

HANDOUTS

Primary Sources on the Jacksonian Era

Elizabeth Cady Stanton, The Seneca Falls Declaration (1848)

1. Declaration of Sentiments

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men, both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead. He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband.

In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women—the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation—in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to

effect our object. We shall employ agents, circulate tracts, petition the State and National legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions embracing every part of the country.

2. resolutions

WHEREAS, The great precept of nature is conceded to be, that ' man shall pursue his own true and substantial happiness." Blackstone in his Commentaries remarks, that this law of Nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this. and such of them as are valid, derive all their force. and all their validity, and all their authority, mediately and immediately, from this original; therefore,

Resolved, That such laws as conflict, in any way with the true and substantial happiness of woman, are contrary to the great precept of nature and of no validity, for this is "superior in obligation to any other."

Resolved, That all laws which prevent woman from occupying such a station in society as her conscience shall dictate, or which place her in a position inferior to that of man, are contrary to the great precept of nature, and therefore of no force or authority.

Resolved, That woman is man's equal_was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such.

Resolved, That the women of this country ought to be enlightened in regard to the laws under which they live, that they may no longer publish their degradation by declaring themselves satisfied with their present position, nor their ignorance. by asserting that they have all the rights they want.

Resolved. That inasmuch as man, while claiming for himself intellectual superiority. does accord to woman moral superiority. it is pre-eminently his duty to encourage her to speak and teach. as she has an opportunity, in all religious assemblies.

Resolved, That the same amount of virtue, delicacy, and refinement of behavior that is required of woman in the social state, should also be required of man, and the same transgressions should be visited with equal severity on both man and woman.

Resolved, That the objection of indelicacy and impropriety, which is so often brought against woman when she addresses a public audience, comes with a very ill-grace from those who encourage, by their attendance, her appearance on the stage, in the concert. Or in feats of the circus.

Resolved, That woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her.

Resolved, That it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.

Resolved, That the equality of human rights results necessarily from the fact of the identity of the race in capabilities and responsibilities.

Resolved, therefore. That. being invested by the creator with the same capabilities. and the same consciousness of responsibility for their exercise, it is demonstrably the right and duty of woman, equally with man, to promote every righteous cause by every righteous means; and especially in regard to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and in public, by writing and by speaking. by any instrumentalities proper to be used. and in any assemblies proper to be held; and this being a self evident truth growing out of the divinely implanted principles of human nature, any custom or authority adverse to it. whether modern or wearing the hoary sanction of antiquity, is to be regarded as a self- evident falsehood, and at war with mankind.

Resolved, That the speedy success of our cause depends upon the zealous and untiring efforts of both men and women, for the overthrow of the monopoly of the pulpit. and for the securing to women an equal participation with men in the various trades. professions. and commerce.

Alexis de Tocqueville, excerpt from *Democracy in America*

Book II : Chapter VIII

"How Equality Suggests to the Americans the Idea of the Indefinite Perfectibility of Man"

Equality suggests to the human mind several ideas which would not have originated from any other source, and it modifies almost all those previously entertained. I take as an example the idea of human perfectibility, because it is one of the principal notions that the intellect can conceive, and because it constitutes of itself a great philosophical theory, which is everywhere to be traced by its consequences in the conduct of human affairs.

Although man has many points of resemblance with the brutes, one trait is peculiar to himself,-- he improves: they are incapable of improvement. mankind could not fail to discover this difference from the beginning. The idea of perfectibility is therefore as old as the world; equality did not give birth to it, but has imparted to it a new character.

When the citizens of a community are classed according to rank, profession, or birth, and when all men are constrained to follow the career which chance has opened before them, every one thinks that the utmost limits of human power are to be discerned in proximity to himself, and no one seeks any longer to resist the inevitable law of his destiny. Not, indeed, that an aristocratic people absolutely deny man's faculty of self-improvement, but they do not hold it to be indefinite; they can conceive amelioration, but not change: they imagine that the future condition of society may be better, but not essentially different; and, whilst they admit that humanity has made progress, and may still have some to make, they assign to it beforehand certain impassable limits.

