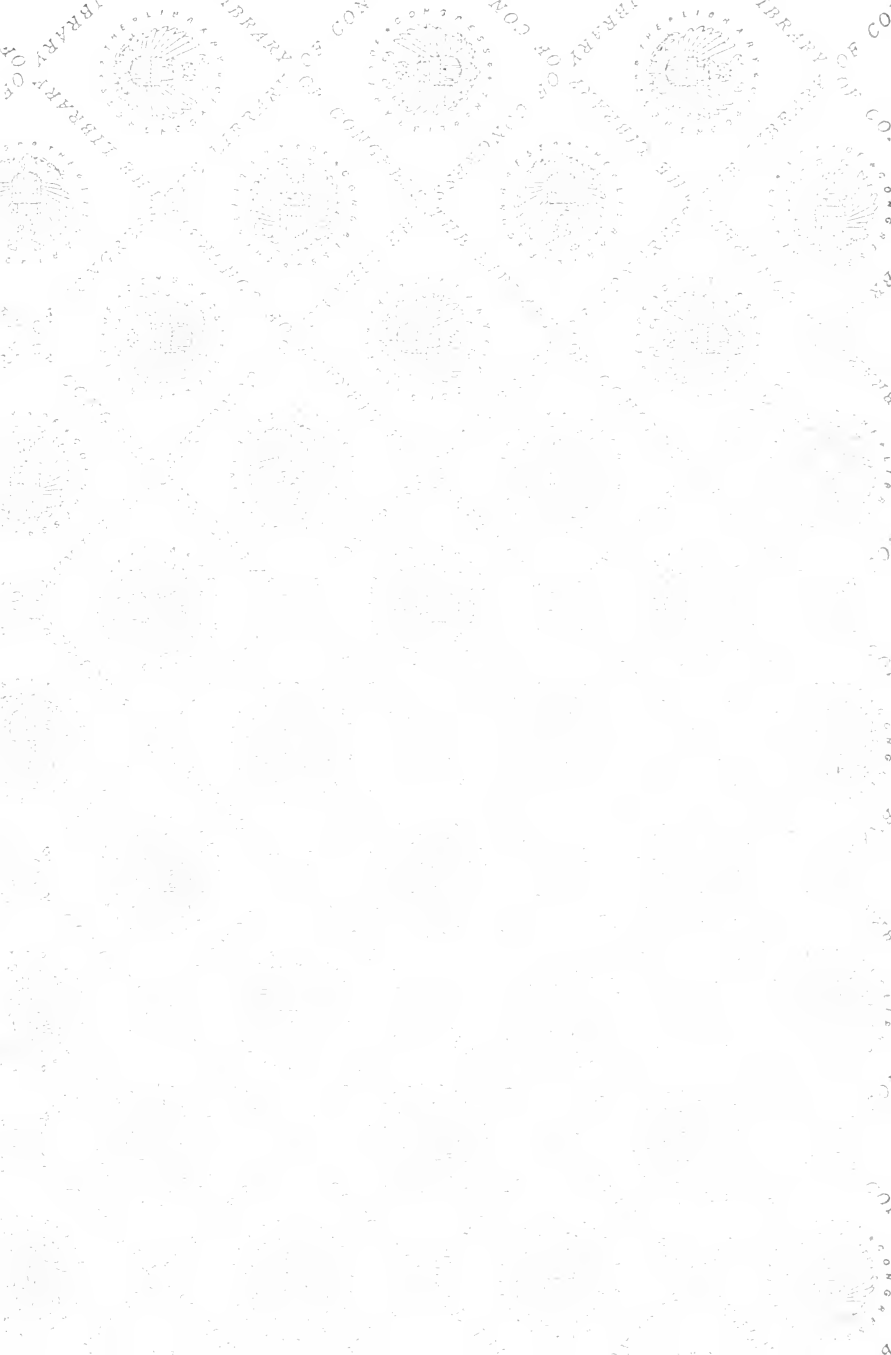


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MY DEAR BROTHER:

We send to you, as a friend of the Indian race, this Article of our Indian girl, "VADA." It tells its own pathetic story. "VADA" is a Christian girl, 16 years of age. She is a member of this "WORCESTER INDIAN ACADEMY OF VINITA," the *only* Congregational Indian Mission School of the Am. H. M. Society.

Please read the article yourself on account of its merits and thrilling interest, and we know you will desire to have it read to your Sunday School and Missionary Society. It will give you some idea of the class of minds we are given to work upon, the kind of work we, as a denomination, are called to do, and the blessed results we may expect. Let us make this one Indian school worthy of our name, and an evidence of our sincere purpose, in the place of abuse and wrong, to do justice to the Indian race, to elevate and save the people of these tribes.

We greatly need funds. With the needed money at hand, we can furnish here, in this Indian Land, equal, and better results, than can be attained outside and at a distance. Can you not, will you not help us? If you desire special information about our life and work among the Indians, we will answer, to be read to your Sunday School or Missionary Society, any letter you may send us, and any questions you may ask.

Funds may be sent to the Secretaries of the A. H. M. Soc., or may be sent here.

Yours Sincerely,

ISAAC N. CUNDALL,

Principal of The Worcester Indian Academy of Vinita.

VINITA, I. T.

PAGES

AMERICAN MATHEMATICAL SOCIETY

1917-1918

AMERICAN MATHEMATICAL SOCIETY

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The Worcester Academy of Vinita,

Is a Congressional Mission School, intended especially to give the most educational advantages to Indian boys and girls.

It is located at Vinita, Cherokee Nation, Indian Territory.

It was established and is supported by the American Home Mission Society.

It has a Board of Directors, composed of the best citizens of the Territory.

Over 100 Native Americans are charged to its care, about 50 of them being in the day-schools.

