

United States; that their rights upon the lands where they inhabit or hunt, are secured to them by boundaries defined in *amicable treaties* between the United States and themselves; and that whenever those boundaries are varied, it is also by *amicable and voluntary treaties*, by which they receive from the United States ample compensation for every right they have to the land ceded by them. They are so far dependent as not to have the right to dispose of their lands to any private person, nor to any power other than the United States, and to be under *their protection alone*, and not under that of any *other power*. Whether called subjects, or by whatever name designated, *such* is the relation between them and the United States. That relation is neither asserted now for the first time, nor did it originate with the treaty of Greenville. These principles have been *uniformly recognized* by the Indians themselves, not only by that treaty, but in *all the other previous as well as the subsequent treaties* between them and the United States."

PRESENT STATE OF CIVILIZATION AND CHRISTIANITY AMONG
THE INDIANS.

At a future day, when we look upon this subject in the light of experience, it will appear not the least astonishing and mournful part of it that such opinions should have been uttered in regard to the incurableness of what is wild and disorderly in the Indian character. Nothing ought more sensibly to awaken our indignation, than the hypocritical whining of some statesmen over what they are pleased to term the melancholy result of past efforts, and the hopelessness of all future ones, to christianize these people. As if God's plan of redemption were not suited to the character of all mankind! As if He, whose essence is mercy, had created a race of human, intelligent, and accountable beings, with such peculiarities in their moral constitution as to render it impossible that they can ever be brought into obedience to his laws or under the influence of his Spirit! Such peculiarities as pass upon them an irreversible sentence of endless opposition to his nature and banishment from his presence! The proposition is not merely absurd—it is awfully blasphemous. And yet, strange as it may seem, it is undoubtedly the truth, that the minds even of Christians have in some cases been so blinded as to incline to this belief. And with the great mass of the community it has long been an established tenet that the Indians cannot be civilized, and of course that they cannot be christianized; for light and heat do not so certainly accompany the progress of the sun, as civilization waits upon the march of Christianity. Are the solemn declarations of God's word to be disbelieved, and is the testimony of all past experience to be blotted out? Have they never heard of the Sandwich Islanders, or compared their dreadful wickedness and degradation twenty years ago, with the piety, the decorum, the morality, the social and civil order, and the domestic refinement and happiness, which are found among them at this day? And are they prepared to assert that the aborigines of North America are less likely to be subjected to the operation of Christianity than a people who have been, from the time

of their discovery till the Bible went among them, an astonishment and a proverb in the whole world, for their extreme licentiousness of inhuman cruelty and lust? Yet we are not left to resort merely to the testimony of the experience of other nations; we shall prove from indisputable facts, not only that they *can* be christianized, but that some tribes are now fast advancing to the state of a religious and civilized community.

On this subject we are willing to make all the allowance for high coloring, and misguided benevolence, and too enthusiastic hope, which the coldest speculator could ask; and still there will remain amply sufficient to prove that some tribes have rapidly improved in their condition, and hold out a most rational probability, that, if left to the natural and undisturbed progress of improvement, they will soon become as truly Christian and as civilized as the people in any part of our country. We shall make extracts from statements whose correctness cannot be contradicted, and shall exhibit testimonies from men who will not be suspected of partiality or enthusiasm on this subject, in confirmation of this truth.

But before we proceed to such an exhibition, we wish to make one remark on the conduct of those who are perpetually asserting the moral incapacities of the Indian character, and pointing to experience for a melancholy proof of the total failure (as they assert) of all past efforts to redeem them. Were it even true that there had been such a failure, we wish to remind them that they have never yet given the time, the opportunities, the circumstances, the scope, which are absolutely necessary for the fair and thorough trial of so mighty an experiment. Do they look upon the moral constitution of the human mind as if it were a machine, coarse in its texture, mechanical in its operation, in which they can calculate with mathematical precision, the effect of a given quantity of power and circumstance and motive, that they determine, when the result does not exactly coincide with their previous calculation, that there is something wrong in its construction and imperfect in its nature? We wish to remind them that their "failure" and mistake should make them humble in the view of their own ignorance, and sensible of their entire dependence on the power of a superior agent, instead of rendering them impatient of effort, and angry at an obstinate depravity, which is only the unerring mirror of their own. In view of their criminal impatience at what they call the melancholy result of all past efforts, we wish them to reflect how different is their conduct from that course which religion dictates, and which the framer of the human mind and the Author of our religion has himself pursued. What would have been their own condition and ours, had our moral Governor acted towards us on the same principles and with the same conduct, which they exhibit towards others. We forget, and refuse to imitate, the patience which has so long borne with our own depravity, both as a nation and as individuals—which has so often stayed the arm of justice, and said in the councils of Heaven, "*let it alone this year also;*"—let the dews

of grace fall yet longer upon it, let the opportunities of mercy be still held out.