Thus, they do not presume that they have arrived at the supreme good or at absolute truth, (what people or what man was ever wild enough to imagine it?) but they cherish a persuasion that they have pretty nearly reached that degree of greatness and knowledge which our imperfect nature admits of; and, as nothing moves about them, they are willing to fancy that everything is in its fit place. Then it is that the legislator affects to lay down eternal laws; that kings and nations will raise none but imperishable monuments; and that the present generation undertakes to spare generations to come the care of regulating their destinies.

In proportion as castes disappear and the classes of society approximate,--as manners, customs, and laws vary, from the tumultuous intercourse of men,--as new facts arise,--as new truths are brought to light,--as ancient opinions are dissipated, and others take their place,--the image of an ideal but always fugitive perfection presents itself to the human mind. Continual changes are then every instant occurring under the observation of every man: the position of some is rendered worse; and he learns but too well that no people and no individual, how enlightened so ever they may be, can lay claim to infallibility: the condition of others is improved; whence he infers that man is endowed with an indefinite faculty of improvement. His reverses teach him that none have discovered absolute good,--his success stimulates him to the never-ending pursuit of it. Thus, forever seeking, forever falling to rise again,--often disappointed, but not discouraged,--he tends unceasingly towards that unmeasured greatness so indistinctly visible at the end of the long track which humanity has yet to tread.

It can hardly be believed how many facts naturally flow from the philosophical theory of the indefinite perfectibility of man, or how strong an influence it exercises even on those who, living entirely for the purposes of action and not of thought, seem to conform their actions to it, without knowing anything about it.

I accost an American sailor, and inquire why the ships of his country are built so as to last but for a short time; he answers without hesitation, that the art of navigation is every day making such rapid progress, that the finest vessel would become almost useless if it lasted beyond a few years. In these words, which fell accidentally, and on a particular subject, from an uninstructed man, I recognize the general and systematic idea upon which a great people direct all their concerns.

Aristocratic nations are naturally too apt to narrow the scope of human perfectibility; democratic nations, to expand it beyond reason.

Andrew Jackson, Bank Veto Message, July 10, 1832

The present corporate body, denominated the president, directors, and company of the Bank of the United States, will have existed at the time this act is intended to take effect twenty years. It enjoys an exclusive privilege of banking under the authority of the General Government, a monopoly of its favor and support, and, as a necessary consequence, almost a monopoly of the foreign and domestic exchange. The powers, privileges, and favors bestowed upon it in the original charter, by increasing the value of the stock far above its par value, operated as a gratuity of many millions to the stockholders....

The act before me proposes another gratuity to the holders of the same stock, and in many cases to the same men, of at least seven millions more....It is not our own citizens only who are to receive the bounty of our Government. More than eight millions of the stock of this bank are held by foreigners. By this act the American Republic proposes virtually to make them a present of some millions of dollars.

Every monopoly and all exclusive privileges are granted at the expense of the public, which ought to receive a fair equivalent. The many millions which this act proposes to bestow on the stockholders of the existing bank must come directly or indirectly out of the earnings of the American people....

It appears that more than a fourth part of the stock is held by foreigners and the residue is held by a few hundred of our own citizens, chiefly of the richest class.

Is there no danger to our liberty and independence in a bank that in its nature has so little to bind it to our country? The president of the bank has told us that most of the State banks exist by its forbearance. Should its influence become concentrated, as it may under the operation of such an act as this, in the hands of a self-elected directory whose interests are identified with those of the foreign stockholders, will there not be cause to tremble for the purity of our elections in peace and for the independence of our country in war? Their power would be great whenever they might choose to exert it; but if this monopoly were regularly renewed every fifteen or twenty years on terms proposed by themselves, they might seldom in peace put forth their strength to influence elections or control the affairs of the nation. But if any private citizen or public functionary should interpose to curtail its powers or prevent a renewal of its privileges, it can not be doubted that he would be made to feel its influence.

It is to be regretted that the rich and powerful too often bend the acts of government to their selfish purposes. Distinctions in society will always exist under every just government. Equality of talents, of education, or of wealth can not be produced by human institutions. In the full enjoyment of the gifts of Heaven and the fruits of superior industry, economy, and virtue, every man is equally entitled to protection by law; but when the laws undertake to add to these natural and just advantages artificial distinctions, to grant titles, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful, the humble members of society the farmers, mechanics, and laborers who have neither the time nor the means of securing like favors to themselves, have a right to complain of the injustice of their Government.

