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THE WHOLE ART OF GOVERNMENT CONSISTS IN THE ART OF BEING HONEST.—Jefferson.

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POETRY.

My Country's Flag.

[The following spirited lines are from the "Lovelovel Offering," and were written by a "Factory Girl."]

My Country's Flag! I love to gaze
Upon thee, bathed in Freedom's light!
I love the very breeze that plays
Among the folds on yonder height.
Thy Stars and Stripes! I love them well
For all the high-born truths they tell—
They o'er my spirit cast a spell,
That seems by angel-impulse given—
It savors less of earth than heaven.

My Country's Flag! I love to think
Of thee as of a heaven-born thing,
And with thy every thought to link
A holier name than prince or king.
The Christian's God it was, who gave
The hand to rear thee, strength to save,
And made thy champions bold and brave,
To lift thy Stars and Stripes on high,
And tell thy freedom to the sky!

My Country's Flag! a sight of thee,
Shall waken livelier gratitude—
And many a youthful heart shall see,
That to be great is to be good.
That noble being all must love,
Who, rising in grandeur far above,
Meanwhile was gentle as the dove—
And wrapt around his towering mind,
The cords that bound him to mankind.

My Country's Flag! wave on, wave on,
'Till aristocracy shall cease,
And every eye shall greet the dawn
Of liberty—the morn of peace!
'Till every being on our soil
Shall eat the free reward of toil,
And every chain, and serpent coil,
Before thy silken folds shall flee,
And God's own image stand forth free!

ADDRESS

On the Present Condition and Prospects of the
Aboriginal Inhabitants of North America, with
particular reference to the Seneca nation. By
M. B. Pierce, a Chief of the Seneca nation,
and a member of Dartmouth College.

(CONCLUDED.)

With regard to mode of living—tables, chairs and bedsteads and cooking apparatus have generally been purchased of the whites or manufactured in imitation of them, and they are used to a greater or less extent in almost every family. The habit of taking regular meals is gaining ground, and the provision is luxurious. In the care of the sick they are more attentive and judicious, and rely less on notions and quackery; they employ skillful physicians, and use the medicine with less prejudice, and a great deal more confidence.

Other evidences of improvement we have in the increase of industry, and a consequent advance in dress, furniture, and all the comforts and conveniences of civilized life. The fields of the Indians have never been kept in so good order, and managed with so much industry, as for the few years past. At public meetings and other large assemblies, the Indians appear comfortably and decently, and some of them richly clad. The population is increasing gradually, except when visited with epidemics. The increase of general information is visible; there are many of them who keep themselves well informed of what is going on in the country; several newspapers have been taken from the cities of Washington, D. C., Philadelphia, New York, and other cities in the Union, and two or three copies of the Genesee Farmer. Some young men have a choice selection of books and libraries. All these improvements are advancing at a rapid rate, except when they are distracted with cares and anxieties.

In view of these facts, I deem it unnecessary to say any thing further, as to the question, whether or not the undertaking is feasible to bring the Senecas up to the standard which shall entitle them to be called civilized and Christianized.

The only question which I shall now consider, included in the subject I am treating, is, how can this undertaking be carried into operation most advantageously for securing its ultimate object?

Can it be by remaining where we now are located, or by selling our lands and removing to the afore-mentioned "terra incognita"? The right and possession of our lands is undisputed—so with us it is a question appealing directly to our interest; and how stands the matter in re-

lation to that? Our lands are as fertile, and as well situated for agricultural pursuits, as any we shall get by a removal. The graves of our fathers and mothers and kin are here, and about them still cling our affections and memories. Here is the theatre on which our tribe has thus far acted its parts in the drama of its existence, and about it are wreathed the associations which ever bind the human affections to the soil, whereon one's nation, and kindred, and self, have arisen and acted. We are here situated in the midst of facilities for physical, intellectual and moral improvement; we are in the midst of the enlightened; we see their ways and their works, and can thus profit by their example. We can avail ourselves of their implements and wares and merchandise, and once having learned the convenience of using them, we shall be led to deem them indispensable; we here are more in the way of instruction from teachers, having greater facilities for getting up and sustaining schools, and as we, in the progress of our improvement, may come to feel the want and the usefulness of books and prints, so we shall be able readily and cheaply to get whatever we may choose. In this view of facts, surely there is no inducement for removing.

But let us look at the other side of the question. In the first place, the white man wants our land; in the next place, it is said that the offer for it is liberal; in the next place, that we shall be better off to remove from the vicinity of the whites, and settle in the neighbourhood of our fellow red men, where the woods flock with game, and the streams abound with fishes. These are the reasons offered and urged in favour of our removal.