It is supported by the American Home Mission Society, of New York.

It is the only school in the Territory, where the children of the Old South are educated.

It is the only school in the Territory, where the children of the Old North are educated.

It is the only school in the Territory, where the children of the Old West are educated.

It is the only school in the Territory, where the children of the Old East are educated.

It is the only school in the Territory, where the children of the Old Middle are educated.

It is the only school in the Territory, where the children of the Old South and Old North are educated.

It is the only school in the Territory, where the children of the Old West and Old East are educated.

It is the only school in the Territory, where the children of the Old Middle and Old South are educated.

It is the only school in the Territory, where the children of the Old West and Old East are educated.

THE LORD'S PRAYER IN CHEROKEE.

ᏍᏃᏃᏃ ᏁᏍᏃᏃ ᏃᏃ. ᏍᏃᏃᏃᏃᏃ ᏃᏃᏃᏃ ᏁᏍᏃᏃᏃ. ᏃᏃᏃᏃᏃ ᏃᏃ
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INTERPRETATION, WITH PRONUNCIATION ACCORDING
 TO THE ALPHABET.

aw gi daw da | ga le la di ehi | ga le quo di yu | ge se
 sdi | de tsa daw e i | dsa ge wi yu hi ge se | wi ga na nu
 gaw i | a ni e law hi | wi dsi ga li sda | ha da ne ste ge i |
 na sgi ya | ga le la di | tsi ni ga li sdi ha | ni da daw da
 qui se | aw ga li sda ye di | sgi e si | gaw hi i ga | di ge sgi
 e si quo naw | de sgi du ge i | na sgi ya | tsi di ga yaw tsi
 na haw | tsaw tsi du gi | a le tla sdi | oo da gaw le ye di yi
 ge se | wi di sgi ya ti ne sta ne gi | sgi yu da le sge sdi quo
 sgi ni | oo yaw ge se i | tsa tse li ga ye naw | tsa ge wi yu
 hi | ge se i | a le | dsa li ni gi di yi | ge se i | a le | e dsa le
 quo di yu | ge se | ni gaw hi le i | e me n.

TRANSLATION.

Our Father | heaven dweller, | Hallowed | be | thy
 name. | Thy kingdom | let it make its appearance. | Here
 upon earth | take place | Thy will, | the same as | in
 heaven | [it] is done. | Daily [adj.] | our food give to us |
 this day. | Forgive us | our debts, | the same as | we for-
 give | our debtors. | And do not | temptation being | lead
 us into [it]. | Deliver us from | evil existing. | For thine |
 the kingdom | is, | and | the power | is, | and | the glory |
 is, | forever | amen.

PAGES

CHEN MEE INDIAN HISTORY,

1850-1860

DR. S. A. WORCESTER

1850-1860

On the 15th of June, 1860, Worcester Academy, a choir of 30, Rev. S. A. Worcester, D. D., a fine and tried rector of the Church, &c.

Books, papers, &c. were examined, as facts as may be given in the following pages, in whatever form, printed or otherwise, in the possession of the Reverend Dr. Worcester, and the following are the names of the several books, papers, &c. examined.

Books, papers, &c. were examined, as facts, from an annotated list of the Worcester Academy Library, traces found in the printed and manuscript collections of the Worcester Academy, and the following are the names of the several books, papers, &c. examined: Edward Worcester, of Boston, and the Rev. Dr. S. A. Worcester, of Worcester, Mass., &c.

Books, papers, &c. were examined, as facts, from the Worcester Academy Library, traces found in the printed and manuscript collections of the Worcester Academy, and the following are the names of the several books, papers, &c. examined: Edward Worcester, of Boston, and the Rev. Dr. S. A. Worcester, of Worcester, Mass., &c.

be in the hands of the family, which was published by him and printed with his own hand. Here the lad grew up, and in the Academy of Peacham, then under the celebrated *Jeremiah Evarts, he was fitted for college.

The Church of which his father was pastor was feeble, and the means its salary furnished the family was limited. Consequently we find young Worcester, when ready for college, walking the seventy-one miles distance to Burlington, in the fall of 1815, that he might enter the "University of Vermont," of which his uncle, after whom he was named, Rev. Dr. Samuel Austin, was president.

He remained in college through the entire course, and graduated, with the honors of his class, in 1819. He experienced religion in his sophomore year, during a college revival, and connected himself with the college church by profession, in September, 1817. After the delay of a year in teaching, he entered the Theological Seminary, at Andover, where he graduated in 1823.

After leaving Andover he was employed in the Missionary Rooms at Boston, with Jeremiah Evarts, who had succeeded his uncle as Secretary, and by him was advised to become a missionary to the Cherokee Indians, and learn their language, which was then considered as difficult as the Chinese. He was ordained to the gospel ministry in Park Street Church, Boston, with Elnathan Gridley, Aug. 25, 1825, his father preaching the sermon.

He was married July 19, 1825, to Miss Ann Orr, daughter of Hon. John Orr, of Bedford, New Hampshire—a woman who possessed a large share of common sense, coupled with a good degree of vivacity and wit—a pupil of the excellent educator of women, Mr. Joseph Emerson, of Byfield, and a schoolmate of Mary Lyon. Though plain in person, her conversational powers were of a high order. Her home education partook of the Puritan sort, of which she was never ashamed.

*Afterwards Secretary Evarts of the A. B. C. F. M., author of the "William Penn Letters in behalf of the Indians," and father of Ex. Secretary, &c., Wm. M. Evarts.

The churches at the East during the years immediately preceding, had become intensely interested in the work of Foreign Missions. This interest succeeded the years of wonderful revival in New England, the results of which had become specially manifested in the young men who were in course of education in the colleges of Vermont, Massachusetts and Connecticut.

