

shortgrass

## COUNTRY

**John J. Dwyer***historical columnist*

One of the great martyrs of Western history is hardly better known than the anonymous leaves that fall from the pecan and persimmon trees in the lovely Green Country of northeastern Oklahoma that he helped secure for his beloved Cherokees. Elias Boudinot—originally known as Gallagina in Cherokee and Buck Watie in English—lived for his family, his tribe, and his Savior, and ultimately he died for them. Yet where his name is still known, controversy and passions boil. Descriptives like “tainted,” “traitor,” and “bought” are spoken. Still, his

legacy, co-crafted by his first wife Harriet Ruggles Gold, the great love of his life, illustrates how in the long view of history, one person, though imperfect and fraught with conflict, nonetheless did and can shape the destiny of a society for the better in a comprehensive fashion affecting every part of an individual’s and a people’s life.

Born in northwestern Georgia to converted Christian Cherokee parents, Gallagina (his Cherokee name) attended the nearby Spring Place Moravian Mission School as Buck Watie. Fame would one day mark his younger brother

Stand as well. A brilliant, handsome, and determined young man, Buck engendered sufficient confidence in his character and potential that the well-known American Board of Commissioners for Foreign Missions (ABCFM) invited him to apply to their prestigious Cornwall (Connecticut) Foreign Mission School.

The twenty-five members of his class hailed from various Native tribes, Hawaii, Tahiti, China, and a few were white Americans. The school aimed to develop its students into doctors, lawyers, missionaries, and interpreters, in order to promote Christianity and civilization, particularly among previously non-Christian cultures. Buck’s similarly-gifted Cherokee cousin John Ridge later joined him at the Cornwall school. Through Ridge, Buck met the most important person of his life—beautiful white Puritan Harriet, whose father Samuel doctored Ridge through a serious illness.

**Interracial Romantic Scandal**

Both Ridge and Buck—light-skinned Indians possessing some white blood—developed friendships with white women of esteemed New England Christian families. The marriage to which Ridge’s led shook Cornwall society, demonstrating that embedded racism pervaded the past of the whole of America, not merely sections or regions. Buck, meanwhile—assuming the name of Elias Boudinot in honor of the Revolutionary War chieftain, American Bible Society President, and first President of the Continental Congress who mentored and helped support him—joined the First Congregational Church of Cornwall. This led to visits at the

Gold home. For two years, he and Harriet corresponded after he graduated from Cornwall and took courses at Andover Theological Seminary (now Yale University), taught, then returned to Georgia to minister to his tribe. Then she asked her parents’ permission to marry him.

They knew of Harriet’s long desire to serve God as a missionary and they knew and respected the staunchly-Puritan Boudinot. The new revelation, however, stupefied them, especially after her devout father—unaware of Harriet’s feelings for Boudinot—assured critics of interracial romances at Cornwall that such was not a phenomenon beyond the Ridge-Northrop relationship. The Golds refused their permission and sent Boudinot a hard letter of rejection. Acute despair soon struck Harriet, followed by an illness so debilitating that family members described her as “hovering between life and death.”

In a development of great historical portent for the future West, her wise father began to question whether he and his wife might be “fighting against God” in the matter. After much prayer and contemplation, he wrote Boudinot another letter. This time, he said that if the Cherokee retained his desire for Harriet’s hand in one year, the Golds would grant their blessing. Sent weeks later, the second missive Providentially reached Boudinot before the first.

