

scribing the establishments and the method of controlling the Indians, he says:—"The missionaries found no difficulty in subjecting these people to their authority. It is mild and charitable, teaches them the cultivation of the soil, and introduces among them such of the useful arts as are most essential to the comforts of human nature and social life. It is much to be wished that these benevolent exertions may succeed, though there is every appearance that their progress will be very slow; yet they will probably lay a foundation, on which the posterity of the present race may secure to themselves the enjoyment of civil society."*—Their efforts were at that time regarded in the light of an experiment. Little impression could be made on the minds of adult Indians, whose habits were confirmed; but here were their children, whose minds were unoccupied, and upon which they could have stamped their own image. In the light of an experiment, therefore, these efforts can be regarded no longer. And what is the result? After fifty years of toil, where are the smiling villages of industrious, intelligent mechanics? Where the happy neighborhoods of agriculturists? Where are found scenes of domestic bliss? Where are the indications of improved society? Where are seen those who have ceased to do evil, and learned to do well? None of these are to be found. It is admitted by all, with whom I have conversed on the coast, Catholic and Protestant, that these converted Indians, as they are called, are exceedingly degraded—much more so than their uncivilized neighbors. They are exceedingly uncleanly in their persons and habitations, are beastly drunkards, notorious gamblers, and are so many of them diseased in consequence of lewdness, that they are constantly dying off. They frequently run away from the missions, and lead on the untutored Indians to deeds of desperation. It is painful to see how little has been effected by men, many of whom doubtless have sincerely desired to benefit these Indians. But the history of these efforts among the pagans of California may not be lost, may not fail to be useful to the church. Had the gospel been preached in its purity and simplicity to these men, had they been taught to read, and had the simple statements of the bible met their eyes, what, by the blessing of God would have been effected? If the preaching of the gospel and the perusal of the bible, have changed to a moral garden, the barren rocks, and to perennial spring the ever during winter, of Greenland, what could not the same means have effected on the pleasant hills, and the verdant, blooming vallies of New Albion?

[To be concluded.]

Cherokees.

RESOLUTIONS AND STATEMENTS OF THE MISSIONARIES RELATIVE TO THE CONTEMPLATED PLAN OF REMOVING THE INDIANS.

THE missionaries of the Board, it is believed, have never interfered with the political concerns of the people among whom they have respectively resided, by giving advice or exerting influence publicly or privately; unless the regular discharge of their duties as Christian teachers be considered such an interference. Such is the tenor of the instructions uniformly given them. It is to be expected, however, that where the doctrines and precepts of the Christian religion are faithfully preached among an unevangelized people, and a large portion of the most intelligent youth are educated in Christian schools, that savage laws and usages will be gradually modified, and at length supplanted, by the laws and usages which prevail among Christian and civilized nations. The prevalence of Christianity in a country has always been accompanied by such a change. The change is desirable; and is one of the objects, though not the principal one, nor the one directly aimed at, in establishing missions in heathen countries.

Yet the mere fact, that men are Christian missionaries, cannot deprive them of the right to have an opinion, and to express it publicly, on an important moral question, though the question may involve the civil rights of the people among whom they reside, and affect their political as well as their moral welfare. The question at present agitated, respecting the removal of the southwestern Indians across the Mississippi, is regarded by the missionaries of the Board among the Cherokees, as a question of such a nature, that they could not maintain their character as preachers of righteousness, without stating their views freely upon it. The missionaries of the Baptist Board of Foreign Missions, and of the United Brethren, viewed the subject in the same light. The Methodist missionaries, at a meeting previously held, had expressed their views on the question, and caused them to be published, which were in perfect accordance with what is here expressed by their brethren of the other denominations.

It is obvious that no persons possess so ample means as the missionaries, of knowing what the present condition and prospects of the Cherokees are; what progress they are making in improvement; and what their wishes respecting removal are; and of forming so correct an opinion with regard to the effect which the contem-

* See Vancouver's Voyages, vol. ii, p. 15.

plated plan, if carried into execution, would probably have on their future improvement and welfare. The persons, whose names are connected with the following document, reside at eleven different stations, so scattered over the country, as to give them access to all the people; the Cherokees are constantly in the habit of visiting them, and holding the most familiar intercourse with them; and they, in performing their duties as missionaries, are accustomed frequently to itinerate to every part of the nation.

