



ACCOUNT OF THE CHEROKEE SCHOOLS. Communicated by Gen. CALVIN JONES, to the Editor of the Raleigh Register.

As the notice which you have published of the Schools in the Cherokee nation, from the imperfect hints furnished in conversation, seems to have been well received, and to have excited interest, I very readily comply with your request to give a more circumstantial account of those Schools, and of the prospect they afford of civilization to a nation that has enlisted all my sympathies in its favor...

I must premise that when I visited the Cherokee nation lately I had no prejudice in its favor. I had known something of two tribes of Indians, and that all attempts to civilize one of them had been unavailing, and had every where seen the various tribes recede and melt away at the approach of the white people. I had always believed the enthusiastic zeal of good men led them to expect human means would effect what had been denied by an interdiction of nature; that there were physical as well as moral causes which would forever prevent the civilization of these savages until the capabilities of their minds were improved, matured and perfected by the long continued existence of their race and species. But I have seen the nation and have witnessed the success of the attempts which are making to instruct and humanize them; and am no longer sceptical. I renounce my Darwinian error. I firmly believe, if the efforts now making are duly seconded, the little that remains of a brave and unfortunate nation will be rescued from barbarism, suffering, and utter annihilation.

Therefore there seems to have been more zeal for Christianity than knowledge of the constitution of the human mind, employed in Missionary labors. Little is to be expected from preaching abstract doctrines to men who have never been taught the exercise of their thinking faculties. The American Board of Foreign Missions have profited by past experience: they have anatomized the mind and know its properties and structure. They have learned, (to borrow the expression of the poet,) that the twig must be bent to give fashion to the tree.

The first school in the Cherokee nation was founded by the Moravian Society of Salem, in North-Carolina, about twenty years ago, and has been continued without interruption, but on a limited scale, ever since. The Rev. Mr. Gambold is the present missionary. He is a plain worthy man, and supports his family chiefly by the labors of his own hands, while his wife instructs ten or twelve Indian Children. On the Sabbath Mr. G. preaches, Charles Hicks, the second man, nominally, in the nation, but in influence the first, is a member of his church and is reputed an enlightened and devout christian, who does honor to his profession.

But the most considerable School is at Chickamaugh, under the superintendance of the American Board of Foreign Missions. Its first instructor was the Rev. Cyrus Kingbury, who went into the nation three years ago, and left it last winter to found a school among the Cherokees. It is due, however, to the distinguished merit of the Rev. Gideon Blackburn of Tennessee, to state here, that he was the pioneer in this business, having by his individual exertions maintained a school taught by himself, in that part of the nation, many years ago; which however, the difficulty of subsisting and maintaining brought down upon his conduct and motives, made it expedient for him to abandon.

The present head of the Mission is the Rev. Hans Hoyt, a venerable, pious, sensible, and discreet man, who with his wife and six interesting children, left the pleasant valley of Wyoming, in Pennsylvania, to encounter the difficulties and endure the privations of a wilderness, with the single view of extending the blessings of civilization and christianity among the Cherokees. The teacher of the school is Mr. William Chamberlain of Vermont. The steward and manager, Mr. Morley Fall of New-York, and there are two young men learning the Cherokee language with a view to increase the utility of their labors, Daniel S. Beardick and L. Long.

This Institution is very creditably patronized by Government. The expenses of the buildings for the accommodation of the pupils attached to the mission, of the Indian pupils and of the school, are defrayed by Col. Meigs, the Indian Agent, who furnishes at the charge of the Government all the requisite implements of husbandry. A fertile tract of land is leased to the missionaries so long as their Institution exists, which serves the double purpose of lessening the burthen of expense upon the board of missions, and of initiating the Indian youth into the principles and practice of agriculture.