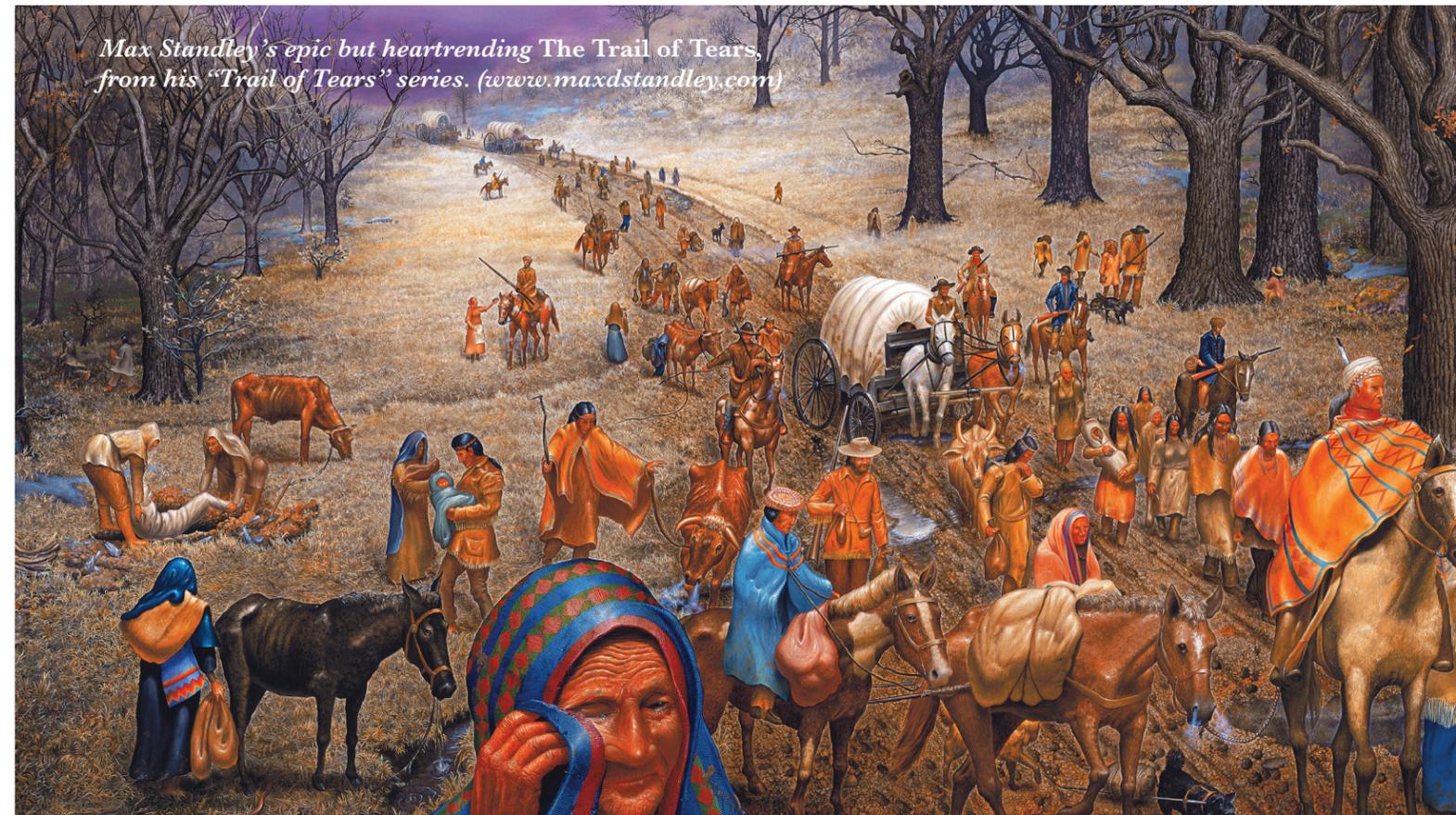
The drama was only beginning. After Harriet recovered from her sickness, Boudinot fulfilled his obligation, and news of the pending interracial matrimony leaked out, rage swept through the region, including many of the churchd. Pastors of churches large and small, including the famed Lyman



