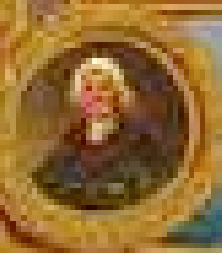
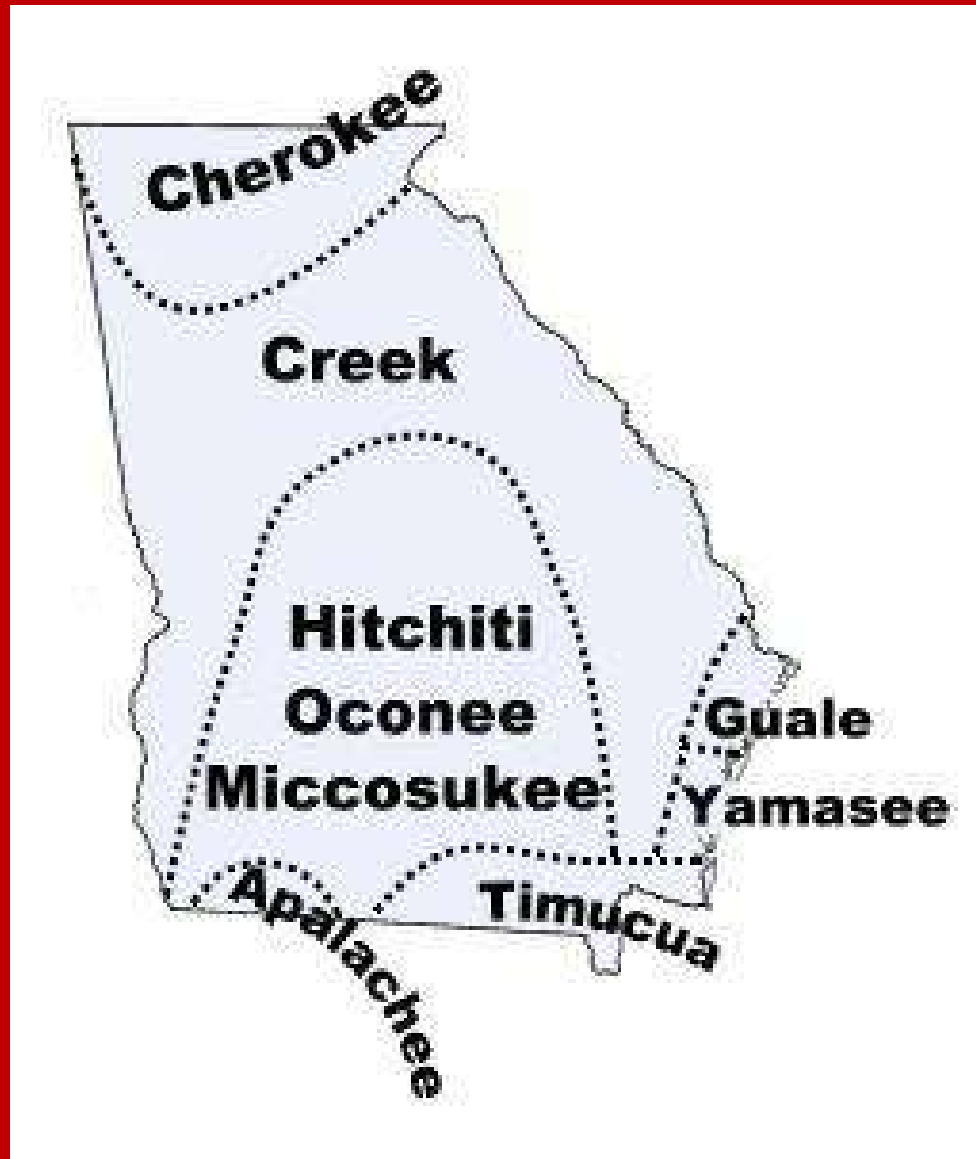