Let us consider each of these reasons a little in detail. The fact that the whites want our land imposes no obligation on us to sell it, nor does it hold forth an inducement to do so, unless it leads them to offer a price equal its value to us. We neither know nor feel any debt of gratitude which we owe to them, in consequence of their "loving kindness or tender mercies" towards us, that should cause us to make a sacrifice of our property or our interest to their wretched avarice, which, like the mother of the horse leech, cries give, give, and is never sated.

And is the offer liberal? Of that who but ourselves are to be the final judges? If we do not deem one or two dollars an acre liberal for the land, which will to the white man's pocket bring fifteen to fifty, I don't know that we can be held heinously criminal for our opinion. It is well known that those who are anxious to purchase our reservations, calculate safely on fifteen dollars the acre for the poorest, and by gradation up to fifty and more, for the other qualities. By what mode of calculation or rule of judgment is one or two dollars a liberal offer to us, when many times that sum would be only fair to the avarice of the land speculator? Since in us is vested a perfect title to the land, I know not why we may not, when we wish, dispose of it at such prices as we may see fit to agree upon.

"But the land company have the right of purchase," it is said—granted; but they have not the right, nor we trust in God, the power, to force us to accept of their offers. And when that company finds that a whistle or a rattle, or one dollar or two per acre, will not induce us to part with our lands, is it not in the nature of things that they should offer better and more attractive terms? If they could not make forty-nine dollars on an acre of land, I know no reason why they would fail of trying to make forty-five, or thirty, or ten. So I see no obstacle to our selling, when, and at such reasonable prices as we may wish, in the fact that the land company have the right of purchase: nor do I see any thing extortionate in us, in an unwillingness to part with our soil on the terms offered—nor even in the desire, if our lands are sold, of putting into our own pockets a due portion of their value.

But the point of chief importance is shall we be better off? If our object was to return to the manners and pursuits of life which characterized our ancestors, and we could be put in a safe, unmolested and durable possession of a wilderness of game, whose streams abound in fish, we might be better off; but though that were our object, I deny that we could possess such a territory this side of the shores of the Pacific, with safety, free of molestation, and in perpetuity.

"Westward the star of empire takes its way," and whenever that empire is held by the white man, nothing is safe or unmolested or enduring against his avidity for gain. Population is with rapid strides going beyond the Mississippi, and even casting its eye with longing gaze for the woody peaks of the Rocky mountains—nay, even for the surf-beaten shore of the western ocean. And in process of time, will not our territory there be as subject to the wants of the whites, as that which we now occupy is? Shall we not then be as strongly solicited, and by the same arguments, to remove still farther west? But there is one condition of a removal which must certainly render it hazardous in the extreme to us. The proximity of our then situation to that of other and more warlike tribes, will expose us to constant harassing by them; and not only this, but the character of those worse than Indians, those white borderers, who

infest, yes, infest the western border of the white population, will annoy us more fatally than even the Indians themselves. Surrounded thus by the natives of the soil, and hunted by such a class of whites, who neither "fear God nor regard man," how shall we be better off there than where we now are?

Having said thus much as to our condition after a removal, under the supposition that we wish to return to and continue in the habits of life which prevailed when the country was first taken possession of by the Europeans, I proceed now to say, that we do not wish so to do, and to repeat it, that so far from it, we desire to renounce those habits of mind and body and adopt in their stead, those habits and feelings—those modes of living, and acting and thinking which result from the cultivation and enlightening of the moral and intellectual faculties of man. And on this point, I need not insult your common sense by endeavouring to show, that it is stupid folly to suppose that a removal from our present location to the western wilds would improve our condition. What! leave a fertile and somewhat improved soil—a home in the midst of civilization and Christianity, where the very breezes are redolent of improvement and exaltation—where, by induction as it were, we must be pervaded by the spirit of enterprise—where books and preaching, and conversation, and business, and conduct, whose influence we need are all around us, so that we have but to stretch forth our hands, and open our ears, and turn our eyes to experience in full their improving and enlightening effects; leave these! and for what? and echo answers for what? But methinks I hear the echo followed by the anxious gulf whisper of some government land company agent—for one or two dollars the acre and a western wilderness beyond the white man's reach, where an Eden lies in all its freshness of beauty for you to possess and enjoy. But ours, I reply, is sufficiently an Eden now, if but the emissaries of the arch fiend, not so much in the form of a serpent as of man, can be kept from its borders.

But I will relieve your patience by closing my remarks; it were perhaps needless, perhaps useless, for me to appear before you with these remarks, feebly and hastily prepared as they were; but, as I intimated in the outset, the crisis which has now arrived in the affairs of our people furnish the apology and reason for my so doing. And now I ask, what feature of our condition is there which should induce us to leave our present location, and seek another in the western wilds? Does justice, does humanity, does religion, in their relations to us, demand it? Does the interest and well being of the whites require it? The plainest dictates of common sense and common honesty, answer No! I ask then, in behalf of the New York Indians and myself, that our white brethren will not urge us to do that which justice, humanity, religion, not only do not require, but condemn. I ask then to let us live on, where our fathers have lived—let us enjoy the advantages which our location affords us: that thus we, who have been converted heathen, may be made meet for that inheritance which the Father hath promised to give his Son, our Saviour: so that the deserts and waste places may be made to blossom like the rose, and the inhabitants thereof utter forth the high praises of our God.

