

watched, and often begrudged when given. The acts of their public men are uniformly impugned. The thought seems hardly to be entertained by the common Indians, that an officer may be guided by right and honest motives. The principle of suspicion has, so to say, eaten out the Indian heart. The jealousy with which he has watched the white man, in all periods of his history, is but of a piece with that with which he watches his chiefs, his neighbors, and his very family. Exaltation of feeling, liberality of sentiment, justness of reasoning, a spirit of concession, and that noble faith and trust which arise from purity and virtue, are the characteristics of civilisation ; and we should not be disappointed if they do not, all at once, grow and flourish in these nascent communities. Still, our hopes predominate over our fears. Where so much has been accomplished as we see by the Cherokees, the Choctaws, and Chickasaws, and our most advanced northern tribes, we expect more. From the tree that bears blossoms, we expect fruit.

We have no expectation, however, that without some principles of general political association, the tribes can permanently advance. To assume the character and receive the respect of a commonwealth, they must have the political bonds of a commonwealth. Our Indian tribes have never possessed any of these bonds. They are indeed the apparent remnants of old races, which have been shivered into fragments, and never found the capacity to re-unite. The constant tendency of all things, in a state of nature, has been to divide. The very immensity of the continent, its varied fertility and resources, and its grand and wild features, led to this. Hitherto, the removed tribes in the West have opposed an associated government. They have stoutly and effectually resisted and rejected this part of the government scheme. They fear, the agents say, it is some plan to bring them under the civil yoke. Time, reflection, and education must tend to correct this. More than all, their civil dissensions must tend to show the necessity of a more enlarged and general frame of government, in which some individual rights must be yielded to the public, to secure the enjoyment of the rest. We think there is some evidence of the acknowledgment of this want, in their occasional general councils, at which all the tribes have been invited to be present. During the last year (1843) such a convocation was held at Tahlequah, the seat of the Cherokee government. At this, there were delegates present from the Creeks, Chickasaws, Delawares, Shawnees, Piankashaws, Weas, Osages, Senecas, Stockbridges, Ottowas, Chippewas, Peorias, Pottowattomies, and Seminoles. The result of these deliberations, we are informed, was a compact in which it was agreed :—

1. To maintain peace and friendship among each other
2. To abstain from the law of retaliation for offences.
3. To provide for improvements in agriculture, the arts, and manufactures.