The missionary interest which had become marked at Williams' College, and made sacred by the names, Mills, Hall and Richards, soon identified itself in special organizations for the spread of the Gospel abroad.

When Mr. Worcester had completed his studies, this interest had become directed in this country to the Indian tribes of the Mississippi. Mills, Hall, Richards, stood now at the head of the cause. At Mayneville, Hadot and Brainard, were doing a good work. And it had been made among the Cherokee, that had come in Georgia. What more natural than that, a few days after his ordination, we should find Mr. Worcester here, as excellent witness, in the earnestness of his Christian zeal, leaving home and its endeared associations, to go forth to the great and laborious where he would be doing his steps, clothing himself to the full, in the name of the Foreign Missionary Board representing his own country, to the great satisfaction of his associates.

So Mr. Worcester sailed for Boston, August 31, 1825, for life-long service to the Cherokee Nation, whose development and welfare Mr. Worcester had most heartily adopted, and his journey was being in the busy years of a struggling development.

They arrived at Brainerd, East Tennessee, on the borders of Georgia, October 21, 1825, where they labored until 1828, when they removed to New Echota.

In 1827, Dr. S. J. May, of Worcester, pastor of the Tabernacle Church, at Salem, Mass., the first Corresponding Secretary of the American Board of Commissioners for Foreign Missions, in whose charge the five first foreign missionaries, three years before, had been ordained, wrote, congratulating Rev. Cyrus Kingsbury, on his success in having estab-

lished, the year previous, among the Cherokees, by aid of an Indian chief, the site of the Brainerd Mission, on the banks of the Chickamauga — “a point ten miles from the place made famous forty-seven years later by the repulse of the Union army, on the banks of the creek which some rebel termed the “River of Death,” and seven miles, also, from the brow of that Lookout Mountain, where, in “the battle of the clouds,” the Confederacy received a stunning blow. The Missionaries called it Brainerd. A neighboring height still bears the name of “Mission Ridge.” Little thought he then that only five years later his own spirit would take its flight heavenward from that very spot.

A few weeks before the arrival of the nephew and his wife at Brainerd, where the boarding school for Cherokee boys and girls had been established and was in operation, Mr. J. C. Ellsworth, the superintendent, on reading a letter from the Secretary of the Board, said: “We are soon to have a minister and an old acquaintance, Samuel A. Worcester, a scholar who can learn the Cherokee language.” Reading the next page, he remarked to Miss Sawyer, teacher of the girls’ school: “He is just married to Miss Ann Orr, a former school companion of yours.” Miss Sawyer at once exclaimed. “A Worcester and an Orr united in marriage! they are strong characters. We shall have to mind our P’s and Q’s when they get here.”

When the people were collected at Brainerd to hear the new missionary preacher for the first time, according to custom, a Cherokee name must be given to him. An old Indian woman said: “He is very white;” and suggested a name in Cherokee which meant “green.” Charles Reese, the warrior mentioned in Mrs. Sigourney’s “Traits of the Aborigines,” was standing by, and exclaimed: “No, no. He knows a great deal; he must have a better name.” After considerable discussion in Cherokee, they agreed to call him *A-tse-nu-sti*, “a messenger,” and a messenger of good tidings he was ever after to that people.

There was general rejoicing at other stations, on learning that there was now a prospect that tracts, hymns and other

literature would ere long be published, as 'Guess', or Sequoyah's Syllable Alphabet, was soon to be used in publishing a national newspaper, partly in English and partly in Cherokee, at New Echota, the capitol of the Nation.

Mr. Worcester and wife spent two years at Brainerd, encouraging and strengthening those of the mission family to whose lot it had fallen to repair, improve and add to the buildings. Here his ingenuity and skill in mechanical work was in requisition. He was slow, patient and generally successful.

Here, at Brainerd, was first heard, Am. Edna, who afterwards became the wife of Rev. W. S. Robertso, was born—a woman of the most delicate and poised, but with true to ladylike instincts, as good mother and able to do missionary work. In the month of November first of her life, on the day of her mother's death, she was born in a room of the second up to the roof of the old brick mission school, and so engaged in the world. Her mother's death thrusts into the Cradle of Miss Edna's life.

Her father, Mr. Worcester, was a man of good education and of a very pleasant and agreeable disposition. Edna's education was given her by her mother, and she was not more than seven years of age when she died, and so Edna, most of what she knows she owes to her mother, and so she is a true daughter of her mother.

Her mother was a very kind and good woman, and her education was given her by her mother, and she was not more than seven years of age when she died, and so Edna, most of what she knows she owes to her mother, and so she is a true daughter of her mother.

Her mother was a very kind and good woman, and her education was given her by her mother, and she was not more than seven years of age when she died, and so Edna, most of what she knows she owes to her mother, and so she is a true daughter of her mother.

attendant hardships and cruelties, his heart was touched with sympathy, and he spoke boldly and acted fearlessly in their defense. He, and the other missionaries who acted in concert with him, became marks for the special hostility of those who were determined to deprive the Indians of their country and their homes.

Dr. Worcester regarded the course they were pursuing as both wicked and cruel, and the laws they were enacting, as unconstitutional.

When the shafts of persecution fell, they struck the missionaries first. By various machinations, the consent of a small minority, the Missionary, Rev. Mr. Willey says: "sixty *men*, and *no* chiefs," was declared to be the will of the nation to give up their lands; and the whole nation was ordered to leave. Pending negotiations on their behalf, by which it was hoped the Indians could remain, Dr. Worcester resisted the law, and encouraged the determination of the Cherokees to remain unless removed by force.

