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GWY J. A. U. O. A. AD H. S. J. E. C. G. I. ...

CHEROKEE LAWS.

The following laws of the Cherokee Nation, we publish as we find them in print, without any corrections, except what we suppose may be typographical errors.

LAWS.

Resolved by the Chiefs and Warriors in a national council assembled, That it shall be, and is hereby authorized, for regulating parties to be organized to consist of six men in each company; one captain, one lieutenant and four privates, to continue in service for the term of one year, whose duties it shall be to suppress horse stealing and the robbery of other property within their respective bounds, who shall be paid out of the national annuity, at the rates of fifty dollars to each captain, forty to the lieutenant, and thirty dollars to each of the privates; and to give their protection to children as heirs to their fathers' property, and to the widow's share whom he may have had children by, or cohabited with, as his wife, at the time of his decease; and in case a father shall leave or will any property to a child at the time of his decease which he may have had by another woman, then, his present wife shall be entitled to receive any such property as may be left by him or them, when substantiated by one or two disinterested witnesses.

Be it resolved by the Council aforesaid, When any person or persons which may or shall be charged with stealing a horse and upon conviction by one or two witnesses, he, she or they shall be punished with one hundred stripes on the bare back, and the punishment to be in proportion for stealing property of less value; and should the accused person or persons rise up with arms in his or their hands, as guns, axes, spears and knives, in opposition to the regulating company, and should they kill him or them, the blood of him or them shall not be required of any of the persons belonging to the regulators from the clan the person so killed belonged to.

Approved in Council, on the day and date above written. EHNATAUNAUEH, Speaker to the Council. BLACK FOX, Principal Chief. PATH KILLER, Sec'd. TOOCHALAR.

Approved of the within government by the head Chief, his mark. PATH KILLER, mark. A. MCCOY, Sec'y to the Council. CHARLES HICKS.

Be it known, That this day, the various clans or tribes which compose the Cherokee Nation, have unanimously passed an act of oblivion for all lives for which they may have been indebted, one to the other, and have mutually agreed that after this evening the aforesaid act shall become binding upon every clan, or tribe; and the aforesaid clans or tribes have also agreed that if in future, any life should be lost without malice intended, the innocent aggressor shall not be accounted guilty.

Be it known also, That should it so happen that a brother, forgetting his natural affection, should raise his hand in anger and kill his brother, he shall be accounted guilty of murder and suffer accordingly. And if a man has a horse stolen, and overtakes the thief, and should his anger be so great as to cause him to kill him, let his blood remain on his own conscience, but no satisfaction shall be demanded for his life from his relatives or the clan he may belong to.

By order of the seven clans. TURTLE AT HOME, Speaker of Council. Approved. BLACK FOX, Principal Chief. PATH KILLER, Sec'd. TOOCHALAR.

CHARLES HICKS, Sec'y to the Council. Oostanallah, April 10, 1810.

WHEREAS, fifty-four towns and villages having convened in order to deliberate and consider on the situation of our nation, in the disposition of our common property of lands, without the unanimous consent of the members of the Council, and in order to obviate the evil consequences resulting in such course. We have unanimously adopted the following form for the future government of our nation.

ARTICLE 1st. It is unanimously agreed, that there shall be thirteen members elected as a Standing Committee for the term of two years, at the end of which term they shall be either re-elected or others; and in consequence of the death or resignation of any of said Committee, our head Chiefs shall elect another to fill the vacancy.

ARTICLE 2d. The affairs of the Cherokee Nation shall be committed to the care of the Standing Committee; but the acts of this body shall not be binding on the Nation in our common property, without the unanimous consent of the members and Chiefs of the Council, which they shall present for their acceptance or dissent.

ARTICLE 3d. The authority and claim of our common property shall cease with the person or persons who shall think proper to remove themselves without the limits of the Cherokee Nation.

ARTICLE 4th. The improvements and labors of our people by the mother's side shall be inviolate during the time of their occupancy.

ARTICLE 5th. This Committee shall settle with the Agency for our annual stipend, and report their proceedings to the members and Chiefs in council; but the friendly communication between our head Chiefs and the Agency shall remain free and open.

ARTICLE 6th. The above articles for our government, may be amended at our electoral term, and the Committee is hereby required to be governed by the above articles, and the Chiefs and Warriors in Council unanimously pledge themselves to observe strictly the contents of the above articles.—Whereunto we have set our hands and seals at Amoah, this 6th day of May, one thousand eight hundred and seventeen.

Approved in Council, on the day and date above written. EHNATAUNAUEH, Speaker to the Council. Approved of the within government by the head Chief, his mark. PATH KILLER, mark. A. MCCOY, Sec'y to the Council. CHARLES HICKS.

[TO BE CONTINUED.]

... PROTECTION ...

... D. P. ...

... APPROVED ...

... TURTLE AT HOME ...

... BLACK FOX ...

... CHARLES HICKS ...

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SCANDAL.

'There are people,' continued the corporal, 'who can't even breathe, without slandering a neighbor.'

'You judge too severely,' replied my aunt Prudy, 'no one is slandered who does not deserve it.'

'That may be,' retorted the corporal, 'but I have heard very slight things said of you.'

The face of my aunt kindled with anger. 'Me!' she exclaimed, 'Me!—slight things of me! what can any body say of me!'

'They say,' answered the corporal gravely, and drawing his words to keep her in suspense, 'that—that you are no better than you ought to be.'

Fury flashed from the eyes of my aunt, 'Who are the wretches?'

'I hope they slander no one who does not deserve it,' remarked the corporal jeeringly, as he left the room.

The feelings of my aunt may well be conceived. She was sensibly injured. True she had her foibles.—She was peevish and fretful. But she was rigidly moral and virtuous.—The purest ice was not more chaste. The Pope himself could not boast more piety. Conscious of the correctness of her conduct, she was wounded at the remark of the corporal. Why should her neighbors slander her? She could not conjecture.

Let my aunt be consoled. A person who can live in this world without suffering slander, must be too stupid or insignificant to claim attention.

Cannibalism.—Extract of a letter from Messrs. Tyerman and Bennett, to Mr. Loomis, of the Sandwich Island mission, dated Canton, Nov. 1825:

'We touched at New Zealand; and owing to the imprudence of our captain, the natives rose upon us, took us, and our vessel—and both were in their hands about an hour and a half. They stood over us with uplifted axes and weapons of destruction, as if waiting till some signal should be given;—and we expected every moment to be our last, and to be eaten as soon as killed. One of these horrid cannibals came and handled my person to see what sort of food I should be for them. At length a boat arrived, in which was a chief of influence and one of the Wesleyan missionaries. The chief acted the most friendly part, as well as the missionary, and we were delivered and peace restored. This very chief, who came as our deliverer, had a few years before instigated a plot, and cut off a large ship, and the whole crew were devoured, upwards of ninety persons. The wreck of this ship was before our eyes at the moment of our captivity.'