The school is conducted on the Lancasterian plan, and consists of 53 scholars, of whom 49 are Indians. I spent a day in the school, taught and heard every one of the scholars myself, and I declare that I never saw a better regulated school, or scholars

of more promising dispositions and talents. They were quick of apprehension, retentive in memory, docile and affectionate. The greater number of the scholars were between 8 and 12 years of age: a few were 16, and one I think was 18. This last was a young woman of much merit, she read well, conversed sensibly, was grave, dignified and graceful in her manners, handsome in her person, and would be an ornament to almost any society. I was told that at their female society meetings, when asked to pray, she always unhesitatingly did so, and in a manner peculiarly fervid and eloquent; her name is Katharine Brown. Not four years ago she wore the dress, spoke the language and had the manners of her nation. Lydia Lowry, Alice Wilson and Peggy Wolf, three other Indian girls that I recollect, of less mature age, were good scholars and genteel and agreeable in their manners. Edward, a brother of Katharine Brown's, and too many other boys to be enumerated, would, for their open many countenances, correct manners, and decent school acquirements, obtain respect and consideration in any community.

The school is opened and closed by prayer, and all the scholars join in singing hymns. Those who merit them receive as rewards, daily and twice a day, for 'Punctual attendance,' 'Behavior,' and 'Diligence,' cards or tickets, with the initials letters of those words printed on them, which are valued at half a cent, a cent, and three half cents. These are current money, and are received in payment for knives, books or whatever else they wish to purchase. For damaging slates, losing pencils, negligencies, &c. &c. they are sometimes fined in tickets. The children value these tickets highly both for the honor which the number of them confers and the substantial profit they afford.

All the scholars live at the mission house, where they are both clothed & fed gratuitously, unless their parents choose to pay the expense, which is not often the case. Besides the literary, religious and moral instruction which they receive, they are taught practical farming and are initiated into habits of industry, an art and virtue unknown among savages. They all eat in a spacious hall attached to the rear of the mansion house, the girls at one table and the boys at another, at which the pastor, teacher, and the ladies of the family preside. The order and decency observed at their meals equally surprised and pleased me. The boys occupy several detached cabins as lodging rooms, which form the right wing of the mission house. The girls a spacious one on the left, where they are accompanied by a daughter of Mr. Hoyt. They sit and work in the main building, where they form busy, interesting, and pleasing groups, around some of the ladies of the family.

What is learned in the school room is not the most considerable, nor considering the situation of the nation, the most important part of their education. They are made practical farmers under the direction of an excellent manager, by which means they give direct support to the institution, and procure important advantages to themselves.

Every Monday morning the labours for the week are assigned to each, the boys being mastered before the house, and the girls assembled within it. The former according to their employments are denominated 'hoe-boys, axe-boys, plough-boys, &c.' and among the latter are divided the duties of carding, spinning, cooking and house work, and making & mending the garments of the scholars. Every morning of the week afterwards the boys are summoned into line by the sound of a whistle. After the roll is called, the classes are designated by naming, their avocations, when the members of each break out of the ranks at once, and enter upon their second employments with great spirit and alacrity. They remain in School six hours a day and work four or five. I went round to visit them at their several labours in the wood and in the field and found them every where busy and cheerful. They seemed by their manner to require no other recreation. A prudent well regulated system of moral discipline appeared completely to supersede the necessity of every kind of corporeal punishment or physical coercion. The utmost harmony reigned throughout. Neither idleness nor games gave them occasion for feuds or dissensions. Their affection for their teachers seemed to be unbounded. I have seen the boys by half dozens surround Mr. Chamberlain when he came in fatigued, clasp him round the neck and arms, all eager to tell or ask something and engage his attention, and when he had good humoredly shaken off one set he would be immediately surrounded by another, clamorous as blackbirds. A command however would always reduce them instantly to order and peace. Play is occasionally allowed. One boy will throw up a gourd or shingle which will come to the ground with a dozen arrows sticking in it. Bathing in the fine clear stream of Chickamaugh is permitted twice a week. Indeed an Indian would not dispense with this, for they are scrupulously attentive to cleanliness. An Indian child runs into the water as naturally as a duck. I have seen them (particularly in the Chickasaw

county) scarce six years old, up to their chins in the stream of a bold creek. Col. Meigs, the Indian Agent, asked a Cherokee girl why she did not marry a white man who paid his addresses to her, she replied that she could not endure white men, they were so dirty, never, as she understood, bathing in creeks as the red people did.

