of their Missionary, he has faithfully ministered to the Church, and to him and his wife may be in a great degree ascribed the continual improvement among the Ottawas.

But it should be said that these Indians have had little annuity to attract speculators. They have only received ten dollars each per annum. This has been a benefit, 1st. By protecting them from the *kind* attentions of their white brothers. 2d. By obliging them to work for a living.

Among whites, does the wealth of rich men often descend in the family beyond the third generation? Would not a perpetual annuity, falling to a thousand families in New England, ruin the whole stock in a half century? Will the American people expect the Indian race to improve under a system which would confessedly ruin our most industrious population?

THEIR RESERVE

Is about eleven miles square, contains some 75,000 acres, and is situated in the centre of Franklin county, which is in the second tier of counties south of the Kansas river, and one tier west of the Missouri river and the State of Missouri. Its surface is in the main, gently rolling, with a fair proportion of level bottom lands, and some that is hilly. It is nearly all classed first rate quality by the Government surveyors. E. Wolcott, Esq., who has surveyed, within two years, the Kaw or Kansas Reserve, the Sac and Fox Reserve, and the Pottawatomie Reserve, and is well acquainted