



\_\_\_\_**ELIAS BOUDINOT**\_\_\_\_

**AN**

**ADDRESS TO THE WHITES**

**SPEECH DELIVERED in the  
FIRST PRESBYTERIAN CHURCH  
PHILADELPHIA, MAY 26, 1826**

\_\_\_\_Excerpts\_\_\_\_

[Beginning of address]

To those who are unacquainted with the manners, habits, and improvements of the Aborigines of this country, the term *Indian* is pregnant with ideas the most repelling and degrading. But such impressions, originating as they frequently do, from infant prejudices, although they hold too true when applied to some, do great injustices to many of this race of beings.

Some there are, perhaps even in this enlightened assembly, who at the bare sight of an Indian, or at the mention of the name, would throw back their imaginations to ancient times, to the ravages of savage warfare, to the yells pronounced over the mangled bodies of women and children, thus creating an opinion, inapplicable and highly injurious to those for whose temporal  
10 interest and eternal welfare, I come to plead.

What is an Indian? Is he not formed of the same materials with yourself? For “of one blood God created all the nations that dwell on the face of the earth.” Though it be true that he is ignorant, that he is a heathen, that he is a savage; yet he is no more than all others have been under similar circumstances. Eighteen centuries ago what were the inhabitants of Great Britain?

You here behold an *Indian*, my kindred are *Indians*, and my fathers sleeping in the wilderness grave — they too were *Indians*. But I am not as my fathers were — broader means and nobler influences have fallen upon me. Yet I was not born as thousands are, in a stately dome and amid the congratulations of the great, for on a little hill, in a lonely cabin, overspread

20 by the forest oak, I first drew my breath; and in a language unknown to learned and polished nations, I learnt to lisp my fond mother's name. In after days, I have had greater advantages than most of my race; and I now stand before you delegated by my native country to seek her interest, to labour for her respectability, and by my public efforts to assist in raising her to an equal standing with other nations of the earth.

The time has arrived when speculations and conjectures as to the practicability of civilizing the Indians must forever cease. A period is fast approaching when the stale remark — “Do what you will, an Indian will still be an Indian,” must be placed no more in speech. . . . It needs not the display of language to prove to the minds of good men, that Indians are susceptible of attainments necessary to the formation of polished society. It needs not the power of argument  
30 on the nature of man, to silence forever the remark that “it is the purpose of the Almighty that the Indians should be exterminated.” It needs only that the world should know what we have done in the last few years, to foresee what yet we may do with the assistance of our white brethren, and that of the common Parent of us all. . . .

. . . My design is to offer a few disconnected facts relative to the present improved state, and to the ultimate prospects of that particular tribe called Cherokees to which I belong.

The Cherokee nation lies within the chartered limits of the states of Georgia, Tennessee, and Alabama. Its extent as defined by treaties is about 200 miles in length from East to West, and about 120 in breadth. This country which is supposed to contain about 10,000,000 of acres exhibits great varieties of surface, the most part being hilly and mountainous, affording soil of no  
40 value. The vallies, however, are well watered and afford excellent land, in many parts particularly on the large streams, that of the first quality. The climate is temperate and healthy, indeed I would not be guilty of exaggeration were I to say, that the advantages which this country possesses to render it salubrious, are many and superior. . . . And there can be no doubt that the Cherokee Nation, however obscure and trifling it may now appear, will finally become, if not under its present occupants, one of the Garden spots of America. And here, let me be indulged in the fond wish, that she may thus become under those who now possess her; and ever be fostered, regulated and protected by the generous government of the United States.

The population of the Cherokee Nation increased from the year 1810 to that of 1824, 2000 exclusive of those who emigrated in 1818 and 19 to the west of the Mississippi — of those  
50 who reside on the Arkansas the number is supposed to be about 5000.

The rise of these people in their movement towards civilization may be traced as far back as the relinquishment of their towns; when game became incompetent to their support, by reason of the surrounding white population. They then betook themselves to the woods, commenced the opening of small clearings, and the raising of stock; still however following the chase. Game has since become so scarce that little dependence for subsistence can be placed upon it. They have gradually and I could almost say universally forsaken their ancient employment. In fact, there is not a single family in the nation, that can be said to subsist on the slender support which the wilderness would afford. The love and the practice of hunting are not now carried to a higher degree, than among all frontier people whether white or red. It cannot be doubted, however, that there are many who have commenced a life of agricultural labour from mere necessity, and if they could, would gladly resume their former course of living. But these are individual feelings and ought to be passed over.