I have seen the girls at their several employments, forming circles round some of the ladies of the family, beguiling the time by singing and conversation, and seeming, as no doubt they really were, very happy. The white children of the Mission family are treated in all respects as the Indian children are. Indeed an exemption from any part of the routine of duty and labor would be no favor. To the Indians this course is indispensably necessary to their civilization and future welfare, and I am not sure but the plan of the Chickamaugh school, in all its details, is the best that could be devised for children in any community. During the week of my visit it fell to the lot of a girl (a young lady, I might with perfect propriety style her) to wait at table, as a part of the household labors, and she performed the duties with equal propriety, cheerfulness and grace. It was felt to be, as it really was, perfectly proper and honorable, because it was a place that each one in turn was destined to fill, and no ideas of servitude could of course be attached to it. This young woman was the daughter of a wealthy, high minded chief, who kept a good table and servants, at whose house I have been handsomely entertained, and who spoke of the economy of this school in terms of high commendation.

The Indians are mostly favorable to the Mission. Mr. Hoyt is known among them by the appellation of the 'good man'; and some profess to love to hear the 'good book talk,' as they term reading the Bible. Every where the mission family are treated by the Indians with great respect and affection, and they will rarely receive pay from them for what they are accustomed to consider as sources of profit, and subjects of charge upon travellers. This is not the unmeaning politeness with which Indians have been charged. It is a very emphatic expression of their sense of the disinterested and useful labors of the Missionaries. At a late National Council two men were appointed as special safeguards of the persons and properties of the Missionaries. A little circumstance which took place a few days before I was at the school, speaks very distinctly of the sentiments which prevail. An old Indian woman, who seemed not to have a vestige of civilization, brought a little savage, her grandson, to place at the school. When the former was about to depart she wept so much over her child, who cried to accompany her, that Mr. Hoyt apprehended she would not leave him, & through an interpreter, assured her he would in a few days be reconciled to his situation. She replied that she had no intention but to leave him, but that the parting was very painful to her, but she too well knew what was for the child's good. An Indian who had once been to visit the President at Washington, told me that civilization had made the white people good, but ignorance had made the Indians dwell away to nothing. Most of these with whom I conversed seemed to feel the sentiment of patriotism strong in their bosom, to deplore the fall of their once wide extended and powerful nation, & to be anxious that the little of it which remained should be saved from annihilation. Who that himself enjoys the comforts of civilized life, and the consolations of religion, and knows the wants and capabilities of these people, would withhold a contribution to a purpose so beneficent and full of merit?

One or two facts will enable all to judge for themselves of the teachableness of their dispositions and their capacities for acquirement. A wild naked legged boy, 8 years old, named Chees-quan-ee-tah, or A Young Bird, who could speak nothing but Cherokee, came for the first time into the school on the day on which I visited it, and I taught him the letters of the alphabet three or four times over, using some device to impress them more strongly on the memory, in one of which I was assisted by a beautiful and sprightly little girl, who told me she was the Black Warrior's daughter. This was, to place the letters O. C. U. together, the pronunciation of which in the Cherokee tongue, signifies good, which I made him understand was applicable to him. The little girl, who spoke English tolerably, in a playful manner, with a look full of arch simplicity, told me that her mother seldom applied it to her, but much oftener a word of which I have now forgotten the Indian, that signified bad. At night the boy distinctly remembered seven letters of the alphabet.

