

but that there are four taverns in the vicinity of the Agency." We do not understand the idea you intend to convey, in reference to a palace for the reception of a King or Emperor, as the Cherokee Nation are governed by neither, and we were not informed that you had anticipated the arrival of any of the Crowned Heads from abroad. As to the four taverns spoken of we assure you that they are unknown to us, and that we were informed that the Rattle Snake Springs are situated in the wilderness, four miles off from the Agency.

You also state that you are correctly informed that "Mr. Jno. Ross has used all of his influence with the nation to thwart the views of the United States, and has been mainly instrumental in preventing their meeting agreeably to your invitation of the 23d August; and further that Mr. Ross contemplates a trip to Washington City the ensuing winter, and this failure to hold Councils with the Commissioners is to be the ostensible cause of that enterprise;" but you have not thought proper to state who gave you the information. We must therefore inform you that you have been intruded upon by those who were so expert in fabricating these misrepresentations, and we are sorry to discover that you are ready to believe every unfavorable report respecting us.

Very respectfully, Gentlemen, we are your ob't serv'ts.

JNO. ROSS.

his
MAJOR R. RIDGE.
mark.

CHEROKEE AGENCY,
4th Oct., 1827.

TO THE LEGISLATIVE COMMITTEE
AND COUNCIL OF THE CHEROKEE
NATION ASSEMBLED AT NEW E-
CHOTA.

FRIENDS AND BROTHERS:—The President of the United States, on the 13th of March 1827, appointed the undersigned Commissioners to hold Councils with the Cherokee Indians. A copy of our letter of appointment we lay before you, which will show you the desire of our father the President of the United States; and also the object of Congress in making an appropriation of ten thousand dollars to defray the expense only, that should attend the holding of the Council directed. We now make the propositions to you in accordance with the desire expressed by Congress and the President; and have sent our Secretary, Mr. James R. Cocke, with directions to lay them before you, and receive your determination. We request your early attention and reply, to enable us to report the result to the Secretary of War by the meeting of Congress. We have been long detained with a desire to have met our friends the Cherokees, but without success, not occasioned, as we believe, by the act of the Nation, but through the influence of individuals.

Respectfully your friends and Brothers.

JOHN COCKE,
GEO. L. DAVIDSON,
ALEXANDER GRAY.

DEPARTMENT OF WAR,
13th MARCH, 1827,

TO GENERALS JOHN COCKE, G. L.
DAVIDSON AND ALEXANDER GRAY,
COMMISSIONERS, &c.

GENTLEMEN:—An appropriation of ten thousand dollars having been made by the late Congress to defray the expense of holding Councils with the Cherokee Indians, for the two fold purpose of procuring an extinguishment of their claims to lands held by them within the limits of the State of North Carolina, and for extinguishing their claim to as much land as will be necessary for a canal to connect the Hiwassee and Conasauga with each other—the President has appointed you joint commissioners to carry the objects of said appropriation into effect. No special instructions are esteemed to be necessary. The mode and preparations are left to your discretion. It is desirable that you act under this commission as early as you conveniently can, and report your negotiations and their result to the Department by the meeting of the next session of Congress.

I have the honor to be, Gentlemen, very respectfully your ob't. serv't.

JAMES BARBOUR.

By virtue of the foregoing full power, Major General John Cocke of the

State of Tennessee, Brigadier General George Lee Davidson and Brigadier General Alexander Gray, both of the State of North Carolina, propose to purchase, on behalf of the United States of America, from the Chiefs and Headmen of the Cherokee Nation of Indians, and extinguish their claim to all that tract or parcel of land lying and being within the chartered limits of the State of North Carolina, one of the United States of America, containing by estimation about five hundred and four thousand acres, bounded on the North and West by the State of Tennessee,

agreeable to a line run and marked by Commissioners of both States,—and South by the State of Georgia. The above named Commissioners likewise propose to purchase and extinguish the claim of the Cherokee Nation to so much land as will be necessary for a Canal to connect the Hiwassee and Conasauga with each other. To hold Councils with the Cherokee Indians for the two fold purpose above stated the said John Cocke, George Lee Davidson and Alexander Gray, request the proper authorities of the Cherokee Nation to appoint Agents of said Nation to meet them without delay at the Cherokee Agency, where all Treaties and Documents are deposited.

JOHN COCKE,
GEO. L. DAVIDSON,
ALEXANDER GRAY.

NEW ECHOTA, CHEROKEE NATION,
OCTOBER 11, 1827.

In General Council Convened.

TO GENERALS JOHN COCKE, GEO.
L. DAVIDSON AND ALEXANDER
GRAY.

FRIENDS AND BROTHERS—Your Communication of the 4th Inst. together with a copy of a letter from the Secretary of War shewing the objects of your appointment, and also your propositions to purchase from us a tract of land, containing about five hundred & four thousand acres, bordering on the state of North Carolina, for the use and benefit of that state; and likewise as much land as would be necessary for a canal to connect the Hiwassee and Conasauga with each other, were received on the 9th inst. through your Secretary Mr. James R. Cocke; and in compliance with your request, we have bestowed our early attention to the subject, and return you this reply; that the representatives of this nation, in concluding the treaty of 1819, surveyed the past and present condition of their Nation, and, with a deliberate and serious consideration, looked to its future destiny, and solemnly pledged themselves in General Council, that they would never dispose of one foot more of land again. This sentiment and determination have been repeatedly declared to the Agents and Commissioners of the United States, as well as to our Political Father the President of the United States; but it appears that our brethren of the bordering states would not willingly believe that the determination was made in soberness, and that the sentiment has been expressed with an unchangeable sincerity of heart, or why should they have so often and so urgently applied to the President and Congress for appropriations to hold Treaties with us on the subject? Surely our white brethren of the states who surround our small Territory possess too much magnanimity and charity of heart to disregard our unwillingness to part with our homes, the land of our birth, in order that their own aggrandizement may be raised upon the ruin and destruction of ourselves and our posterity!—The Cherokee Nation with great liberality have made cession after cession for the accommodation and extension of your states, and we had flattered ourselves that they, with the principle of liberality, would now have been silent on the subject of procuring further cessions from us.