We shall confine our extracts and remarks principally to the Cherokees, Chickasaws, and Choctaws. These are the tribes which would be most deeply affected by a removal; and the progress of civilization and Christianity is most remarkable and most encouraging among them; although missions and schools have been established in many other Indian communities.

CHEROKEES.

The American Board of Commissioners for Foreign Missions commenced their operations among the Cherokees in 1817. About two years afterwards Mr. Hodgson, the English traveller, visited the Cherokee tribe, and bore testimony to the judicious arrangement of the mission, the sincerity and benevolence of the missionaries, and the encouraging prospect of success. There are now 8 missionary stations, a church and a school being established at each. In 1828 the churches contained 159 members, and the schools 174. The next year there were 182 members in the former, and 180 in the latter.

The Methodist Episcopal Society have 4 stations in the same tribe; at each of which there is a school. In all the four schools are contained about 100 scholars. The Baptists have likewise two stations among the Cherokees, and the United Brethren, or Moravians, two.

Outlines of the Constitution adopted by the Cherokees; as abstracted for the Missionary Herald in 1828.

This instrument was framed and adopted at New Echota, the seat of government, in July, 1827, by delegates from the eight districts, into which the territory of the Cherokees has, for some time been divided.

The provisions of the Constitution are classed under six general heads, and are again subdivided according to the number of topics.

The first Article regards the boundaries of their territory, and their rights of sovereignty within those boundaries.

The second divides the power of the government into three departments, legislative, executive, and judicial.

The third, consisting of twenty-six sections, describes the nature and powers of the Legislature. This is to consist of a Committee and a Council, each having a negative on the other, and both to be styled the General Council of the Cherokee nation. The Committee is to consist of two members from each of the eight districts, and the Council of three, to be chosen by the qualified electors in their respective districts, for the term of two years. All free male citizens, except persons of African origin, who have attained the age of eighteen years, are equally entitled to vote at public elections, and are to vote *viva voce*. The other provisions of this Article need not be specified: they are, we believe, similar to those which govern the legislative proceedings in the States of the Union.

The fourth, containing twenty-five sections, relates to the executive power. This is vested in a Principal Chief, to be chosen by the General Council, and to hold his office four years. An Assistant Principal Chief is to be chosen at the same time; and every year three men are to be appointed by the General Council to be associated with the Assistant Principal Chief as advisers of the Principal Chief. The powers of the executive are ample, yet well guarded.

The fifth defines the nature and powers of the judiciary. The judicial powers are vested in a supreme court, and in such circuit and inferior courts as the General Council may, from time to time, establish. Three judges constitute the supreme court, who hold their commissions for four years; but any of them may be removed from office on the address of two thirds of both houses of the General Council to the Principal Chief for that purpose. The judges are supported by a fixed and regular salary, and are not allowed to receive fees or perquisites of office, nor to hold any other office of profit or trust whatever. They are appointed by a joint vote of both houses of the General Council, and are eligible only within the ages of thirty and seventy years. The rights of the citizens are secured in the manner following.

"Sec. 14. In all criminal prosecutions, the accused shall have the right of being heard, of demanding the nature and cause of the accusation against him, of meeting the witnesses face to face, of having compulsory process for obtaining witnesses in his favor; and, in prosecutions by indictment or information, a speedy public trial by an impartial jury of the vicinage; nor shall he be compelled to give evidence against himself.

"Sec. 15. The people shall be secure in their persons, houses, papers and possessions from unreasonable seizures and searches, and no warrant to search any place or seize any person or things, shall issue without describing them as nearly as may be, nor without good cause, supported by oath or affirmation. All prisoners shall be bailable by sufficient securities, unless for capital offences, where the proof is evident, or presumption great."

The sixth Article is of a miscellaneous character. A few only of the provisions will be noticed.

"Sec. 1. Whereas the ministers of the Gospel are, by their professions, dedicated to the service of God, and the care of souls, and ought not to be diverted from the great duties of their function; therefore, no minister of the Gospel, or public teacher, of any religious persuasion, whilst he continues in the exercises of his pastoral functions, shall be eligible to the office of Principal Chief, or a seat in either house of the General Council.

"Sec. 2. No person who denies the being of a God, or a future state of rewards and punishments, shall hold any office in the civil department of this nation.

"Sec. 3. The free exercise of religious worship, and serving God without distinction, shall forever be allowed within this nation: *Provided*, That this liberty of conscience shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this nation."

"Sec. 9. The right of trial by jury shall remain inviolate.

"Sec. 10. Religion, morality and knowledge being necessary to good government, the preservation of liberty, and the happiness of mankind, schools and the means of education shall forever be encouraged in this nation.