# The Age of Expansion

## Day 3



# Native Americans in Georgia



1783 – 1838  
Darkest Period  
in History of  
Native  
Americans

# The Cherokees

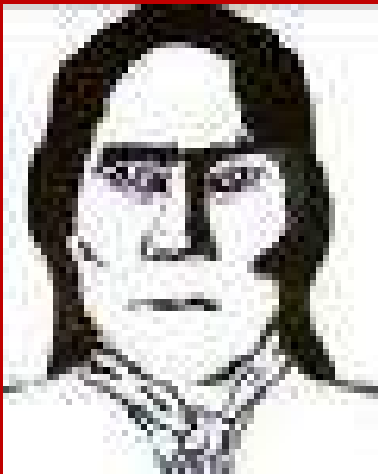
- In 1800, most Native Americans in Georgia still made their living in the traditional way – hunting and farming.
- However, some had learned from white settlers.



North Carolina Collection

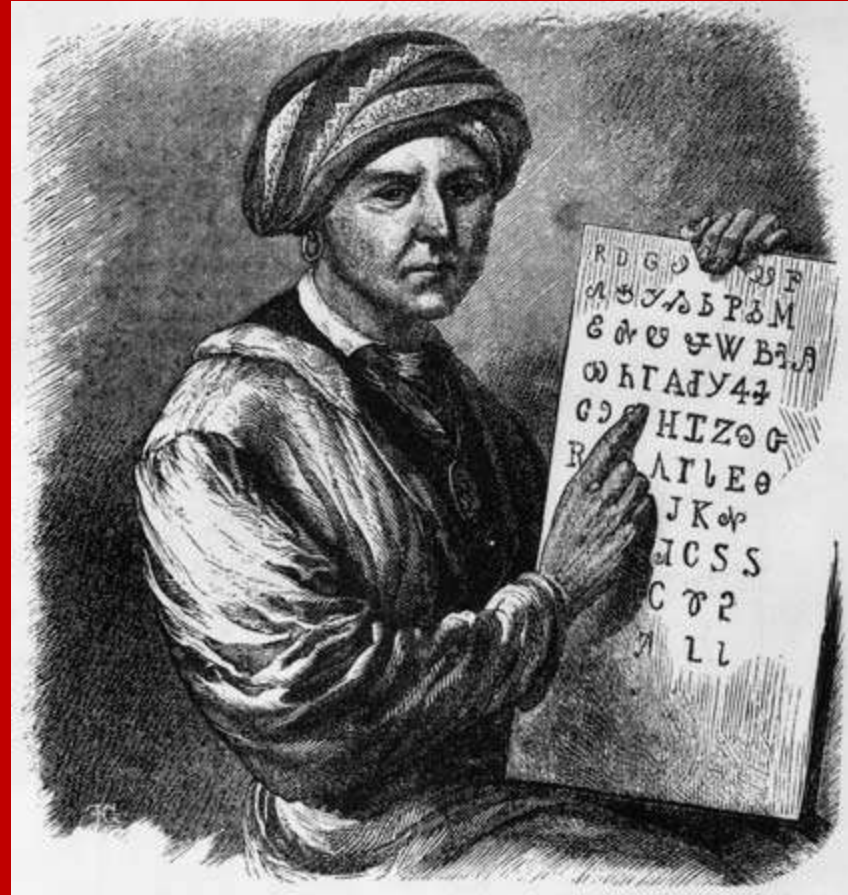
# Chief James Vann

- Lived in large houses (main house, 42 cabins, 6 barns, 5 smokehouses, a gristmill, a blacksmith, a foundry, a trading post, and a still.
- Believed that Christianity meant progress for the Cherokees.
- Brought in Moravian missionaries to teach children and his people.



# Sequoyah's Syllabary

- Interested in the white man's "talking leaves" (pieces of paper with marks on them).
- Made a syllabary (group of symbols that stand for whole syllables).
- Taught his method to the Cherokees.