COMMUNICATIONS.

STRICTURES,

On "The Report of the Joint Committee on the state of the Republic," in the Legislature of Georgia, on the subject of the Cherokee Lands; purporting to prove the absolute jurisdictional right of the said state to the same.

[CONCLUDED.]

From this subject, which the Committee denominate "gloomy," they turn to the second branch of their inquiry, and tell us for the first time, that they are able to establish in the state of Georgia, a good, legal, and perfect title to the lands in question, and that they have the right, by any means in their power, to possess themselves of them. How unfortunate it is to the contracting parties, that this right was not thought of in 1802, when Georgia "sold her birth-right for a song." When, in the history of civilized diplomacy, she afforded to the world the remarkable spectacle of purchasing her own lands! The Committee are unfortunate in the selection of a position, which is truly "novel," but at war with the nature of trade, as conducted at the present day.

In the next place, they call our attention to the discovery of America, when it was the practice of discoverers to take possession of vacant lands for their respective sovereigns, under whose auspices and flags they sailed. "The discoverers," say they, "asserted successfully the right of occupying such parts as each discovered, and thereby established their supreme command over it, asserting their claim both to domain and empire." "By domain" say they, "we mean that, by virtue of which a nation may use the country for the supply of its necessities, may dispose of it as it thinks proper, and derive from it any advantage it is capable of yielding;—and by 'Empire,' we mean the 'right of sovereign command, by which the nation directs and regulates, at its pleasure, every thing that passes in the country.'"

This lucid explanation of "domain and empire," is taken from Vattel's Laws of Nations. It affords me pleasure that the Committee consulted this work, which is open to me also for the same use. In our Courts of justice, when a witness is called to bear testimony in either a civil or criminal case, he is called upon, on oath to tell the whole truth, and nothing but the truth, in the case depending. The witness is not called upon to tell a part of the truth, but the whole truth. As Vattel is the text book, let us ask him a few questions on the subject of our discussion.

1st. You have satisfactorily explained the meaning of domain and empire, tell us in what situation and when can a nation assert these rights to any country?

Answer. "When a nation takes possession of a country that never yet belonged to any other, it is considered as possessing the empire or sovereignty, at the same time with the domain."

2d. Georgia claims the right of empire and domain over the whole of its chartered limits, and over lands in the possession of the Cherokees;—tell us how far a nation have right to arrest their domain and empire, or have they the right to assert to as much space as they please?

Answer. "The whole space over which a Nation extends its Government, is the seat of its Jurisdiction, & called its Territory."

3d. The Cherokee Nation is composed of a number of free families, spread over a district of country which has been held by them from time immemorial; are they in legal possession of it, and how far does their right of command extend?

Answer. "If any free families over an independent country come to unite in order to form a nation, or state, they altogether possess the empire over the whole country they inhabit. For they already possess, each for himself, the domain; and since they are willing to form together a political society, and establish a public authority, which each should be bound to obey, it is very manifest that their intention is to attribute to that public authority, the right of command over the whole country."

4th. Is there any difference in the portion of rights possessed by different Nations to land in a state of nature?

Answer. "All mankind have an equal right to the things that have not yet fallen into the possession of any

one: and these things belong to the first possessor."

4th, and last. When therefore can a nation take lawful possession of a country?

Answer. "When a Nation finds a country uninhabited, and without a master, it may lawfully take possession of it, and after it has sufficiently made known its will in this respect, it cannot be deprived of it by another."

If then the right of the Cherokees to their country, is to depend on the laws of Nations, the premises of the Committee are not supported. In vain will a Nation disposed to assert rights by force, appeal to this law. The Cherokees were settled in towns over this territory, before a white man ever appeared on these shores, and when he did appear and made discovery, he only discovered the Cherokees in peaceable possession of a country, given them from the Almighty.

"There is another question to which the discovery of the new world has given rise. It is asked if a nation may lawfully take possession of a part of a vast country, in which there are none found but erratic nations, incapable by the smallness of their numbers, to people the whole?"—[See Vattel, p. 155.]

Our Author is of the opinion that such wandering tribes were never designed by nature to exclude other nations from a participation of the benefits of a vast extent of country, appropriated by the Creator for the subsistence of the human species. He admires the New England Puritans, who, notwithstanding their being furnished with a Charter from their Sovereign, purchased of the Indians, the lands they resolved to cultivate. This laudable example was followed by William Penn, who planted a colony of Quakers in Pennsylvania. The judgment of a man disposed to obtain truth, must yield its conviction to the power of such reasoning. The Indians in an erratic or wandering state could have no right to domain and empire, over a vast Territory of country, over which they had seldom chased the bounding stag, or traced the furious bear. The earth was made for the benefit of mankind. If, then, wandering Indians were not allowed to monopolize such countries, they yet had a right to their share, which the sword of the Invader could not lawfully take away. But there is a question whether the Cherokees could ever have been properly called an erratic nation. Let us look to history for information.

"It may be remarked that the Cherokees differ in many respects from other Indian nations, that have wandered from place to place, and fixed their habitations on separate Districts. From time immemorial they have had possession of the same territory which at present they occupy. They affirm that their forefathers sprung from the ground, or descended from the clouds upon those hills. These lands of their ancestors they value above all things in the world. They venerate the places where their bones lie interred, and esteem it disgraceful in the highest degree to relinquish their depositories. The man that would refuse to take the field in defence of these hereditary possessions, is regarded by them as a coward, & treated as an outcast from their nation."—[See History of South Carolina and Georgia.]

Such was the character and situation of the Cherokees at the settlements of S. Carolina & Georgia. We need not say any thing of their present condition, and character, more than this, that they are here yet on the same ground, and on the same hills, excepting that portion of it which they have relinquished to the U. States by treaty.

But it is stated by the Committee that as the earth was made equally for the benefit of the human species, "Great Britain no doubt on these principles, occupied and colonized the Province of Georgia, the limits of which, anterior to the Revolutionary war, were defined, and made to extend from the Atlantic Coast to the Mississippi, and from the 31st to the 35th degrees of North Latitude. The whole of this territory was made to form a provincial Government, thus exercising the highest and most unequivocal act of sovereignty?"

I have proved, that a nation cannot exercise or lawfully assert the right of sovereignty over a country which it has not settled. And we are yet to learn from the Committee in what manner and at what time Georgia ev-

er exercised its unequivocal act of sovereignty over the limits first mentioned. The jurisdiction of a state has terminated and must terminate precisely where the settlements or habitations of its subjects extend. Anterior to the Revolutionary War, the limits of Georgia were scarcely half as large as they are now, notwithstanding the extensiveness of the Royal charter, capable only of witnessing the folly that characterised the administration of Great Britain, which at length effected the separation of its transatlantic provinces from their political connexion with the Mother Country.