It will readily be perceived, that the foregoing is but an outline of the Constitution adopted by the Cherokees. Enough is stated, however, to show that they have a regularly organized government, on the most approved model among civilized nations.

From the general view of the operations of the American Board in 1828 we make the following extracts, which our readers will compare with those for the year 1829. They will notice particularly what is said in regard to the ease with which Cherokees read their own language. A very interesting account of the process, by which the inventor of the Cherokee alphabet was led to his invention, may be found in Knapp's Lectures on American Literature.

"At most of the stations there has been the last year, an unusual attention to religion, and considerable accessions to the churches. A desire to hear preaching is becoming more general.

“*Education.*—More than 100 of the scholars reside in the mission families, perform various kinds of labor, and are trained up like the children of Christian parents.—About 250 have left the school at Brainerd alone, most of them having made considerable advances in knowledge. Parents manifest an increasing desire to have their children instructed, and the number of boarding scholars might be enlarged to almost any extent.

“The press is owned by the Cherokee government, and is superintended and worked by men of their appointment. It however facilitates the labors of the missionaries and the diffusion of knowledge.

“The following general remarks, taken from the 19th Report of the American Board of Foreign Missions, are worthy of notice.

“It is an unexampled fact, that in some places nearly all the adult population, and in the tribe at large, more than one half, are actually capable of reading their own language, in their own peculiar character, having learned from small manuscripts, and without ever having become acquainted with any other alphabet, or possessed a single page of a printed book in any language.

“There is a great improvement in many families with respect to industry, neatness, and manner of living. A large proportion of the people dress much better than formerly. Many of the women spin and weave cotton, and thus furnish cloth for very decent garments of their own manufacture.”

“At each of the stations, except two, there is a farm of considerable extent, under the direction of the mission family; on which the boys are taught to labor. The girls perform various kinds of domestic work. At Brainerd there is a grist-mill, a saw-mill, a blacksmith’s shop, under the care of the Board. These are of very great use to the people.”

From the general view of operations of the same Board in 1829 we extract the following information.

“The members of the churches generally are very attentive to preaching, and use diligently all the means of grace. They are exemplary in their conduct, and many of them make great exertions to suppress vice, disseminate religious knowledge, and manifest more maturity of Christian character. Public worship, conducted by native members of the church, is held in three or four places remote from the stations.

“*Schools.*—At the schools generally, the pupils have attended more regularly than heretofore and made better progress. Parents set a higher value on the schools, and exert themselves more to educate their children. Some of the schools have, however, been affected by the agitation occasioned by the apprehension of being removed west of the Mississippi.—More than 100 of the scholars board in the mission families, and are trained to various kinds of labor. Many leave the schools annually with an education sufficient for the common business of life.

“*Improvement among the People.*—They are becoming more industrious, a large portion have good farms and comfortable houses, raise an abundance of the necessaries of life, and manufacture their own clothing.—During the year societies have been formed, in various parts of the nation, for the promotion of temperance, on the principle of entire abstinence, and large numbers have joined them. A National Society for this object was formed at New Echota during the last session of the legislature. The civil officers enforce the laws against the introduction of ardent spirits, and impose fines on transgressors. A great reformation has been the consequence. The system of government adopted in 1827, has gone into steady operation, and the people are contented and orderly.—Most of the adults can read their own language.

“*The Press.*—The Gospel of Matthew and a collection of hymns translated by Mr. Worcester, have been printed in the Cherokee character, in an edition of 1000 copies each. The people every where manifest a strong desire to

obtain them, and most of them have been distributed. Societies have been formed to aid in the gratuitous distribution of them and of other tracts which, it is hoped, will soon be printed.”

The following is extracted from a report by the missionaries in 1828.

“That the Cherokees are rapidly advancing in civilization is acknowledged by every one. Six years ago, a large proportion of the parents of our children came to the annual examination of the schools, poorly clad, and generally dirty; but at an examination in 1826, when near 200 people attended, all without exception, were well clothed and apparently clean. Many of the Cherokees around us, may be said to be good farmers. One man, the last year, tilled about 100 acres. Some have been successful in raising tolerable crops of wheat.

In August 1829 the teacher of the school at the Brainerd Station writes thus.

“During the last year, I think the children have made greater proficiency than during any year previous. The examination of the schools was attended on the 5th inst. by upwards of 100 persons, many of whom were from among the most respectable in the nation, and were able to judge of the attainments of the scholars. All were gratified so far as I can learn; and there is no doubt but the schools are regarded with much more interest by the people now, than formerly. We hope that the instruction given to the young, will, in many instances have a happy influence on the minds of the parents. The school also brings the people more within the sound of the Gospel, and gives us more influence.