For his firm fidelity to the Cherokees and what he believed to be right, he was arrested time, time and again. The first time, while in the midst of his duties, on Sunday, March 13, 1831, he was arrested by the Georgia Guard, representatives of a Christian State, carried more than 100 miles, and discharged. He was arrested again by the Georgia Guard, July 7, 1831, treated with rudeness and insult, and put in prison, after being marched on foot many miles. He was released July 23, on giving security for his appearance in court in September. During these transactions Mrs. Worcester was, and had been for some time previous, confined to her bed by sickness. The following sentences from his letter to his Excellency, George R. Gilmer, then Governor of Georgia, will show the firm temper and spirit of Christian fidelity and faith of the devoted man, whose name every Cherokee has high reason to revere. Referring to charged criminal hostility to the humane policy of the General Government, he says: "I cannot suppose that your Excellency refers to those efforts

for the advancement of the Indians in knowledge, and in the arts of civilized life, which the general government has pursued ever since the days of Washington, because I am sure that no person can have so entirely misrepresented the course which I have pursued during my residence with the Cherokee people. . . . If the opposition is that I have had the misfortune to differ in judgment with the Executive of the United States in regard to the tendency of those measures recently enacted for the removal of this and other tribes, and that I have freely expressed my opinion, I can earnestly acknowledge the fact, and can only add that this expression of opinion has been unattended with guilt. . . . Shall I, then, abandon the work in which I have engaged. . . . Your excellency is already acquainted in general with the nature of my object, and my employment, which consists in promoting the Gospel, and making known the Word of God among the Cherokee people. . . . As to the means used for this end, I have had the honor to announce the way in which I have taken possession of the Holy Scriptures, and reported the progress of the same among the people. . . . I have translated the Gospel into their language, I have given a copy of the Gospel to every warrior, and a small tract, containing the principal extracts from Scripture, according to their own mode of interpretation, I have been enabled to prepare and publish. . . . The Holy Scriptures have been translated into their language, and are published by the Society of Friends. . . . The same is the case with the Book of Psalms, which is published by the same Society. . . . I have also translated the Book of Isaiah, and the Book of Daniel, and have given a copy of each to every warrior. . . . I have also translated the Book of Numbers, and the Book of Deuteronomy, and have given a copy of each to every warrior. . . . I have also translated the Book of Judges, and the Book of Ruth, and have given a copy of each to every warrior. . . . I have also translated the Book of Samuel, and the Book of Kings, and have given a copy of each to every warrior. . . . I have also translated the Book of Chronicles, and the Book of Ezra, and have given a copy of each to every warrior. . . . I have also translated the Book of Nehemiah, and the Book of Esther, and have given a copy of each to every warrior. . . . I have also translated the Book of Job, and the Book of Psa-
lms, and have given a copy of each to every warrior. . . . I have also translated the Book of Proverbs, and the Book of Ecclesiastes, and have given a copy of each to every warrior. . . . I have also translated the Book of Isaiah, and the Book of Jeremiah, and have given a copy of each to every warrior. . . . I have also translated the Book of Lamentations, and the Book of Ezekiel, and have given a copy of each to every warrior. . . . I have also translated the Book of Daniel, and the Book of Hosea, and have given a copy of each to every warrior. . . . I have also translated the Book of Joel, and the Book of Amos, and have given a copy of each to every warrior. . . . I have also translated the Book of Obadiah, and the Book of Jonah, and have given a copy of each to every warrior. . . . I have also translated the Book of Micah, and the Book of Nahum, and have given a copy of each to every warrior. . . . I have also translated the Book of Habakkuk, and the Book of Zephaniah, and have given a copy of each to every warrior. . . . I have also translated the Book of Haggai, and the Book of Zechariah, and have given a copy of each to every warrior. . . . I have also translated the Book of Malachi, and the Book of Matthew, and have given a copy of each to every warrior. . . . I have also translated the Book of Mark, and the Book of Luke, and have given a copy of each to every warrior. . . . I have also translated the Book of John, and the Book of Acts, and have given a copy of each to every warrior. . . . I have also translated the Book of Romans, and the Book of Corinthians, and have given a copy of each to every warrior. . . . I have also translated the Book of Galatians, and the Book of Ephesians, and have given a copy of each to every warrior. . . . I have also translated the Book of Colossians, and the Book of Thimo-

Dr. Worcester was arrested the third time August 17, 1831, but released the next day, on account of the death of his youngest daughter, to attend whose funeral he had just reached home, after a sad ride of 52 miles, to his sick wife and bereaved family.

He was finally arrested, with Dr. Butler, and taken before the Superior Court of Georgia, on the 15th of September, 1831, and on the following day they were sentenced, by Judge Clayton, of Georgia, to four years' imprisonment at hard labor, in the Georgia Penitentiary, at Milledgeville.

It is true, all this was claimed to be under cover of law, but a law aimed at the missionaries, because they stood in the way of the most nefarious plans.

When the State of Georgia sent a guard to arrest him, he called his family together in his wife's sick room, and, inviting the soldiers also, he conducted family worship with accustomed ease, and then, gently bidding adieu to his wife and little daughters, he followed the guard to the court room, several miles away, attended by no counsel, and to plead his own cause, though he was a postmaster at the time, and, as a United States official, exempted from their authority.

In January, 1831, Mr. Worcester and his companions had received notification of a law requiring all white men residing on the Cherokee lands to take the oath of allegiance to the State of Georgia and get a license from the Governor, under penalty, if found there after the first of the following March, of penitentiary imprisonment at hard labor for not less than four years. It was under this law they were to stand trial.

When the blow fell and the sentence was finally given, Dr. Worcester, leaving his sick family, accepted it with all its indignities — the hardship, cruelty and persecution it betokened.