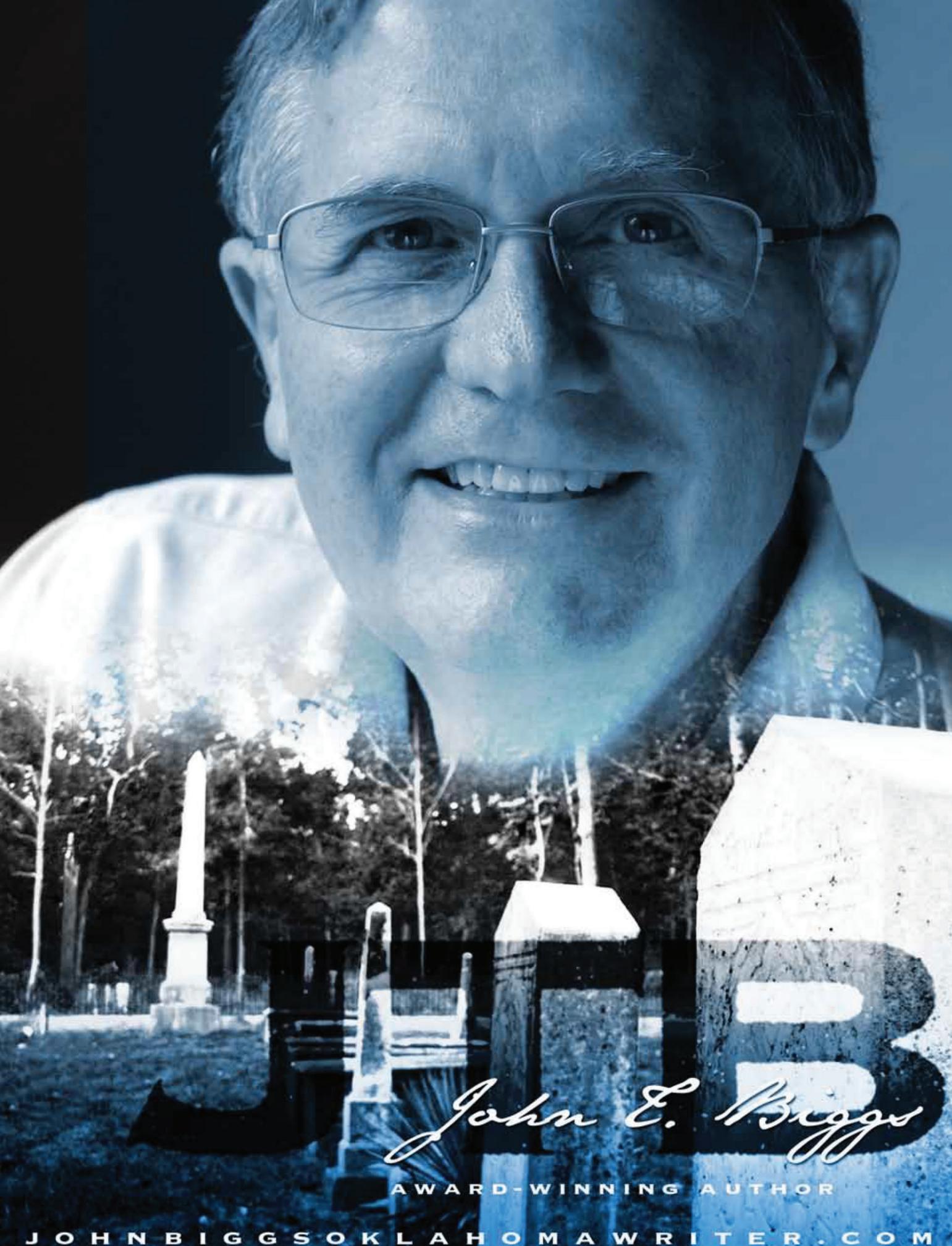
*Elias Boudinot, brilliant Cherokee whose controversial but courageous actions cast a lasting legacy in Cherokee and American history.*



*Harriet Gold Boudinot, beautiful daughter of Puritan luminaries in New England.*



*Max Standley's epic but heartrending The Trail of Tears, from his "Trail of Tears" series. (www.maxstandley.com)*



*The exiled tribes start over after the Trail of Tears in Max Standley's Arrival in Indian Territory. ([www.maxstandley.com](http://www.maxstandley.com))*

Beecher and other leaders of the Cornwall Foreign Mission School, declared not only their opposition to the marriage, but their disgust. In addition, they published “banns,” or public notice of the marriage with a view toward citizens voicing opposition they might have, in this case due to the socially-unacceptable practice of interracial marriage.

The persecution of Harriet and Boudinot grew more acute as it enfolded members of her own family. Some of them accused her of feigning serious illness to maneuver her father's sympathy and support for marriage. Fellow members of her church choir wore black armbands to signify her “death,” then expelled her from the group. Cornwall townspeople rioted against the marriage, dragging her body through the streets in effigy. Her beloved brother Stephen spearheaded its burning in the middle of town as she looked on in horror from a nearby hiding spot, and he threatened to kill Boudinot upon sight. “My heart truly sang with anguish at the dreadful scene,” Harriet wrote. Boudinot also received written death threats.

#### **Christian but Not White**

She had her hometown supporters, but the violence-prone vitriol of her condemners cowed them into silence. “Many times in her Testament she had read the words written for those in distress,” wrote Boudinot's biographer Ralph Gabriel, referring to Jesus's words in Matthew 5:11-12: “Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.”

“Pen cannot describe, nor language express the numerous and trying scenes through which I have passed,” she told her friends Flora and Herman Vale, “but...I have had that support

through them all which the world could not give. Never before did I so much realize the work of religion and faith, and so much pity those who in time of trouble were without this inestimable treasure. “I have seen the time when I could close my eyes upon every earthly object, and look up to God as my only supporter, my only hope, when I could say with emotion I never felt before to my Heavenly Father, ‘Other refuge have I none, so I, helpless, hang on Three.’”

The sad reality emerged that here, as in other societies, Christian and not, the gospel beckoned all comers, but white women were available only to white men. Race pride butted up against the meek and lowly Jesus, wrote historian Gabriel. Not only did friendships die, so did the Cornwall Foreign Mission School, blamed by Christians and non-Christians alike as the unintended incubator of interracial romance, and by some of the latter as victim of “the missionary spirit.”