There are no necessary evils in government. Its evils exist only in its abuses. If it would confine itself to equal protection, and, as Heaven does its rains, shower its favors alike on the high and the low, the rich and the poor, it would be an unqualified blessing. In the act before me there seems to be a wide and unnecessary departure from these just principles.

Nor is our Government to be maintained or our Union preserved by invasions of the rights and powers of the several States. In thus attempting to make our General Government strong we make it weak. Its true strength consists in leaving individuals and States as much as possible to themselves in making itself felt, not in its power, but in its beneficence; not in its control, but in its protection; not in binding the States more closely to the center, but leaving each to move unobstructed in its proper orbit.

Experience should teach us wisdom. Most of the difficulties our Government now encounters and most of the dangers which impend over our Union have sprung from an abandonment of the legitimate objects of Government by our national legislation, and the adoption of such principles as are embodied in this act. Many of our rich men have not been content with equal protection and equal benefits, but have besought us to make them richer by act of Congress. By attempting to gratify their desires we have in the results of our legislation arrayed section against section, interest against interest, and man against man, in a fearful commotion which threatens to shake the foundations of our Union. It is time to pause in our career to review our principles, and if possible revive that devoted patriotism and spirit of compromise which distinguished the sages of the Revolution and the fathers of our Union. If we can not at once, in justice to interests vested under improvident legislation, make our Government what it ought to be, we can at least take a stand against all new grants of monopolies and exclusive privileges, against any prostitution of our Government to the advancement of the few at the expense of the many, and in favor of compromise and gradual reform in our code of laws and system of political economy....

John C. Calhoun, excerpt from speech delivered to U.S. Senate, 15 February 1833

The people of Carolina believe that the Union is a union of States, and not of individuals; that it was formed by the States, and that the citizens of the several States were bound to it through the acts of their several States; that each State ratified the Constitution for itself, and that it was only by such ratification of a State that any obligation was imposed upon its citizens. Thus believing, it is the opinion of the people of Carolina that it belongs to the State which has imposed the obligation to declare, in the last resort, the extent of this obligation, as far as her citizens are concerned; and this upon the plain principles which exist in all analogous cases of compact between sovereign bodies. On this principle the people of the State, acting in their sovereign capacity in convention, precisely as they did in the adoption of their own and the Federal Constitution, have declared, by the ordinance, that the acts of Congress which imposed duties under the authority to lay imposts, were acts not for revenue, as intended by the Constitution, but for protection, and therefore null and void. The ordinance thus enacted by the people of the State themselves, acting as a sovereign community, is as obligatory on the citizens of the State as any portion of the Constitution. In prescribing, then, the oath to obey the ordinance, no more was done than to prescribe an oath to obey the Constitution. It is, in fact, but a particular oath of allegiance, and in every respect similar to that which is prescribed, under the Constitution of the United States, to be administered to all the officers of the State and Federal governments; and is no more deserving the harsh and bitter epithets which have been heaped upon it than that or any similar oath....

Catherine Beecher, excerpt from *A Treatise on Domestic Economy, For the Use of Young Ladies at Home, and At School*

Chapter 1: "The Peculiar Responsibilities of American Women"

There are some reasons, why American women should feel an interest in, the support of the democratic institutions of their Country, which it is important that they should consider. The great maxim, which is the basis of all our civil and political institutions, is, that " all men are created equal," and that they are equally entitled to "life, liberty, and the pursuit of happiness" . . . The principles of democracy, then, are identical with the principles of Christianity. But, in order that each individual may pursue and secure the highest degree of happiness within his reach, unimpeded by the selfish interests of others, a system of laws must be established, which sustain certain relations and dependencies in social and civil life. . . .

For this purpose, it is needful that certain relations be sustained, which involve the duties of subordination. There must be the magistrate and the subject, one of whom is the superior, and the other the inferior. There must be the relations of husband and wife, parent and child, teacher and pupil, employer and employed, each involving the relative duties of subordination. The superior, in certain particulars, is to direct, and the inferior is to yield obedience. . . .

But who shall take the higher, and who the subordinate, stations in social and. civil life?. . .

In most other cases, in a truly democratic state, each individual is allowed to choose for himself, who shall take the position of his superior. No woman is forced to obey any husband but the one she chooses for herself; nor is she obliged to take a husband, if she prefers to remain single. So every domestic, and every artisan or laborer, after passing from parental control, can choose the employer to whom he is to accord obedience, or, if he prefers to relinquish certain advantages, he can remain without taking a subordinate place to any employer. . . .