At a meeting held at New Echota, December 29th, 1830, the following persons were present:

Rev. DANIEL S. BUTRICK,	} Missionaries of the American Board of Commissioners for Foreign Missions.
Rev. WM. CHAMBERLIN,	
Rev. WM. POTTER,	
Rev. S. A. WORCESTER,	
Rev. JOHN THOMPSON,	} Assistant missionaries of the A. B. C. F. M.
Mr. ISAAC PROCTOR,	
Doct. ELIZUR BUTLER,	
Mr. JOHN C. ELSWORTH,	
Mr. WM. HOLLAND,	
Rev. GOTTLIEB BYHAN,	} Missionaries of the U. Brethren's Church.
Rev. H. G. CLAUDER,	
Rev. EVAN JONES, Missionary of the American Baptist Board of Foreign Missions.	

Daniel S. Butrick was chosen chairman of the meeting, and S. A. Worcester secretary.

The meeting was opened with prayer by the chairman.

After deliberate consultation, the following resolutions were unanimously adopted, and ordered to be presented for publication to the editor of the Cherokee Phoenix.

Resolved, That we view the Indian Question, at present so much agitated in the United States, as being not merely of a political, but of a moral nature—inasmuch as it involves the maintenance or violation of the faith of our country—and as demanding, therefore, the most serious consideration of all American citizens, not only as patriots, but as Christians.

Resolved, That we regard the present crisis of affairs, relating to the Cherokee nation, as calling for the sympathies, and prayers, and aid, of all benevolent people throughout the United States.

Resolved, That the frequent insinuations, which have been publicly made, that missionaries have used an influence in directing the political affairs of this nation, demand from us an explicit and public disavowal of the charge; and that we therefore solemnly affirm, that in regard to ourselves at least, every such insinuation is entirely unfounded.

Resolved, That, while we distinctly aver that it is not any influence of ours, which has brought the Cherokees to the resolu-

tion not to exchange their place of residence, yet it is impossible for us not to feel a lively interest in a subject of such vital importance to their welfare; and that we can perceive no consideration, either moral or political, which ought in the present crisis, to restrain us from a free and public expression of our opinion.

Resolved, Therefore, that we view the removal of this people to the west of the Mississippi, as an event to be most earnestly deprecated; threatening greatly to retard, if not totally to arrest their progress in religion, civilization, learning, and the useful arts; to involve them in great distress, and to bring upon them a complication of evils, for which the prospect before them would offer no compensation.

Resolved, That we deem ourselves absolutely certain that the feelings of the whole mass of the Cherokee people, including all ranks, and with scarcely a few individual exceptions, are totally averse to a removal, so that nothing but force, or such oppression as they would esteem equivalent to force, could induce them to adopt such a measure.

Resolved, As our unanimous opinion, that the establishment of the jurisdiction of Georgia and other states over the Cherokee people, against their will, would be an immense and irreparable injury.

Whereas we have frequently seen, in the public prints, representations of the state of this people, which we know to be widely at variance with the truth, and which are highly injurious in their tendency,

Resolved, That we regard it as no more than an act of justice to the Cherokee nation, that we publish the following statement, and subjoin our names in testimony of its correctness.

The Cherokee people have been advancing in civilization for a considerable number of years, and are still advancing as rapidly, we believe, as ever. Our various opportunities of acquaintance with them have been such, that we suppose our united estimate of their progress cannot vary widely from the truth. Of this, however, the public must judge. Mr. Byhan first arrived in the nation as a missionary in May 1801, left it in 1812, and returned in 1827. Mr. Butrick arrived in January and Mr. Chamberlin in March 1818. Mr. Potter and Doct. Butler arrived in January, 1821; and Mr. Elsworth and Mr. Jones in November of the same year; Mr. Proctor in October 1822; Mr. Holland in November 1823; Mr. Worcester in October 1825; Mr. Clauder in November 1828; and Mr. Thompson in January 1829. We occupy eleven stations, in different parts of the nation. One of these stations is in that part which is considered to have made the least progress of civilization.