Came the day in 1826, though, that Elias Boudinot rode into Cornwall to claim his bride. His enemies had apparently melted away, because none showed to confront him. Boudinot and Harriet, bound together in love like never before, wed in a nearby town and left for the Southern mountains and the Cherokee country. “We have vowed,” declared Harriet, “and our vows are heard in heaven; color is nothing to me; his soul is as white as mine; he is a Christian, and ever since I embraced religion I have been praying that God would open a door for me to be a missionary, and this is the way.”

#### **Cherokee Country Again**

Around the time of Boudinot's courtship with Harriet, the keen creative mind that no doubt helped woo her had accomplished the landmark feat of translating, editing, and possibly authoring—though that is disputed—the first

book(let) by a Native author. Poor Sarah: Or Religion Exemplified in the Life and Death of An Indian Woman depicted the earthly sojourn of a Native wife suffering at the hand of an abusive husband, but remaining faithful to him and eventually becoming a devout follower of Christ. Whatever the specifics, his role in Poor Sarah, released in both English and Cherokee, proved a watershed feat that earned Boudinot the sobriquet of the “Father of Native American Literature.”

In Georgia, meanwhile, the Boudinots impacted Elias’s people immediately. Partnering with his white Presbyterian pastor friend Samuel Worcester, he launched another first—publishing a Native newspaper, the Cherokee Phoenix. Though the origin of the name is not certain, Boudinot’s statement that “The Indian must rise like the Phoenix, after having wallowed for ages in ignorant barbarity” provided a strong clue. Indeed, many whites did not believe an Indian capable of editing a newspaper. Not only did Boudinot provide the editorial and philosophical vision for the Phoenix, he mentored Worcester on Sequoyah’s Cherokee syllabary as the white minister employed it to better reach the tribe through not only the Phoenix, but his Cherokee language Bible translation, dictionary, and grammar book.

From start to finish, Boudinot’s twin aims remained the glorification of His God and the conversion of his tribe to that

God and their enjoyment of and blessing in Him. He spoke through the Phoenix on a galaxy of issues and he did so with the passionate yet prescient voice so discomfiting to the mass of men not concerned about the issues to which a prophet would speak. And he did so in a voice at once optimistic of his people’s abilities and future, and jealous for the forces, inside and out, threatening them. If, as his opponents later accused, his desires leaned toward personal power and gain, and cozing up to the white man, he proceeded in the wrong direction on the pages of the Phoenix, challenging wealthy Cherokees and influential whites alike:

*“There appears to be a want of public spirit in some of our leading and wealthy (Cherokee) citizens. Though they possess the means of doing much good, by encouraging education, and the general improvement of the Nation, they seem to stand aloof. This is our failing as a people, and we are sorry to say that some of the offices of our government have been and are filled by persons of this description. From such leaders, who pay more regard to the acquisition of wealth than the good and interest of our country, we have little reason to expect, any solid and permanent advantage.”*

Despite his innate brilliance and eloquence, and his elite education, Boudinot did not seek the divisive path of tribal politics. As white encroachment and violence against the Natives escalated with the discovery of gold, however, he could not ignore the civil and social issues impacting the tribe. That dragged him into the bitter realm of tribal politics, both amongst the Cherokees themselves and white America. Even then, his comprehensive Puritan worldview focused him on somewhat different emphases than most of even his Christian tribesmen.

**“Curse of Mankind”**

One of the great obstacles Boudinot recognized to his people converting to Christ and then glorifying God was alcoholic beverages. Even as opponents—notably many whites—wishing the Cherokees’ immediate removal west claimed the tribes’ condition had improved, Boudinot thundered that for the sweep of the tribe—particularly poverty-stricken full bloods unlike himself—it had not, with alcoholic spirits a leading culprit:

*“Intemperance is the curse of mankind. It spreads desolation in societies and families. It is the parent of strife, the cause of diseases, and almost every species of misery...It has been our shame in the eyes of other people, and has planted the common*