"In the exercise," say the committee, both of domain and empire on the part of Great Britain, certain portions of territory were reserved to the use of the Indians, and the Indians themselves were declared to be under the protection of Great Britain, and the land reserved were declared to be under the sovereignty, protection and domain of that Government."

The early history of Georgia will enable us to understand the true state of the subject in regard to the Indians and Georgia. A certain corporation in England, from motives of humanity, attempted to colonize Georgia by sending over, at their expense, a certain population, who were selected as fit objects of charity. In 1732 they arrived at Savannah, under the direction of General Oglethorpe of worthy memory. After building huts to shelter his little colony, his first care was to secure their safety by a treaty of peace and friendship with the Creek Indians, who lived in the country, and purchased lands from them. He found an Indian woman, the wife of a trader, who spoke English and Creek, & employed her with a handsome salary as an interpreter.

By her assistance, says history, he summoned a general meeting of the Chiefs, to hold a Congress with him at Savannah, in order to procure their consent to the peaceable settlement of his colony—fifty Chiefs were present. After Oglethorpe represented the power and wealth of Great Britain and the benefits that would arise to the Indians from a connection and friendship with them, he went on to say, "as they had plenty of Lands, he hoped they would freely resign a share of them to his people who were come among them for their benefit and instruction. After having distributed some presents, which must always attend a proposal of friendship and peace, an agreement was made."—This cannot be misunderstood.

The Cherokees living contiguous to South Carolina, their intercourse of treaty and trade was pretty much confined to it, and through its official functionaries to Great Britain. These treaties particularly designated boundaries and regulations for a rule of intercourse between the Cherokees and England. The Cherokees were bound to hold friendly intercourse with the subjects of England, and to fight her enemies, and trade only with her; in consideration of which England obligated herself to protect them from all enemies, and to trade with them on the most reasonable terms.—When therefore the United States declared themselves Independent, the Cherokees, in alliance with King George, & under his protection, raised the warwhoop and hatchet to reclaim his rebellious children to his power. The children after a severe struggle prostrated the power of the mother, England, in America.—Always perfidious to its Indian Allies, Great Britain secured to herself a cessation of hostilities by a treaty of peace, regardless of her red children. Thus did she relinquish her protection to the Indians, in the day of adversity, in time of both trials and peril, when the woods bore marks of blood, shed in her cause by these children of the forest. The states had surrendered their rights of regulating trade, making treaties or declaring War to the United States in the adoption of a constitution. The Indians secured an honorable peace with the United States, in General Washington's administration, by treaty, which guaranteed to them their lands, and adopted measures to promote their civilization. Great Britain, whatever rights she may have had to the Indians, had forfeited them forever; and as the colonies had destroyed their connection with the Mother Country, the Indians were thrown in their original condition, unnumbered of treaties, capable of fighting and perishing on their lands, or of making treaties with those who alone had the power, the U. S.

If the Indians were naturally or constitutionally incapable of making treaties, or contracts, as some would have it, why was the incompetency not mentioned before, and their treaties resisted, and rejected. If any time could be proper, the proper time would have been in their savage state, to experience the misfortune rather than now, after being tantalized with the hypocritical language of friendship and offers of Civilization and Religion to have their rights and liberties crushed in the cold embrace of Iron power. If we consult the history of the different states, their lands for the most part were obtained by peaceable purchase, unless obtained afterwards by conquest, but never then, unless the Indians had given occasion by acts of hostility. I speak of North America. Banished far from memory, be the Spanish blood hounds, Cortes and Pizarro, as unfit for any human reference.

When the Olive Branch of peace and good will to men, is seen at every door; when a new era has commenced, and the world is making the sublime effort of relieving nations yet in darkness, to behold the splendor of the rising happiness of nations in the enjoyment of liberty and religion, we may well be astonished to hear an inglorious doctrine, that "force is right" sent abroad from a quarter, that we have been taught to believe, would esteem the doctrine in the greatest abhorrence. Is it possible, that any citizens of the United States, have so fallen from the exalted virtue of their ancestors, as to be in reality capable of believing, in 1828 "that force is right?" I have heard of a man, that is noted for talking and nothing more, who represents in Congress a certain District adjoining this nation, that recommends the removal of Indians to the paradisaical country at the setting sun, & to remove them without their consent, as he says they are in the act of destroying themselves by drinking poison, and he wishes to save them from extermination. What is sugar to Indians is gall to his palate, and why? because the Cherokees happen to be in possession of a fine Country, and he happens to violate the 10th Commandment.

The Report of the Joint Committee closes with a string of Resolutions, the substance of which is that they, Georgia, will make the last, solemn and awful appeal to the United States, for the fulfilment of their promise, instructing them to offer to certain Indians, if nothing else will succeed, reservations of lands, for life, for a time, or even in fee simple, for the attainment of the object; and if all this will not do, and if the Cherokees will shut their ears to the voice of wisdom, justice and friendship, &c. then they recommend to the next Legislature to make preparation to take the land by any means in their power.

In the black catalogue of Infamy, where characters have been destroyed by avaricious inducements, the Traitor Arnold and Judas Iscariot, possess a horrid distinction. Perhaps a third may be added in consequence of the said reservations. But if there is a Cherokee, so lost to patriotism and virtue as to fall before such a bribe, he has yet to be thought of and to be found.

All Nations have their seasons of prosperity and adversity. Mighty empires, that figure with amazing lustre on the page of history, are now silent in awful oblivion. And the men that wielded the sceptres, where are they? "Dust thou art, and unto dust shalt thou return." And shall I quake with fear at threatening politicians? Shall sweet sleep escape my eyelids at the prospect of annihilation, when it is my fate to die? No! Let me in civil peace resign my fate to him who rules the world, and who has the Government of the strong and the feeble.

"A time may come, when summer's sun,
And winter's blast may beat unchecked
On my defenceless head, and none
Be with me when my fortune's wreck'd.
But while I bear an unsold heart,
And self reproach remaineth dumb,
Let wealth and all her train depart;
That time's not fearful!—let it come."

SOCRATES.

FOR THE CHEROKEE PHOENIX.

