

thought this was fine. But they brought it back into the Cherokee Nation where the property was. And the Cherokee Council met, and decided that the reason he did this was not fair. And so they divided the property evenly among all of his heirs because that would be the fairest thing to do. So the Cherokees were able to go here and take the White Man's law-- White Man's operation if they wanted it; but at the same time they were able to temper it with what they felt was the native justice and fairness that the Cherokees had.

Now, we love in this part of the country being Cherokee--very, very proud of being Indian, all of us. Even the people with the least bit of Indian will say that they're Indian, especially Cherokee. You'd be surprised that-- how many Cherokees there are. But it wasn't always this way, and it isn't this way even today in certain sections of the country. This was especially true in the 1820's. Now, the Cherokees were very interested in having their young men and women educated. And many of them, as you probably will know, went East to school to the Mission school and later to Princeton, to Yale, to Dartmouth, the young ladies to Holyoke, to all of these schools. Now, at our particular period, there was a Mission school in Cornwall, Connecticut. Now, several Cherokees from the Ridge, Boudinot, Waite family went there to school. The Mission board was very concerned that their presence there might destroy the entire the Mission system because--can you believe what happened? Lots of you have read about it--the audacity of it. One of these Indians wanted to marry a White girl who lived in the Cornwall community. And worse than that, he did marry her. They were fearful this would close down the entire Mission system in Cornwall, Connecticut. Well, some writers had called the reaction there a Northern Ku Klux Klan. They burned in effigy and the situation got even worse. When two years later, a last