# Cherokee Phoenix

- First Indian newspaper
- Elias Boudinot (another Indian leader) was the editor.
- Printed in Cherokee and English

**GWY Jc. AUO-A.**

**CHEROKEE PHOENIX, AND INDIANS' ADVOCATE.**

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PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE CHEROKEE NATION, AND DEVOTED TO THE CAUSE OF INDIANS.

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**F. BOUDINOTT, Editor.**      **NEW ECHOTA, WEDNESDAY FEBRUARY 11, 1829.**      **VOL. I.--NO. 48.**

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Every subscription will be considered as continued unless subscribers give notice to the contrary before the commencement of a new year.

Any person procuring six subscribers, and becoming responsible for the payment, shall receive a seventh gratis.

Advertisements will be inserted at seven-cents per square for the first insertion, and thirty-seven and a half cents for each continuance; longer ones in proportion.

All letters addressed to the Editor, postpaid, will receive due attention.

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in which are but for a season, are venturing upon a miserable eternity. There is an impressive voice which sounds in the word of God, that "except a man be born again, he cannot see the kingdom of God." John, iii, 3. A voice which was uttered by that Saviour who will shortly judge you; and if you should then be found to be a stranger to this new birth, it would be better for you that you had never been born; for he will say concerning you, "Take him, and bind him hand and foot, and cast him into outer darkness. There shall be weeping and gnashing of teeth."—Matt. xxii, 13.

If you were to think of these things, as becomes men that have never dying souls, they would ever be opprest in your mind. You would think of them when at labour in the field, or when busy in the house. O, happy would it be for you, if an abiding sense of them would drive you to Christ, the strong hold, as a prisoner of hope. But if you should determine to banish all these thoughts, because they make you uneasy, and go on dreaming of happiness over the pit of destruction, be assured that your delusion will not last long. Soon death will come and take you out of this world; and oh, what sighs will you then see! what sounds will you then hear! what anguish will you then feel! You who could not bear to hear of hell, how will you endure life, that shall never be quenched? O, my brother, it seems to me that you are fast preparing for that piece of torment: only think, 27 years, 324 months, 1408 weeks, 9855 days, 136 520 hours, 8,191,200 minutes or 491,472,000 seconds, of your protracted life.

rich man there, lifting up your eyes, and in vain calling for one drop of water to cool your parched tongue?"

Remember my brother, that in a very little time, death and judgment, and eternity, will overtake you. O, what haste is death making! There is no post so swift, there is no messenger so sure, and when he comes, then, of all thy unjust gains, for which you have sold your soul and salvation, and of all your sinful pleasures, nothing will remain but the heavy reckoning and a bitter remembrance. Yes, you must stand before the judgment seat of Christ. You must there give an account to him of your stewardship, of your time, your talents, and privileges, and why you employed them for your sinful pleasure and profit, and not for his glory? And when he shall say, "did I send thee into the world only to get wealth, and to forget thy immortal soul? Did I appoint my sabbaths, to be profaned by you, and give you my word, only to be neglected? Did I give you my laws and commandments, only to be trampled upon? Did I not send my faithful ministers, to set before you the blessings which my grace provided for the chief of sinners? And still, notwithstanding all this, did you not harden your heart, and go on in the way of your own evil thoughts?" When the awful Judge shall put these questions to your soul, what answer will you be able to give? Will you not be speechless with confusion and self conviction? And will not your heart sink within you when you shall hear him pronounce the awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

of relief. It is right, it is just in God to destroy me; I ought to perish. As any do what he pleases. If he wishes me to hell, let him do it, and if he shows me mercy, well, let him do as he wishes with me. Here, at the present moment, I had such a kind of view, or whole view of myself, and a willingness to be in God's hands, that I could lie no longer, and resolved to gain prayer and throw myself for the last time at the feet of the Saviour, and solemnly beg of him to do what he would with me. Just at this time Eliza (an Indian pious woman in the family, who, from the very filth of degradation, has become as we hope by Christ's lamb) came and talked a good deal with me. She told me how easy it was to believe in the Saviour if I would; and after talking some time said, "We will pray together." Here I lost all my lucubrations; I felt light; a feeling that I cannot describe. I had no thought that I loved Christ; but I was happy; was afraid to give indulgence to these feelings; for it would be dreadful, after all, it appeared to me, to go to hell with no feeling of distress about it! Rising from our knees, I was conscious of a smile on my countenance, which I discerned concealed with my hand-brief, lest Eliza should observe it. Leaving the room, Miss O. called me to her bed-room, to eat some supper prepared for me. I went, but could not eat. Miss O. and Miss C. urged me, and asked why I refused, to which I made no direct answer. When they saw that I either could or would not eat, they proposed waiting in my room, as with the same view to