On the other hand it cannot be doubted that the nation is improving, rapidly improving in all those particulars which must finally constitute the inhabitants an industrious and intelligent people. . . .

In 1810 There were 19,500 cattle; 6,100 horses; 19,600 swine; 1,037 sheep; 467 looms; 1,600 spinning wheels; 30 waggons; 500 ploughs; 3 saw-mills; 13 grist-mills etc. At this time there are 22,000 cattle; 7,600 Horses; 46,000 swine; 2,500 sheep; 762 looms; 2488 spinning wheels; 172 waggons; 2,943 ploughs; 10 saw-mills; 31 grist-mills; 62 Blacksmith-shops; 8 cotton machines; 18 schools; 18 ferries; and a number of public roads. In one district there were, last winter, upwards of 0000 [*sic*] volumes of good books; and 11 different periodical papers both religious and political, which were taken and read. On the public roads there are many decent Inns, and few houses for convenience, etc., would disgrace any country. Most of the schools are under the care and tuition of christian missionaries, of different denominations, who have been of great service to the nation, by inculcating moral and religious principles into the minds of the rising generation. . . . it may be said with truth, that among no heathen people has the faithful minister of God experienced greater success, greater reward for his labour, than in this. He is surrounded by attentive hearers, the words which flow from his lips are not spent in vain. The Cherokees have had no established religion of their own, and perhaps to this circumstance we may attribute, in part, the facilities with which missionaries have pursued their ends. They cannot be called idolaters; for they never worshipped Images. They believed in a

Supreme Being, the Creator of all, the God of the white, the red, and the black man. They also believed in the existence of an evil spirit who resided, as they thought, in the setting sun, the future place of all who in their life time had done iniquitously. Their prayers were addressed alone to the Supreme Being, and which if written would fill a large volume, and display much sincerity, beauty and sublimity. When the ancient customs of the Cherokees were in their full force, no warrior thought himself secure, unless he had addressed his guardian angel; no hunter could hope for success, unless before the rising sun he had asked the assistance of his God, and on his return at eve had offered his sacrifice to him.

90           There are three things of late occurrence, which must certainly place the Cherokee Nation in a fair light, and act as a powerful argument in favor of Indian improvement.

First. The invention of letters.

Second. The translation of the New Testament into Cherokee.

And Third. The organization of a Government.

The Cherokee mode of writing lately invented by George Guest, who could not read any language nor speak any other than his own, consists of eighty-six characters, principally syllabic, the combinations of which form all the words of the language. Their terms may be greatly simplified, yet they answer all the purposes of writing, and already many natives use them.

100           The translation of the New Testament, together with Guest's mode of writing, has swept away that barrier which has long existed, and opened a spacious channel for the instruction of adult Cherokees. Persons of all ages and classes may now read the precepts of the Almighty in their own language. . . .

The shrill sound of the Savage yell shall die away as the roaring of far distant thunder; and Heaven wrought music will gladden the affrighted wilderness. . . .

The Government, though defective in many respects, is well suited to the condition of the inhabitants. As they rise in information and refinement, changes in it must follow, until they arrive at that state of advancement, when I trust they will be admitted into all the privileges of the American family.

110           The Cherokee Nation is divided into eight districts, in each of which are established courts of justice, where all disputed cases are decided by a Jury, under the direction of a circuit Judge, who has jurisdiction over two districts. Sheriffs and other public officers are appointed to execute the decisions of the courts, collect debts, and arrest thieves and other criminals. Appeals

may be taken to the Superior Court, held annually at the seat of Government. The Legislative authority is vested in a General Court, which consists of the National Committee and Council. The National Committee consists of thirteen members, who are generally men of sound sense and fine talents. The National Council consists of thirty-two members, beside the speaker, who act as the representatives of the people. Every bill passing these two bodies, becomes the law of the land. Clerks are appointed to do the writings, and record the proceedings of the Council. The executive power is vested in two principal chiefs, who hold their office during good behaviour, and sanction all the decisions of the legislative council. Many of the laws display some degree of civilization, and establish the respectability of the nation.

Polygamy is abolished. Female chastity and honor are protected by law. The Sabbath is respected by the Council during session. Mechanics are encouraged by law. The practice of putting aged persons to death for witchcraft is abolished and murder has now become a governmental crime.

From what I have said, you will form but a faint opinion of the true state and prospects of the Cherokees. You will, however, be convinced of three important truths.