MR. EDITOR—In reading one of the numbers of the NATIONAL JOURNAL, I notice a short speech delivered by Mr. Mitchell of Tennessee, in the House of Representatives, in support of a resolution recommending a systematic arrangement whereby all the Indians East of the Mississippi

may be removed beyond the limits of any State or Territory. I am not surprised, Mr. Editor, nor am I in the least offended, that Mr. Mitchell took the liberty to recommend such a resolution, for he is but one amongst many riders of this hobby horse of the Gen. Government. He no doubt did it conscientiously, and from good & benevolent motives; he at least declares so, and I have no inclination to question him. I cannot however but confess, that the veracity of a man becomes doubtful, when, in open day, he makes exaggerated assertions, entirely opposed to facts, and to the experience and observation of hundreds, and of course unsupported by any kind of evidence. This is the character of the speech, of which I have taken the liberty to complain. It contains nothing but exaggerated and unwarrantable assertions. I say unwarrantable, for of all those who have thought fit to describe our miserable situation, Mr. M. has had the best advantages of knowing our true condition. He has been a neighbor to us, and was, if I mistake not, for a time, a resident merchant in this Nation. But how does he repay us for his stay amongst us? The following quotations form a fair specimen of the speech, and the views of the speaker in regard to the situation of Indians.

"Some of them [the Indians] indeed roll in great wealth; but the great mass of what may be called the poorer class, is in the most abject situation in which human beings can possibly be." Now this is mere verbosity, or much empty talk, for who ever believed that an Indian ever rolled in great wealth? The terms are expressive of the highest state of wealth, such as, with propriety, may be applied to Croesus, Crassus and others of ancient times, and Roschides, Gerard and other modern men at the present day. But it is the height of folly to apply it to Indians, who taken in general, are yet but poor people, and those who have possessions, cannot be called *very wealthy*. A few Negro slaves, (justice forbids that these should be accounted good property,) and a few head of cattle, horses and hogs, are what constitutes the riches of an Indian.

But the most sweeping part of the Speech is where the Speaker levels the poorer class of Indians, (including of course the Cherokees,) to the most degraded of the human race. This is very great exaggeration, which every person the least acquainted with the Cherokees and some other tribes, will easily discover. I, being one of the "poorer class," feel hurt in reading this public sentence. It is certainly humiliating to think, after making exertions to raise myself above the level of the most degraded of the human race, and presuming to have succeeded, at least in a small degree, it should still be declared that I have made no progress. This is poor encouragement for Indians. Yet I cannot be made to believe that the "poorer class" of the Cherokees are as wretched and degraded, as some other nations of which I have heard: such as the Hottentots of Africa, and some of the inhabitants of the Isles of the Sea. I would still go further, and say that a part of the population of this boasted land of liberty, I mean the United States, are more wretched and degraded than the "poorer class" of the Cherokees. This I know from observation, and I appeal to you, Mr. Editor, to say, whether you would not freely prefer the condition of one of "poorer class" of the Cherokees, to that of one of the poorer class of the whites, thousands of whom you have no doubt seen in your travels. Reflect for a moment on the wretchedness that exists in the cities? Where there is the most splendour, refinement and wealth, there is also the most misery and degradation. Surely I should not be tempted to exchange conditions with hundreds and thousands I have seen in this land of equality, and I think I am not the only one in this Nation who can speak thus. There are hundreds of Cherokees of the "poorer class," who will perfectly assent to what I say.

The Speaker further says, "they have been under the domination of despotic government, and have been held in bondage with an iron grasp." And again, "It is not in the nature of things that they could be free, or happy, or intelligent, while their masters lorded over them with despotic sway." I was first going to inquire whether it was in the nature of things for a member of Congress to speak without exaggeration—but I will guard against indiscriminate censure. This I can

say, however, that Mr. M. is notoriously guilty of violating the rules of Rhetoric, (which by the way an orator ought always to observe, when he makes a speech,) in delighting to use hyperbolic expressions; and further in this present instance, he appears to evince a determined spirit of misrepresenting, or very great ignorance of things which lie within the compass of his observation. That which I have now quoted is certainly very great exaggeration, as every person the least acquainted with the petty Governments of the Indians will easily perceive, and it is a wilful misstatement, if the speaker intended, as he undoubtedly did, to apply his remarks to the Cherokees. I believe liberty is as sweet to a Cherokee as to a white man, and it is with pleasure I can say that we have never been shackled with the "iron grasp" of a despot, and I hope that we will not only boast of being a free people, but be so in reality. Let us not possess liberty only in name, but let it grow freely, until its branches shall overshadow every family, and equality, peace, comfort and intelligence, which are the ingredients of liberty, shall prevail without intermission through these hills and mountains. I will here transcribe the words of an Author, who deserves, to say the least, as much credit as Mr. M. and is certainly more capable of enlightening our minds on this subject.

"The Indians are perfect republicans; they will admit of no inequality among them but what arises from age, or great qualifications for either council or war. Although this is the case in peace, yet in war they observe great discipline, and perfect subordination to their beloved man who carries the holy ark, and to their officers, who are appointed on account of the experience they have had of their prowess in war, and good conduct in the management and surprising of an enemy, or saving their men by a timely retreat; but this subordination ends with the campaign."—*[Star in the West.]*

One or two more quotations from Mr. M. will suffice. "In their present situation, it could not be denied that they are an injury both to themselves, and to the people among whom they reside." This assertion, however, can be boldly contradicted, as far as the Cherokees are concerned, notwithstanding the confidence with which it is made. We have only to appeal to disinterested men who have frequently visited us, and made their reports. Mr. McKenney for instance, in his letter to the Secretary of War, an extract of which I notice in the first number of your paper, has done us the justice to give us our due.—He has my thanks, though I must here acknowledge, that some of the doctrines which he recommends are repugnant to my feelings, & I believe they must be to all, except such as are already "held in bondage with an iron grasp."

The following is as absurd as it is unfounded. "They are as if they had been taking a dose of slow poison, the deleterious effects of which are gradually destroying them." The result of the census which was taken in 1824 by order of the General Council proves beyond a doubt the falsehood of this remark, as it respects the Cherokees. On comparing the census of 1824 and the one taken by order of the General Government a number of years ago, it will be seen that the Cherokees have been on the increase, nearly equal in ratio with the whites; and the difference of the two statistical tables taken at the two periods, incontrovertably shews, that we are not on a retrograde motion.—The Speaker, after exhausting words, which may have a tendency to shew our wretched and most degraded condition, recommends a remedy, and that is nothing more than our speedy removal to the west of Mississippi, beyond the limits of any State or Territory. There he is to put a new kind of Government on our shoulders, appoint Governors, Judges and other officers over us, and establish Schools amongst us, "not your A B C Schools." [Where shall we learn our letters if we are not to have Schools of a lower order?] And all this is to be done, if I properly understand the subject, without our desire, without our approbation, and without our vote. If this is not a "bondage with an iron grasp," I confess I do not understand the terms. There appears to be a new kind of friendship, Mr. Editor, in the coining of which,

this subject of concentration has had no small agency.—But it is worse than none. It is much like the friendship of Joab, who, we are told, went to Amasa and said unto him, "Art thou well my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib."