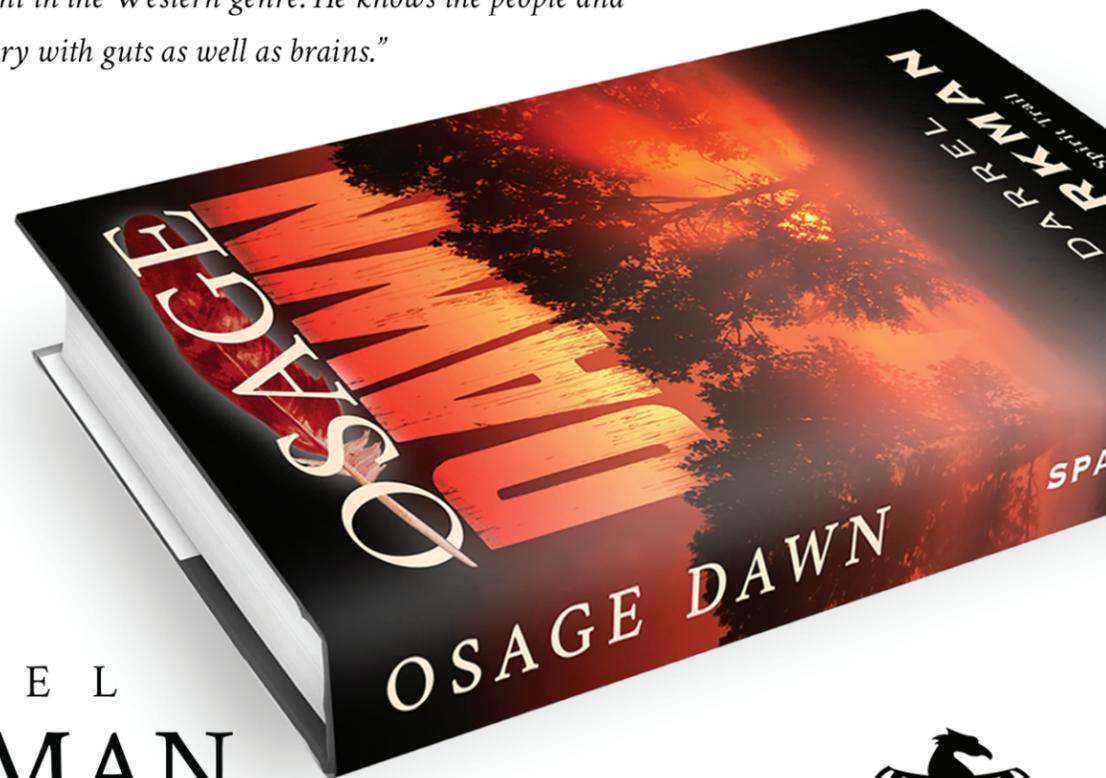
*opinion, that the love of whisky is a necessary trait of the Indian’s character...Among us, it has been a wide spreading evil. It has cost us lives, and a train of troubles. It has been an enemy to our national prosperity, industry, and intellectual improvement...we see this enemy of all good stalking forth in triumph, carrying desolation and misery into families and neighborhoods. The murders committed in this Nation, with very few exceptions, are occasioned by intoxication...And what but whiskey produces all our accidents, all our strifes, fightings and stabbings?”*

Boudinot reckoned the consumption of alcohol as nothing less than a grim reaper already in the process of destroying the Cherokees. Equal parts idealist and realist, he drew a lamentable connection between even the Christianity he yearned to deliver his people from both their physical and spiritual problems, and intemperance:

*“Is it not...to be regretted, that professors of religion should engage in this trade of death? How is such conduct to be reconciled with Christian principles, and with the doctrine of universal benevolence? Some of those who*

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CHEROKEE PHOENIX, AND INDIANS' ADVOCATE.

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

E. BOUDINOTT, EDITOR.

NEW ECHOTA, WEDNESDAY FEBRUARY 11, 1829.

VOL. 1.--NO. 48.

Front page of an issue of the *Cherokee Phoenix*, founded in 1828 by Elias Boudinot, the first American Indian newspaper, printed in alternating columns of Cherokee and English.

*send whiskey here...are professors of religion. How can they pray, 'thy kingdom come,' and desire the universal spread of the Gospel in heathen countries, particularly among their neighbors, the Indians, when they are sending death and destruction in our ranks?...What availeth our feeble exertions to enlighten our more ignorant brethren, when we are feeding them with coals of fire, and strewing their path with deadly poison?"*

He called out “the Christian” and “the patriot” to stand and defend their fellow Cherokees against intemperance as they would any other mortal enemy. In this case, he declared, the enemy brought “deaths by violence, deaths by diseases and deaths by accidents, sickness and famine, profanity and indecencies, and a host of other evils, are its trophies and triumphs.”

#### Tribal Strife

Boudinot had long held congenial relations with Cherokee Principal Chief John Ross and shared with him a desire to keep secure the tribe and its southeastern homelands from white interlopers. Boudinot’s latter view changed in 1832, however, partly due to President Jackson’s unequivocal face-to-face declaration to Major Ridge, Boudinot’s uncle, that the Cherokees must go west. Even more crucial was Boudinot’s recognition that if his people did not leave for their own new country, the alcohol, theft, and physical violence of some white Americans would destroy them.

Thus hatched a long and ruinous dispute between Boudinot, the Ridges, and others in what became known as the Treaty Party, and Ross and the majority Ross Party. For years, the Treaty Party (largely comprised of the educated element of both mixed- and full-bloods) urged Ross to lead the Cherokees west, even as U.S. government pressure escalated for them to do so, and white violence and intimidation against them mounted. Time and again, Ross stated his intentions to craft equitable agreements with the government that would, variously, keep the tribe in their homeland, or move it west with enormous financial compensation.

