

around, 25 or 30,000 people were hurried into eternity. Now we hear of "wars and rumors of wars." Several regiments have recently been fitted out from this city, and before them the prince is to march on some warlike enterprise. It is said he is going to fight one of his brothers, though nothing certain seems to be known of his intentions. There is every prospect that a civil war will distract this country before long.

Mr. Brewer, at Smyrna, had received intelligence from Messrs. Smith and Dwight as late as Feb. 24th. Mr. S. had then nearly recovered, and they were on the point of setting out on their return by way of Constantinople.

## Cherokees.

EXTRACTS FROM A LETTER OF MR. ELSWORTH, DATED AT BRAINERD, MAY 25, 1831.

### Various Notices.

THE schools at this station were suspended in consequence of the burning of the buildings, more than a year ago. Other buildings have been erected, and are now nearly ready to be occupied. Respecting the state of the church, and the attendance on preaching, Mr. Elsworth remarks—

At our last communion, ten days since, three persons were conversed with as inquirers, and appeared well. Excepting these, no particular seriousness prevails in this neighborhood. The case of a young woman who died about two weeks since, I shall try to give you soon. At this place very few attend on the Sabbath, unless there is preaching, but at Mr. Taylor's there is a good attendance, considering the population. Meetings are held there every Sabbath; here only half the time. At our communion seasons, there is generally very good attention paid, and a desire to hear manifested.

The drought, which is mentioned below as being one cause of the scarcity of provisions among the Cherokees, was felt with even more severity by the Choctaws. Many of the people in both nations are reduced to great extremities for want of food. That the other causes, mentioned by Mr. Elsworth, should have contributed to produce the scarcity, it is perfectly easy to see.

So great a scarcity of corn in this nation has not been known for ten years, at least. The prospect is distressing, because there is so little corn to sell. Two women called on us last evening, on their way after corn, who told us they had disposed of

their best bed-clothing for corn, and they had a blanket with them, with which to purchase more. Many must, I think, unavoidably suffer. The crops were considerably injured by the drought last year, particularly uplands; and no doubt less was raised on account of the mania for digging gold. Much better would it have been for the people, if a grain of gold had never been found in their country. A very few, perhaps, have been benefitted, while the mass have suffered. Another important reason, which has had great effect on all their operations, and of which they have probably realised but the beginning, is the influence of the measures which Georgia has adopted for the purpose of driving the Cherokees from their country. These measures paralyze all their efforts. If a man possessed of enterprise wishes to enlarge his field, he knows not but after he has sown, some of the Georgians will reap. If one of industry and economy has laid up something to build him a comfortable house, instead of his mud-daubed cabin, he knows not how soon it may be occupied by his oppressors, and this state of things must continue, if it does not become worse, until the possessions of the Indians are secured to them by a more substantial guarantee.

EXTRACTS FROM A LETTER OF MR. CHAMBERLIN, DATED AT WILLSTOWN, APRIL 29, 1831.

### Brief View of his Labors during the year.

Mr. Chamberlin spends a large portion of his time in travelling and preaching in various parts of the nation.

My time has been spent much the same as in several previous years; I have spent twenty-five Sabbaths at this place the past year; thirteen at Haweis, and fourteen in other places. I have preached but very little on week-days, partly on account of the difficulty of collecting a congregation, but chiefly for the want of an interpreter. I have travelled, exclusively of neighborhood visits, 3,266 miles. My labors have, I trust, contributed in a small degree to increase the light that is bursting in upon this part of the nation; and I have the great satisfaction of believing that God has in some instances owned and blessed them to the conversion of some souls.

The church in this place is, at present, in rather a languid state, though some of the members appear to be growing in grace. Mr. Huss was regularly licensed by the North Alabama presbytery on the 15th instant.

The cause of temperance prospers very much in this vicinity. Some young men who had been nearly given over as lost, have joined the society, and now abstain wholly from ardent spirits.

Of the church at Hawsis you are probably kept informed by Dr. Butler. I would only remark that God has been very merciful to that people. That was a place of great wickedness, and Satan leaves his lurking places there with much reluctance. He very often raises his standard there again, and for a while threatens to bear down all before him, but hitherto the Lord has helped us, and the church still stands and continues to increase.