Nine other persons were arrested, tried and sentenced to the same punishment by this court, among whom was a Methodist minister, Mr. Trott, (father of the Trott Bros. of

During the time they were separated from their families and labors, condemned to an ignominious punishment, and shut up in a penitentiary with felons, they had been placed in a most trying situation, requiring great fortitude and a firm reliance on the faithfulness of their covenant God and Saviour. Nor should it be noticed with less gratitude that they were enabled so well to maintain the Christian character, and to exhibit in all the trials and sufferings to which they were subjected, that meekness and benevolent forbearance which the Gospel requires. It is believed that in all their correspondence there was not one word which indicated an angry, unforgiving or vindictive spirit.

They held stated religious services on the Sabbath, and during the last five or six months all the prisoners were assembled, and Mr. Worcester was requested by Col. Mills, the keeper, to preach to them one-half the day. A spirit of inquiry was to some extent awakened among the prisoners,—a number were savingly and permanently benefited.

Mrs. Worcester and Mrs. Butler visited the prison, and were received kindly by Col. Mills. Mrs. Butler was quite overcome, but Mrs. Worcester carried out her determination that no Georgian should see her tears, lest they should construe them as regretting her husband's course, which she never did.

The second Mrs. Boudinot, in her "Reminiscences," thus describes this visit to the penitentiary:

"When the year came round, it was proposed that Mrs. Worcester and Mrs. Butler, with their children, should visit their husbands and fathers. Accompanied by a kind missionary brother, Rev. William Chamberlin (grandfather of the Chamberlin Bros. of Vinita), eight in number, they travelled over the same rough road, which was made smoother years later when Gen. Sherman left Grant to capture Richmond, while he was marching to relieve our Union boys from a prison equally cruel and unjust. The hand of God was in each. Col. Mills, the

kind keeper, reared these families at Milledgeville as Christians, and Gov. Lumpkin and his amiable Northern wife showed them kindness.

"When the children met their fathers in prisoners' garb they scarcely knew from their proffered embrace, but rallied when stalled apart. It was father and child.

Mr. Worcester and Dr. Butler remained in this incarceration until, according to the terms of the sentence, for six to ten days, when they were liberated by the Governor, Jan. 14, 1834. They immediately returned to the stations which they had respectively occupied in the Cherokee country, and resumed their labors; but still independent of all claims, a sense of right, or refusing to take the liberators of the

The following is a copy of the letter to Gov. Lumpkin, written by Dr. Worcester, which effected his release from the Georgia penitentiary.

PHOENIX, 14th May 1834.
 Dr. J. W. LUMPKIN, Governor of Georgia.

My Dear Friend, — Will you please to receive the enclosed

"SIR: I have the honor to receive from you, per the enclosed letter, a Notice which is sent to me in consequence of our interposition in the Supreme Court of the United States, and the several Judges of that Court, respecting the progress of the cause of the two prisoners named

parties. I have read the Statement of Governor Lumpkin, and in the same I have now, in relation to the execution of the several parts of the said Statement, and especially in relation to the latter, which is the subject of the present communication. We have no objection to the testimony which is taken, but at the same time we would be glad to get the facts ascertained, and the same to be made public, in order that we may be able to fully discharge our duty of justice to our cause, and to our people, and to our country, in accordance with the decision of the Supreme Court in our favor, and also, in conformity with the apprehension that the further prosecution of the controversy, under existing

circumstances, might be attended with consequences injurious to our beloved country. We are,

Respectfully yours,

(Signed)

S. A. WORCESTER.
ELIZUR BUTLER."

The Governor was highly offended with the latter part of this letter. He thought that it would have been sufficient to give him a simple notice of the withdrawal of their suit, without insulting him with the declaration that they were altogether right, and the State altogether wrong. Whereat, after consultation and deliberation with political friends, a second letter was written, January 9, saying they meant no indignity, etc., but "simply to forbear the prosecution of our case, and to leave the question of the continuance of our confinement to the magnanimity of the State." After five days of deliberation on the Governor's part, and of suspense to them, he was satisfied, and they were told by the keeper of the penitentiary that the Governor had ordered their discharge, but no reply was ever made to the prisoners themselves.

Mrs. Robertson, his daughter, gives an account of this transaction, in a letter to the collator, as follows:

"They would neither forsake their work, or perjure themselves, so took the penalty, and appealed to the Supreme Court. They employed a lawyer, Mr. Chester, to plead their cause. The celebrated Wm. Wirt, then in public life, also volunteered on their behalf, and, refusing compensation, argued the case before the Court. The decision of the United States Supreme Court was given in an order that the missionaries must be set at liberty. The State of Georgia refused to release them, 'except at the point of the bayonet.' After this the missionaries withdrew their suit, thus leaving the question of State Sovereignty *to be settled by bloodshed at a later day.*"

The tale of the removal of the Cherokees from their Georgia home, made dear to them by the most sacred associations, is one of the saddest of the many sad stories of Indian history. After every effort, it was found that no modification of the treaty requiring their removal would

be granted. It had seemed impossible to them that a treaty so iniquitous and oppressive would be executed. The order will be enforced. While the military were gattering around them, like the vultures round their victim, and while numerous fortifications were erected in the country, they remained quietly in their homes. Late in the season, the missionaries celebrated the Lord's Supper for the last time. Buchanan, and sixteen thousand people soon bade a permanent and reluctant adieu to the land of their fathers. A long and arduous journey was before them, sick and well, old men, women, children, infants, thrown on the winter months they travelled on, from six to eighteen miles a day. There were hardships and there were deaths, but the deaths were scarce two to one. They averaged the teen deaths a day. They arrived at last, but more than half the way and more than one-fourth of their vigor gone. In that ten months' time, they had left behind the sick, and this shocking mortality and ill-treatment was termed a *holocaust* as a warning. Religious services were held by the missionaries along the way, and probably the most of the missionaries had to do with the prevention of that evil first year, as had been predicted by the government. It was the next year, however, brought to an untimely end by the missionaries, who had sold their country by the terms of the treaty. Major Ridge was waylaid and murdered. The missionaries were driven from his bed and a chief was slain as the Indians obeyed from this new source of their enemies' arrows.