The breach grew when Ross refused to allow Boudinot

even to include pro-removal views in the Phoenix he himself had built. This led to Boudinot’s heart wrenching resignation in late 1832 from the paper, which floundered following his departure and shut down in early 1834. As the United States forced events toward a removal treaty, public proclamations flowed forth from Ross and other tribal leaders suggesting Boudinot and other Treaty Party leaders harbored selfish, even pecuniary motivations for their position. “A man who will forsake his country...in time of adversity...is no more than a traitor and should be viewed—and shunned as such,” was only one of numerous withering public statements Ross made regarding Boudinot and other Treaty Party adherents.

Boudinot seethed at the accusations, especially as he recognized the government’s deadly serious intentions, coupled with Ross’s strategy of delay and his apparent intention to outlast the government until he could build sufficient Congressional and public support to keep the Cherokees in their homes. In 1835, the Jackson Administration, pressured by Georgians and others, determined once and for all to craft a “treaty” that would remove the Cherokees west to Indian Territory. When asked what financial amount would suffice, Ross pledged that if the U.S. Senate would approve \$5,000,000, he would agree. They did, and he waffled.

When Jackson Administration officials came south to persuade the tribe as a whole to treat on leaving, Ross maneuvered his people into ignoring the emissaries. When the officials attempted to treat directly with Ross, he cordially refused, citing their supposedly insufficient credentials. Rather than explaining the nuances of the tribe’s various options to them and explaining the disaster looming if they stayed, he asked his people straight-out whether they wished to stay or not. He took their resounding “No!” as his mandate to continue ignoring the government’s warnings and marginalizing Boudinot and the Treaty Party.

Jackson’s officials warned Ross against further trips to Washington to negotiate, but he ignored them. When Boudinot and John Ridge urged him to remain in Georgia and treat with the officials since still more federal authorities had told him not to return to Washington, he adamantly disagreed and went anyway, to the apoplectic frustration of Boudinot and his colleagues, who saw the danger to their tribe mounting daily.

#### Signing Away Lands

Realizing a brutal Federal invasion of the Cherokee country was now certain if the Cherokees did not vacate their lands for the West, on December 21, 1835, Boudinot, John Ridge, and his father Major Ridge made the fateful decision to join government officials in signing the Treaty of New Echota at the namesake Cherokee capital in northern Georgia.

It committed the tribe to removal, in return for millions of dollars and other considerations, not to mention a vast tract of land in the Kansas and Indian Territories. It mirrored the agreement that Ross, likely in keeping with his deceptive pattern of delay, had indicated willingness to sign the previous winter—with the key distinction that it was not signed by duly elected representatives of the tribe.

Thus, in a clear demonstration of “Let us obey God rather than man,” Boudinot and the other signers consciously placed their lives at stake for the continued survival of their people, since Cherokee law prescribed the death penalty for signing away tribal land without official tribal sanction. “Oh, what is a man who will not dare to die for his people?” Boudinot declared at New Echota. “Who is there here who will not die if this great Nation may be saved?”

Ross and the majority reacted in stunned fury. The Principal Chief himself returned yet again to Washington. The Federal government had reached the end of its patience with him. Instead

of meeting, Secretary of War Lewis Cass presented Ross with a note from the U.S. Commissioner of Indian Affairs:

*“The delegation of the Cherokee nation of which some of you were members and which visited this city last winter, was emphatically assured during the last session of Congress, and that assurance was officially repeated and in the course of the following autumn, that no delegation would be received here to make a treaty; and in defiance of that notification you have come and presented yourself for that purpose. How could you, under such circumstances, imagine that you would be received by the department as the duly constituted representatives of the Cherokee people? It is not easy to account for that strange error of opinion.”*

Ross ignored the message and remained in Washington, trying to reverse the inevitable. He loved his people, but his tactics—brave as they were stubborn—placed not only himself in jeopardy, but all the thousands of his fellow Cherokees, as would soon be seen. Finally, he returned home, dejected and beaten. As Boudinot and his Treaty Party colleagues prepared to depart west later in 1836, they urged Ross and the tribal majority to come with them. Bitter denunciations were their response.