A little girl by the name of Jenny Reece had been 6 weeks in the school and could spell very well in words of three letters, & yet had never in conversation been heard to utter a word of English. It is remarkable of the Indians that when they commence expressing their ideas and wants in English, they, in a time surprising, short, speak it very distinctly; but they cannot be persuaded to speak until conscious of their ability to do it well, afraid, I suppose, of drawing upon themselves ridi-

cul, & indeed their first essays are calculated to excite laughter in many, when the ardour of their anxiety to be understood, prompts them to premature efforts. Like the Greeks and Romans, they place the object before the agent. I heard this from a boy anxious to go to the Store on Mill day. "Store go to what? Want some me?" It was professed from a knowledge of their usual progress that this boy could speak correctly in a month.

The mention of Jenny Reece brings her father's name and merit before me, and I hope to be pardoned for a passing notice of him, though apparently very remote, by that all, in connection with the school. This man, Charles Reece, was a very distinguished warrior, and one of the three Indians who at the battle of the Horse Shoe swam the river in sight of the contending armies under showers of arrows and bullets, and bore hit over the causes which contributed so essentially to the dislodgment and defeat of the Creek Indians. Gen. Jackson mentioned him most honourably in his dispatches and general orders, and President Madison wrote him a letter and presented him with a superbly mounted rifle with suitable inscriptions. This, once his boast, is his pride no longer. I had some conversation with him and he spoke of his military exploits with evident reluctance. He is once haughty warrior is now a humble and devout professor of the Religion of Jesus. The wild hunter, who could not endure the restraints of home & but one wife, is now the industrious & prosperous farmer and the respectable head of a happy family. This man's example, the happiness he has conferred on a wife and amiable children, is surely enough to overturn infidelity in the heart of Obstinacy itself, and make the most heedless anxious to promote the diffusion of principles capable of such happy influence. I belong to no church or sect, but I have seen too much of the benign effects of religion to withhold from it this testimonial in its favor. I am convinced of the very great and essential importance of its principles and doctrines to civilization. The Chinese can make pots and the Turks carpets, but they are barbarians, & neither science nor manners will ever obtain there until the domestic fire-side becomes the place where confidence can repose itself, where the best and holiest affections of our nature can find their solace, & where the infant mind will be formed under the influence of precept and example. Polygamy is at eternal and irreconcilable war with civilization.

I had almost forgotten to say that there is one certainly, and I believe two schools in the nation supported and patronized exclusively by the Indians. I visited one of the patrons. He complained much of the moral character of the Master, said he had seen him drunk even on the Sabbath, and threatened to dismiss him. This Teacher, a native of Europe, had the common stipend of country schoolmasters allowed him, was permitted to cultivate as much land as he pleased and had a good number of scholars, but the Indians were scandalized at his irregularities and I expect, if they failed to civilize him, they would, as they threatened, discharge him. The other saw the teacher not his school.

It would swell this article to a size too great for a newspaper, were I to speak of the character and manners of the Indians; and it would besides, be foreign to the object for which I commenced it. I will therefore only say in a few words, that I found them every where kind and obliging in their deportment and correct in their conduct; that in their houses, and I entered not a few, I observed a general appearance of order and neatness that indicated comfort. The women seemed very industrious in various domestic employments, and the men much more so in their agricultural pursuits than in any Indian nation I had ever visited. Many of them had considerable plantations, and two at whose houses I was, owned several negroes, and employed white men as overseers; and all had horses and cattle. Every thing, I thought, manifested the progress of civilization & the practicability of its soon attaining the ordinary degrees of perfection.

Possibly this brief exposition of facts & circumstances, new to most of the readers of the Raleigh Register, will excite in the benevolent a desire to strengthen the hands of those employed in this work of instruction and of giving them the means of more extended and general usefulness. The education of the Cherokees will only be limited by the ability to fund & support schools. I have no correspondence with the board of missions, but presume donations to their Treasurer in Boston, Jeremiah Everts, will be acceptable. It is equally likely that the Moravian Society of Salem would not refuse benefactions, though they have never asked contributions. The good they have done has been their own, and it has been done without ostentation. I was in that plain ready-made clothing & shirts, particularly trousers and hunting shirts, was wanted. Dr. Strong of Knoxville, A. J. Huntington of Augusta, S. C. Denning of Savannah, Dodge and Sayre of New-York, and the Superintendent of Indian Affairs at Washington City, will remit any thing to the Mission here at Chickamaugh that is committed to their care. I add this paragraph at the sug-

gestion of a traveller now confined in this city by sickness, who observed to me yesterday, that the good deeds of many fell short of their benificent wishes from not knowing how and where to dispense their liberality.