We will now repeat again to you what has often been told to other Commissioners of the United States, that the Cherokee Nation has no more land to dispose of, and that we cannot accede to your propositions.—Therefore we do not deem it necessary to appoint Agents for the purpose of negotiating a Treaty with you on the subject, for the two-fold object proposed. In giving you this definitive reply, we do it with consideration and respect, uninfluenced by any individual, but solely with the view of maintaining the interest of our nation.

With great respect, we are politically your friends and Brethren.

Members of the Committee.

JOHN ROSS, President N. Com.

Richard Taylor,
Joseph Vann,
George Lowrey,
John Baldrige,
Hair Conrad,
Sleeping Rabbit,
George Chambers,
John Beamer,
Thomas Pettit,
Chuwalukee,
Thomas Foreman,

A. M'COY, Clk. N. Committee.

Members of the Council.

MAJOR RIDGE, Speaker of N. Coun.

Going Snake,
William Hicks,
Tesateskee,
Kelechulee,
Tunatseehee,
The Feather,
Walking Stick,
Old Turkey,
Dick,
Rising Fawn Lee,
The Bark,
Little Turtle,
The Beau,
Chickasawteehee,
Three Killer,
Sicketawee,
Chunoyikee,
Tsquoie,
Oowanooke,
Poor Bear,
Skalola,
Slim Fellow,
Tahquoh,
Ahclosenec,
Kunusenee,
The Hog,
Charles,
Oocunotah,
Suwakee,
Kaatechee.

E. BOUDINOTT, Clk. N. Council.

COMMUNICATIONS.

MR. EDITOR.—I have noticed in your paper accounts of missionary operations, therefore, without intrusion, permit me to solicit in the columns of the Phoenix a place for an authentic and true statement of the Cherokee Missions under the superintendence of the Methodist Episcopal Church.

There are four missionary stations, located as follows: Creekpath, Chattooga Courthouse, Oochgelogy and Pinelog. At each of these stations a school is taught, and the children are instructed in spelling, reading, writing, arithmetic and English Grammar. In these several branches of education, they are advancing with considerable facility. The aggregate number of scholars is about one hundred. The teachers of these schools are preachers, and employ themselves during the week in the business of instruction, and on the Sabbath administer the word of life. None of the stations are permanently fixed, but subjected to be continued or discontinued as may be deemed expedient.

Itinerating schools of this character are, in my opinion, the best possible means to improve and enlighten, and effectually civilize and christianize the rising generation; for they may embrace every family and neighborhood, and in the mean time not possess national identity with us; and when the whole nation shall have progressed so far in the arts and sciences as to supersede benevolent and charitable auxiliaries, the instructors may withdraw from the field of labor without leaving antiquated permanent establishments with their concomitant appendages. It is not my design in this remark to reflect upon the well meant exertions of other denominations, who have been successful in doing much good among the Cherokees, for I am very conscious there may be correctness of design and error in method.

There are three large circuits embracing about sixty preaching places, upon two of which the gospel is regularly preached in English, and on the other in Cherokee. These circuits are superintended by the Rev. James I. Trott, the Rev. Greenburry Garret, and Turtle Fields, the last of whom is well known to be a Cherokee. Under the labors of these pious and devotedly zealous men, the prospects of doing much good appear invitingly encouraging. May their labors be abundantly blessed by the great Head of the Church.

There are seven hundred members of Society. Some of whom are leading men of the nation, and many families of first respectability. These united exert a happy influence over

their relatives, friends, neighbor's and the nation generally.

The whole work is under the general superintendence of the Rev. William M. Mahan, Presiding Elder of the Huntsville district, Tennessee Annual Conference, and a representative to the General Conference of Methodist Episcopal Church in the United States of America; a Minister of known character, and a man of exalted talents.

Thus I have given you a specific account of our stations and schools, and shall conclude by observing that, with the visible effects of christianity presented to our view on all sides round, it is time that the enemies of Missionaries, should hush their objections and throw down their oppositions, that the gospel might have universal prevalence, and that its benign, salutary and heavenly influence might be diffused through all our social, political and religious institutions.

This is a day of events with us, we are merging from darkness to light.—Those clouds that have so long hovered over us, and shrouded us in ignorance, are about to be dispersed forever. May the sun of science in full orb'd splendor shine upon our intellectual firmament, and may his piercing and meridian beams chase away the darkness of that night that has so long hung around our minds. While I contemplate the rapid improvement making among the Cherokees, from the apex of their present condition, I roll back the curtain of futurity, and cast mine eyes down the stream of time.—I perceive that it is at least within the range of possibility, that ere long, from our infant institutions, will go forth orators with flaming eloquence, defending their countrymen from the cupidity, chicanery, and deep laid ruin of their enemies; that men will be raised up to bear the good news, the glad tidings of salvation to other heathen nations, to carry the rays of the sun of righteousness to the dark caverns of ignorance, superstition, and idolatry, and to preach the gospel of our Lord Jesus Christ in all its grandeur, and in the demonstration of the spirit and power of God. May Satan's Kingdom fall like lightning from the skies; and may the commissioned angels soon proclaim that the Cherokees have become subjects of saving grace and heirs of Glory.

N. D. SCALES.

*We are inclined to think that the writer is here incorrect, or at least, this assertion is not supported by facts or experience. It is not from Schools of this nature that an ignorant child will derive the greatest permanent benefit. In "Itinerating Schools," children may be taught to speak the English language, (in neighborhoods where the Cherokee only is spoken even this will hardly be acquired,) they may learn to read and write, and perhaps acquire the rudiments of Grammar and Arithmetic, yet all this will but poorly qualify them as instructors to others; for the complete civilization of this people must depend in a great measure, upon the instrumentality of their own Citizens. It can hardly be expected that Missionaries will overrun this Country in order to civilize us—it must be done by preparing our own kindred for the work, whose labours will be by far more efficient, when properly and judiciously conducted. Itinerating preaching we consider an excellent method of diffusing the knowledge of religion. A preacher ought, however, always to be accompanied by an intelligent interpreter, (whenever such can be obtained,) for those who are ignorant of the English language will derive but little benefit from sermons which they do not understand.—We hope the exertions of benevolence, by means of the different Missionaries in this Nation, will particularly be directed to this, by far, the largest portion of our population.