The cloud that hangs over this whole nation continues to thicken; and whether it is to burst and sweep away the Cherokees and these churches in the storm, or to be dissipated by the sun of righteousness, remains yet to be seen. The forbearance and patience of the Cherokees under their accumulated wrongs is certainly very great, and ought to endear them to all good men. They are standing on the brink of a fearful precipice, but they have such a hold on the justice and integrity of our government, that they cannot fall without bringing disgrace and heavy judgments on our whole nation. But I cannot believe that the Lord will suffer all the prayers that have ascended, and are still ascending for this people, to be lost; and while Christians live to pray, we will hope.

During the last two years, it is well known that the Cherokees have been placed in circumstances of great exposure, and of most painful and perplexing uncertainty. None but those who reside among them can fully know what they have endured in the way of actual suffering, and in apprehension of being deprived of their country and their rights; and those alone who possess this knowledge can duly estimate the moderation and forbearance which have characterised their conduct in this period of trial.

#### THREATENED ARREST OF THE MISSIONARIES.

A statement respecting the arrest and acquittal of the missionaries residing in that part of the Cherokee nation which is claimed by the state of Georgia, was made at p. 165—6. At p. 229, it was mentioned that the missionaries were threatened with a second arrest. It is now proposed to narrate the principal facts relating to the case, so far as they are known, down to the date of the latest intelligence which has been received, accompanied with documents which exhibit the ground of the difficulty, and the position taken by the missionaries.

Messrs. Worcester and Thompson who were brought to trial in March, in Gwinnett county, before judge Clayton, one of the judges of the superior court, were acquitted on the ground that they were in some sense agents of the

United States, and were therefore by express provision exempted from the operation of the law excluding white residents from the Cherokee nation. With this decision the executive of Georgia, and the members of the legislature appear to have been dissatisfied. One of the latter stated, that, so far from its having been the intention of the legislature to exempt the missionaries, the very object they had in view, in enacting the law, was to compel them to leave the nation. This being the state of the case, it was hardly to be expected, notwithstanding the decision of the court, that the matter would be suffered to rest there. It seems, therefore, as must be inferred from the letter of the governor to Mr. Worcester, that the president of the United States was requested to remove Mr. W. from the office of postmaster, which he then held, and also to state whether he regarded the missionaries of the Board as being agents of the general government. In compliance with these requests, it is understood from the letter just mentioned, that the president did remove Mr. W. from being postmaster, and also said that the missionaries were not the agents of the government. The difficulties in the way of enforcing the laws of Georgia being thus removed, the governor, on the 16th of May, sent the following letter to Mr. Worcester.

Sir—It is a part of my official duty to cause all white persons residing within the territory of the state, occupied by the Cherokees to be removed therefrom, who refuse to take the oath to support the constitution and laws of the state. Information has been received of your continued residence within that territory, without complying with the requisites of the law, and of your claim to be exempted from its operation, on account of your holding the office of postmaster of New Echota.

You have no doubt been informed of your dismissal from that office. That you may be under no mistake as to this matter, you are also informed that the government of the United States does not recognise as its agents the missionaries acting under the direction of the American Board of Foreign Missions. Whatever may have been your conduct in opposing the humane policy of the general government, or exciting the Indians to oppose the jurisdiction of the state, I am still desirous of giving you and all others similarly situated, an opportunity of avoiding the punishment which will certainly follow your further residence within the state contrary to its laws. You are, therefore, advised to remove from the territory of Georgia, occupied by the Cherokees. Col. Sanford, the commander of the Guard, will be requested to have this letter delivered to you, and to delay your

arrest until you shall have had an opportunity of leaving the state.

Very respectfully, yours, &c.  
 GEORGE R. GILMER.

As the circumstances of the other missionaries were in some respects different from those of Mr. Worcester, the expressions of the letters are somewhat varied. The following is a copy of those addressed to Messrs. Butrick, Proctor, and Thompson, dated also May 16th.

SIR—Sufficient evidence has been obtained from the government of the United States to convince the courts of this state that the missionaries employed among the Cherokees by the American Board of Foreign Missions, are not its agents, and therefore not exempted from the operation of the law forbidding white persons to reside among the Cherokees without license. In continuing so to reside, you must have known that you were acting in violation of the laws of the state. The mistaken decision of the superior court upon this subject, in the late case determined in Gwinnett county, has enabled you for a time to persist in your opposition to the humane policy which the general government has adopted for the civilization of the Indians, and in your efforts to prevent their submission to the laws of Georgia. However criminal your conduct in this respect may have been, I am still desirous that you should have an opportunity of avoiding the punishment which will certainly follow the continuance of your present residence. You are therefore advised to quit it with as little delay as possible. Col. Sanford, the commander of the Guard, will be directed to cause to be delivered to you this letter, and to enforce the laws if you should persist in your disobedience.