It is a singular fact that the missionaries were not allowed to take any of their property with them, and that they were not permitted to take any of their families with them. The missionaries were not allowed to take any of their property with them, and that they were not permitted to take any of their families with them.

Major Ridge was waylaid and murdered. The missionaries were driven from his bed and a chief was slain as the Indians obeyed from this new source of their enemies' arrows. The missionaries were not allowed to take any of their property with them, and that they were not permitted to take any of their families with them.

But it must be remembered they had passed through a most terrible trial, during which their deportment had been worthy of a Christian people. Posterity will judge which displayed the higher type of civilization—the Cherokee Nation and John Ross its noble chief, or the Senate of the United States in those years, the President and the Legislature of the Christian State of Georgia.

It is perhaps due to the six men who “signed the lands away” by signing the treaty of 1836, to say, that they claimed to have affixed their names under a positive assurance from Rev. Mr. Schermerhorn, the United States agent, that the treaty should not be held binding until the consent of the Ross delegation, then in Washington, had been obtained.

After Georgia extended her laws over the Cherokee Nation, the land was overrun by a very wicked class of her population. The new regime compelled the admission of whisky, with its attendant evils and crimes. Mr. Boudinot felt that the only hope of his people was in getting away as quickly as possible. The “Promised Land” had been pictured in bright colors, and was to be theirs exclusively “while grass grows and water runs.”

Though Dr. Worcester urged Mr. Boudinot *not* to sign the treaty until the consent of the majority had been secured, he thought he could see ruin and misery coming upon his people. He could endure it no longer. He signed the treaty, though he knew, as it so soon proved, his act was at the risk of his own life.

Dr. Worcester regarded him as being at heart as true a patriot as ever lived, and, at his open grave, spoke of this as the only act of his life which he disapproved.* “*They have cut off my right hand!*” he exclaimed, as he reached

*Mrs. Robertson writes: “I do not remember ever to have heard my father speak so strongly of the loveliness, integrity and Christian worth of any one as he did of Mr. Boudinot to the little group of stricken ones that stood around the open grave. And referring to the act which had resulted in that cruel death, he spoke of it as the only instance of his swerving from this general rectitude, saying that even that was caused by his desire for good to his people, and was an instance of that doing of “evil that good may come,” against which the apostle Paul warns us.

the body of his murdered friend. And truly Mr. Boudinot had been his right hand, as interpreter, as translator, and in Christian work. He had been a brother, not only to Dr. Worcester himself, but to the feeble wife left behind, when her husband was in the penitentiary. The daughter, referred to above, says that among her earliest recollections are those of his conducting the exercises at the grave of her little sister, while her father was away on account of the threatened arrest at Bradnerd Mission, and while her mother was too sick to be present.

The Rev. Dr. Butler came with the Cherokees on their removal to their home in this new land. He journeyed with the Indian people and shared with them the hardships of the way. Dr. Worcester, his wife and his three little daughters, made the journey in advance of the Cherokees, not having been driven from his work at New Echota, where the daughter, now Mrs. Hitchcock, of Fort Gibson, was but six weeks old. On this account, Mr. Reese, the same one who had named the father, named the babe "Orphan" and "dispossessed," a name with which, she says, she has been well satisfied, as suggesting the sharing of her father's house with the indignities and robberies of the traders and of mourning and disconsolate Cherokee house-holds at that day. In 1815 there were 100,000 Indians east of the Mississippi. Of these 70,000 were Cherokees, Creeks, Chickasaws, and Choctaws. Where are they now? Why, and by what means? It is

not a question that has been asked, and answered, in the same way, and with the same result, in every country where the human race has been gathered together. The same question has been asked, and answered, in the same way, and with the same result, in every country where the human race has been gathered together. The same question has been asked, and answered, in the same way, and with the same result, in every country where the human race has been gathered together.

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not forgotten—it will go down with our traditions—that in 1838 General Winfield Scott, at the head of 2,000 United States troops, entered our territory and drove us from our homes. Dr. Worcester remained with the Cherokees, faithful and beloved to the time of his death.

Two of Mr. Worcester's most striking traits of character were his humility and his meekness. The meekness with which he bore contradiction was very strongly spoken of in the Presbytery of Maryville, Tenn., of which he was a member for a time. The peculiar circumstances in which he was often placed might have led to complaints of unkind treatment received, but never did a word of the kind escape his lips. His humility was well illustrated on one occasion, when, after his receiving the degree of D. D. from his Alma Mater, a brother minister addressed him as "Dr. Wortceser." "Don't doctor me," he exclaimed in tones so beseeching as to make it really touching; but for once he begged in vain.

What Dr. Rufus Anderson, in the "Memorial Volume," says of his instructor, Jeremiah Evarts, is equally true of the pupil at Brainerd and Park Hill. "His personal appearance was by no means imposing, but he had a mind and a heart that made him a prince in the domain of intellect and of goodness."

Dr. Worcester's daughter, Mrs. Robertson, writes: "It was very pleasant to me, in visiting my father's native town in my own school days, to find how affectionately his memory was cherished there for what he was in his young days among them. The work he did in improving his father's house and grounds in his college vacations was shown me with pride. How little could he have foreseen while his hands were so employed, that he would one day be called upon to use his mechanical skill within the walls of a penitentiary, or that his work would ever be found in a state capitol. My father's cheerful submission to circumstances was shown on his way to the penitentiary, when, before being chained to his bed at night, he walked back and forth singing, the chains attached to his ankles

dragging along the floor. On reaching the gate of the penitentiary, the keeper was not on hand with the key, so while they waited there, my father lay down on the ground and took a good sleep.