When we say that the Cherokees are rapidly advancing in civilisation, we speak

of them as a body. There are very different degrees of improvement; some families having risen to a level with the white people of the United States, while the progress of others has but commenced. Between the extremes are all grades, but we do not believe there is a family in the nation, which has not in a measure felt the change. That the Indians of mixed blood should, upon an average, be in advance of the full Indians, was to be expected, and is undoubtedly true; although some Indians of full blood are in the foremost rank, and some of mixed blood help to bring up the rear.

It has been represented, not only that improvement is confined almost exclusively to Indians of mixed blood, but that these constitute an insignificant portion of the nation. Neither representation is correct. We believe that not less than one fourth part of the people are in a greater or less degree mixed. The number of families of mixed blood has been stated at about two hundred, which is less than the number of families of which one parent is white. That these can bear but a small proportion to the number in which one or both parents are of mixed blood is manifest, since the process of amalgamation has been going on for many years, until the descendants of whites are to be found of at least the sixth generation.

But, as we have already said, it is far from being true that improvement is chiefly confined to this class. It is well known that the Cherokees were originally found by the Europeans in a purely savage state, naked almost in summer, and clothed with skins in winter, living in miserable huts, without floors or chimneys, and subsisting, partly indeed by agriculture, but mainly, by the chase. Without implements of iron, and without the art of manufacturing cloth, it could not be far otherwise. To this purely savage state the present certainly bears a far less resemblance, than to that of the civilized people of the United States. The very lowest class, with few exceptions, are, in our apprehension, as near the latter as the former. As to the straggling beggars, who are seen abroad in the white settlements, they ought only to be compared with the drunken stragglers of other nations, to judge of comparative civilization.

It would swell our statement beyond a proper length to descend into many particulars, but it seems necessary to specify a few.

At present many of the Cherokees are dressed as well as the whites around them, and of most of them the manner of dress is substantially the same. A part of the old men, perhaps nearly half, retain, not indeed the original Indian dress, but that, nearly, which prevailed a dozen years since. Almost all the younger men have laid it aside. A very few aged women are

seen with only a petticoat and short gown, meeting each other at the waist, which, twenty years ago, was the general style of female dress. Except these very few, no woman appears without at least a decent gown, extending from the neck to the feet. Twenty years ago most of the Cherokee children, of both sexes, were entirely naked during most of the year. Now there are few, if any families, where the children are not habitually clothed; and especially a Cherokee girl, without decent clothing, is an object very seldom seen. If the present course continues, when those who are now in the decline of life shall have passed away, the dress of the Cherokees will scarcely distinguish them from their white neighbors.

The Cherokee women generally manufacture more or less good substantial cloth. Many families raise their own cotton. A great part of their clothing is manufactured by themselves, though not a little is of New England and foreign manufacture.

Thirty years ago a plough was scarcely seen in the nation. Twenty years ago there were nearly 500. Still the ground was cultivated chiefly by the hoe only. Six years ago the number of ploughs, as enumerated, was 2,923. Among us all, we scarcely know a field which is now cultivated without ploughing. Consequently the quantity of land under cultivation is increased several fold. Habits of industry are much increased, and still increasing; and though many fail in this respect, so that the more indolent sometimes trespass upon the hospitality of the more industrious, yet most families provide, in the produce of their fields, for the supply of their own wants, and many raise considerable quantities of corn for sale. Suffering for want of food is as rare, we believe, as in any part of the civilized world.

The dwellings of the mass of the Cherokees are comfortable log cabins. The meanest are not meaner than those of some of the neighboring whites. Formerly their huts had neither floors nor chimneys. Twenty years since nearly all had chimneys, but few had floors. Now most of the cabins are floored, besides being much improved in other respects. Many of the houses in the nation are decent two story buildings, and some are elegant.

In the furniture of their houses, perhaps, the mass of the people suffer more, than in almost any other respect, by comparison with their white neighbors. Yet in this particular we notice a very rapid change in the course of a few years past.

The diffusion of property among the people is becoming more general.