Very respectfully, yours, &c.  
 GEORGE R. GILMER.

These letters were forwarded to the missionaries by colonel Sanford, the commander of the military corps called the Georgia Guard, employed in the Cherokee nation; and were accompanied by a note from himself, stating that ten days would be allowed them to remove; and that if found residing in the nation after the expiration of that period, the law would certainly be executed upon them.

It is hardly possible to avoid remarking, that in these letters the criminality of the missionaries is made to consist principally, if not wholly, in the influence which they are charged with having exerted on the Cherokees, unfavorable to their removal, and to the policy of the general government; while the law makes their criminality to consist solely in being found residing within the Cherokee country on or after the first day of March, without having taken a

prescribed oath, and obtained a license from the governor of Georgia. This constitutes the misdemeanor in the eye of the law. The law is not made on the presumption that the persons to be affected by it had committed any crime in conduct, language, or any other manner. No proof of this is required or provided for. What need, then, of the charges contained in the letters?

These charges are not substantiated by a particle of proof. Nor is any attempt made to do this; and it is believed that no such proof could be found. The missionaries have, indeed, formed an opinion respecting the claims of Georgia and the rights of the Indians. This, in common with every other citizen of the United States, they supposed they had a right to do. This opinion they have expressed in conversation and writing, which they supposed they had, also, a right to do. Freedom of opinion, and freedom of discussion are a part of the birth-right of every citizen of the United States, guaranteed to him by constitutions, laws, and judicial decisions, more firmly, if possible, than any other; and of which, in conversation, in debate, and through the press, he is allowed, under all circumstances, and with perfect impunity, to avail himself; and of which we daily see that he does avail himself, on all subjects, and to an unlimited extent. And although a Christian minister, and especially a missionary, should stand aloof from all the party questions which agitate the community, and from all unnecessary interference with political affairs, yet on a great moral question, affecting his own duty, and the civil and religious welfare of large communities of men, he may be imperiously bound, as a friend of humanity and justice, and as a professor of Christianity, to form an opinion, and express it, and exert an influence.

But how far have the missionaries gone in this way? The statements and resolutions drawn up and published by the missionaries of three Christian denominations, in December last, were inserted in the number of this work for March, pp. 79—84. There is no evidence that they have said any thing more in private, than is contained in this published document. Does then such a statement of facts and opinions, even on the supposition that the persons who made it were within the jurisdiction of Georgia, contain any thing treasonable, or libellous, or even contemptuous of the government of the state? Is there any thing in it which would be deemed actionable in any court? Would any lawyer undertake to cull out the criminal expressions, and sustain a case upon them? It is true that a law was enacted by the

legislature of Georgia in December, 1829, "that it shall not be lawful for any person, or body of persons," "to prevent by threats, menaces, or other means, to endeavor to prevent any Cherokee, residing within the chartered limits of this state, from enrolling as an emigrant, or actually emigrating, or removing from said nation;" and that any person so offending, shall, on conviction, be confined at hard labor in the penitentiary for not less than four years, nor more than six, at the discretion of the court. It is possible that the statement of the missionaries above referred to, might be construed as falling within the prohibitions of this law. If so, why were not the missionaries arrested and tried by it? And why was another law enacted whose aim would seem to be to accomplish the removal of the missionaries, without the burden of proving their guilt?

In one of the letters quoted on a previous page, the governor of Georgia remarks, "In continuing to reside you must have known that you were acting in violation of the laws of the state."—How could the missionaries know this? Less than two months before, they had been brought before the highest court of Georgia, and there had been told from the bench, that the law did not apply to them, and for this reason they were sent back to their labors. They were acquitted, also, on the ground that they were agents of the government of the United States: a ground set up by the judge himself, and not plead by the missionaries or their counsel. Might they not believe what the judge had just told them? To what higher source could they look for information as to what is conformity to the laws of the state, or a violation of them?