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*E. C. Boudinot, son of Elias and Harriet Boudinot. He served as an officer in the Confederate army, represented the Cherokee tribe in the Confederate Congress, led the “Boomer” movement that opened present-day Oklahoma to American settlement, founded the town of Vinita, Oklahoma, and rose to prominence as an attorney and civic leader in Arkansas.*

### Tribal Strife

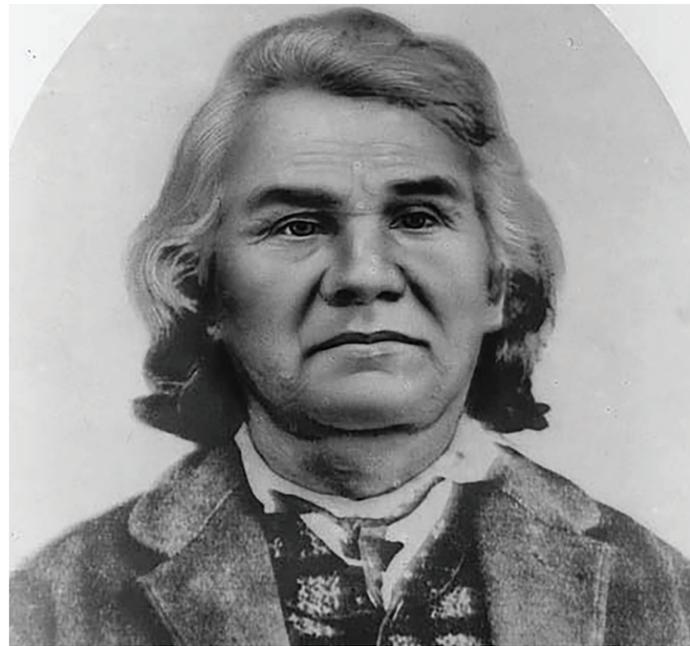
Personal affairs continued for Boudinot through all these momentous events, in particular his enduring romance with Harriet. “I now look back to that day with pleasure and with gratitude,” she wistfully wrote her sister Flora concerning her marriage to Elias. “Yes, I am thankful. I remember the trials I had to encounter, the thorny path I had to tread, the bitter cup I had to drink. But a consciousness of doing right, a kind and affectionate, devoted husband together with many other blessings have made amends for all.”

Puritan Harriet’s Christian faith and her trust in a truly sovereign God ruling well in the affairs of humankind and herself alike had grown during her years in Georgia. “The Cherokees respected and loved this white woman who had cast her lot with them,” wrote biographer Gabriel. “Her fame ran beyond the limits of New Echota.”

“Even the people of Georgia,” Boudinot later wrote, “not infrequently carried away by overwrought passions and prejudices against our race, such as personally knew her, or had heard of her from report, have testified to her worth and unsullied character. Some who best knew her have said they never knew such a woman.”

No longer possessing her youth and having borne six children in less than nine years, however, and faced with the devastating fury turned against her husband and other signers of the Treaty of New Echota, Harriet gave birth to a stillborn seventh child and herself fell victim to a tortuous and mortal illness.

“She suffered extreme bodily pain throughout her whole sickness and it had considerable effect upon her mind,” Boudinot recalled the overwhelming events that now occurred.



*Stand Watie, younger brother of Elias Boudinot. Renowned for his daring feats as a guerilla warrior across Indian Territory, Arkansas, Missouri, and Kansas in the Civil War, he became the only Native American general of the conflict and the last Confederate general to surrender.*

“She complained of darkness in the fore part of it, but towards the latter, she said her darkness was removed, that there was a clear sky between her and her Redeemer. The morning before she died, after the most distressing night she had had, she called us to her bed. Upon my inquiring how she did, she replied that she was in great distress, meaning bodily distress. ‘I hope,’ she said, ‘this is the last night I shall spend in this world. Then how sweet will be the Conqueror’s song.’

“‘Are your doubts removed?’ ‘Yes,’ she said. ‘Are you happy, notwithstanding all your bodily pain and affliction?’ ‘I am happy.’”

Boudinot had restrained his responses to a stream of criticism, insults, and slander directed toward him and his Treaty Party allies from Ross and his minions whilst Harriet lived and grew ill. Once she died, he authored an eloquent and powerful letter to Ross, excerpted on page xx. It demonstrated both his comprehensive Christian worldview and the logic and rhetorical skill of his classical education. Boudinot laid out in overpowering fashion the true issues confronting his people, the failure of tribal leadership to effectively address them, and the reasons for the change in his views on removal.

### Indian Territory

Thus it was that Elias Boudinot journeyed west to a new country and a new life with over 1,000 other Cherokees, as well as his six surviving children and, soon, a new wife, ABCFM missionary Delight Sargent. Ross and the bulk of the tribe remained in the southeast, ignoring the government’s orders to leave and the tide of history. They did so until, in 1838, the Federal Army invaded the Cherokee country in a terrifying pogrom. Far from personally profiting from any of his Treaty

dealings, as he was accused of then and since, poverty so beset Boudinot, even with his immense talents, education, experience, and family and tribal connections, that he had to borrow funds from Samuel Worcester just to build a modest home in Indian Territory. Nonetheless, he established himself in the new country and even labored to help the suffering, dejected 1838 emigrants, many of whom had cursed, threatened, and hated him.