†The writer does not mean, we apprehend, by "Members of Society," Church Members in regular standing, but such as have intimated a desire to receive instruction.

FOR THE CHEROKEE PHOENIX.

MR. BOUDINOTT:—Perhaps the communication of Mr. Huss, (The Spirit,) contained in your paper of May 14, including the last words of the man who was executed for murder near Chickamauga Court House, may not be uninteresting to your English readers. I have, (with assistance,) prepared a translation, which I offer for insertion.

TRANSLATION.

I here transcribe the addresses of the man who was executed at Crawfish-town a few days since. The first address, which I give below, he re-

quested me to write for him, when he was about to be executed. In the morning, while the sun was yet low, I penned it for him, on the same day on which he was to be hung at noon, April 18, 1828.

These are his words. "This day I address you, my Uncles, that you may abandon the practice of drunkenness. Forsake all evil, ye whom I leave behind. I desire you to believe that the practice of drunkenness which you follow is evil. Follow that which is good. Abandon drunkenness. If you believe, we shall meet again. I have relinquished my sins to God, who only, I believe, is able to save me.—Do ye also the same. Truly drunkenness is exceedingly evil, for you see before you the end of my life; my intemperance is the cause of it. Therefore it is that I request you to forsake it. Do not fail to regard what I say, now that I am delivering to you my last words; for this day I shall leave my present life.

To you also, my brothers, I say, follow that which is good. Regard my words. This also I say to you respecting our aged parents,—still provide for their support. Do not injure them, for I had promised to support them, and this is my end; forsake them not, but support our parents as long as they live.

Let this be all my address."

The following address also he made when he was just about to be executed.

"I have thought, I will speak this day—let them remember my last words. My prayers only are present to my mind, [literally cleave fast to me,] I cannot put them away. I endeavor only after that which was spoken to us yesterday.* There is nothing in my heart which does not accord with that place of destination of which they speak. Should that be my destination, we shall meet again, if you believe. Now we are met for the last time. Truly the drunkenness which prevails is a great evil. Forsake it. Follow that which is good. Keep in mind such things as these.

I have also made a request to those who are left behind [my relatives] to forsake the evil of drunkenness. I wish they may regard it. But here is one standing by—he sees us.—This is all—I can now say no more."

Friends, Brethren, Let us read and meditate upon the addresses delivered at Crawfish-town, which are here printed. In his first address, made to his relations, his object evidently is to persuade them to forsake the evil of drunkenness, and to regard the commands of our maker. And again in his second address he exhorts us all to forsake the evil of drunkenness. Thus it is that when God directs his mercy towards any individual, he is then desirous of forsaking sin, and such is the language which he uses. For it is manifest that he must forsake sin who would obtain the mercy of God; for so God has said in his word. For the language of the beloved Son of God is such as this; "Forsake your sins, and I will give you eternal life and peace." But all the unbelieving our Maker will banish into hell. When we read, let us remember what God has said, that if we believe it will be well with us.

This also let us remember, that in truth drunkenness is exceedingly evil—that which he [the criminal] especially exhorts us to forsake. For it is manifest that the great prevalence of drunkenness amongst us is the source of multiplied evils. For this man, who was executed, explicitly states that his intemperance was the cause. And it may easily be perceived, that, as drunkenness increases in our country, so the instances multiply in which men do injury to each other. This is our greatest enemy. Manifest are the evils of which drunkenness is the source. I also, therefore, entreat you to forsake this creator of mischief.

JOHN HUSS.

May 3, 1828.

*I suppose Mr. Huss had made an address, after the trial on the preceding day.

MATTHEW, CHAP. V.

PS. DAAAT V.

21. TGFSC AD HEBEACET RJDAA,
LAI GLAY; YGZ TDG EGFSTPFI-4-
AI IAAIAYV.

22. D4Z DB 3D HCU44, YG IGLC-
DASP-2A IATRI 3AFIAG9 T-4A-I, E-
GFSTPFI-4-4AI IAAIAYV, YGZ JGL-
CG GAIJ* TA4P-2A, 38W6I EGFSTPFI-
4-4AI; YGZ IGLC-70 TA4P-2A, EGFST-
PFI-4-4AI CAYZT DB-4A.

23. H4Z TG DB-4 P-4A-2A 3A4P-2A
GLAI, G4Z EGFSTPFI-4-4AI IGLC-6 AT-
AI TFAAT,

POETRY.

CHEROKEE HYMNS.

ADZYA.

Come let us praise. S. M.

1. L. W. T. S. T. T.
R. I. A. W. S. A. I.
O. E. G. A. T. S. T. P.
S. A. W. I. A. A.

2. H. U. S. G. A. I. T.
A. R. V. S. A. I. T.
A. D. Z. Y. A. I. T. S.
S. A. W. I. A. A.

3. F. J. O. V. A. C.
H. U. S. K. R.
H. A. T. I. C. R. A. C.
F. G. A. W. I. A. A.

4. O. O. R. A. D. E.
S. C. A. V. A. I. T.
T. C. E. T. A. R. I. D.
O. A. W. A. A. A.

Meeting of Christians. S. M.