In reply to the letters which he received, Mr. Worcester wrote a brief note to colonel Sanford, informing him that Mrs. Worcester was closely confined to her bed, and from the nature of the disease she was likely to be confined so for some time to come; that, as she could not be removed, except at the almost certain loss of her life, and there was no person in whose care he could properly commit her, he could not regard it as his duty to leave his station.

Ten days afterward, he wrote the following letter to the governor of Georgia, which clearly presents his view of the case, and the reasons which govern his conduct.

*Ntso Echota, Cher. Na. June 10, 1831.*

To His Excellency George R. Gilmer, governor of the state of Georgia.

Sir—Your communication of the 15th ult. was put into my hand on the 31st, by an express from Col. Sanford, accompanied with a notice from him, that I should be compe hable to arrest, if after ten days, I

should still be found residing within the unsettled limits of the state.

I am under obligation to your excellency for the information, which I believe I am justified in deriving by inference from your letter, that it is through your influence, that I am about to be removed from the office of postmaster at this place; inasmuch that it gives me the satisfaction of knowing that I am not removed on the ground of any real or supposed unfaithfulness in the performance of the duties of that office.

Your excellency is pleased to intimate that I have been guilty of a criminal opposition to the humane policy of the general government. I cannot suppose that your excellency refers to those efforts for the advancement of the Indians in knowledge, and in the arts of civilized life, which the general government has pursued ever since the days of Washington, because I am sure that no person can have so entirely misrepresented the course which I have pursued during my residence with the Cherokee people. If by the humane policy of the government, are intended those measures which have been recently pursued for the removal of this and other tribes, and if the opposition is no more than that I have had the misfortune to differ in judgment with the executive of the United States, in regard to the tendency of those measures, and that I have freely expressed my opinion, I cheerfully acknowledge the fact, and can only add that this expression of opinion has been unattended with the consciousness of guilt. If any other opposition is intended, as that I have endeavored to bias the judgment, or influence the conduct of the Indians themselves, I am constrained to deny the charge, and beg that your excellency will not give credit to it, until it shall be sustained by evidence.

Your excellency is pleased further to intimate, that I have excited the Indians to oppose the jurisdiction of the state. In relation to this subject, also, permit me to say, your excellency has been misinformed. Neither in this particular am I conscious of having influenced, or attempted to influence the Indians among whom I reside. At the same time, I am far from wishing to conceal the fact, that, in my apprehension, the circumstances in which providence has placed me, have rendered it my duty to inquire whose is the rightful jurisdiction over the territory in which I reside; and that this inquiry has led me to a conclusion adverse to the claims of the state of Georgia. This opinion, also, has been expressed—to white men with the greatest freedom; and to Indians, when circumstances elicited my sentiments.

I need not, however, enlarge upon these topics. I thought it proper to notice them in a few words, because I understood your excellency to intimate that, in these re-

spects, I had been guilty of a criminal course of conduct. If for these things I were arraigned before a court of justice, I believe I might safely challenge my accusers to adduce proof of any thing beyond that freedom in the expression of opinions, against which, under the constitution of our country, there is no law. But as it is, the most convincing evidence of perfect innocence on these points would not screen me from the penalty of the law, which construes a mere residence here, without having taken a prescribed oath, into a high misdemeanor. On this point, therefore, I hope to be indulged a few words in explanation of my motives.

After the expression of my sentiments, which I have already made, your excellency cannot fail to perceive, that I could not conscientiously take the oath which the law requires. That oath implies an acknowledgment of myself as a citizen of the state of Georgia, which might be innocent enough for one who believes himself to be such, but must be perjury in one who is of the opposite opinion. I may add, that such a course, even if it were innocent of itself, would in the present state of feeling among the Indians, greatly impair, or entirely destroy my usefulness as a minister of the gospel among them. It were better, in my judgment, entirely to abandon my work, than so to arm the prejudices of the whole people against me.