On June 22, 1839, three of them called upon him at Worcester’s home, where Boudinot and his family lodged while he built his still-unfinished home. The callers asked for medicine, which Boudinot had authority to dispense for the tribe. He left with them to obtain it. Not far away, apparently lacking the moral courage to confront him to his face, even as an armed group attacking one unarmed man, they stabbed him in the back with a knife, then bashed his skull to a pulp with a tomahawk. Delight heard his cries and ran to his aid, as did Worcester, in time to see the three attackers flee and join more armed men in nearby woods, all of them riding away. Mortally wounded, Boudinot died within moments, unable to voice any coherent thoughts. “They have cut off my right arm!” Worcester exclaimed in horror.

Other Ross Party supporters simultaneously and brutally murdered Major Ridge and John Ridge. Boudinot’s younger brother Stand Watie thwarted similar plans for himself by escaping on Worcester’s horse. Watie would recompense the murderers in the days to follow, and again during the War Between the States as he rose to fame as the only Native American general of the war and the last Confederate general to surrender.

Ross Party supporters orchestrated these bloody deeds, and some of their names were soon known. Though no evidence exists that John Ross even knew of the murder plot, his son Allen played a key role. Some historians believe control of the millions of dollars due the Cherokees from the federal government precipitated the assassinations. How? Ross insisted on immediate control of the now-much enlarged western tribe’s government, which would give him authority over the money. The Old Settler chiefs who had headed the thousands-strong tribal membership long resident in Arkansas and Indian Territory resisted this move, and the Treaty Party leadership supported their claim to leadership of the tribe until the next election. Following the Boudinot and Ridge assassinations, the Old Settler chiefs ceded control of the government, and the money, to Ross. Some Old Settler chiefs fled the nation, fearing that a similar fate awaited them.

### Great and Good

Some of the few modern historians familiar with Boudinot have criticized him as a well-intentioned fool trying to convert an unwilling majority of Cherokee to a culture, religion, and way of life they did not want. They suggest that he got what was coming to him for breaking Cherokee law, especially in view of his supposed responsibility for thousands of agonizing deaths on the Trail of Tears that might not have happened had he and the Treaty Party consolidated their energies with John Ross and his majority.

A more accurate accounting is the odyssey of a man who possessed the comprehensive Christian worldview of the true Puritan, and belief in its power to lift not just the Cherokee but all peoples out of their respective morasses and set them high before the nations as cities on a hill. Elias Boudinot (whose son E. C. became a Cherokee leader, pioneer of American settlement in Oklahoma, and successful Arkansas attorney), endures as a lonely and prophetic voice in the wilderness for a people facing destruction, calling them not to abandon the healthy and uplifting facets of their heritage, but to pursue paths of life that would not only bless them, but perhaps even save them from extinction or at least despair and humiliation.

Finally, rather than Boudinot, Watie, and the Ridges undercutting the hopes of their tribe to retain an ancient homeland, leading to the deaths of thousands, abundant evidence suggests the United States would have slaughtered the Cherokees en masse rather than allow them to stay in the southeast. Had John Ross instead abided by his own demands of Congress and perceived the determination of both the American government and its people to acquire Cherokee land and gold, he could have initiated a far safer, more peaceful, and U.S.-supported emigration west, similar to or associated with Boudinot’s in 1837.

Indeed, Ross’s dogged defiance of forces far more powerful than his own may have inspired the Cherokees, for awhile, and engendered the respect of many Americans. But it led to tragedy on a monumental scale for his tribe, including the death of his own wife on the Trail of Tears and the murders of Boudinot and other men who had risked their lives to prevent it.

Regarding the executions of Boudinot and the Ridges, Samuel Worcester wrote:

*“Undoubtedly the part which they took in relation to the treaty has been the cause of these inhuman assassinations. I would that my beloved friend Mr. Boudinot, had had no part in that transaction; yet I have no doubt of the sincerity of his own conviction that he was doing right, and hazarding his life for the good of his people. He was a great and good man—a man who, in an uncommon degree, exhibited the spirit of the Gospel. To me he was a dear friend, a most intimate companion, and a most valued helper. He fell by violence, but he rests in peace, and will rise, we confidently trust, rise to a glorious immortality.”*

—John J. Dwyer is an author, longtime Adjunct Professor of History and Ethics at Southern Nazarene University, and a regular contributor to Saddlebag Dispatches. He is former History Chair at a classical college preparatory school, newspaper publisher, and radio host. He lives with Grace his wife of 28 years, their daughter Katie, and their grandson Luke.