In no respect, perhaps, is the approach to civilization more evident than in regard to the station assigned to women. Though in this respect there is still room for im-

provement, yet in general they are allowed to hold their proper place.

Polygamy, which has prevailed to some extent, is becoming rare. It is forbidden by law, but the law being as yet without a penalty annexed, has probably much less influence than public opinion, which makes the practice highly disreputable. A few are still living in a state of polygamy, but at present almost no one enters the state.

Superstition still bears considerable sway, but its influence is rapidly declining. Customs which once it was infamous to violate are fast disappearing. Most of the young men of the nation appear to be entirely ignorant of a large portion of the former superstitions. Ancient traditions are fading from memory, and can scarcely be collected, if any one would commit them to paper. Conjuring, however, is still, to a considerable extent, practised by the old, and believed in by the less enlightened even of the young.

In regard to intemperance there is much to deplore, but it is, we believe, an undisputed fact, that its prevalence has greatly diminished, and is still diminishing. Indeed we are confident that, at present, the Cherokees would not suffer in this respect by a comparison with the white population around. In regard to the scenes of intoxication exhibited at the sessions of courts, and on other public occasions, the Cherokees, in consequence of their wholesome laws on the subject, have greatly the advantage.

In education we do not know that the progress of the Cherokees should be called rapid. Certainly it is far less so than is desirable. The following facts, however, will serve to correct some misstatements on this subject. We have before us the names of 200 Cherokee men and youths who are believed to have obtained an English education sufficient for the transaction of ordinary business. Females, it will be observed, are excluded, as are many men and youths who can barely read and write. Of these 200 persons, about 132 were instructed wholly within the nation, about 24 received within the nation sufficient instruction to enable them to transact ordinary business, independently of superadded advantages, and about 44 were instructed chiefly abroad. We doubt not that a more extended acquaintance would increase the list. An increasing anxiety among the people for the education of their children is very apparent.

Of the number who are able to read their own language in Guess's alphabet we should vary somewhat in our individual estimates. None of us, however, supposes that less than a majority of those who are between childhood and middle age can read with greater or less facility.

Nothing could be further from the truth than the representation that any class of

the Cherokees are in any respect deteriorating. However slow may be the progress of a portion of the people, their course is manifestly not retrograde, but progressive.

In regard to the state of religion we deem it sufficient to state, as nearly as we are able, the number of members of the several religious societies. To the Presbyterian churches belong 219 members, of whom 167 are Cherokees. In the United Brethren's churches are 45 Cherokee members. In the Baptist churches probably about 90; we know not the exact number. The official statement of the Methodist missionaries made a little more than a year ago gave 736 as the number of members in their societies, including those who are denominated seekers. The number according to the report of the present year we have not been able to ascertain. We are assured not less than 850. Of these the greater part are Cherokees.

While we represent the Cherokee people as having made great advances in civilization and knowledge, as well as in religion, we wish not to be understood to attribute all to the influence of missionary efforts. We trust indeed that missionaries, besides introducing the religion of the gospel, have had their share of influence in promoting education and the habits of civilized life. But this influence has not been alone, nor was it the first which began to be felt.

The intermixture of white people with the Indians has undoubtedly been a considerable cause of the civilization of the latter. The operation of this cause upon the descendants of white men we believe is not called in question; but some have seemed to suppose its influence on the full Indians to have been of an opposite character. To say nothing of the improbability of such a supposition considered as theory, it is manifestly contrary to fact in relation to this people. The less civilized Indians are led by degrees, and more and more rapidly, as prejudices subside, to adopt the better customs of the more civilized, whose examples are constantly before them.

The proximity of the whites, also, is by no means injurious in every respect. The evil which they have brought upon the Indians by the introduction of ardent spirits, and of vices before unknown among them, is indeed great. On the other hand, however, the gradual assimilation of the tribe, thus surrounded by civilized people, to the customs and manners which constantly invite their imitation, and the facility thus afforded for procuring the comforts of life, are benefits of no little value. To deprive them of these advantages, while in their present state, would be an incalculable evil.

In relation to the arts of civilized life, and especially those of spinning and weav-

ing, most important results were produced by the system of means proposed by Washington, and carried into effect by some of the former agents of the government; particularly Col. Dinsmore, to whom the Cherokees acknowledge themselves greatly indebted.