APPENDIX.

It has been repeatedly said, that "if the Indians had been left to the exercise of their own judgment, they would have consented to have sold their lands in this state; but the interested white men opposed to their removal, have influenced them to reject the 'liberal offer' of the government."

This allegation is without foundation; the Indians know their interest very well; they ask no questions, whether it is best for them to sell out and remove; they know that the moment they leave these premises, then will troubles commence; poverty, oppression, destruction, and perhaps war and bloodshed, will fall upon them at the western wilderness.

The policy of the general government is well understood by them, and the country assigned them west has been explored again and again, so that they do not lack knowledge in these respects. With all the light and information on the subject which is necessary to form a correct judgment upon it, they have a hundred times repeated, in open council, and in the presence of the United States commissioner, that they cannot and will not sell out their lands and remove beyond the Mississippi river. These are the honest judgments of the Indians, and this answer will the commissioner receive from the honest chiefs.

But while persuasions and lawful inducements have been held out to them, and they fail to produce the desired effect, the "Ogden Company," through their agents, lose no time in buying over the chiefs to aid in procuring the treaty. Rewards have been made to promote it, and to induce our nation to consent to it. In the statements which follow, I shall confine myself principally to facts, that the public may be able to judge for themselves as to the correctness of the above remark.

First, the contract of John Snow, a chief; it

was made a year ago, and may be known by the date. This is one of the many contracts entered into by the parties; we have them in our hands.

Article of agreement made and concluded this 20th day of July, 1837, between Heman B. Potter, of the city of Buffalo, of the first part, and John Snow, a Seneca Chief of the Buffalo Creek Reservation, in the county of Erie, of the second part.

Whereas, in conformity with the declared policy of the government of the United States, the proprietors of the pre-emptive title of and in the four several tracts of land, reserved by the Seneca tribe of Indians, within the said state of New York, are desirous to induce the above-mentioned tribe of Indians to accept for their future and permanent residence, a tract of country in the territory west of the river Mississippi, appropriated for Indians inhabiting the Atlantic and other neighbouring states, and are, also, desirous, by fair purchase, to extinguish the right of the said Indians in and to the lands in this state, so reserved by them.

And whereas, in furtherance of these objects, and in order to a future treaty by which to effect the same, the said proprietors have authorised negotiations to be opened with the chiefs and other leading men of the said tribe of Indians, and certain offers to be made to them in money as a permanent fund for the nation, and a compensation for their improvements; and have also deemed it advisable and necessary to employ the aid, co-operation, and services of certain individuals who are able to influence the said Indians to accept of the offers so to be made to them.

And whereas, the said Heman B. Potter, the party of the first part, is empowered to act on behalf of the said proprietors, and to contract with any individuals, whose co-operation and agency may be necessary and efficient in accomplishing the above-mentioned object; and the said John Snow, the party of the second part, has agreed to contribute his influence and services in the premises; and in case of the extinguishment of the same Indian title to the said reserved lands as aforesaid, to sell to the said proprietors all and singular his improvements, of, in, and to the same.

Now, therefore, it is mutually agreed by and between the parties hereto, as follows:—

First.—The party of the second part undertakes and agrees to use his best exertions, and endeavors to dispose and induce the said Indians to adopt and pursue the advice and recommendations of the government of the United States, in respect to their removal and future location, and on such said terms as the party of the first part, and his associates, in the name of the said proprietors, shall propose to sell and release, by treaty, their said reserved lands; and on all occasions, to co-operate with and aid the said party of the first part, and his associates, as he may be, from time to time, advised, in talks and negotiations with the chiefs and other influential men of the said tribe; and in the active application of his whole influence at councils, and confidential interviews, for the purpose of effecting a treaty between the said tribe and the said proprietors, for the extinguishment of the Indian title to the said reserved lands.

Second.—The second party of the second part hath sold, and hereby doth sell to the said proprietors, all and singular, his buildings and improvements on the lands so to be released by treaty, and agrees to accept compensation therefor, in the manner hereinafter mentioned; said buildings and improvements in the mean time not to be leased, or in any manner disposed of by said party of the second part.