“*State of Morals.*—The moral condition of the Cherokees is certainly improving. Temperance Societies are forming, and men of influence and authority are using the power vested in them to promote morality. A case occurred last spring, where one of the judges of the circuit court, on finding the air in the court house strongly impregnated with whiskey, directed his sheriff to follow certain suspected persons to their haunt in the woods, and destroy the whiskey. He succeeded, and was in the act of pouring it off on the ground, as the men appeared. By the same judge six men were fined Fifty Dollars each for gambling, and one was fined for profaneness.”

From reports at the same period it appears that on the first of July 1828 there were at the same station 19 members of the church, including the mission family. On the first of July 1829 there were 34; of whom 19 were native members.

Books in the Cherokee Language.

“One thousand copies of the Gospel of Matthew in the Cherokee language, and in the new character of Guess, have been printed at the Cherokee national press, at New Echota. The translation was made by the Rev. S. A. Worcester, the missionary of the American Board stationed at that place, assisted by Mr. Boudinot, the editor of the Cherokee Phoenix. A very large portion of the members of the mission churches, and of the adults generally, in the nation, are now able to read this portion of the Holy Scriptures.

“A small collection of hymns, consisting of thirty-three, designed to aid in religious worship, have been prepared by the same persons, and printed in the same language and character.”

In Sept. 1829, a missionary writes, “So much desire to obtain the Scriptures has been manifested by the Cherokees in the vicinity of the

Baptist mission (at the Valley Towns) that Mr. Jones, (the missionary,) has purchased already 200 copies of Matthew's Gospel."

To these statements we may add the testimony of Col. McKenney, in his "Reports and proceedings," submitted to Congress.

"Of the Cherokees it is due that I should speak from my knowledge, obtained, however, otherwise than by personal observation, in terms of high commendation. They have done much for themselves. It has been their good fortune to have had born among them some great men. Of these, the late Charles Hicks stood pre-eminent. Under his wisdom, which was guided by virtues of a rare quality, these People have been elevated, in privileges of every local description, high above their neighbors. THEY SEEK TO BE A PEOPLE; and to maintain, by law and good government, those principles which maintain the security of persons, defend the rights of property, &c."

In another official document from which we shall have occasion to quote a more general testimonial, the same gentleman observes, "The Cherokees on this side the Mississippi are in advance of all other tribes. They may be considered as a civilized people. Their march has been rapid." He quotes the letter of David Brown, a converted Cherokee, in regard to which he remarks that "*Theory and all previously conceived opinions, which are averse to Indian capacity and Indian improvement, must give way to the stubborn demonstrations of such facts as David Brown discloses, even if there were no others; but there are many such.*"

The following are extracts from this letter.

"The natives carry on considerable trade with the adjoining States; and some of them export cotton in boats, down the Tennessee, to the Mississippi, and down that river to New-Orleans. Apple and peach orchards are quite common, and gardens are cultivated and much attention paid to them. Butter and cheese are seen on Cherokee tables. There are many public roads in the nation, and houses of entertainment kept by natives. Numerous and flourishing villages are seen in every section of the country. Cotton and woollen cloths are manufactured here. Blankets, of various dimensions, manufactured by Cherokee hands, are very common. Almost every family in the nation grows cotton for its own consumption. Industry and commercial enterprize are extending themselves in every part. Nearly all the merchants in the nation are native Cherokee. Agricultural pursuits, (the most solid foundation of our national prosperity,) engage the chief attention of the people."

"Schools are increasing every year; learning is encouraged and rewarded.—The young class acquire the English, and those of mature age the Cherokee system of learning. The female character is elevated and duly respected. Indolence is discountenanced. Our native language, in its philosophy, genius, and sympathy, is inferior to few, if any, in the world. Our relations with all nations, savage or civilized, are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Our system of government, founded upon republican principles, by which justice is equally distributed, secures the respect of the people."

Mr. McCoy devotes several pages to an exhibition of the improvement among the Cherokees, and declares, "*In view of the preceding fact it is presumed that none will hesitate to admit that the Cherokees are a civilized people.*"

In regard to the present critical state of the Cherokees one of the Missionaries remarks,

"*Critical state of the Cherokees.*—The civil and religious institutions, which now exist among this people have been a work of much time, patience, and prudence. Some men in the nation seem to have been raised up for the very purpose of bringing the Cherokees to the state which they are now in. These men have been for years holding the reins with a firm but careful hand until they have brought the nation up a dangerous precipice and fixed it on a firm civil basis, where, if let alone, it will doubtless prosper; but if the nation is interfered with, it will be easy to plunge it into the abyss where it was thirty years ago; to break up all the religious institutions, to scatter the churches, and to cause the people, freed from civil and religious restraints, to abandon themselves to intoxication, lewdness, and almost every other vice, by which they will be wasted away until they become utterly extinct. I think now is the time when every Christian, every philanthropist, and every patriot in the United States ought to be exerting themselves to save a persecuted and defenceless people from ruin."