point, that these Indians are tenants at will; that the federal government can never induce them to relinquish their present possessions, and that the immediate use of coercive measures alone can possibly prevent the total extinction of the Cherokees, who are pressed on all sides by a constantly increasing white population. "We have," says this writer, "a large black population, who consider the Indians very little better than themselves in point of independence to the whites;" and as the Indians associate with the blacks more freely than with the whites, the discontent and envy of the former (the slaves) will be greatly increased. This summing up of the whole chapter on the Cherokees, is this: They must be driven from the soil for which they have an inherent attachment, and driven at the point of sword and bayonet; for they have no right nor title to their present homes. This is a very summary improvement. The plea is one that might easily be carried into execution by a few divisions of Georgia militia.

The Cherokees perhaps have done less assimilated nearer to the manners and customs of their more favored neighbors than any tribes, who have come in contact with civilization. The very circumstance of their refusal to migrate hence, while the removal can be effected of tribes less enlightened, is altogether in their favor. If they have a claim to the lands they hold; if they prefer lands which they have cultivated in some degree, to wild forest lands, in

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# Cherokee Capital Moves to New Echota

- At one time, the capital of the Cherokee Nation was wherever the principal chief lived...
- In 1825, the Cherokee established a permanent capital at New Echota, near present-day Calhoun.



# The Creek



- Tensions between the Creek and the settlers had grown during the late 1700s as pioneers pushed into Creek lands along the Oconee River.



# Oconee War

- Chief Alexander McGillivray sent warriors to burn houses, steal horses and cattle, and kill or capture over 200 settlers.
- Georgia settlers retaliated and were told to kill on sight any Creek who were members of the unfriendly tribes.



Sketch made in 1790 by John Trumbull (1756-1843)