It has been often represented that white men and half-breeds control the political affairs of the nation. White men can, by the constitution, have no part in the government; and to us it is evident that the influence of the white citizens of the nation over its political concerns is of very little consideration. For ourselves we have already disclaimed such influence. Not only have we been disposed, on our own part, carefully to avoid all interference with such concerns, but we well know that the Cherokees would ever have repelled such interference with indignation. Since, however, all that has been said of our influence has been mere surmise, without even the pretence of evidence, we cannot suppose that much more is necessary on our part, than to deny the charge.

That the Indians of mixed blood possess, in a considerable degree, that superior influence which naturally attends superior knowledge, cannot be doubted. Of this description certainly are the greater portion of those through whose influence a happier form of government has taken the place of that under which the Cherokees formerly lived. But it would be a power of a far different kind from any which exists in the Cherokee nation, which could, as these leading men have been represented to do, assume and maintain an important position, in opposition to the will of the people. Particularly is there overwhelming evidence, that no man, whatever degree of talent, or knowledge, or previous influence he might possess, could possibly find his way into office at the present time, whose views were known to contravene those of the mass of the people on the grand subject of national interest—a removal to the west. The disposal of office is in the hands of the people—the people require patriotism, and the very touchstone of patriotism is, "Will he sell his country?"

It may not be amiss to state what proportion the Indian blood actually bears to the white in the principal departments of the Cherokee government. The present principal chief, Mr. John Ross, is, we believe, but one eighth Cherokee. Maj. Lowrey, the second principal chief, is one half Cherokee. The legislature consists of two branches, styled the National Committee and Council, the former numbering 16 members and the latter 24. The presiding officers of both these branches are full Cherokees. Of the committee two only, including the president, are full Indians, of the rest, seven are half Indian, two

more, and five less, than half. Of the Council, 16 are supposed to be full Indians, seven half, and one only one fourth. No measure can be adopted without the concurrence of both houses, and consequently every public measure has the sanction of a body of which two thirds of the members are of unmixed Indian blood. Each succeeding election may vary the proportion. This is, as nearly as we can ascertain, the proportion as it now stands.

The effect of the new form of government, adopted by the Cherokees, has been represented abroad, we know not on what grounds, to be prejudicial to the interests of the people. On this subject it does not belong to us to theorize. We can only say that the actual effect, as it passes under our own observation, is highly beneficial; nor is there any class on whom it operates injuriously.

One other representation we feel it our duty to notice, viz: that the people are deterred from the expression of opinion by the fear of the chiefs. Nothing, we are sure, could be more unfounded. Freedom of speech exists nowhere more unrestrained than here. Individuals may very possibly be restrained from the expression of an opinion favorable to the removal of the nation, by the dread of incurring the odium of public sentiment; but this is the only restraint, and it is one which supposes, what in fact exists, an overwhelming torrent of national feeling in opposition to removal.

It is on this subject, most of all, that the views of the Cherokees have been ascribed to the influence of missionaries. In denying all interference with their political concerns, we have repelled this insinuation. We would not be understood to affirm that we have always studiously avoided the expression of our opinions, but that we have not acted the part of advisers, nor would, nor could have influenced the views of the people or of their rulers.

In reference to the subjecting of the Cherokees to the jurisdiction of the several states, whose chartered limits embrace their country, it may not be improper to state what, from a constant residence among them, we cannot but perceive to be their feelings. One sentiment manifestly pervades the whole nation—that the extension of the laws of the states over them, without their consent, would be a most oppressive and flagrant violation of their natural and conventional rights; and the sufferance of it by the United States, as flagrant a violation of those treaties on which alone they have relied for security. It would be as idle, also, as it is distant from our wish, to conceal, that our views on this subject accord with theirs, and that on a topic of such universal excitement, it is impossible that our views should be unknown to them. If the free expression of

such an opinion be a crime, to the charge of that crime we plead guilty. If we withheld our opinion when called for, we could not hold up our heads as preachers of righteousness among a people who would universally regard us as abettors of iniquity.