It is to be lamented that public men should not be sufficiently scrupulous in making assertions, liable to contradiction, and to public scrutiny. The same beaten track is still trodden by those who declaim on the condition of the Indians, though one would suppose it to be too late in the day. It was my opinion that the Indians were frequently, and intentionally misrepresented, and I am sorry to say that the speech, which has been the cause of this unworthy communication, has most sadly confirmed my believe.

P. O. DE.

NEW ECHOTA:

THURSDAY, MARCH 13, 1823.

CONGRESS.—Our last Washington papers contain a debate which took place in the house of representatives, on the resolution, recommended by the Committee on Indian Affairs, published in the second Number of our paper. It appears that the advocates of this new system of civilizing the Indians are very strenuous in maintaining the novel opinion, that it is impossible to enlighten the Indians, surrounded as they are by the white population, and that they will assuredly become extinct, unless they are removed. It is a fact which we would not deny, that many tribes have perished away in consequence of white population, but we are yet to be convinced that this will always be the case, in spite of every measure taken to civilize them. We contend that suitable measures to a sufficient extent have never been employed. And how dare these men make an assertion without sufficient evidence? What proof have they that the system which they are now recommending, will succeed. Where have we an example in the whole history of man, of a Nation or tribe, removing in a body, from a land of civil and religious means, to a perfect wilderness, in order to be civilized. We are fearful these men are building castles in the air, whose fall will crush those poor Indians who may be so blinded as to make the experiment. We are sorry to see that some of the advocates of this system speak so disrespectfully, if not contemptuously, of the present measures of improvement, now in successful operation among most of the Indians in the United States—the only measures too, which have been crowned with success, and bid fair to meliorate the condition of the Aborigines.

The following remarks of Mr. Vinton, on this subject, in the House of Representatives, we freely publish, as our readers in this Nation will be glad to perceive that this concentrating business has met with a manly opposition, and as the views of Mr. Vinton generally, so far as they have been expressed in this extract, are consonant to our views and feelings.

What is the proposition of Mr. Monroe? It is, first that you shall establish certain fundamental principles of policy, and then send intelligent men to the Indians to explain those principles; and when they give their assent, then, to fulfil the recommendation of the message of 1825, you may remove them. They rely on the government for protection, and this is the proper course. Instead of this, we have pressed the Indians over the Mississippi, without giving them any choice, or assurance of protection. It is a policy of death or desolation, and they who force this upon the Indians ought to pause before they proceed further.

He referred to two or three cases which had occurred. A treaty was made with the Florida Indians, while living in happiness and prosperity, in the heart of the country. A gentleman holding high a station in Florida, had told him that he was struck with the comfortable manner in which these Indians were living, compared with the Indians at the north. We sent our commissioners to them to ask them to leave this country for one of sand & sterility. They refused to go. They are told, they must—they should go. They then threw themselves on the mercy of the commissioners, and the organ of that nation told us, in the most powerful language, that death must be the inevitable consequence of the policy of commissioners. This language was prophetic of the tragedy which followed. It was after-

wards established here, that 1500 of these poor Indians perished of starvation in the swamps to which they were removed. We then voted 20,000 dollars for their relief; and he had the honor to point out the provision in the bill which extended their territory of good land. Yet we are now told by the gentleman from Florida, that the condition of these Indians is now such that they are obliged to prey upon his constituents. How does he propose to relieve them? By sending them 2000 miles further north. He would point out another, and a speedier method of relief. He called on his colleague, who is at the head of the Committee on Indian Affairs, and who is in a measure responsible for the lives of these Indians, to see this treaty fulfilled. He called on his colleague, as a christian to do this; and he pledged himself to call the attention of the House to the provision on some suitable occasion.

He referred to the policy which had been pursued towards the Quapas whom we had removed to the Red River, and supported for a time. We now hear of the misery of these poor Indians.—As to the Delawares, removed from Indiana into Missouri, which seems to be the common reservoir of the Indians. In 1825, these Indians, as soon as they crossed the hunting path of an Osage, created difficulties; and it was with great difficulty that a war of extermination between these tribes was prevented. The executive has recommended, as the only means of preserving peace, that the Delawares shall be removed 300 miles from the Osages; yet in the same paper, it is strongly recommended, absurd as it may seem: the country West should be laid off into contiguous Districts for the Indian tribes.

His colleague had yesterday produced a letter from Governor Clarke to be read, which probably had its effect upon the committee. It was there said that these Indians were perishing; and that, unless relieved, they must break out upon other tribes, for pillage. This, the letter says, is the result of the removal of these Indians from their comfortable homes; and ought to operate upon us to be careful how we remove them hereafter.

The facts he had stated were the strongest arguments against moving another step until we have provided those principles which will protect them from want and death. It is avowed that this is the policy of the Government. If we allure the Indians beyond the Mississippi, the whole of the Indians, as soon as we have taken this first step, will be allured, by powerful inducements, to follow, until the whole have migrated. It is a system of cruelty, fraud and outrage, which has no parallel.

If we are to proceed with this policy why do not gentlemen offer some principle to consideration which may be adopted & made known & acted on, instead of seducing the Indians gradually to migrate, under those circumstances to which he had referred.

He regarded this movement as pushing forward these Indians half way to that ocean where, it is to be feared, they are ultimately destined to terminate their existence and misery together. Gentlemen have described in glowing terms the condition of these Indians. They tell us that the Indians cannot be civilized in the neighborhood of the whites, that man cannot be civilized in the vicinity of civilized man.—He contended that we had not tested this assertion. We have done no act of legislation to incorporate them into the family of civilization. We have never undertaken to regulate the principles on which property is held among them. We have done nothing to break down the system of Kings and Chiefs among them. Until we have done this, it is wrong to argue they cannot be civilized. How did we find these Indians? With the exception of the Cherokees, who have formed a Constitution, we find the Indians governed by the same laws, as when the pilgrims first came to this country.—He asked if it would not be too great an effort to be expected from uncivilized men to break these shackles.—It is not to be expected from the chiefs and head-men, that they will destroy their own power and influence.

But suppose these Indians are removed across the Mississippi. We all agree that they are not to be removed unless their condition shall be bettered. What is to be done to better that condition? They must be brought to consent to the removal, to change the existing relations between the chiefs and people to hold their property in

severally. They must be brought to consent to these modifications which are necessary to the improvement of their condition.