1. A. S. T. E. G. A.
Z. A. S. V. A. I.
S. A. W. I. O. C. R. A.
A. C. R. K. R.

2. E. B. A. A. I.
O. A. P. A. I. A.
T. V. A. I. O. S. A.
S. A. W. I. K. R.

3. H. U. S. G. A. I.
T. S. J. E. T.
S. A. Z. Y. A. I. T. A. I. Z.
R. E. J. E. A.

4. L. V. S. A. W. I.
O. A. P. A. I.
T. A. W. A. A. A. T.
O. S. P. A. I. K. R.

5. S. A. W. I. A. A.
O. A. P. A. I. T. A. I. A.
A. K. A. T. O. S. A.
S. A. W. I. K. R.

INDIAN EMIGRATION.

SPEECH OF MR. WOODS.

[CONCLUDED.]

I must claim the indulgence of gentlemen for a moment, while I refer to the documents now in my hand, for the purpose of holding up to their reprobation, and the reprobation, the practice of our government in its intercourse with the Indians. It is time, sir, to arrest this policy, if ever it is done. Procrastination in our decision will put it out of our power to remedy the evil. Look, sir, through this diplomacy. Look at the practice which is here avowed, or but too slightly concealed, and ask yourself—ask the American People—whether they will, for one moment longer, tolerate this vile treachery? We have arrived at a point from which we cannot go forward in this course, without the most glaring light to the nation, and to the world. Sir, need I turn to the irresistible evidence which these oppressed People have given of their unwillingness to leave the country in which they live—the homes of their ancestors; and the masterly arguments by which they have defended their rights, and covered our agents and commissioners with disgrace, by exposing our insincerity and injustice? Read, Sir, the Choctaws and Chickasaws to our Commissioners, in 1826, who had in their hands “the large amount of means as an auxiliary aid,” and answer whether there is nothing in these negotiations deserving the reprobation of the American People. If one set of Commissioners have not money enough, they are followed by others with more. Agents are employed, and sent to prepare the minds of the Indians for the operations of the Commissioners. They are sent from house to house, to buy off the allegiance of these sons of the forest, who are induced, by your arts and money, to sell their countrymen and brethren.

Sir, we have been told by the gentleman at the head of the Indian bureau, who has lately visited several of the tribes, that he was “aware of the settled dislike of these People to any thing in the shape of a direct proposition for their country, and that recent negotiations, though conducted by three distinguished citizens, chosen no less on account of intelligence, than for their admitted knowledge of the Indian character, had totally failed, and that the large amount of means placed at their disposal as an auxiliary aid, had been equally inoperative.” Yet, Sir, this gentleman is sent as a special agent to these very nations, to effect, in

some way, the very same object which the Commissioners, with all their intelligence and great knowledge of the Indian character, and the auxiliary aid in their hands, had totally failed to accomplish. Sir, what does this mean? Is this the open, frank, and manly policy of a great and magnanimous nation, towards these weak, scattered, and dependent tribes? Oh no, sir; I repeat it, our policy towards the Indians has been marked by fraud, and insincerity, and treachery, and baseness.

The Commissioners who were sent to treat with the Chickasaws and Choctaws, and proposed directly to purchase their country, and to give them, West of the Mississippi, acre for acre, were met by a prompt, decided, and manly negative to all their propositions, not only from the Chiefs, but by the Indian People, to whom they appealed. But if, by the management of our Agents, the Chiefs and leading men can be prevailed on, by any means, to sell their Country and Nation, retaining to themselves, within the States, reservations, our object and wishes would be effected. Such a conditional agreement, it appears, has been made with one of the Nations. But with all the diplomatic skill and ingenuity of this gentleman, no way, not even a solitary avenue could be found, by which he could approach the Choctaws, with any proposition, for the sale of their country. Yet, from motives of pure and disinterested friendship, he proposed to enable six of their Chiefs to take a tour of pleasure, and at the expense of the United States, with a suite of our Agents at their heels, to travel by the way of the Missouri, and the Northwestern Territory, to see their friends and brothers in the Arkansas Territory! “The Chiefs” and representatives of the Nation “were bound to reject openly any proposition to sell their Country, or bring upon themselves the rebuke, if not the chastisement of the Nation.” Yet, sir, “under cover of this pretext, ground is to be broken!” We are by this appropriation unblushingly to sanction, the secret agreement or understanding, by which the Chiefs, “under cover of this pretext,” are to take measures for selling to us their country. Look, sir, at the report of the Commissioners, sent during last year, to the Choctaws and Chickasaws, one of whom was formerly a member of this House, and at the head of the Committee on Indian Affairs, [Mr. Cocke.] The proposition was openly made these Nations to sell only a small part of their country, and every possible argument used to induce them to do so; but our Commissioners met a prompt and decided refusal from the Indians. These Nations are not “governed by a few white men and half breeds,” of whose intelligence and influence we have heard great complaint, by the friends of this project, but by the Indian People themselves, who exercise the elective franchise, and have turned out and disgraced the Chiefs whom we had corrupted by our Agents and base instruments.—Yes, sir, we have been told by the proper representatives of the Indian People, that they will not sell their country—their homes—the graves of their fathers. Yet, in spite of all this, gentlemen urge us to adopt this system, and appropriate one hundred thousand dollars (the sum asked by the amendment now offered by the gentleman from South Carolina) to purchase the country of these very Nations. To me the bold and daring course of violence, which openly avows its object, is preferable far preferable, to the false, deceitful, insidious policy, by which we degrade the Indians and disgrace ourselves. We have even heard loud complaints because one of these Nations has formed a Government & written Constitution for themselves upon free and liberal principles. This Constitution is itself a full triumphant refutation of the assertion that these Indians are in a wretched and degraded situation, and can be saved by removing them. It proves that, if we do justice, and cease to oppress them, they will be a free and happy People.