While such are the feelings of the Cherokees, it is impossible that the jurisdiction of the several states should be established over them without producing the most unhappy results. It is not easy to conjecture what course, in such an event, the majority would adopt. Any thing approaching to unanimity could not be expected. Some would undoubtedly join their brethren in Arkansas; some, if we may judge from remarks which we frequently hear, would seek a refuge beyond the boundaries of the United States; while others still would make the experiment of remaining, subject to authorities to which they must render an unwilling obedience. Either alternative would be adopted with such feelings as would in many, we fear in most instances, preclude the probability of their making further progress in improvement, or even retaining the ground they have gained. The news of the failure of their cause would drive them to despair, and despair, there is every reason to fear, would goad many of them on to ruinous excesses of vice, if not, in some instances, to blind revenge. Hard is the task of that philanthropist who would attempt to elevate, or even to sustain the character of a broken-hearted people.—But we forbear to dwell upon the anticipation of evils which we earnestly hope will never be realized.

In all the preceding statements we are conscious of having honestly endeavored to avoid every degree of exaggeration. To us it appears that the Cherokees are in a course of improvement, which promises, if uninterrupted, to place them, at no distant period, nearly on a level with their white brethren. Laboring, as we are, to aid them in their progress, we cannot do otherwise than earnestly deprecate any measure which threatens to arrest it. In this light we view the attempt to remove them from their inheritance, or subject them, against their will, to the dominion of others. Our sympathies are with them—our prayers have often ascended, and shall still ascend in their behalf—and we earnestly invite the prayers of all our fellow Christians, that he who rules the destinies of nations will deliver them out of all their afflictions, and establish them in the land which he has given them; and at the same time, that he will open all their hearts to receive the gospel of his Son, and thus to secure to themselves the possession of a better country, even a heavenly.

(Signed,)

GOTTLIEB BYHAN, D. S. BUTRICK, WM. CHAMBERLIN, EVAN JONES, WM. POTTER,

S. A. WORCESTER, JOHN THOMPSON, H. G. CLAUDE, ISAAC PROCTOR, J. C. ELSWORTH, E. BUTLER, WM. HOLLAND.

Chickasaws.

EXTRACT FROM LETTERS OF MR. STUART AND MR. HOLMES, DATED AT TOKSHISH, DEC. 6TH, AND NOV. 18TH, 1830.

Effects of the Mission on the Indians around Tokshish.

At p. 45 of the last number, it was mentioned that Mr. Blair had requested to be discharged from missionary labors, and was about to leave Martyn. Mr. Holmes, who has heretofore resided at Tokshish, has been directed to take the place of Mr. Blair. On leaving the place of his former labors, he makes the following remarks respecting the reasons for his removing to Martyn, rather than Mr. Stuart.

Here about ninety communs on sacramental occasions, and at Martyn only ten—here near two hundred compose the congregation on the Sabbath, and frequently the assembly is so large that we have to preach in the open air; whilst at Martyn fifty is the largest number of hearers. Mr. Stuart's voice is strong, and public speaking is by no means so injurious to him as it is to me.

It required much self-denial for us to acquiesce in the decision, by which we are separated from this beloved spot. A reciprocity of affectionate regard we believe exists between us and our neighbors. This now has assumed the aspect of a Christian settlement, and the Lord appears to prosper every thing undertaken for his glory. In our humble house of worship we are often cheered with the reflection that this and that man were born here.

Mr. Stuart, previously to the arrangements made for Mr. Holmes' removal, on recently resuming his labors at Tokshish, after an absence of more than a year, remarks:—

I am greatly delighted with the prospect of usefulness not only in our own immediate neighborhood, but at a distance from the station, among the real Indians. The change which has taken place in the minds of the Indians within the last eighteen months, respecting religion, is truly encouraging. Never have I seen them so eager to hear the word of God, nor listen with such solemn attention to its sacred truths. I speak now of those in our neighborhood, for I have not yet been abroad. The advancement of the good work among them is also very pleasing. Many, whom I left in the darkness of heathenism, are now rejoicing in hope of the glory of God. This is the Lord's doings, and to his holy name be all the praise. According to our