The tendencies of democratic institutions, in reference to the rights and interests of the female sex, have been fully developed in the United States; and it is in this aspect, that the subject is one of peculiar interest to American women. In this Country, it is established, both by opinion and by practice, that woman has an equal interest in all social and civil concerns; and that no domestic, civil, or political, institution, is right, which sacrifices her interest to promote that of the other sex. But in order to secure her the more firmly in all these privileges, it is decided, that, in the domestic relation, she take a subordinate station, and that, in civil and political concerns, her interests be intrusted to the other sex, without her taking any part in voting, or in making and administering laws. The result of this order of things has been fairly tested. . . .

Horace Mann, *The Eighth Annual Report (1844)*, "Employment of Female Teachers"

One of the most extraordinary changes which have taken place in our schools, during the last seven years, consists in the great proportionate increase in the number of female teachers employed.

In 1837, the number of male teachers in all our public schools, including summer and winter terms, was 2370

Of females.....3591

In the school year 1843-4, it was, --- males, 2529

Females...4581

Increase in the number of male teachers . . . 159

Increase in the number of female teachers990

During the same time, the number of schools, in the State, has increased only . . . 418

This change in public sentiment, in regard to the employment of female teachers, I believe to be in accordance with the dictates of the soundest philosophy. Is not woman destined to conduct the rising generation, of both sexes, at least through all the primary stages of education? Has not the Author of nature preadapted her, by constitution, and faculty, and temperament, for this noble work? What station of beneficent labor can she aspire to, more honorable, or more congenial to every pure and generous impulse? In the great system of society, what other part can she act, so intimately connected with the refinement and purification of the race? How otherwise can she so well vindicate her right to an exalted station in the scale of being; and cause that shameful sentence of degradation by which she has so long been dishonored, to be repealed? Four fifths of all the women who have ever lived, have been the slaves of man, -- the menials in his household, the drudges in his field, the instruments of his pleasure; or, at best, the gilded toys of his leisure days in court or palace. She has been outlawed from honorable service, and almost incapacitated, by her servile condition, for the highest aspirations after usefulness and renown. But a noble revenge awaits her. By a manifestation of the superiority of moral power, she can triumph over that physical power which has hitherto subjected her to bondage. She can bless those by whom she has been wronged. By refining the tastes and sentiments of man, she can change the objects of his ambition; and, with changed objects of ambition, the field of honorable exertion can be divided between the sexes. By inspiring nobler desires for nobler objects, she can break down the ascendancy of those selfish motives that have sought their gratification in her submission and inferiority. All this she can do, more rapidly, and more effectually than it can ever be done in any other way, unless through miracles, by training the young to juster notions of honor and duty, and to a higher appreciation of the true dignity and destiny of the race.

The more extensive employment of females for educating the young, will be the addition of a new and mighty power to the forces of civilization. It is a power, also, which, heretofore, to a very great extent, has been unappropriated; which has been allowed, in the administration of the affairs of men, to run to waste. Hence it will be an addition to one of the grandest spheres of human usefulness, without any subtraction from other departments; -- a gain without a loss. For all females, -- the great majority, -- who are destined, in the course of Providence, to sustain maternal relations, no occupation or apprenticeship can be so serviceable; but, in this

connection, it is not unworthy of notice, that, according to the census of Massachusetts, there are almost eight thousand more females than males belonging to the State.

But if a female is to assume the performance of a teacher's duties, she must be endowed with high qualifications. If devoid of mental superiority, then she inevitably falls back into that barbarian relation, where physical strength measures itself against physical strength. In that contest, she can never hope to succeed; or, if she succeeds, it will be only as an Amazon, and not as a personification of moral power. Opportunities, therefore, should be everywhere opened for the fit qualification of female teachers; and all females possessing in an eminent degree, the appropriate natural endowments, should be encouraged to qualify themselves for this sacred work. Those who have worthily improved such opportunities, should be rewarded with social distinction and generous emoluments. Society cannot do less than this, on its own account, for those who are improving its condition; though for the actors themselves, in this beneficent work, the highest rewards must forever remain where God and nature have irrevocably placed them - in the consciousness of well-doing.