Supposing all this preliminary process gone through, and you place 100,000 individuals in the wilderness—men, strangers to each other, entertaining opinions and feelings in hostility to each other—and you undertake to civilize them. He asked by what process this is to be accomplished.—All that has yet been said on the subject, is mere declamation. We find then there is total ignorance of the laws and regulations of the new Government which is to be imposed upon them. He would ask, by what legislative spell these people could be at once reduced to order and civilization. He who could accomplish it, would deserve a higher fame than that of Solon or Lycurgus.

But, as his colleague yesterday remarked, there were no Elysian fields in the wilderness. Where do we hear of misery and distress? Is it on this side the Mississippi? With the exception of Florida, it is not. It is beyond the Mississippi. The letter which was yesterday read proves this fact. It is said the Indians only degenerate in the vicinity of the whites. Here the argument is not supported by the fact. He referred to the opinions of Gov. Cass, that the Indians are wasting away in the wilderness with a rapidity which is unknown in the vicinity of the whites. He accounts for this on rational principles. While their knowledge was confined to the bow and arrow, they were unable to destroy the immense herds of buffalo and elk; but since the traders have put fire arms into their hands to destroy the animals merely for the sake of the hides, they neglect laying in provision for the winter, and destroy the means which Providence has given for their own subsistence. The consequence often is, the most insupportable suffering from hunger, and sometimes actual death. If, then, you put these Indians in that region of country, you send them into the midst of desolation.—What is the consequence? It would require less to sustain an army of 200,000 men than to support half that number of Indians five hundred miles in the interior.

TURKISH CANNON.

It is singular that in our conflicts with barbarians, or with half-disciplined troops, we generally sustain a heavier loss than in our battles with veterans and well organized armies. Whether this arises from our contempt of the enemy inducing us to attack them at greater odds, or at closer quarters, or that such foes are stimulated by the fiercer passions of untamed nature, we cannot determine, but the fact is well worthy of consideration. In our battles with the Americans last war, our loss was always heavy in the extreme. Our attack on Algiers was attended with a loss of life nearly equal to any thing we had ever sustained on board of a fleet; & if we include the number on board the Russian ships at Navarino, we shall find the total number killed & wounded to be nearly as great as in any of our battles last war. With respect to the Turks, this may arise from the extremely heavy cannon which they generally use. In our ships, and, we believe, in our batteries, we seldom use a heavier gun than a 32-pounder. No man-of-war carries any cannon of a larger calibre, but the Turks make use of even 800-pounders. When Sir J. Duckworth passed the Dardanelles to attack Constantinople, in 1807, his fleet was dreadfully shattered by these immense shot. The *Royal George* was nearly sunk by only one shot, which carried away her cutwater; another cut the main-mast of the *Windsor Castle* nearly in two; a shot knocked two ports of the *Thunderer* into one; the *Repulse* (74) had her wheel shot away and 24 men killed and wounded, by a single shot, nor was the ship saved but by the most wonderful exertions. One of these guns was cast in brass in the reign of Amurat; it was composed of two parts joined by a screw at the chamber, its breach resting against a massy stone work; the difficulty of charging it would not allow its being fired more than once; but, as a Pacha once said, that single discharge would destroy almost a whole fleet of an enemy. The Baron de Tott, to the great terror of the Turks, resolved to fire this gun. The shot weighed 1,100lb., and he loaded it with 330lb. of powder; he says, "I felt a shock like an earthquake, at the distance of eight hundred fathoms. I

saw the ball divide into three pieces, and these fragments of a rock crossed the Strait, and rebounded on the mountains. The heaviest shot which struck our ships was of granite, and weighed 300lb., and was two feet two inches diameter. One of these high shot, to the astonishment of our tars, stove in the whole larboard bow of the *Betive*; and having thus crushed this immense mass of solid timber, the shot rolled ponderously aft, and bro't up abreast the main hatchway, the crew standing aghast at the singular spectacle. A few years ago, a party of English midshipmen crawled into one of these guns on their hands and knees, to the no small amusement of the Turks.—*A late English paper.*

Savages first seeing a watch.

One morning during Fenaw's stay at this island, some of the natives brought Mr. Mariner's watch, which they had procured from his chest, and with looks of curiosity inquired what it was. He took it from them, wound it up, and put it to the ear of one of them and returned it. Every hand was now out stretched with eagerness to take hold of it—it was applied in turns to their ears—they were astonished at the noise it made—they listened again to it—turned it on every side, and exclaimed, "Moo-ovi" (it is alive.)—They pinched and bit it, as if expecting it would speak out—they looked at each other with wonder, laughed aloud, and snapped their fingers. One brought a sharp stone for Mr. Mariner to force it open with. He opened it in the proper way, and showed them the works. Several endeavored to seize hold of it at once but one ran off with it, and all the rest after him. About an hour after they returned with the watch completely broken to pieces, and giving him the fragments, made signs for him to make it do as it did before. Upon his making them understand that they had killed it, and that it was impossible to bring it to life again, the man who considered it as his property, exclaiming—mow (spoiled,) and making a hissing noise, expressive of disappointment, accused the rest of using it with violence; and they in their turn, accused him and each other. Whilst they were in high dispute, another native approached, who had seen and learned the use of a watch on board a French ship. Understanding the cause of their dispute, he called them all cow-vale (a pack of fools,) and explained in the following manner, the use of the watch. Making a circle in the sand, with sundry marks about its circumference, and turning a stick about the centre of the circle to represent an index, he informed them that the use of the watch was to tell where the sun was—that when the sun was in the east, the watch would point to such a mark, and when the sun was highest it would point low—and when in the west, it would point there, and this he said the watch would do, although it was in the house, and could not see the sun; adding that in the night time, it would tell what portion of a day's length it would be before the sun would rise again. It would be difficult to convey an adequate idea of their astonishment. One said it was an animal, another said it was a plant; but when he told them it was manufactured, they all exclaimed—Foon-noor hoto! what an ingenious people.—*Mariner's Account of the Tonga Islands.*

DIED.—In this neighbourhood, on the 8th instant Mr. EDMUND CRUTCHFIELD. We are told that the deceased went to bed apparently well, and was found a corpse the next morning.

At Albany, on the 11th ultimo, very suddenly, His Excellency DE WITT CLINTON, Governor of the State of New York.

OFFICE.—ADAM GREENE, CLERK OF THE SUPREME COURT. ADAM GREENE, CLERK OF THE SUPREME COURT. ADAM GREENE, CLERK OF THE SUPREME COURT.

NOTICE.

ALL persons are hereby forewarned against trading for a Note of hand, given by the Subscriber to James Cunningham, of Ten. for the sum of \$14 with a credit of five dollars; dated the 19th day of February 1823. Also a Due Bill of thirty four dollars given by Alexander McCoy in favour of Michael A. Remley with a credit of about two dollars and twenty five cents made over to said James Cunningham by me.

As the consideration for which the said Note and Due Bill were given, has proved to be unsound, I am determined not to pay except by due course of law.

