

author to describe. But we principally object to the 'Book Merchant,' because he seems to want sympathy with his own country. There is a depth of misery at this day in England, which perhaps that nation has never known before. There is poverty and famine there, and the cold of winter is coming to heighten a suffering, which seems, even now, to have reached its utmost limits. We should be grateful for our blessings, but there is something in the misery alluded to, which does not for a moment admit of any other feeling but sympathy.

We would not however be grave in our short notice of this useful volume. The author discovers so much true benevolence, that the good humored loquacity of his principal character should not be too gravely criticised. But the book is for our 'countrymen,' a class which, however it may have been neglected by our writers, has the strongest claims on the vigorous and best minds amongst us. What has and may be done for them in this way, will form a novel, and it may be a peculiar literature here, and we hope our author will continue his labors, and enlist kindred minds in the same good cause. We have principally noticed his work because we feel so much interest in what we regard its object; and he will not be offended by our criticism, even though it be not in its whole extent applicable to his present labors. He has given excellent sketches of our yeomanry, and we think his work cannot fail to interest and instruct them. He shows how useful education is to this great class of our community; and if he values it because it helps to make men economical, and so aids thrift, he shows that its principal agency in this way is through the better morality it produces. In this view the spirit of this little work is good, and claims for it a wide circulation.



8.—*An Address to the Whites; delivered in the First Presbyterian Church of Philadelphia, on the 26th of May, 1826.*
By ELIAS BOUDINOT, a Cherokee Indian. Philadelphia.
Svo. pp. 16.

A book written by an Indian is a novelty, even in this native land of Indians. The one before us has much interest, both in regard to its origin and its subject. It was made, as we see on the titlepage, by a Cherokee Indian, and it gives a short, but somewhat remarkable account of his nation. We shall let the author speak mostly for himself.

'You here behold an *Indian*, my kindred are *Indians*, and my fathers sleeping in the wilderness grave—they too were *Indians*.

But I am not as my fathers were—broader means and nobler influences have fallen upon me. Yet I was not born as thousands are, in a stately dome and amid the congratulations of the great, for on a little hill, in a lonely cabin, overspread by the forest oak, I first drew my breath; and in a language unknown to learned and polished nations, I learnt to lisp my fond mother's name. In after days, I have had greater advantages than most of my race; and I now stand before you delegated by my native country to seek her interest, to labor for her respectability, and by my public efforts to assist in raising her to an equal standing with other nations of the earth.

'The time has arrived when speculations and conjectures as to the practicability of civilizing the Indians must forever cease. A period is fast approaching when the stale remark, "Do what you will, an Indian will still be an Indian," must be placed no more in speech. With whatever plausibility this popular objection may have heretofore been made, every candid mind must now be sensible that it can no longer be uttered, except by those who are uninformed with respect to us, who are strongly prejudiced against us, or who are filled with vindictive feelings towards us; for the present history of the Indians, particularly of that nation to which I belong, most incontrovertibly establishes the fallacy of this remark. I am aware of the difficulties which have ever existed to Indian civilization, I do not deny the almost iusurmountable obstacles which we ourselves have thrown in the way of this improvement, nor do I say that difficulties no longer remain; but facts will permit me to declare that there are none which may not easily be overcome, by strong and continued exertions. It needs not abstract reasoning to prove this position. It needs not the display of language to prove to the minds of good men, that Indians are susceptible of attainments necessary to the formation of polished society. It needs not the power of argument on the nature of man, to silence forever the remark, that "it is the purpose of the Almighty that the Indian should be exterminated." It needs only that the world should know what we have done in the few last years, to foresee what yet we may do with the assistance of our white brethren, and that of the common Parent of us all.'

pp. 3—5.

'The Cherokee nation lies within the chartered limits of the states of Georgia, Tennessee, and Alabama. Its extent, as defined by treaties, is about two hundred miles in length from East to West, and about one hundred and twenty in breadth. This country, which is supposed to contain about ten millions of acres, exhibits great varieties of surface, the most part being hilly and mountainous, affording soil of no value. The vallies, however,

are well watered, and afford excellent land, in many parts, particularly on the large streams, that of the first quality. The climate is temperate and healthy; indeed I *would* not be guilty of exaggeration were I to say, that the advantages which this country possesses to render it salubrious, are many and superior. Those lofty and barren mountains, defying the labor and ingenuity of man, and supposed by some as placed there only to exhibit omnipotence, contribute to the healthiness and beauty of the surrounding plains, and give to us that free air and pure water which distinguish our country. These advantages, calculated to make the inhabitants healthy, vigorous, and intelligent, cannot fail to cause this country to become interesting. And there can be no doubt, that the Cherokee nation, however obscure and trifling it may now appear, will finally become, if not under its present occupants, one of the garden spots of America. And here, let me be indulged in the fond wish, that she may thus become under those who now possess her; and ever be fostered, regulated, and protected by the generous government of the United States.

'The population of the Cherokee nation increased from the year 1810 to that of 1824, two thousand, exclusive of those who emigrated in 1818 and 1819 to the west of the Mississippi; of those who reside on the Arkansas, the number is supposed to be about five thousand.