Could public opinion, on this one subject, be rectified, and brought into harmony with the great law of Christian duty and love, there are thousands of females amongst us, who now spend lives of frivolity, of unbroken wearisomeness and worthlessness, who would rejoice to exchange their days of painful idleness for such ennobling occupations; and who, in addition to the immediate rewards of well-doing, would see, in the distant prospect, the consolations of a well spent, instead of the pangs of remorse for a frivolous and wasted existence.

Andrew Jackson, excerpts from First and Second Annual Message to Congress, December 8, 1829 and December 6, 1830

Our conduct toward these people is deeply interesting to our national character. Their present condition, contrasted with what they once were, makes a most powerful appeal to our sympathies. Our ancestors found them the uncontrolled possessors of these vast regions. By persuasion and force they have been made to retire from river to river and from mountain to mountain, until some of the tribes have become extinct and others have left but remnants to preserve for a while their once terrible names. Surrounded by the whites with their arts of civilization, which by destroying the resources of the savage doom him to weakness and decay, the fate of the Mohegan, the Narragansett, and the Delaware is fast over-taking the Choctaw, the Cherokee, and the Creek. That this fate surely awaits them if they remain within the limits of the States does not admit of a doubt. Humanity and national honor demand that every effort should be made to avert so great a calamity....

Toward the aborigines of the country no one can indulge a more friendly feeling than myself, or would go further in attempting to reclaim them from their wandering habits and make them a happy, prosperous people. ...

The Indian Removal Act of 1830

CHAP. CXLVIII.--An Act to provide for an exchange of lands with the Indians residing in any of the states or territories, and for their removal west of the river Mississippi.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That it shall and may be lawful for the President of the United States to cause so much of any territory belonging to the United States, west of the river Mississippi, not included in any state or organized territory, and to which the Indian title has been extinguished, as he may judge necessary, to be divided into a suitable number of districts, for the reception of such tribes or nations of Indians as may choose to exchange the lands where they now reside, and remove there; and to cause each of said districts to be so described by natural or artificial marks, as to be easily distinguished from every other.

SEC. 2. And be it further enacted, That it shall and may be lawful for the President to exchange any or all of such districts, so to be laid off and described, with any tribe or nation within the limits of any of the states or territories, and with which the United States have existing treaties, for the whole or any part or portion of the territory claimed and occupied by such tribe or nation, within the bounds of any one or more of the states or territories, where the land claimed and occupied by the Indians, is owned by the United States, or the United States are bound to the state within which it lies to extinguish the Indian claim thereto.

SEC. 3. And be it further enacted, That in the making of any such exchange or exchanges, it shall and may be lawful for the President solemnly to assure the tribe or nation with which the exchange is made, that the United States will forever secure and guaranty to them, and their heirs or successors, the country so exchanged with them; and if they prefer it, that the United States will cause a patent or grant to be made and executed to them for the same: Provided always, That such lands shall revert to the United States, if the Indians become extinct, or abandon the same.

SEC. 4. And be it further enacted, That if, upon any of the lands now occupied by the Indians, and to be exchanged for, there should be such improvements as add value to the land claimed by any individual or individuals of such tribes or nations, it shall and may be lawful for the President to cause such value to be ascertained by appraisement or otherwise, and to cause such ascertained value to be paid to the person or persons rightfully claiming such improvements. And upon the payment of such valuation, the improvements so valued and paid for, shall pass to the United States, and possession shall not afterwards be permitted to any of the same tribe.

SEC. 5. And be it further enacted, That upon the making of any such exchange as is contemplated by this act, it shall and may be lawful for the President to cause such aid and assistance to be furnished to the emigrants as may be necessary and proper to enable them to remove to, and settle in, the country for which they may have exchanged; and also, to give them such aid and assistance as may be necessary for their support and subsistence for the first year after their removal.

SEC. 6. And be it further enacted, That it shall and may be lawful for the President to cause such tribe or nation to be protected, at their new residence, against all interruption or disturbance from any other tribe or nation of Indians, or from any other person or persons whatever.

SEC. 7. And be it further enacted, That it shall and may be lawful for the President to have the same superintendence and care over any tribe or nation in the country to which they may remove, as contemplated by this act, that he is now authorized to have over them at their present places of residence.