Boudinot was there. And he proposed to marry Harriet Gould. The thought of a second Cherokee Indian marrying the daughter of a prominent Mission, uh, Connecticut family was just about too much. But the story has a happy ending. They were married. They left, came to live in the Cherokee Nation, and the father-in-law, after having adjusted to his conscience, finally came to the Cherokee Nation to see how his daughter would be treated by the savages who lived among the Cherokees. And when he arrived--I don't know if you've heard this story or not--he was met, and his comment was: "I was met by the finest coach I had ever seen. We had nothing in Boston or Philadelphia that was as fine as the coach as they sent to meet me, and carried me (not clear). So he like, so many White People became to live among the Cherokees, fell in love with them. This may be one of the reasons the Cherokees were able to adapt so well during this particular period, was that they were able to take into their number successfully the Whites, and they were able to provide a position in tribal leadership for the Whites as well. This, I think, was an important factor in the growth of the Cherokees were able to make during this particular period.

INFLUENCE OF MISSIONARIES

Now, think about it for a minute. When I was reading this morning in these Mission reports, can you imagine that you attended Yale College? You had a classical education. You are a religious person. You're probably Presbyterian, coming to live among the Cherokees. Would that be an adventure? Would it be something foreign to your way of life? This came home to me very clearly when I was reading about the difficulty in opening the Mission schools. They had very--well, in fact, they invited the Missionaries in, originally. Many of them were invited not to teach Christianity at all, but only to instruct in reading and writing. All right, you want to establish