CHOCTAWS.

The missions among the Choctaws were commenced in 1818. There are now 8 missionary stations. Within two years there has been a very remarkable attention to religion in this tribe. We make the following extracts from the general view of the operations of the Board in 1829.

"*Progress of Religion.*—More than a year ago a prevailing attention became apparent in the northeast district of the Choctaw nation; which, in the course of the last year, spread into all parts of the nation, the excitement becoming more strong, and continued without abatement, till the date of the latest intelligence. The people had before manifested the utmost indifference to the preaching of the Gospel, and seldom could 15 or 20 be collected at a meeting; and those would hear without appearing to be interested or to understand. Now 400 or 500 often assemble, and appear to understand the Gospel, to be convinced of sin, and intent on securing their salvation.

"*Education.*—Schools are taught at each of the eight stations, and at various other villages. The following is a summary view of them Sept. 1. The desire to learn to read and sing in their own language is a most universal.

Native pupils in the English schools,	172
Pupils learning English in Choctaw schools,	24
Pupils learning Choctaw only,	100
	<hr/>
White children in all the schools,	296
	23
	<hr/>
Total,	319

Of the pupils studying English, 67 read well in any book—64 others in the New-Testament—and 20 in easy reading lessons—108 wrote—37 composed in English—42 were in arithmetick—and 59 in geography. In the Sabbath school nearly 20,000 verses of Scripture have been recited, besides hymns and answers in catechisms.

"Many Choctaw schools in the southern part of the nation are not included in the statement given above. A native, formerly a member of the school of Emmaus, taught four in rotation, embracing 90 scholars. Near Goshen, 20 captains have requested that each might have a Choctaw school in his neighborhood.

"*Preparation of Books.*—Three books in the Choctaw language were published two years ago—one an introductory spelling-book, of 15 pages, another spelling-book of 160 pages, and the third a spelling-book of 144 pages, consisting of Scripture extracts and other useful matter; designed principally for the adult Choctaws.

Since the attention to religion commenced, the desire to learn to read has become very strong and general. A book of 59 hymns is printed in an edition of 2,000, which it is expected will be demanded immediately. The first of the former books is to be reprinted in an edition of 3,500 or 4000 copies.

In a report compiled by Mr. Kingsbury, (from the reports received from the several stations,) and forwarded to the War department, he remarks in regard to the state of the mission during the past year, thus:

"We have also been permitted to witness a greater improvement in the schools and among the people, than in any former year. What was anticipated in the last report, is now in a great measure realized. The Gospel has had a commanding influence in different parts of the nation. By means of this influence, and so far as it extends, a foundation has been laid for an entire change in the feelings and habits of a considerable number of Choctaws. They have not only laid aside their vices, but their amusements. Instead of assembling for ball-plays and dances, as formerly, they now assemble for prayer and praise, and to converse on subjects which tend to their moral and religious improvement. Parental influence is now exerted, to a considerable extent, to encourage and sustain those principles and habits which are inculcated on the children while at school. A powerful impulse has been given to industry. Hundreds of Choctaws can now be hired to do many kinds of farming work on reasonable terms. A system of means is now operating, for the civil, moral, and intellectual improvement of the Choctaws; which, if not interrupted, cannot fail, with the blessing of God, to produce important and happy results. But should the present order of things be broken up, there is reason to apprehend that all the ground that has been gained would be lost, and that the nation would sink to rise no more. I regret the necessity I am under of differing from the government in any of their views relative to the Indians. But candor and a regard to what I apprehend to be the *best interests*, both of the red and white man, constrain me to say, that, should the Choctaws be brought into such circumstances, as to feel themselves compelled, contrary to the wishes of the best part of the nation, to leave the country they now inhabit, I cannot but anticipate consequences highly disastrous to themselves, and eventually injurious to our own country. And my prayer is, that God in his holy and wise providence, would avert such a calamity."

Mr. Wright, another of the missionaries remarks,

"Their former amusements are abandoned, the Sabbath is observed, many attend to the duty of family prayer, and an almost universal desire to hear the Gospel prevails. There is also a general desire awakened among the people to read their own language; the Choctaw books are sought for, with an eagerness that is truly wonderful. Such has been the call for books not only here, but in the other districts that the whole of the edition of the little Choctaw spelling book is entirely expended, and another edition is called for immediately. It is thought that the edition now to be printed, should consist of 3,500 or 4,000."

The following are extracts from a letter of Mr. Kingsbury in Jan. 1829.

"To form a correct estimate of what the Gospel, with its meliorating and civilizing attendants, has accomplished for the Indians, we must compare the present state of those who have in some degree been brought under its influence with their former condition. Judging by this standard, it may be fairly doubted whether the past eight years have witnessed, in any portion of the civilized world, a greater improvement than has been realized in the civil, moral, and religious state of the Choctaws."