Third.—In consideration of such efforts, co-operation, and services on the part of the said John Snow, faithfully bestowed in the premises, and of the sale and release of all and singular his said buildings and improvements upon any of the lands aforesaid, without leasing or otherwise disposing of the same, as herein above stipulated, the said Heman B. Potter, on his part, and that of his associates, agrees to pay, or cause to be paid, to the said John Snow, the sum of two thousand dollars, within three months after notice of the ratification by the Senate of the United States, of a valid treaty between the said tribe and the owners of the said pre-emptive title, or their trustees, by which the right and title of the said Indians shall be effectually released and extinguished, in and to the said reserved lands, subject, however, to the following qualification and understanding; that in case the said treaty shall provide for the payment to individual Indians for their buildings and improvements, then, and in that case the said party of the second part shall accept and receive, as part payment of the above-mentioned sum of two thousand dollars, such sum or compensation as he shall or may be entitled to by and under the provisions of such treaty, for his said buildings and improvements, and the balance of the said two thousand dollars which shall remain, after deducting therefrom such compensation as aforesaid, and that only to be paid by the said party of the first part, as above specified, within the time above-mentioned, or as soon thereafter as the said balance can be ascertained; and in case said party of the second part shall be entitled, by and under the pro-

vision of said treaty, to the sum of two thousand dollars and upwards, he shall receive the same as may be therein provided, and the said party of the first part shall be discharged from paying any part of the said two thousand dollars.

And the said John Snow shall also be entitled, at a nominal rent, to a lease from the owners of the pre-emptive title, or their trustees, of and for the lot of land actually improved and occupied by him called the Whipple farm, near the old council-house, on the Buffalo reservation, for and during his own natural life, determinable when and as soon as he shall cease to live on and occupy the same; said lease to be executed by the lessors as soon after said treaty as said lands shall have been surveyed and allotted, said lease having reference to said survey.

This agreement on the part of said party of the first part, being expressly dependant upon a treaty, to be made and ratified upon terms, conditions and stipulations, to be proposed and offered by said party of the first part and his associates.

H. B. POTTER, [L. S.]
his
JOHN X SNOW, [L. S.]
mark.

Witness:

his
GEORGE X JINSON,
mark.

True copy.

In addition to the above stipulation, money and brandy have been used for the same purpose: and finally intimidation and discouragement are not wanting; for instance, they will tell us, "Here, my friend, you have got to go, there is no earthly doubt—the policy of the government is fixed, and your best course is to get as much money as you can from the pre-emption company, make you a contract, &c." The object of the present council is, to give an opportunity for the chiefs to assent to the amendments of the last winter's treaty, or to refuse them. The resolution of the senate is in the following words, to wit:

Provided always, and be it further resolved, That this treaty shall have no force or effect whatever, as it relates to any of the said tribes, nations, or bands, of New York Indians, nor shall it be understood that the senate have assented to any of the contracts connected with it, until the same, with the amendments herein proposed, is submitted, and fully and fairly explained by a commissioner of the United States to each of said tribes, or bands, separately assembled in council, and they have given their free and voluntary assent thereto; and if one or more of said tribes, or bands, when consulted as aforesaid, shall freely assent to said treaty as amended, and to their contract connected therewith, it shall be binding and obligatory upon those so assenting, although other or others of said bands or tribes may not give their consent, and thereby cease to be parties thereto: Provided further, That if any portion or part of said Indians do not emigrate, the president shall retain a proper proportion of said sum of four hundred thousand dollars, and shall deduct from the quantity of land allowed west of the Mississippi, such number of acres as will leave to each emigrant three hundred and twenty acres only.

ANOTHER "MYSTERY."—The Rochester Democrat is informed, by passengers from Buffalo on the canal, that as the packet boat passed Field's tavern, about midway on the Tonawanda Creek, a large collection of people was observed, who had come from all directions to listen to a singular phenomenon at that place. Every day between the hours of 4 and 7, P. M. is distinctly heard in the canal, (or creek, which is here used for the canal,) groans, as of a person in deep distress. A physician of Lockport was one of a party who had chartered a boat and paid a visit to the spot. He assured the Democrat's informant that the sounds were there, and that the cause remained a mystery. Conjectures were so various as the intelligence or superstition of those who witnessed it would naturally suggest.

If the following aint from the Richmond Star—it might have been.

Streeter was skinning eels the other day. "What am you doing to them things?" said Bill.

"I'm dressing them."

"Undressing 'em I guess you mean, don't you?"

"Do you start for school, now, or I'll dress you. Was there ever such a boy?"

"Pa, is Pennsylvania the father of all the other States?" "Certainly not, my child; why did you ask that question?" "Cause I see that the news papers call it Pa."

An exchange paper says that the most dignified, glorious, and lovely work of nature is woman, next to her is man, and then Berkshire pigs.

Dialogue at a Boarding House Table.—"Digby, will you take some of this butter." "Thank you, Quip, I belong to a temperance society, and can't take any thing strong," replied Digby. —Boston Statesman.