

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

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

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

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

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

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