Advance in the Arts of Civilization.

"Other evidences of improvement we have in the increase of industry, and a consequent advance in dress, furniture, and all the comforts and conveniences of civilized life.

"It has been remarked by many, that the fields of the Indians have never been kept in so good order, and managed with so much industry, as the past year. At councils and other large meetings, the Indians, especially in the northern and western districts, appear comfortably and decently and some of them richly clad. A great desire is manifested to obtain furniture for their houses, and some are already supplied in a manner not inferior to that of new settlers in our own country.

"The result of a census taken last year in the northeast district was as follows, viz. population, 5,627; neat cattle, 11,661; horses, 3,974; oxen, 112; hogs, 22,047; sheep, 136; spinning wheels, 530; looms, 124; ploughs, 360; waggons, 32; blacksmith's shops, 7; cooper's shops, 2; carpenter's shops, 2; white men with Choctaw families, 22; schools, 5; scholars in a course of instruction, about 1:0. In one clan, with a population of 313, who a year ago were almost entirely destitute of property, grossly intemperate, and roaming from place to place, there are now 188 horses, 511 cattle, 853 hogs, 7 looms, 68 spinning wheels, 35 ploughs, 6 oxen, 1 school, 20 or 25 scholars.

"The northeast district last year appropriated \$1,500 of their annuity for the establishment and support of blacksmith's shops. The present year they have appropriated their whole annuity to similar objects.

"As an evidence of industry and public spirit, I would mention, that in one neighborhood the natives have built a shop, chopped wood for a large coal-pit, and carried it on their backs to the place of sitting; have built a house for their blacksmith, and cleared for him a field of 12 acres, all with their own hands; they have purchased with their annuity a set of tools and iron and steel to the amount of two hundred dollars, and have engaged to pay their smith \$300 more annually, for three years. Similar provision is making for smith's shops in other places.

The following is from a letter of Mr. Byington, in August 1829.

"A great change has taken place within a few years, in the moral condition of the natives. They are quite temperate compared with their previous habits, or with those of white men. Probably there are not 20,000 white men to be found residing together in any part of the United States, who have not used twice the quantity of ardent spirits which the Choctaws have used during the year past. Several very good laws have been passed in Council to regulate property and the conduct of individuals. The people attach more importance to a good government, to schools, to the Gospel, to industry and its fruits, than they have done. In this part of the nation we do indeed feel that we live in the enjoyments of Christianity and civilization. Often have the men whom we employ, after making a visit into the white settlements, come home to us, bearing abundant testimony in favor of a residence here, compared with one in the settlements."

It would be easy to multiply extracts containing the most minute and interesting information in regard to the moral improvement in this tribe, the prosperous state of their schools, their abandonment of the wicked practices and rites of Indian superstition, and their increasing acquaintance with the arts of civilized life; but our limits will not permit us to be more particular.

CHICKASAWS.

The mission among these Indians was commenced in 1821 by the Missionary Society of the synod of South Carolina and Georgia; and was transferred to the American Board in 1827. There are now four

missionary stations. The schools contain about one hundred members. During the two past years there has been a prevailing attention to religious instruction. In October 1828, one of the missionaries writes,

"The nation has recently formed some wholesome laws, and to our astonishment they are all strictly enforced. Whiskey is banished from the country. A thief is punished with thirty-nine lashes, without regard to color, age or sex, and is compelled to return the stolen property or an equivalent. One hundred men (twenty-five out of each district) are to carry the laws into execution, and are paid by the nation.

"These things are encouraging, and I see nothing in the way, if these people are unmolested, of their becoming civilized, enlightened, and happy.

"The work of reformation is already commenced; and if they could but enjoy tranquillity of mind, I have no doubt but that it would rapidly advance."

From the reports of missionaries in July 1828, it appears that a remarkable change had taken place among the Chickasaws with respect to *temperance*. "I am informed," says Mr. Holmes, "that it is very common for the full Indians to purchase coffee, sugar, and flour, in the stores on the borders of the nation, but no whiskey. This last article appears by common consent to have been banished from the nation. *We have not seen an intoxicated native during the past year.*" There was also at this period an uncommonly general attention to religion. Of late the agitation produced by the fears of a removal seems to have drawn their minds from this subject, and disheartened the chiefs in their exertions to enforce the salutary laws which had been enacted. In the latest view of the operation of the Board it is remarked as follows.

"The condition of the Chickasaws is obviously improving. The chiefs are more decided in favor of the schools and the preaching of the Gospel. Laws enacted against the introduction of whiskey were very strictly enforced, and a great reformation occasioned for a while; but of late, some change of rulers, with anxiety respecting removal, have made the laws to be less regarded."

Our readers will be interested in the perusal of the following extracts from the answers of the Chickasaws at three different intervals in 1826, to the propositions made by the treaty commissioners on the part of the United States. We quote from the official account of their proceedings, published by Congress.

