Interpretation: Cherokee Removal

A: In the whole history of our Government’s dealings with the Indian tribes, there is no record so black as the record of its perfidy to this nation. . . . There is no instance in all history of a race of people passing in so short a space of time from the barbarous stage to the agricultural and civilized. And it was such a community as this that the State of Georgia, by one high-handed outrage, made outlaws! . . . [The Supreme Court] held that the Cherokee tribe did constitute a foreign nation, and that the State of Georgia ought to be enjoined from execution of its unjust laws. . . . But all this did not help the Cherokees; . . . Fierce factions began to be formed in the nation, one for and one against the surrender of their lands. Many were ready still to remain and suffer till death rather than give them up; but wiser counsels prevailed, and in the last days of the year 1835 a treaty was concluded with the United States . . . [which] relinquished all the lands claimed or possessed by them east of the Mississippi River.—Helen Hunt Jackson, *A Century of Dishonor*, 1881

B: The Cherokees, living in the mountainous part of the state to the northward, had not got in the way of the Georgians as quickly as had the Creeks; but Georgia was no less conscious of their presence and no less determined that they also must go. . . . the Cherokees began to take on a national consciousness and to consider themselves forever implanted in the lower ramparts of their beloved Southern highlands, in a region which had been claimed by Georgians from the day George II had granted it in 1732 . . . This threat of being deprived of a great part of her domain by an alien and semi-barbarous people appeared intolerable and unthinkable to Georgia; she would resist it to the uttermost limits. . . . Thought Georgia was not the only state to have Indians, she had greater difficulty than any other in getting rid of them or settling the question of their status . . . With the Indians finally out of the way, Georgia was for the first time in her existence master of her own territorial destiny. Now she was unshackled; with exuberance and enthusiasm she could now go forward.—E. Merton Coulter, *Georgia, a Short History*, 1947

Explain the differences between Interpretation A and Interpretation B:

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Specific Historical Evidence to Support A (not mentioned in passage):

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Specific Historical Evidence to Support B (not mentioned in passage):

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