While the Indians in the most positive manner, refused to sell their country, and spurned all the kind, humane, and disinterested propositions which have been made to them, and have, “strange as it appeared” to our Commissioners, refused even to look at the proffered “last home,” though we propose to pay them well for their trouble, there is one plan which they

have not refused to sanction and adopt, and which experience has proved to be the only one which will save them from extinction. The Indians have not refused to permit you to establish schools in their country, to educate their children. They have not refused to permit you to send farmers and mechanics among them, to teach them husbandry and the mechanical arts. They have sanctioned and approved of the system commenced by the annual appropriation of \$10,000 for these objects. This is, in my opinion the only correct system which we can pursue. The sums expended under the act of 1819, for the civilization of the Indians, have been productive of more beneficial effects than the whole sum of \$250,000 paid to them in annuities. The expenditure of this small sum is more honorable to the nation than five times the amount paid for the support of your Military Academy, and many other objects of appropriations. Sir, by this expenditure more than one thousand two hundred Indian children are taught whatever is valuable, or necessary to be learned by the common classes in society. They are taught to read and write, to plow and reap, and all the branches of business necessary for the prosperity of a new country.—The females are taught all the domestic duties which belong to their station. The advantages derived from this small appropriation have been much enhanced by the “auxiliary aid” of the Missionary Establishments existing in the Indian country. By a proper increase of this fund, and “with proper and vigorous efforts, under the system of education which has been adopted, and which ought to be put into extensive and active operation, the Indians may receive an education equal to that of the laboring portion of our own community.” (Docs. of 1821—2, vol. 4, Doc. 59.)

This, Sir, is the system adopted, and put into active operation, (so far as the limited appropriation would admit,) by the gentleman then at the head of the War Department [Mr. Calhoun.] It is the system in which I most cordially concur. I am willing to appropriate whatever sum may be necessary to give complete success to the benevolent and liberal views and wishes of the American People, in behalf of the original lords of this Continent. Two or three years ago, the Committee on Indian Affairs were directed to inquire into the expediency of repealing the law making the annual appropriation to which I have alluded. And what, sir, was the report on the subject presented. I believe, by my friend and colleague [Mr. McLean] who is now at the head of that committee? In that report, we are told that “it requires but little research to convince every candid mind, that the prospect of civilizing the Indians was never so promising as at this time; never were means for the accomplishment of this object so judiciously devised, and faithfully applied, as provided in the above act, and the aids which it has encouraged.” The committee are assured “that the continuation of the appropriation, seconded by the liberal and increasing aids which are afforded by voluntary contribution, will, gradually and most effectually, extend the benefit of the law to the remotest tribes who inhabit our extensive domain.” The progress of this work “may be more rapid than any person can now venture to anticipate. No one will be bold enough to denounce him as a visionary enthusiast who, under such auspices, will look with great confidence to the entire accomplishment of the object.” This, Sir, is the deliberate opinion of the committee, expressed with great force and propriety, after a full examination of the subject. It is to me an irresistible argument against the scheme now proposed.

Mr. Chairman, I wish to turn the attention of the Committee to the expense which will attend this measure. If adopted, whether successful or not, the expense must be incurred. This experiment is to be made at the hazard of human life. The happiness, nay, Sir, the existence of one hundred thousand People, depends upon the doubtful success of this untried project. But, if all the arguments and reasons opposed to the scheme and its practicability can be successfully answered, still it may be proper to examine the subject in relation to its demands upon the Treasury, and our disposition to meet these demands. I

will present to the Committee the estimates which are made by the friends and advocates of this scheme, & will then ask gentlemen whether they are prepared to go forward. I will not take into consideration the expenditure necessary to purchase the Indian title to the lands which they still hold in Georgia. This matter has been pressed upon the Committee, but I will not stop to examine it. I am ready and willing to fulfil all our obligations to Georgia, so far as we can do in justice to others, and without the violation of other rights. If, sir, I agree with my neighbor to convey to him a clear title, in fee, for your farm, and you should obstinately refuse to sell your land to me, what am I to do? Have I a right to turn you off your land, and out of your house, and to seize upon your property? No, Sir; I become responsible to my neighbor for the damage he may have sustained. I will forfeit the penalty of my obligation; but your title remains good.—I am ready to pay Georgia the penalty of our obligation, if we have violated it. But I will not do flagrant injustice to the Indians, even to gratify a sovereign State.

The estimate now presented to us of the expense of removing the Chickasaw Nation of 4000 persons, amounts to nearly half a million. This embraces the sum proposed to be paid for their houses, farms, shops, horses, and other articles of personal property; and if we calculate that the farms, houses, & property, of other tribes, is as valuable, in proportion to their numbers, as that of the Chickasaws, it will require more than six millions of dollars for this part of the expense. The estimate made for the subsistence of the emigrating Creeks, is twenty cents per day, or \$73 per annum for each individual. The amount of this item of the expense would be about four millions of dollars. Thus we have the sum of more than ten millions of dollars as a commencement; without including “contingencies;” and the whole expense of supporting the Government to be created in this new territory; and the army to be sustained for its defence;—without adding the sum necessary for the establishment of schools and other means of education.—This is not my calculation. It is furnished to us by the Indian Bureau by the friends of this scheme—as the foundation or data upon which we are to make this appropriation. I refer gentlemen, who wish to examine this subject in detail, to the report of the Commissioners sent to treat with the Chickasaws and Choctaws in 1826, printed by the Senate, pages 13 and 14; and to the documents accompanying the President’s message, page 177; also, to document 44, page 6. I ask in behalf of the Indians only for a pittance of these enormous sums, to be expended in establishing schools among the Indians, in teaching them the pursuits of agriculture and the mechanical arts, and in establishing proper regulations for their government, and for the distribution and security of their property. Sir, in the language of the late Secretary of War, let “the system which has been adopted, be put into extensive and active operation,” and the result will be infinitely more honorable to us; the prosperity and happiness of the Indians will be more effectually promoted and secured, than by any new invention for their benefit.