"We have to look to our Father to still extend his strong arm of protection to us, until we are more enlightened and advanced in civilization. We know that this is a very important subject before the nation. We, the commissioners, on the part of the nation, have to act agreeably to the voice of the People. *We are desirous of promoting our rising generation into a state of respectability. We cannot act contrary to the will of the nation. They are determined on staying in their native country; under these circumstances we can only say to our brothers, the Commissioners, that they are still opposed to selling any more of their lands, consequently we can do no more.*"

"You say that the country we have is greatly too large for us; we have always taken the talks of our father, the President, heretofore, and reduced our lands to very small bounds; not more than what will support us comfortably: *We, as well as our white brothers, have a rising generation to provide for. We have*

abandoned the idea of hunting for a support, finding the game will not do for a support. Our father, the President, introduced Missionaries to come amongst us, to advance us to a state of civilization; *we accepted them, and are making all the progress that people can; we have also been providing means for the support of missionaries to enable us to go on with the education of our children, and to have them enlightened. Industry is spreading amongst us; population is increasing; we hope soon to arrive at that state of improvement that is so much desired by our father, the President; we consider ourselves as the tree of the forest, but not of the useless kind. We are a fruitful tree, and have provided means, by the assistance of our father the President, to cultivate and improve it, in order that we may bring forth good fruit. You say it is right that we should be attached to the land of our forefathers, but "how seldom do we see our white brothers leave their bones in the land of their forefathers?" We can only account for that in this way; that our white brothers appear always to be desirous of changing their condition. It is not the case with your red children; they have no desire for changing an old friend for a new one; we are satisfied to remain here for the support of our children. We know that the United States have always protected us, and that the strong arm of your Government has extended its protection West of the Mississippi, for the peace and happiness of our red brethren; *we have also every reason to expect that the Government of the United States feel themselves bound, by every tie of gratitude, to defend and protect their brothers, the Chickasaws, as we have never shed the blood of any of our white brothers. Therefore, we feel ourselves freed from any danger of our red enemies where we are, and wish not to incur any expense to our father, the President.*"*

"We find it is the wish of our father to exchange lands with us, lying on the West side of the Mississippi river, which we are very sorry to hear, as we never had a thought of exchanging our land for any other, as we think that we would not find a country that would suit us as well as this we now occupy; it being the land of our forefathers, if we should exchange our lands for any other, fearing the consequences may be similar to transplanting an old tree, which would wither and die away, and we are fearful we would come to the same; we want you, our brethren, to take our talk; we have no lands to exchange for any other; we wish our father to extend his protection to us here as he proposes to do on the West of the Mississippi, as we apprehend we would, in a few years, experience the same difficulties in any other section of the country that might be suitable to us West of the Mississippi."

"We further consider that there is a number of nations West of the Mississippi, that have been enemies to us, as well as to our white brothers. It would be as much impossible for us to unite us with them as it would to unite oil and water, and we have every reason to believe that those tribes that have left their country are not well satisfied; and, if that should be the case, we are fearful that those tribes will take satisfaction of us for injuries done by us, as well as our white brothers; we are a small tribe, and unable to defend our rights in any country."

In regard to the general improvement among the Indians, and the injustice of the course pursued in regard to them, the following is a remarkable testimony from Hon. James Barbour, extracted from his letter in 1826 to the Chairman of the committee on Indian affairs.

"Missionaries are sent among them to enlighten their minds, by imbuing them with religious impressions. Schools have been established by the aid of private as well as public donations, for the instruction of their youths. They have been persuaded to abandon the chase—to locate themselves, and become cultivators of the soil—implements of husbandry, and domestic animals, have been presented them, and all these things have been done, accompanied with professions of a disinterested solicitude for their happiness. Yielding to these temptations, some of them have reclaimed the forest, planted their orchards, and erected houses,

not only for their abode, but for the administration of justice, and for religious worship. And when they have so done, *you send your Agent*, to tell them they must surrender their country to the white man, and re-commit themselves to some new desert, and substitute as the means of their subsistence the precarious chase for the certainty of cultivation. The love of our native land is implanted in every human bosom, whether he roams the wilderness, or is found in the highest state of civilization. This attachment increases with the comforts of our country, and is strongest when these comforts are the fruits of our own exertions. We have imparted this feeling to many of the tribes by our own measures. Can it be matter of surprise, that they hear, with unmixed indignation, of what seems to them our ruthless purpose of expelling them from their country thus endeared? They see that our professions are insincere—that our promises have been broken; that the happiness of the Indian is a cheap sacrifice to the acquisition of new lands; and when attempted to be soothed by an assurance that the country to which we propose to send them is desirable, they emphatically ask us, what new pledges can you give us that we shall not again be exiled when it is your wish to possess those lands? It is easier to state than to answer this question.”