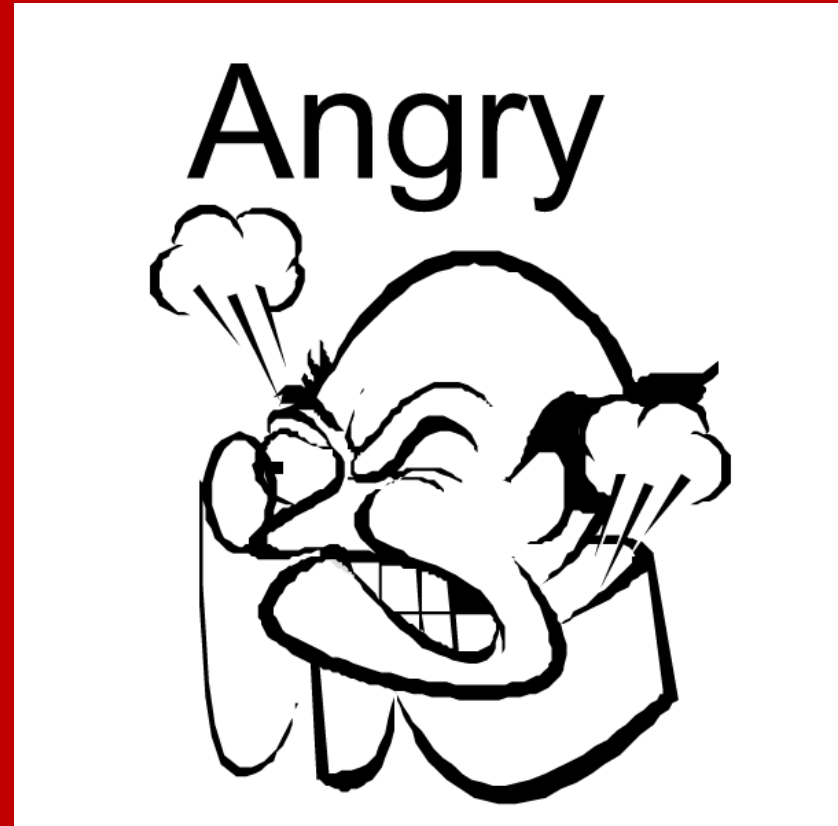
# Treaty of New York

- Creeks gave up all their land east of the Oconee River.
- In return, the US gov't promised that no whites would go into land west of the boundary.
- The gov't agreed to help the Creek start farms by giving them tools and farm animals.



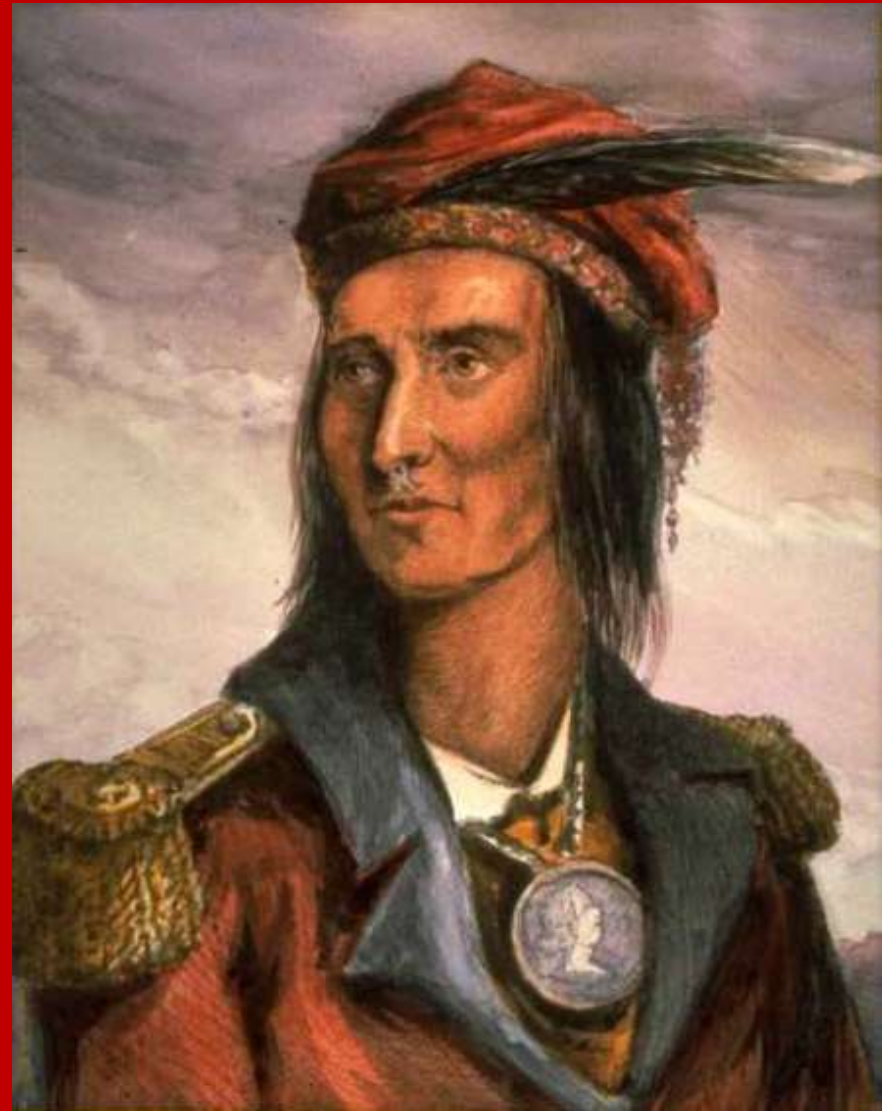
# Georgians Were Angry

- When word of the treaty reached Georgians, they were very angry.
- They felt that the federal gov't had taken the side of the Creek.
- Over the next few years, neither paid attention to the treaty.