Before we carry the eighty thousand Indians, now on this side of the Mississippi, over that river, I conjure gentlemen to look at the situation of the two hundred thousand which are already there. I ask the friends of this measure to prove the correctness of their theory, by organizing these tribes under their new system of Government, by teaching them to respect your laws, and by learning them to pursue the occupations, and adopt the laws and habits of civilized man. Let gentlemen do this, and come with the evidence of their success; I will then believe in their theory; I will then vote for this measure. But, Sir, while I know and have the evidence before me, to prove that the most powerful of the Indian nations, now West of the Mississippi, living upon the very territory to which these are to be removed, are still more miserable and destitute than the most degraded of those for whose benefit gentlemen are urging us to adopt this measure, I will not consent to drive the eighty thousand now among us, enjoying the comforts of their homes and native land, into the country, where they can meet nothing but death, either by

the hand of their enemies or by the lingering sufferings of famine. Our utmost efforts could not preserve them in this wilderness; which is already filled with all the horrors of Indian wretchedness. The Indians already in that region are enjoying the fruits of our benevolence and humanity, by an accumulation of misery and suffering beyond a parallel. Sir, I draw no imaginary picture. I cannot portray, in language sufficiently strong, the wretchedness of these People, now West of the Mississippi, where we promise their brethren “a last home,” where they may flourish in peace and happiness! I will read to the Committee an extract of a letter from Gov. Clark, superintendent of the Indians West of the Mississippi. He says, “the situation of the Indians ‘West of the Mississippi is the most pitiable that can be imagined. During several seasons in every year they are distressed by famine, of which many die for want of food, and during which the living child is often buried with the dead mother, because none can spare it as much food as would sustain it thro’ its helpless infancy. This description applies to the Sioux, Osages, and many others; but I mention these, because they are powerful tribes, and live near our borders; and my official station enables me to know the exact truth. It is in vain to talk to people in this situation about learning and religion. They want a regular supply; and, until this is obtained, the operations of the mind must take the instinct of mere animals, and be confined to warding off hunger and cold.”

I have now, Mr. Chairman, in a disconnected and imperfect manner, urged the reasons which induce me to oppose this measure. I have endeavored to prove that the evils to which the Indians are now exposed would be increased by their removal; and that we may, by justice on our part, and the establishment of a liberal policy towards them, secure their prosperity. I have not failed, Sir, to express, in decided terms, my opinion of the conduct which our Government and its Agents has pursued towards these people. I have shown, that the execution of this scheme, if at all practicable, would involve us in a most prodigious expenditure of millions of the public treasure; and I have proved the wretchedness and want of the Indians already inhabiting the country West of the Mississippi.—Firmly convinced of the correctness of the views and arguments which I have presented to the Committee, I cannot vote for this measure; I cannot agree to send the remnant of our Indians to share the fate of those beyond the Mississippi. Sir, let us rather do them justice; let us allow them a part, not of what we have already taken from them—no, Sir, but of the little they have yet left. Our interests, the appeals of the States, the “settled policy” of the Government, may be urged in favor of the measure here, but not at the bar of justice, or before the world. If we sanction this measure, the blood of these People, reduced by us to the condition of wretchedness and horror, in which “the living child is buried with the dead mother,” will be upon our heads.

More Troupism.—Governor Forsyth, the successor of Governor Troup, has issued a proclamation calling upon the constituted powers of the state of Georgia to resist the operations of the Cherokee Indians, who have made themselves a constitution of government, and have thence assumed an attitude of independence.—*Tuscaloosa.*

Extraordinary Calamity.—The family of Mr. Nathaniel Underhill, in the interior of this county, consisting of eight persons, all arose one day last week, in a state of mental derangement, and, from the last accounts, still continue so. The case is worthy of the most scrutinizing investigation of the medical faculty.—*Dutchess True American.*

Slander.—A case of slander, Captain A. Pullen vs. John Donaldson, was lately tried in Georgia. The jury gave verdict of \$10,000 damages. The defendant having announced his inability to pay so large a sum, the plaintiff struck off \$9000 leaving Mr. Donaldson \$1000 to pay for slandering his neighbor.

CHEROKEE ALPHABET.

Neatly printed and for sale at this Office.
G. W. Y. A. S. G. A. I. D. E. S. J.

POETRY.

THE OCEAN.

Beautiful, sublime, and glorious,
Mild, majestic, foaming, free,
Over time itself victorious,
Image of eternity.

Epithet-exhausting ocean,
I were as easy to control,
In the storm, thy billowy motion,
As thy wonders to unroll.

Sun, and moon, and stars shine o'er thee,
See thy surface ebb and flow,
Yet attempt not to explore thee,
In thy soundless depths below.

Whether morning's splendors steep thee
With the rainbow's glowing grace,
Tempests rouse, or navies sweep thee,
'Tis but for a moment's space.

Earth—her valleys and her mountains
Mortal man's behests obey;
Thy unfathomable fountains
Scorn his search and scorn his way.

Such art thou, stupendous ocean!
But, if overwhelmed by thee,
Can we think without emotion
What must thy Creator be?

B. Barton.

CONSCIENCE.

'Tis not the babbling of a busy world,
Where praise and censure are at random
hurled,
Which can the meanest of my thoughts
control,
Or shake one settled purpose of my soul.
Free and at large might their wild curses
roam,
If all, if all, alas! were well at home.
No!—'tis the tale which angry Conscience
tells,
When she with more than tragic horror
swells
Each circumstance of guilt; when stern,
but true,
She brings bad actions forth into review;
And, like the dread hand-writing on the
wall,
Bids late Remorse awake at Reason's call;
Arm'd at all points, bids scorpion ven-
geance pass,
And to the mind holds up Reflection's
glass;
The mind, which, starting, heaves the
heartfelt groan,
And hates that form she knows to be her
own.

CHEROKEE HYMNS.

Evening Hymn. S. M.

1. TSSEGE,
RZS OLEA;
TLEO-TOLEA;
LS TSE.

2. OPALEA RZS
ELEA;
TLEO-TOLEA;
SAA OEP.

3. AYALWO-A,
SAA RZS,
DE AYALWO-A;
SAA OEP.

4. AYALWO-A,
AYALWO-A;
RZS AYALWO-A;
SAA OEP.

5. DE AYALWO-A,
AYALWO-A;
RZS AYALWO-A;
SAA OEP.

6. AYALWO-A,
AYALWO-A;
RZS AYALWO-A;
SAA OEP.

Morning Hymn. C. M.