"In 1840 I saw Rev. Dr. Patton of New York, who told me of visiting the lawless convicts in the prison, and he said they were the opposite of the ever saw in his life. As to his work among the Cherokees, he was sent out with a special view of giving to the Cherokees books in their own language, and not to exert slight of this object; especially did he bring to give to the Indians as fast as possible."

He at one time learned to dig and to engrave topography for the Cherokees, and pursued this work for a while, and abandoned it because it was so tedious and took too much time from his work on the Bible.

He had both a Greek and a Latin Dictionary of the Cherokee language at the time of his imprisonment, when he was employed to read and translate to his neighbors at New Echota. These dictionaries were the best of his effects, were sent him by a friend in the States.

Dr. Worcester was employed to remove to Brainerd, beyond the great mountains, on the 24th March 1834. After waiting for some days at the depot he was losing time from his great anxiety, and he left in the hope of his being able to reach the mountains of the Mississippi, he came Westward on Sunday morning the journey in a stagecoach, and arrived at Brainerd April 8, 1834 on a Friday. He remained at Brainerd until May 29, 1835. The next day he returned to the good Indian Mission, on Grand River, set up a printing press, and had printing done for the Cherokees and Creeks, while his house at Park Hill was in the building. In fact he removed December 2, 1834. There he established a day school and printing office, and the congregation built up a church, whose members mourned as for a father when he was "taken from the evil to come," just before the war which proved

so terrible to the nation of his love and care. He labored faithfully at Park Hill until his death, April 20, 1859.

At Park Hill, May 23, 1840, he was bereaved of his wife, who was just such a helpmeet as Mr. Worcester needed during his eventful life. She was one from whom, he often said, he learned much that was of great benefit to him in his work.

Having this family of six motherless children, about a year later he married the second time, Miss Erminia Nash, of Lowville, New York, a lady who had been teaching a mission school at Honey Creek station. She was a most devoted wife while he lived. She survived him thirteen years, and died of paralysis, at Fort Gibson, May 5, 1872. She sleeps near him in the cemetery near Park Hill, the place where for so many years he preached the blessed Gospel.

During twenty years of the twenty-three he lived there, he published an Almanac in Cherokee. This almanac he made a great power for good upon every moral question, especially the subject of temperance. The last number contains a powerful appeal to the Cherokee people for temperance. He was accustomed to travel through the country lecturing on this subject, taking with him a musical instrument, and furnishing himself the hymns and songs. He was author of the "Cherokee Hymn Book."

He expressed a desire not long before his death, to live to prepare a new edition of the Hymn Book, as well as to finish the Bible. He wished to prepare a revised and larger book, saying, "*There is no one else who can do it.*" And he seems to have been correct in this feeling, for the Hymn Book has been reprinted since, with very little change. He felt praise to be a very important part of worship, and never omitted it from family prayers. Even after his children were grown up, and he left with no one to help him in singing, he would sing alone, chanting most frequently, as he could best manage chants on the instrument.

The last number of his *Almanac* contains the statement, that the Cherokee Bible Society had then been in existence seventeen years, and the Mission Church and Seminary at Park Hill, near Tahlequah, was contributing \$175 per year for foreign missions. Thus, in every department of his work, there was the evidence of excellent planning, a clear taking in of dangers and wants, and a healthy growth.

The practical good sense, and the tender, charitable Christian spirit of Dr. Worcester is seen in the view which he took of the relation of denominations of Christians to each other, where only unimportant matters were involved. He was a Congregationalist from education and from principle. Yet he had no tendency to prevent him from becoming a member of a Presbytery, when ever circumstances prevented his having access to a Congregational Association, or from being a frequent attendant at its meetings, even when no state was made of affiliation. When with the Cherokees, in the wild country, he and his associates did not organize churches and separate bodies as such, but became at once the members of the Presbytery of Maryville. When they came to the new country, and everything was to be organized anew, the Congregational form was adopted.

The *Catechism of Faith*, and the *Covenant* of the Church at Park Hill, adopted June 4, 1837, were prepared by him. The *Catechism* is very plain, and very simple, but whether the *order* of the *Catechism* for a student of knowledge, or of the *order* of a student of a language to restrain it entirely.

In the remarks accompanying it, Dr. Worcester says: "The Churches in the Cherokee Nation, commonly called Presbyterian, are not as at present organized, Presbyterian, but Congregational. The difficulty is not in doctrine, but in the modes of Church Government."

"Each Church has its own Confession of Faith and Covenant. These are printed are that of the Confession of Faith and Covenant of all Congregational Churches, but of the Church at Park Hill.

“ We require those whom we receive from the world to our communion, publicly to assent to our Confession of Faith and Covenant. The Confession of Faith is, therefore, made to include only a few of the most important doctrines of Christian Faith, expressed in terms easily understood, that we may not exclude such as our Saviour accepts.

“ We examine those who offer themselves for admission to the Church, and receive only such as we are led to hope have become children of God, by the renewing of the Holy Spirit.

“ Those who are received are received by vote of the Church, and if any are expelled, they are expelled by vote of the Church.”

And in his letter to the Brethren and Sisters, he adds: “ Remember it is not the joining of the Church, but the Spirit of God dwelling in your heart, and governing your life;—not the *making* of a solemn vow, but the *keeping* of it, which proves your title to eternal life. You are the purchase of the Saviour’s blood—the blood of the Son of God. Let your life honor your Redeemer.”