EDWARD ADAIR.

March 6, 1823.—S-U.

POETRY.

HYMN.

From the recesses of a lowly spirit, My humble prayer ascends—O Father! hear it!

I know, I feel, how mean and how unworthy The trembling sacrifice I pour before thee: What can I offer in Thy presence holy, But sin and folly?

For in Thy sight, who every bosom viewest, Cold are our warmest vows, and vain our truest: Thoughts of a hurrying hour—our lips repeat them, Our hearts forget them.

We see Thy hand—it leads us, it supports us; We hear thy voice—it counsels and it courts us; And then we turn away—and still thy kindness Pardons our blindness!

And still Thy rain descends, Thy sun is glowing, Fruits ripen round, flowers are beneath us blowing, And, as if man were some deserving creature, Joys cover nature.

O how long-suffering, Lord!—but thou deligatest To win, with love, the wandering—Thou invitest, By smiles of mercy,—not by frowns or terrors, Man from his errors.

Who can resist Thy gentle call—appealing To every generous thought, and grateful feeling? That voice paternal—whispering, watching ever: My bosom?—Never.

Father and Saviour! plant within that bosom The seeds of holiness; and bid them blossom In fragrance and in beauty, bright and vernal, And Spring eternal! [Bowring.]

SCRIPTURE TRANSLATION.

GENESIS, CHAP. I.

GENESIS, CHAP. I. 1. In the beginning God created the heaven and the earth. 2. The earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God was hovering upon the face of the waters.

GENESIS, CHAP. I.

GENESIS, CHAP. I. 3. And God said, Let there be light: and there was light. 4. And God saw that the light was good: and God separated the light from the darkness. 5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. [Continuation of the hymn in a different language]

HYMN.

PRaise TO THE CREATOR.

- 1. 2. 3. 4. 5. 6. [List of hymn verses]

MISCELLANEOUS.

TRAITS OF INDIAN CHARACTER, BY WASHINGTON IRVING.

[CONTINUED.] "In the general mode of estimating the savage character, we may perceive a vast degree of vulgar prejudice, and passionate exaggeration, without any of the temperate discussion of true philosophy. No allowance is made for the difference of circumstances, and the operations of principles under which they have been educated. Virtue and vice, though radically the same, yet differ widely in their influence on human conduct, according to the habits and maxims of society in which the individual is reared. No being acts more rigidly from rule than the Indian. His whole conduct is regulated according to some general maxims early implanted in his mind. The moral laws that govern him, to be sure, are but few, but then he conforms to them all. The white man abounds in laws of religion, morals, and manners; but how many does he violate? "A common cause of accusation against the Indians is, the faithlessness of their friendships, and their sudden provocations to hostility. But we do not make allowance for their peculiar modes of thinking and feeling, and the principles by which they are governed. Besides, the friendship of the whites towards the poor Indians, was ever cold, distrustful, oppressive, and insulting. In the intercourse with our frontiers they are seldom treated with confidence, and are frequently

subject to injury and encroachment. The solitary savage feels silently but acutely; his sensibilities are not diffused over so wide a surface as those of the white man, but they run in steadier and deeper channels. His pride, his affections, his superstitions, are all directed towards fewer objects, but the wounds inflicted on them are proportionably severe, and furnish motives of hostility which he cannot sufficiently appreciate. Where a community is also limited in number, and forms, as in an Indian tribe, one great patriarchal family, the injury of the individual is the injury of the whole; and as their body politic is small, the sentiment of vengeance is almost instantaneously diffused. One council fire is sufficient to decide the measure.—Eloquence and superstition combine to inflame their minds. The orator awakens all their martial ardour, and they are wrought up to a kind of religious desperation, by the visions of the prophet and the dreamer.

"An instance of one of these sudden exasperations, arising from a motive peculiar to the Indian character, is extant in an old record of the early settlement of Massachusetts. The planters of Plymouth had defaced the monuments of the dead at Passouagesit, and had plundered the grave of the sachem's mother of some skins with which it had been piously decorated. Every one knows the hallowed reverence which the Indians entertain for sepulchres of their kindred.—Even now, tribes that have passed generations, exiled from the abodes of their ancestors, when by chance they have been travelling, on some mission, to our seat of government, have been known to turn aside from the highway for many miles distance, and guided by wonderfully accurate tradition, have sought some tumulus, buried perhaps in woods, where the bones of their tribe were anciently deposited; and there have passed some time in silent lamentation over the ashes of their forefathers. Influenced by this sublime and holy feeling, the sachem, whose mother's tomb had been violated, in the moment of indignation, gathered his men together, and addressed them in the following beautiful simple pathetic harangue—which has remained unquoted for nearly two hundred years—a pure specimen of Indian eloquence, and an affecting monument of filial piety in a savage.

"When last the glorious light of all the sky was underneath this globe, and birds grew silent, I began to settle, as my custom is, to take repose. Before mine eyes were last closed, methought I saw a vision, at which my spirit was much troubled, and, trembling at that doleful sight, a spirit cried aloud—behold my son, whom I have cherished; see the breasts that gave thee suck, the hands that lapped thee warm & fed thee off! canst thou forget to take revenge of those wild people, who have defaced my monument in a despicable manner, disdain our antiquities and honorable customs. See now, the sachem's grave lies like the common people, defaced by an ignoble race. Thy mother doth complain, and implores thy aid against this thievish people, who have newly intruded in our land. If this be suffered I shall not rest quiet in my everlasting habitation. This said, the spirit vanished, and I, all in a sweat not able scarce to speak, began to get some strength and recollect my spirits that were fled, and determined to demand your counsel, and solicit your assistance."

"Another cause of violent outcry against the Indians, is their inhumanity to the vanquished. This originally arose partly from political and partly from superstitious motives. Where hostile tribes are scanty in their numbers, the death of several warriors completely paralyzes their power; and many an instance occurs in Indian history, where a hostile tribe, that had long been formidable to its neighbour, has been broken up and driven away, by the capture and massacre of its principal fighting men. This is a strong temptation to the victor to be merciless, not so much to gratify any cruelty of revenge, as to provide for future security. But they had other motives, originating in a superstitious idea, common to barbarous nations, and even prevalent among the Greeks and Romans—that the manes of their deceased friends, slain in battle, were soothed by the blood of the captives. But those that are not thus sacrificed are adopted into their families, and treated with the confidence and affection of relatives and friends; nay, so hospitable and tender is their en-

tertainment, that they will often prefer to remain with their adopted brethren, rather than return to the home and the friends of their youth.