The following is a testimony to the same purpose from Mr. Calhoun.

“Almost all of the tribes proposed to be effected by the arrangement, are more or less advanced in the arts of civilized life, and there is scarcely one of them, which have not the establishment of schools in the nation, affording at once the means of moral, religious, and intellectual improvement. These schools have been established for the most part by religious societies, with the countenance and aid of the government, and on every principle of humanity the continuance of similar advantages of education ought to be extended to them in their new residence. There is another point which appears to be indispensable to be guarded, in order to render the condition of this race less afflictive. One of the greatest evils to which they are subject, is that incessant pressure of our population, which forces them from seat to seat, without allowing time for that moral and intellectual improvement, for which they appear to be naturally eminently susceptible. To guard against this evil, so fatal to the race, there ought to be the strongest and the most solemn assurance, that the country given them should be theirs, as a permanent home for themselves and their posterity, without being disturbed by the encroachments of our citizens.”*

The following is another testimony from Col. McKenney in regard to the increasing civilization and Christianity of the Southern tribes.

“The present system, whilst it maintains the dignity and purity of moral and religious instruction, keeps also in constant operation the means which are now leading so many Indians to an acquaintance with the domestic arts, with mechanics, and with agriculture. It has been by the union of these, aided, it is true, by the absence of game, that the present system for civilizing the Indians has, in the course of a very few years, produced such a striking change in the habits and practices of several of the tribes, among whom it has been put in operation. Upwards of eleven hundred children, as has been shewn in my report of the 30th ultimo, are now having imparted to them, and successfully too, the blessings of civilized and Christian life, whilst the older Indians, struck with its transforming effects, are themselves practising, to a very great extent, the lessons which they receive from their more fortunate offspring; and, in proof of their admiration of it, have

* We need scarcely remind our readers that “the strongest and the most solemn assurance” of this nature has already been repeatedly given to the Cherokees and other Southern tribes in regard to their present home; and how could it be made stronger or more solemn in regard to another residence.

in many instances, contributed from their own scanty resources to its support. Several tribes have placed, at the disposal of the superintendents of the schools, under the direction of the General Government, large annuities. The Choctaws have allotted twelve thousand dollars of their means, per annum, for nearly twenty years, towards the support of this system; and the Chickasaws have given one year's annuity, amounting to upwards of thirty thousand dollars, as a fund for the same object.

The Cherokees on this side the Mississippi are in advance of all other tribes. They may be considered as a civilized people. Their march has been rapid.”

At the commencement of the same document from which we have extracted the above, Col. McKenney remarks; “*the effects of the present system for civilizing the Indians are, every where, within the limits of its operation, salutary. The reports from the schools all testify to its excellence.*”

From several pages which Mr. McCoy devotes to an exhibition of the improvements among the Southern tribes we select the following passage.

“It is certain that the attachment of the Indians to a hunter's life is not so obstinate but that they will voluntarily exchange it for a better, whenever they become situated where the love of life, and the hope of enjoyment, can be cherished in their bosoms. This has been the case with the Cherokees, and some others of the south who have adopted habits of civilized life.

“It was not merely the diminution of the wild game which induced those southern Indians to abandon the chase, for hundreds of them are now decently farming on the west side of the Mississippi, contiguous to good hunting grounds. They have adopted civilized habits because of their superior advantages to the hunter state. These people have readily enough relinquished attachments to Indian habits, not because their prejudices were originally less obstinate than those of other tribes, but because they happened to be situated where their hopes of enjoying the fruits of their labors were more encouraging than those of their more unfortunate northern brethren.

“To the concurrent testimony of all who are engaged in the labor of Indian reform, I add my own unqualified assertion, resulting from an experience of more than nine years actual residence in the Indian country, that there exists among our Indians no attachment to any pernicious manners or customs, that will not yield to sound argument, righteous example, and the offer of a better condition.”

In regard to this subject the Editors of the *Missionary Herald* remark very justly,

“Much of the influence of the schools, it should also be remembered, is prospective. It is not yet seen; and will not be, until those, who during the last ten years have been children in the schools, become old enough to be the active men and women in the nation. *Probably ten times as many of the generation, who will be engaged in the active business of life ten years hence, will be able to read, and be influenced by a knowledge of the Gospel, as were possessed of this ability and this knowledge in the generation engaged in active business ten years ago.* All this influence is progressive. Every enlightened, industrious, and enterprising Indian, becomes, as a matter of course, an example, to all his brethren around him, of the practicability of improving their condition; and, to a greater or less degree, an active promoter of their improvement. Much influence of this kind has been exerted by Indians on one another.”

We wish our readers to reflect candidly on the consequences of the probability, which we have marked in Italics. Let them remember