'The rise of these people in their movement towards civilization, may be traced as far back as the relinquishment of their towns; when game became incompetent to their support, by reason of the surrounding white population. They then betook themselves to the woods, commenced the opening of small clearings, and the raising of stock; still, however, following the chase. Game has since become so scarce that little dependence for subsistence can be placed upon it. They have gradually, and I could almost say, universally forsaken their ancient employment. In fact, there is not a single family in the nation, that can be said to subsist on the slender support which the wilderness would afford.' pp. 6—7.

After stating several other facts, showing the progress of the Cherokees in civilization, and the arts of life, he proceeds to say;

'There are three things of late occurrence, which must certainly place the Cherokee nation in a fair light, and act as a powerful argument in favor of Indian improvement.

'First. The invention of letters.

'Second. The translation of the New Testament into Cherokee.

'And third. The organization of a government.

'The Cherokee mode of writing, lately invented by George Guest, who could not read any language nor speak any other than

his own, consists of eighty-six characters, principally syllabic, the combinations of which form all the words of the language. Their terms may be greatly simplified, yet they answer all the purposes of writing, and already many natives use them.

'The translation of the New Testament, together with Guest's mode of writing, has swept away that barrier which has long existed, and opened a spacious channel for the instruction of adult Cherokees. Persons of all ages and classes may now read the precepts of the Almighty in their own language. Before it is long, there will scarcely be an individual in the nation who can say, "I know not God, neither understand I what thou sayest," for all shall know him from the greatest to the least. The aged warrior, over whom has rolled three score and ten years of savage life, will grace the temple of God with his hoary head; and the little child, yet on the breast of its pious mother, shall learn to hisp its Maker's name.'

'The government, though defective in many respects, is well suited to the condition of the inhabitants. As they rise in information and refinement, changes in it must follow, until they arrive at that state of advancement, when, I trust, they will be admitted into all the privileges of the American family.

'The Cherokee nation is divided into eight districts in each of which are established courts of justice, where all disputed cases are decided by a jury, under the direction of a circuit judge, who has jurisdiction over two districts. Sheriffs and other public officers are appointed to execute the decisions of the courts, collect debts, and arrest thieves and other criminals. Appeals may be taken to the Superior Court, held annually at the seat of government. The legislative authority is vested in a general court, which consists of the national committee and council. The national committee consists of thirteen members, who are generally men of sound sense and fine talents. The national council consists of thirty-two members, beside the speaker, who act as the representatives of the people. Every bill passing these two bodies, becomes the law of the land. Clerks are appointed to do the writings, and record the proceedings of the council. The executive power is vested in two principal chiefs, who hold their office during good behaviour, and sanction all the decisions of the legislative council. Many of the laws display some degree of civilization, and establish the respectability of the nation.

'Polygamy is abolished. Female chastity and honor are protected by law. The Sabbath is respected by the council during session. Mechanics are encouraged by law. The practice of putting aged persons to death for witchcraft, is abolished, and murder has now become a *governmental* crime.' pp. 9—11.

Our readers will agree with us, we believe, that these particulars savor a little of the marvellous, especially when considered as uttered by the voice of an Indian; yet we have no doubt of their truth. The Cherokees have written laws, and a representative government, though not, as far as we can learn, of a very republican cast. The chiefs have found little difficulty, probably, in persuading the people, that they know not how to govern themselves. Power is a strong argument, and this the chiefs had entirely in their own hands. They deserve credit, therefore, for giving up as much of it as they have done; and it may be expected, that the same spirit of concession will hereafter operate in accordance with circumstances, till a free government shall grow out of the present aristocratical system. The Cherokees exhibit a novel spectacle; but the result is not difficult to conjecture. A community of *civilized Indians* is an anomaly that never has existed, nor do we believe it ever will exist. Bring the Indians up to this mark, and you put them on a level with whites; they will then intermarry, and the smaller mass will be swallowed up by the larger; the red skin will become white, and the Indian will be remembered only as the tenant of the forests, which have likewise disappeared before the march of civilization.

9.—1. *Memoria de los Ramos del Ministerio de Relaciones Internas y Exteriores de la Republica, leida en las Cámaras del Soberano Congreso en los dias 9 y 14 de Enero del Año 1826.*

Memoria de Marina, presentada a las Cámaras por el Secretario de Estado y del Despacho del Ramo. Mexico, 1826.

2. *Memoria, que en Cumplimiento del Artículo 120 de la Constitucion Federal de los Estados Unidos Mexicanos, leyó el Secretario de Estado y del Despacho universal de Justicia y Negocios Eclesiásticos, en la Cámara de Diputados el dia 3, y en la Senadores el dia 4 de Enero de 1826, sobre los Ramos del Ministerio de su Cargo.*

3. *Aguila Mejicana de Mayo y Junio, 1826.*

4. *Memoria del Secretario de Estado y del Despacho de la Guerra, presentada a las Cámaras en Enero de 1826. Mexico.*

5. *Memoria de Marina, presentada a las Cámaras por el Secretario de Estado y del Despacho del Ramo. Mexico, 1826.*

THE ancient states of Mexico, in their new condition of civil freedom, and of national independence, are a most interesting