As a preacher he was simple and earnest, and as a pastor tender and winning—in spirit he was an Edward Payson. One of his daughters says to me: “ I wish to mention a characteristic of my father’s preaching, which I never saw so strongly exhibited in any other man; it was his living faithfully up to the declaration—‘ I am determined to know nothing among you, save Jesus Christ, and him crucified.’ He made this mean that he would never preach a sermon, on whatever subject, in which he would not before its close, so plainly bring in Redemption by Christ as that all might embrace it if they would. His skill in making this come in naturally, with whatever subject or text he might be handling, seemed to me remarkable.”

In the “ Reminiscences ” of Mrs. Boudinot, I find this reference: “ When journeying to Arkansas we did not on every Saturday eve find it consistent to put up for the Sab-

“I would be willing to live for years, suffering as I do now,” he exclaimed, “if I could only finish the work of giving the Cherokees the Bible.”

The Rev. Mr. Torrey, of the Cherokee Mission, wrote :

“The Lord has removed the main prop of our mission, and taken our dear brother Worcester to himself. He died on Wednesday, April 20 (1859), at a quarter before six in the morning. His death was very quiet, entirely without a struggle. He suffered intensely, but bore all with wonderful patience and cheerfulness.

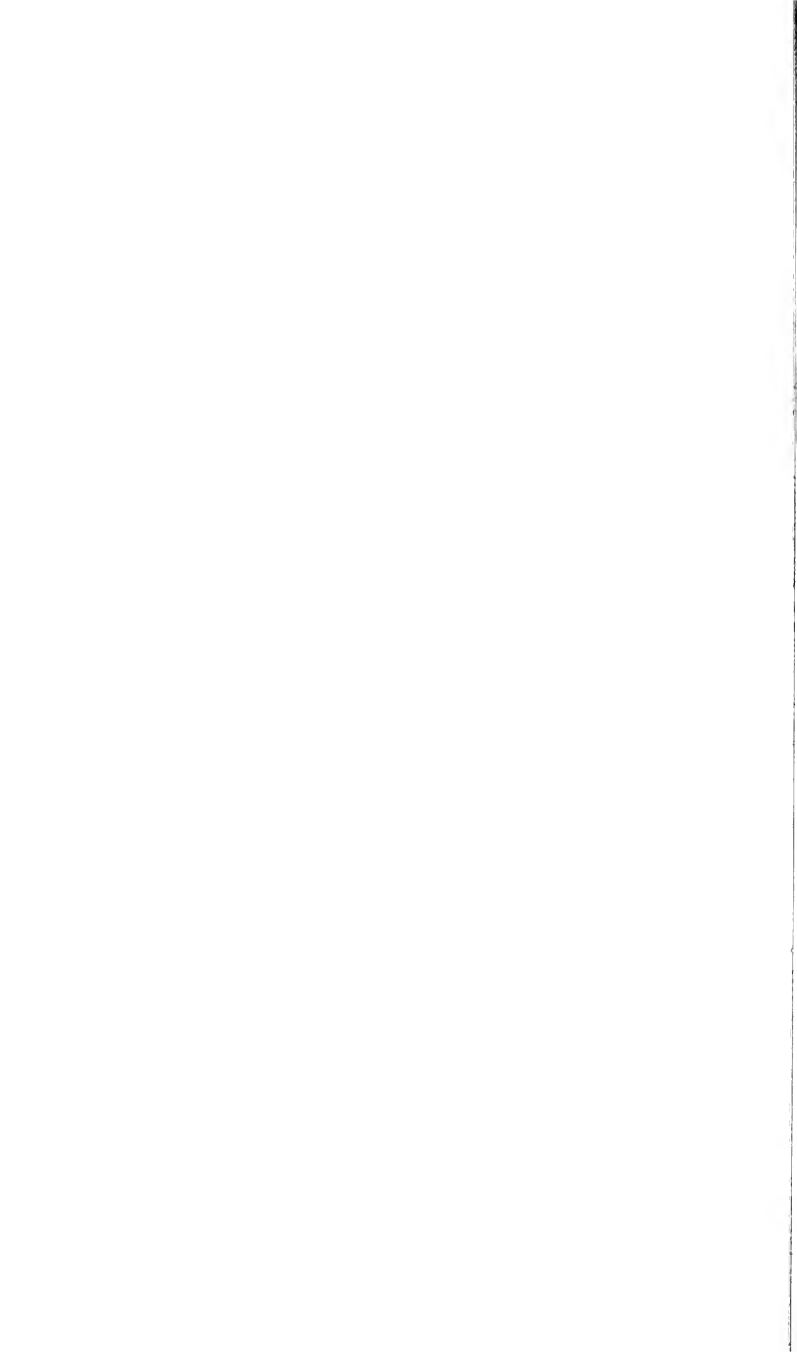
“It was a great, a very great trial for him to give up the work of translation ; he clung to it more closely than he clung to life, and reluctantly gave it over when it became a physical impossibility for him to continue it any longer. The Cherokee of Thessalonians, Titus, Philemon and part of Hebrews is a monument to his perseverance and his eager desire to complete the work which God had entrusted to his hands.

“For some time after he had been obliged to lay aside the work, if a question were presented to him in regard to the rendering or the meaning of a passage, he would arouse himself and throw his whole soul into the matter with an energy which we felt could not but be injurious, and it was found necessary to call his mind to the subject as little as possible.

“Of the magnitude of the loss we have sustained in this bereavement it is needless for me to speak. It will be long, very long, before we find it out in all its length and breadth.

“It is a loss to this people which I fear can never be repaired.”

“I shall be satisfied when I awake in thy likeness,” was his expression in view of death, and it indicated the longing to be freed from sin, which ruled his life.



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