First, that the means which have been employed for the christianization and civilization of this tribe, have been greatly blessed. Second, that the increase of these means will meet with final success. Third, that it has now become necessary, that efficient and more than ordinary means should be employed.

Sensible of this last point, and wishing to do something for themselves, the Cherokees have thought it advisable that there should be established, a Printing Press and a Seminary of respectable character; and for these purposes your aid and patronage are now solicited. . . . And I am inclined to think, after all that has been written in narratives, professedly to elucidate the leading traits of their character, that the public knows little of that character. To obtain a correct and complete knowledge of these people, there must exist a vehicle of Indian Intelligence, altogether different from those which have heretofore been employed. Will not a paper published in an Indian country, under proper and judicious regulations, have the desired effect? I do not say that Indians will produce learned and elaborate dissertations in explanation and vindication of their own character; but they may exhibit specimens of their intellectual efforts, of their eloquence, of their moral, civil and physical advancement, which will do quite as much to remove prejudice and to give profitable information.

The Cherokees wish to establish their Seminary, upon a footing which will insure to it all the advantages, that belong to such institutions in the states. Need I spend one moment in arguments, in favour of such an institution; need I speak one word of the utility, of the necessity, of an institution of learning; need I do more than simply to ask the patronage of benevolent hearts, to obtain that patronage.

When before did a nation of Indians step forward and ask for the means of civilization?

150 The Cherokee authorities have adopted the measures already stated, with a sincere desire to make their nation an intelligent and a virtuous people, and with a full hope that those who have already pointed out to them the road of happiness, will now assist them to pursue it. With that assistance, what are the prospects of the Cherokees? Are they not indeed glorious, compared to that deep darkness in which the nobler qualities of their souls have slept. Yes, methinks I can view my native country, rising from the ashes of her degradation, wearing her purified and beautiful garments, and taking her seat with the nations of the earth. I can behold her sons bursting the fetters of ignorance and unshackling her from the vices of heathenism. She is at this instant, risen like the first morning sun, which grows brighter and brighter, until it reaches its fulness of glory.

160 She will become not a great, but a faithful ally of the United States. In times of peace she will plead the common liberties of America. In times of war her intrepid sons will sacrifice their lives in your defence. And because she will be useful to you in coming time, she asks you to assist her in her present struggles. She asks not for greatness; she seeks not wealth, she pleads only for assistance to become respectable as a nation, to enlighten and ennoble her sons, and to ornament her daughters with modesty and virtue. She pleads for this assistance, too, because on her destiny hangs that of many nations. If she completes her civilization — then may we hope that all our nations will — then, indeed, may true patriots be encouraged in their efforts to make this world of the West, one continuous abode of enlightened, free, and happy people.

170 But if the Cherokee Nation fail in her struggle, if she die away, then all hopes are blasted, and falls the fabric of Indian civilization. Their fathers were born in darkness, and have died in darkness; without your assistance so will their sons. You, see, however, where the probability rests. Is there a soul whose narrowness will not permit the exercise of charity on such an occasion? Where is he that can withhold his mite from an object so noble? Who can prefer a little of his silver and gold, to the welfare of nations of his fellow beings? Human wealth perishes with

our clay, but that wealth gained in charity still remains on earth, to enrich our names, when we are gone, and will be remembered in Heaven, when the miser and his coffers have mouldered together in their kindred earth. . . .

180 There are, with regard to the Cherokee and other tribes, two alternatives; they must either become civilized and happy, or sharing the fate of many kindred nations, become extinct. If the General Government continue its protection, and the American people assist them in their humble efforts, they will, they must rise. Yes, under such protection, and with such assistance, the Indian must rise like the Phoenix, after having wallowed for ages in ignorance and barbarity. . . .

There is, in Indian history, something very melancholy, and which seems to establish a mournful precedent for the future events of the few sons of the forest, now scattered over this vast continent. We have seen every where the poor aborigines melt away before the white population. I merely speak of the fact, without at all referring to the cause. We have seen, I say, one family after another, one tribe after another, nation after nation, pass away; until only a few solitary creatures are left to tell the sad story of extinction.

190 Shall this precedent be followed? I ask you, shall red men live, or shall they be swept from the earth? With you and this public at large, the decision chiefly rests. Must they perish? Must they all, like the unfortunate Creeks, (victims of the unchristian policy of certain persons,) go down in sorrow to their grave?

They hang upon your mercy as to a garment. Will you push them from you, or will you save them? Let humanity answer.

[End of Speech]