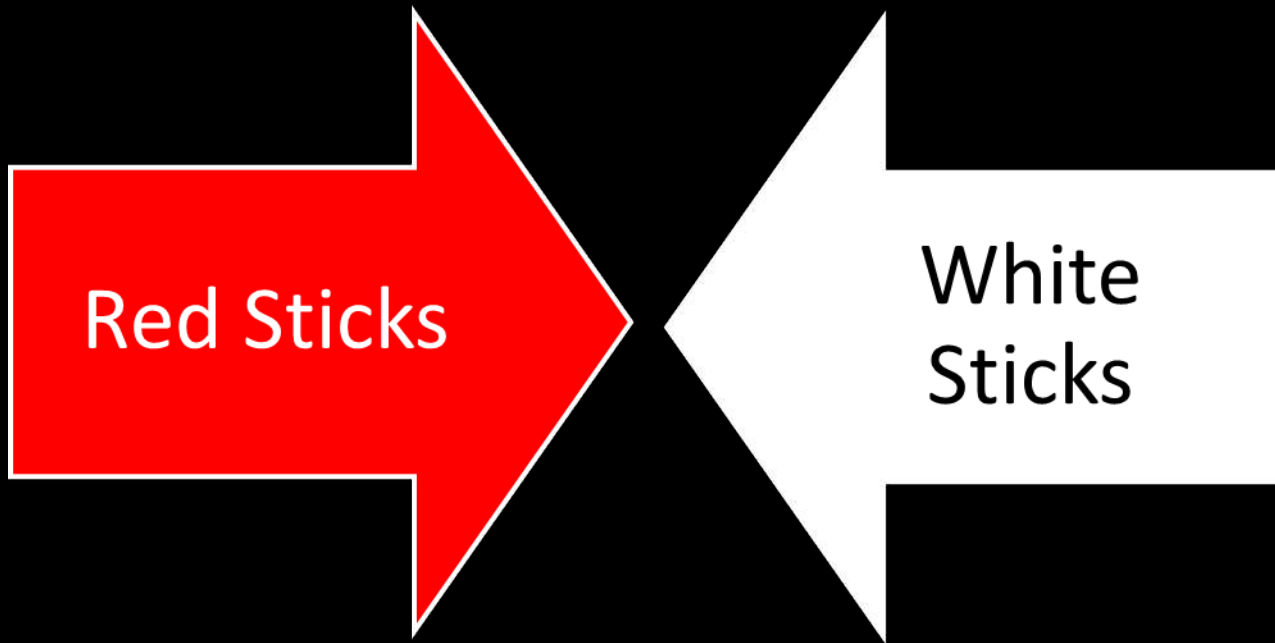


# The Creek War

- Tecumseh, a Shawnee leader, tried to unite all Native Americans to fight for their land.



# The Tribes Split



Those Who  
Wanted War

Those Who  
Wanted  
Peace

# Fort Mims



- 1,000 Red Sticks attacked Fort Mims.
- About 400 people, including women and children, died at the hands of the Red Sticks.
- Creeks were no match for the US Army.