1. OPALEA RZS
ELEA;
TLEO-TOLEA;
SAA OEP.

2. OPALEA RZS
ELEA;
TLEO-TOLEA;
SAA OEP.

3. AYALWO-A,
SAA RZS,
DE AYALWO-A;
SAA OEP.

4. AYALWO-A,
AYALWO-A;
RZS AYALWO-A;
SAA OEP.

5. AYALWO-A,
AYALWO-A;
RZS AYALWO-A;
SAA OEP.

6. AYALWO-A,
AYALWO-A;
RZS AYALWO-A;
SAA OEP.

MATTHEW, CHAP. VII.

78, DAAAT VII.

1. LAA TLEO-TOLEA GAAZ LAA RZS
WAAZ.

2. GAAZ TLEO-TOLEA GAAZ LAA RZS
WAAZ.

3. SAZ DE TAAZ LAA RZS GAAZ LAA RZS
WAAZ.

4. SAZ AD LAA RZS GAAZ LAA RZS
WAAZ.

5. GAAZ LAA RZS GAAZ LAA RZS
WAAZ.

6. LAA RZS GAAZ LAA RZS
WAAZ.

7. TAAZ LAA RZS GAAZ LAA RZS
WAAZ.

8. LAA RZS GAAZ LAA RZS
WAAZ.

9. DE SA DAAZ LAA RZS GAAZ LAA RZS
WAAZ.

10. DE DAAZ LAA RZS GAAZ LAA RZS
WAAZ.

11. TAAZ LAA RZS GAAZ LAA RZS
WAAZ.

12. GAAZ LAA RZS GAAZ LAA RZS
WAAZ.

13. DAAZ LAA RZS GAAZ LAA RZS
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14. DAAZ LAA RZS GAAZ LAA RZS
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15. TAAZ LAA RZS GAAZ LAA RZS
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16. LAA RZS GAAZ LAA RZS
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17. GAAZ LAA RZS GAAZ LAA RZS
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46. LAA RZS GAAZ LAA RZS
WAAZ.

him a ludicrous appearance, whilst the legs of his trousers, which are generally pushed up and hung over the tops of his boots, renders his whole appearance rather offensive than otherwise. But it is when the contour of the face is examined, that the mightiness of the mind within is displayed, and seen to discover its energies to the attentive spectator. His eye, which is very dark, possesses great vivacity, and is sure to glance among the multitudes that address him, and to examine and decide at the instant, on the merits of the numerous applicants who appeal to this modern Crassus for the use of his treasures. Mr. Rothschild, notwithstanding his numerous engagements with the world, and notwithstanding he belongs to that class of the world's population, with which we are too apt to associate sordidness and all the offensive qualities of the professed miser, is as benevolent and charitable as he is rich, and yearly expends vast sums in meliorating the condition of the poor, whether they be Jews or Gentiles. In his manners he is mild and never assumes that aristocratical demeanor, which is often observable in the department of those minor lords of creation, who grow purse-proud and austere, and seem to think the world was made for their entire use and disposal. His example is worthy of the imitation of Christians, and by adopting his line of conduct, and practising upon his rules of action, they might render themselves far more useful to themselves and society. The bounties of heaven were never bestowed upon a more meritorious individual, and, by the manner in which he makes use of them, he teaches us that it is not wealth alone that can purchase happiness.

From the Vermont Chronicle.

MEDLEY.

Children should early be taught to pray. Shall they use a form of prayer? No—if prayer is rightly defined "an offering up of our desires to God." For the experience of most of us testifies that a form prevents or destroys these desires, and the service is in great danger of becoming a mere habit.

Rather take the child in your lap, and teach him plainly and familiarly his dependence on God, and what he needs from God, and then let him express them in his own imperfect language. In a short time a surprising degree of thoughtfulness will be manifested, a surprising degree of appropriateness in the selection of topics, and not unfrequently an earnestness, which is deeply affecting to a parent's heart. To attain this, however, the child should be continually watched and instructed. The child then feels the need of that for which it asks God, & when it thus feels, will express itself with an appropriateness and fervor, that other words than its own will not permit. Every parent should keep in mind the example of Durant, mentioned page 29th of his Memoirs. Mr. Editor, will you publish the paragraph?

Z. Y.

*Most willingly—if we can get it. It will not do to presume much on the extent of a country editor's library.—Ed.

As we happen to have the remains of Durant in our possession, we insert the paragraph alluded to above.—Ed. Cher. Ph.

William daily heard the scriptures read in the family, and as constantly knelt with us at our family altar. But we felt it extremely difficult to determine on the right method of teaching him how to pray. Though no enemies to forms of prayer in the abstract, we thought that when children learn to pray by a form, they too frequently pass through the task, without any exercise of the understanding—without attention. At this time, Mrs. D met with a passage in Zollikofer's Sermons, which instantly approved itself to our understandings; and on which we proceeded to act. It was this:—"Let your children be taught, in general its relation to God, its dependence upon him, its obligations to him, &c. &c. then let it form a prayer for itself. This will require thought, recollection, views of the future." &c. His mother would take him on her knee, and say, "Now, my dear, think how good God has been to you to-day, in continuing to you your dear papa, and me, and aunt, and other friends; in giving you health, opportunity for learning, &c. Think of what has been amiss with you. Consider what you need,—his protection, his

favor, and his mercy." This would, at times, lead to a long conversation. At length he would kneel upon her lap, with his face in her bosom, and offer his prayers. They were at first, short, singularly simple, but always conducted with the greatest seriousness. Exercise improved his talents; and at the age of eight or nine, he could and did pray with considerable variety, with facility, and occasionally, with pathos and eloquence. At the age of twelve, and thenceforward he had a remarkable fluency in prayer, though it was never heard by any human being except his mother, and myself. On no occasion could he be prevailed upon, even to his last hour, to take a part beyond that of reading the scriptures; or of reciting a hymn, in the devotional exercises of the family. It was, I believe, pure modesty; but it was carried to an almost criminal length. In my occasional absence from home, he always devolved upon his aunt the task of conducting family prayer, for which he was himself so well qualified.