"The inhumanity of the Indians towards their prisoners has been heightened since the intrusion of the whites. We have exasperated what was formerly a compliance with policy and superstition into a gratification of vengeance. They cannot but be sensible that we are the usurpers of their ancient dominion, the cause of their degradation, & the gradual destroyers of their race. They go forth to battle, smarting with injuries and indignities which they have individually suffered from the injustice and the arrogance of white men, and they are driven to madness and despair, by the wide-spreading desolation and the overwhelming ruin of our warfare.—We set them an example of violence, by burning their villages and laying waste their slender means of subsistence: and then wonder that savages will not show moderation and magnanimity towards men, who have left them nothing but mere existence and wretchedness.

"It is a common thing to exclaim against new forms of cruelty, while, reconciled by custom, we wink at long established atrocities. What right does the generosity of our conduct give us to rail exclusively at Indian warfare. With all the doctrines of christianity, and the advantages of cultivated morals to govern and direct us, what horrid crimes disgrace the victories of christian armies. Towns laid in ashes; cities given up to the sword; enormities perpetrated, at which manhood blushes, and history drops the pen. Well may we exclaim at the outrages of the scalping knife; but where, in the records of Indian barbarity, can we point to a violated female?

"We stigmatize the Indians also as cowardly and treacherous, because they use stratagem in warfare, in preference to open force; but in this they are fully authorized by their rude code of honor. They are early taught that stratagem is praiseworthy; the bravest warrior thinks it no disgrace to lurk in silence and take every advantage of his foe. He triumphs in the superior craft and sagacity by which he has been enabled to surprise and massacre an enemy. Indeed, man is naturally more prone to subtlety than open valor, owing to his physical weakness in comparison with other animals. They are endowed with natural weapons of defence; with horns, with tusks, with hoofs and talons; but man has to depend on his superior sagacity. In all his encounters, therefore, with these, his proper enemies, he has to resort to stratagem; and when he perversely turns his hostility against his fellow man, he continues the same subtle mode of warfare.

"The natural principle of war is to do the most harm to our enemy, with the least harm to ourselves; and this of course is to be effected by cunning. That chivalric kind of courage which teaches us to despise the suggestions of prudence, and to rush in the face of certain danger, is the offspring of society, and produced by education. It is honorable, because in fact it is the triumph of lofty sentiment over an instinctive repugnance to pain, and over those selfish yearnings after personal ease and security which society has condemned as ignoble. It is an emotion kept up by pride, and the fear of shame; and thus the dread of real evils is overcome by the superior dread of an evil that exists but in the mind. This may be instanced in the case of a young British officer of great pride, but delicate nerves, who was going for the first time into battle. Being agitated by the novelty and awful peril of the scene, he was accosted by another officer of a rough and boisterous character.—"What, sir," cried he, "do you tremble?" "Yes sir," replied the other, "and if you were half as much afraid as I am you would run away." This young officer signaled himself on many occasions by his gallantry, tho' had he been bro't up in savage life, or even in a humbler and less responsible situation, it is more than probable he could never have ventured into open action.

"Besides we must consider how much the quality of open and desperate courage is cherished and stimulated by society.—It has been the theme of many a spirit-stirring song, and chivalric story. The minstrel has sung of it to the loftiest strain of his lyre—the poet has delighted to shed around it all the splendours of fiction—and e-

ven the historian has forgotten the sober gravity of narration, and burst forth into enthusiasm and rhapsody in its praise. Triumphs and gorgeous pageants have been its reward—mountments, where art has exhausted its skill, and opulence its treasures, have been erected to perpetuate a nation's gratitude and admiration. Thus artificially excited, courage has arisen to an extraordinary and factitious degree of heroism; and, arrayed in all the glorious "pomp and circumstance" of war, this turbulent quality has even been able to eclipse many of those quiet, but invaluable virtues, which silently ennoble the human character, and swell the tide of human happiness.

"But if courage intrinsically consist in the defiance of danger and pain, the life of the Indian is a continual exhibition of it. He lives in a perpetual state of hostility and risk.—Peril and adventure are congenial to his nature or, rather, seem necessary to arouse his faculties and give an interest to existence. Surrounded by hostile tribes, he is always equipped for fight with his weapons in his hands. He traverses wildernesses, exposed to the hazards of lonely sickness, of lurking enemies or pining famine. Stormy lakes present no obstacle to his wanderings; in his light canoe of bark, he sports like a feather on their waves, & darts with the swiftness of an arrow down the roaring rapids of the rivers. Trackless wastes of snow, rugged mountains, the glooms of swamps and morasses, where poisonous reptiles curl among the rank vegetation, are fearlessly encountered by this wanderer of the wilderness. He gains his food by the hardships and dangers of the chase; he wraps himself in the spoils of the bear, the panther, and the buffalo, and sleeps among the thunders of the cataract.

"No hero of ancient or modern days can surpass the Indian in his lofty contempt of death, and the fortitude with which he sustains all the varied torments with which it is frequently inflicted. Indeed we here behold him rising superior to the white man, merely in consequence of peculiar education. The latter rushes to glorious death at the cannon's mouth; the former coolly contemplates its approach, and triumphantly endures it, amid the torments of the knife and the protracted agonies of fire. He even takes a savage delight in taunting his persecutors and provoking their ingenuity of torture; and as the devouring flames prey on his very vitals and the flesh shrinks from the sinews, he raises his last song of triumph, breathing the defiance of an unconquered heart, and invoking the spirits of his fathers to witness that he dies without a groan.

The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously because they name him every two minutes in their sermons. But that is not preaching Christ. To understand, and enter into, and open his various offices and characters—the glories of his person and work—his relation to us, and ours to Him, and to God the Father and God the Spirit through him—this is the knowledge of Christ. The divines of the present day are stunted dwarfs in this knowledge, compared with the great men of the last age.—To know Jesus Christ for ourselves, is to make him a CONSOLATION,—DELIGHT,—STRENGTH,—RIGHTNESS, COMPANION,—and END.—Cecil.

Human Life.—"When we set out on the jolly voyage of life, what a brave fleet there is around us, as stretching our fresh canvass to the breeze, all "ship-shape and Bristol fashion," pennons flying, music playing, cheering each other as we pass, we are rather amused than alarmed when some awkward comrade goes right ashore for want of pilotage.—Alas! when the voyage is well spent, and we look about us, toil worn mariners, how few of our ancient consorts still remain in sight, and they how torn and wasted; and like ourselves, struggling to keep as long as possible off the fatal shore, against which we are all finally drifting!"—Walter Scott.

Villainy that is vigilant will be an overmatch for virtue if she slumber on her post; and hence it is that a bad cause has often triumphed over a good one; for the partisans of the former, knowing their cause will do nothing for them, have done every thing for their cause; while the friends of the latter are too apt to expect every thing from their cause, & to do nothing for it themselves.—Lacoe,