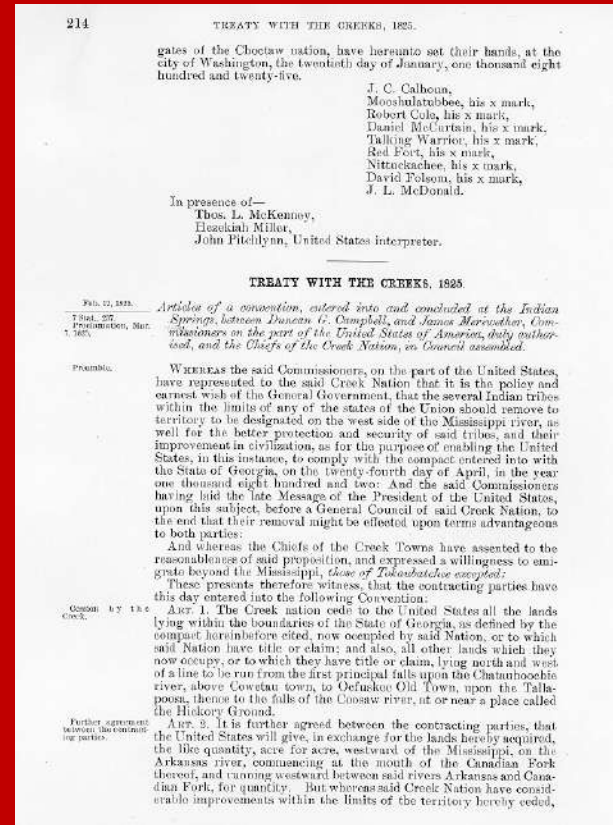
# Horseshoe Bend – Last Battle

- Over 1,000 Red Sticks met 2,000 troops led by General Andrew Jackson.
- With the help of the White Sticks and the Cherokees, General Jackson defeated the Red Stick Creeks.



# Treaty of Indian Springs

- Creek Chief William McIntosh and his first cousin, Governor George Troup, made an agreement – Treaty of Indian Springs.
- The US paid McIntosh and a large group of Lower Creek chiefs \$200,000 to cede (give up) the last of the Creek lands in Georgia to the federal government.
- The gov't in turn gave the land to Georgia.





# Murder of Chief William McIntosh

- Groups of Creeks who disagreed with the treaty met secretly to decide to punish McIntosh.
- They set fire to his home.
- Gunfire was exchanged.
- The Creeks dragged him from the house and stabbed him in the chest.
- They took his scalp as a warning to others who might want to give Creek land to white men.



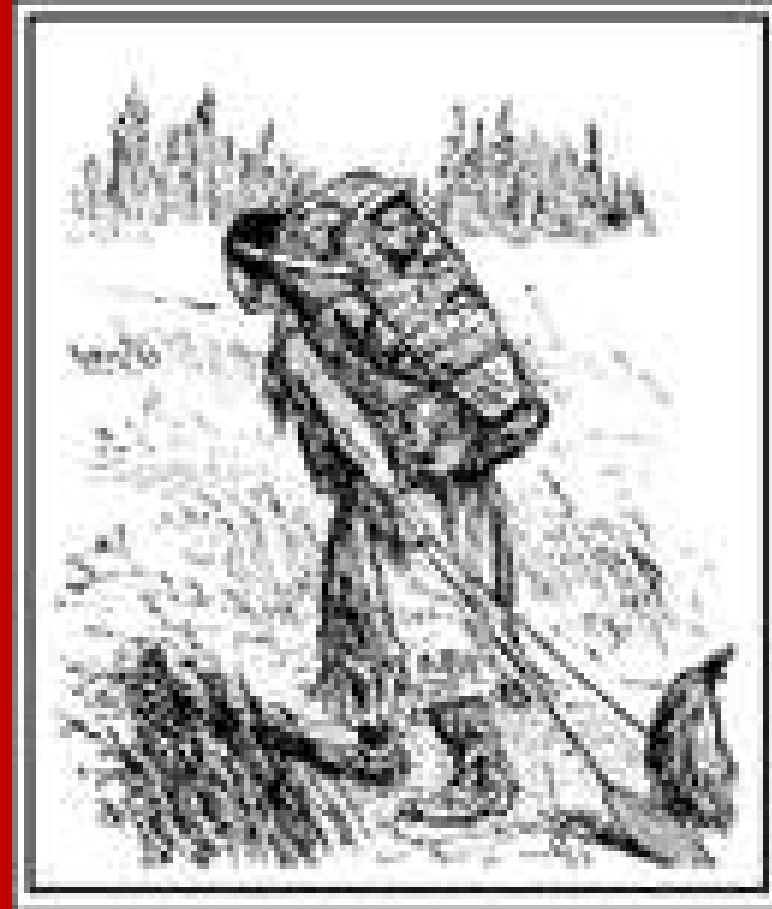
# Indian Removal Act

- Called for all Native Americans to be moved to the western territories.
- Andrew Jackson was President.