ANECDOTES OF REV. J. HALLOCK.

From the Memoir.

A brother who had been to talk with an offender in the church, informed Mr. Hallock of his ill-success, and asked if he should make a second effort. "Stay," said the affectionate pastor, "and let me first go and see him." He went, and addressed the offender nearly in these words: "My dear brother, I have an unusual affection for you. I can scarce tell you, how much I love you. I have been thinking about you, of late, night and day. My love to you has seemed stronger, within a short time, than ever before." The man burst into tears—he could let him proceed no farther—his heart melted—he confessed his fault, and engaged to make requisite satisfaction to the church.

When his people erected a house for public worship, there was a difference of opinion, and some warmth of feeling, as to the form of the seats. Some were in favor of pews; others, of slips. To settle the question, a meeting of the Society was called. On the Sabbath preceding this meeting, Mr. Hallock, ever anxious to avert evil, closed one of his sermons with the following anecdotes:

"I was, last week, at C—, and saw a poor sinner in great distress for his soul. He informed me that he received his first deep impressions under a particular sermon. I said to him, 'I want to ask you one question. Was you, when the arrow from God's quiver reached your heart, sitting in a slip or in a pew?' 'O, sir,' said the astonished man, 'I cannot tell. My mind was so overwhelmed with what the preacher said, I paid no attention to other objects.'

"I found another person in transports of joy. His tongue was loosed in the praises of God. He spake in rapture of the love of Christ. I said to this man, 'Dear sir, will you tell me the fashion of the meeting-house where you were seated when you found this precious Saviour? Had it pews or slips?' He replied, with some impatience, 'I neither know nor care about that matter. It is enough for me that God was pleased, in his great mercy, to appear there for my sinking soul.'

"The effect was peculiarly happy. When the hour of meeting came, a spirit of concession was every where apparent; and after a solemn prayer by the pastor, it was voted with great unanimity to leave the whole matter to the discretion of the builders.—N. Y. Ob.]

In a circle of ministers, where the nature of the sinner's inability was the topic of discussion, instead of his exact views he stated the following fact: "A man in my parish, who is no sailor, lately made an attempt to cross a mill-pond, in a small boat. The water was high, and to his dismay he found himself gradually carried down toward the dam. In this extremity, not knowing how to manage the boat, he called to some persons on the shore. They cried out, 'Row on the other side.' All agitation, he replied, 'I can't.' They cried more earnestly, 'row on the other side.' He still said, tremblingly, 'I can't.' They added, 'Well, then, go over the dam.'

From the Troy Budget.

Troy beats Penn Yan!—Every body who has once heard of Penn Yan, will always remember it, from the singu-

larity of its name. But, as if this was not sufficient to establish its celebrity, the inhabitants of that noted place once voted the devil out of its precincts; and on another occasion, one of its juries decided, that "a man was not a habitual drunkard, unless he was drunk more than half the time."—One would think, that a decision of this kind, might, at least in the present refined generation, stand unrivalled for its eccentricity, or rather for its deviation from the principles of common sense. But a verdict which was lately rendered in this city upon the same subject, proves the uncertainty of all human calculation, and compels even Penn Yan to yield the palm of superiority for its jury decisions, and forever after to hold its peace concerning habitual drunkards. It was proved on the trial of the case referred to in this city, that the alleged drunkard would become intoxicated whenever he had the means of procuring ardent spirits of any kind; that in fact he was drunk more than half the time, and in consequence thereof was incapacitated from managing the affairs of his family. The jury retired, and after a few minutes' deliberation, returned with a verdict, "that a man was not a habitual drunkard unless he was drunk all the time."

Fool's Gazette.—We remember to have seen a notice sometime since, that a paper was about to be established in Germany, called the "Fool's Gazette." There is much matter afloat that would be every way appropriate to its columns. All the wonderful, melancholy, disastrous, terrible, frightful, horrid and atrocious, will of course be gathered up, and will form a rare treat for the fools and their cousins. The following bill of fare was posted up at the window of a London paper not long since: "The paper of this evening will contain one crim. con. (by a clergyman,) one elopement, two seductions, and one murder." That must have been a "Fool's Gazette."

In politics the Fool's Gazette should wrap party spirit around it as a garment; and the more it can succeed in identifying parties with the interests of individuals and the excitement of personal and local feeling, the better it will succeed with the "Fools."—What do they care for principles? And what do they care whether it is a new lie or a repeated one, that flatters their vanity, gratifies their prejudices, and adds fuel to the flame of partizan zeal? A residence in this country at the present time would furnish the Editor with a fine opportunity for learning how to manage this department. But it would require no little talent in him to surpass some men in his line that are now flourishing among us.

If he has any thing at all to do with religion, he must pursue an analogous course. He must aim at exciting and gratifying sectarian feeling—slander other denominations—puff his own—and always prefer a trifling anecdote of an individual, to valuable facts that bear on the well-being of communities.

Then let him garnish his advertising columns with cuts of houses, horses, ships, steamboats, &c. &c. so as to give it the appearance of a stray leaf from some huge toy book, and the work is done. How can the reader understand the subject, unless something illustrative meets the eye?

Ver. Chron.

Camphor.—The purposes to which this useful article may be applied, are not, perhaps, sufficiently known. Put in the bottom of a trunk where there are woollen goods, it will prevent moths from entering. Sewed in small bags and fastened at the inner corners of bedsteads, it is effectual against bugs. In fact no insect can long endure it.

Cure for Dyspepsia.—We have heard of a dyspeptic clergyman, at the south, who, after a long confinement, concluded to try the experiment of preaching once; and accordingly he delivered three discourses in one day, of an hour each. Upon his return to the house, he told his negro servant that he felt much better for preaching. The servant replied, "I thought you would massa, to get so much trash off you tomach."—N. Y. D. Adv.

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