August 24, 1818.

BY AUTHORITY.

An act making provision for the establishment of additional Land Offices in the territory of Missouri.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That for the disposal of the lands of the United States, west of the Mississippi river, and in the territory of Missouri, in addition to the land office now established by law there shall be established within the said territory the following offices, to wit: one at the seat of justice in the county of Howard, for all the lands lying within the following boundaries; beginning at a point where the western line of range ten, west from the fifth principal meridian, intersects the north line of township thirty-four; thence, west with said township line, to where the same intersects the Osage boundary line; thence, north with the Osage boundary line, to the Missouri river; thence, up and with the Missouri river, to the western Indian boundary line at the mouth of Kansas river; thence, north with the said western Indian boundary line, to where the same shall intersect the northern Indian boundary line; thence, east with the said northern Indian boundary, to where the same shall intersect the aforesaid west line of range ten; thence, south with the said range line, to the place of beginning. And a land office shall be established in the county of Arkansas, at such place as the President shall deem most convenient, for all the lands in the district bounded as follows: beginning on the river Mississippi, at the thirty-third degree of north latitude; thence, up and with the Mississippi river, to the mouth of St. Francis river, where the base line intersects the same; thence, west with the said base line to where the same shall intersect the meridian on which the Osage boundary line is run; thence, due south, to the thirty-third parallel of latitude; thence, east with the said parallel, to the place of beginning. And a land office shall be established at the seat of justice in the county of Lawrence, for all the lands in the district bounded as follows: beginning on the base line, at the mouth of St. Francis; thence, up and with the Mississippi river, to the intersection of the same by the north line of township fifteen north; thence, west with the said north line of township fifteen to where the same shall intersect the Osage boundary line; thence, due south to the aforesaid base line; thence, east with the said base line, to the place of beginning. And a land office shall be established at the town of Jackson, in the county of Cape Girardeau, for all the lands in the district bounded as follows: beginning on the Mississippi river, where the north line of township fifteen north intersects the same; thence, up and with the Mississippi, to its intersection by the north line of township thirty-four north; thence, west with the said north line of township thirty-four, to the Osage boundary line; thence, south with the said boundary line, to the north line of township fifteen, thence, east with the said township line, to the place of beginning. And all the lands within the following boundaries shall form a district for the land office established by law at St. Louis, in the county of St. Louis, viz: beginning on the Mississippi river, where the north line of township thirty-four north intersects the same; thence, up and with the Mississippi river, to the mouth of Desnoir River; thence, up and with the Desnoir, to the north Indian boundary line; thence, west with the said boundary, to the west line of range ten west; thence, south with said range line, to the north line of township thirty-four north; thence, east with the said township line, to the place of beginning.

Sec. 2. And be it further enacted, That so soon as, in the opinion of the President of the United States, there shall be a sufficient quantity of the public lands surveyed, within all or either of the land districts hereby established, to authorize the opening of all, or either, of the land offices aforesaid, he shall cause the same to be opened, and shall proceed, from time to time, to appoint, with the advice and consent of the Senate, for each of the said offices, a register and a receiver of public moneys, who shall give security in the same sums, and in the same manner, & whose compensation, emoluments, and duties, and authority, shall, in every respect, be the same, in relation to the lands which shall be disposed of at their offices, as are, or may be, provided by law, in relation to the registers and receivers of public moneys in the several land offices established for the disposal of the lands of the United States northwest of the river Ohio and above the mouth of Kentucky river.

Sec. 3. And be it further enacted, That whenever a land office shall have been established in any of the districts aforesaid, and a register and receiver of public moneys appointed for the same, the President of the United States shall be, and he is hereby, authorized to direct so much