# Removal of the Creek

- Creeks refused to leave the lands of their fathers
- They faced hardships... hungry and smallpox
- Afraid of another war, the US Army captured over 1,000 Creek and took them to the Indian Territory (Oklahoma)



# Gold Discovered



## Dahlonega – 1829

- Legislature placed part of the Cherokee land under state control.
- Declared Cherokee laws null and void.
- Would not let Cherokee speak against white men in a court of law.
- Refused Cherokee any right to gold mined in the Dahlonega area.

# Indian's Last Hope

- A group of white missionaries cared about the Indians.



## Taloney Mission

Founded by the Georgia Presbyterians

- To remove these missionaries, the legislature passed a law which said that a white person could not live on Cherokee land without taking an oath of allegiance to the governor.
- They refused to sign and were put in jail.





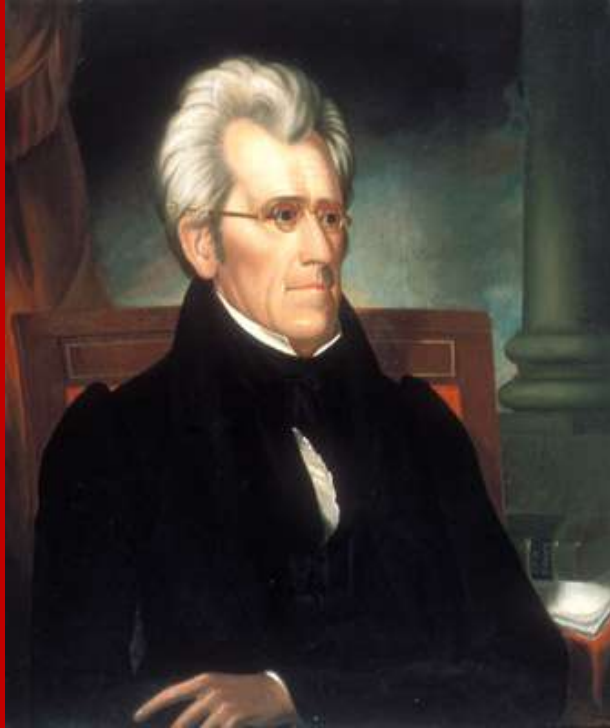
- Case went all the way to the Supreme Court.

- Worcester v. Georgia

Missionaries Worcester and Elizur Butler

- Chief Justice John Marshall ruled that the decision could not stand because Cherokee territory was not subject to state law.

- Cherokee thought that the Supreme Court ruled in their favor and that they could keep their gov't and land.



- But, President Jackson refused to honor the Supreme Court order.
- The Cherokees were forced off their land, whipped, and even killed



# Cherokee Chief John Ross

- Made several trips to Washington to ask Congress for help.
- Wanted the Cherokee protected and the terms of the past treaties honored.
- No help was given.
- Time was running out!



# Those Who Refused to Leave

- General Winfield Scott was ordered to remove the 15,000 or more Cherokee who refused to leave their home.
- Arrive in New Echota
- Built stockades to house the Cherokee
- Went into homes and forcibly moved the Cherokee to the stockade
- Hundreds of men, women, and children died of cholera, dysentery, and fever.



# Trail of Tears

- 700 – 800 mile walk to Indian Territory
- Took 6 months
- Too little food
- Winter winds & snow
- About 4,000 died



**TRAIL  
OF  
TEARS**





Between the Indian Removal Act  
and the Trail of Tears,  
more than  
100,000 Native Americans  
were displaced from  
200 million acres of land  
that had been theirs  
for hundreds of years.