Shall I then abandon the work in which I have engaged? Your excellency is already acquainted, in general, with the nature of my object, and my employment, which consist in preaching the gospel, and making known the word of God among the Cherokee people. As to the means used for this end, aside from the regular preaching of the word, I have had the honor to commence the work of publishing portions of the holy scriptures, and other religious books, in the language of this people. I have the pleasure of sending to your excellency a copy of the gospel of Matthew, of a hymn-book, and of a small tract consisting chiefly of extracts from scripture, which, with the aid of an interpreter, I have been enabled to prepare and publish; and also of another tract, which, with my assistant, I have translated for the United Brethren's Mission. The tract of scripture extracts has been published since my trial and acquittal by the superior court. This work it would be impossible for me to prosecute at any other place than this, not only on account of the location of the Cherokee press, but because Mr. Boudinot, whose editorial labors require his residence at this place, is the only translator whom I could procure, and who is competent to the task. My own view of duty is, that I ought to remain, and quietly pursue my labors for the spiritual welfare of the Cherokee people, until I am forcibly removed. If I am correct in the apprehension

that the state of Georgia has no rightful jurisdiction over the territory where I reside, then it follows that I am under no moral obligation to remove, in compliance with her enactments; and if I suffer in consequence of continuing to preach the gospel and diffuse the written word of God among this people, I trust that I shall be sustained by a conscience void of offence, and by the anticipation of a righteous decision at that tribunal from which there is no appeal.

Your excellency will accept the assurance of my sincere respect.

S. A. WORCESTER.

But let the question whether the state of Georgia has rightful jurisdiction over the Cherokee country be decided as it may, the right of the missionaries to remain at their stations, and prosecute their labors unmolested, without being required to take any oath of allegiance, or obtain any permit, cannot be affected by it. If this jurisdiction is denied, then, of course, the missionaries have a right to remain. But admit the jurisdiction, and they still have a right to remain, if the constitution of the United States is to be regarded, which provides that "the citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states." Of these privileges and immunities, the simplest and most obvious of which is the right of residence, they cannot constitutionally be deprived without being convicted of some crime; and for the exercise of them they cannot rightfully be punished.

But even if the Cherokee country is to be regarded merely in the light of new and unoccupied land, belonging to the state of Georgia, which it surely cannot be, and the missionaries are to be regarded as intruders, and forcibly removed as such, why is not this view of the case presented clearly? Why is any distinction made between Indians and white men? And why is so heavy a penalty—unheard of in the laws of any other state against intruders—attached to this law?

The case of Dr. Butler, an assistant missionary residing at Haws, requires a few words. He was not arrested with the others in March, but remained unmolested till the 7th of May, when a detachment of the Georgia guard came to the station and made him their prisoner. After carrying him about twelve miles, and he having told the commanding officer of the critical state of his family, the officer released him, on condition that he would come to the head quarters and surrender himself, as soon as the circumstances of his family would permit. Dr. B. afterwards received a letter from the governor of Georgia, similar to those quoted on a

previous page; and information has been received that on the 6th of June he was on the point of starting for the head quarters of the guard to surrender himself. On the 7th, he addressed a letter to the governor of Georgia, denying that he had attempted to prevent the Indians removing or submitting to the jurisdiction of Georgia, as was insinuated in the letter of the governor to him, and stating explicitly the object for which he was laboring among the Cherokees, and the principles which had governed his conduct, and what were his present views of duty in respect to continuing his labors. The following is a copy.

*Hawes, June 7, 1831.*

To his Excellency George R. Gilmer,  
Governor of Georgia.

Sir—A few days since, I received a communication purporting to be from your excellency.

Suffer me to say, I was not a little surprised at some ideas that communication contained. It is due to the cause in which I am engaged, definitely and concisely to state the object of my residence in the Cherokee nation of Indians.

My sole object in commencing my residence among this people, more than ten years since, was to assist the government of the United States in promoting the civilization and Christianization of the Cherokees. I have, during my life, studiously avoided all connection or interference with political affairs, and more particularly since my residence among this people. Since living among them, I have invariably pursued that course of conduct, which I conceived would tend most to their spiritual good. Though I may have been accused of being "a mortal enemy to Georgia and her measures," I solemnly affirm I am not, although I could not in conscience subscribe to all her enactments. For instance, I could not take the oath required of white men who reside in her chartered limits, as this would acknowledge the jurisdiction of Georgia over the Cherokees, which would be adverse to my opinion, and essentially affect my usefulness. My principles of action are founded on the word of God; and if adhering to the "law and the testimony," and endeavoring to follow the examples of holy writ, my conduct be construed into an unjustifiable interference with political transactions, I cannot help it. I cannot change my religious views, or general religious conduct, with the various political changes of the times. It is what neither your excellency nor any other person can expect. Rather than change my religious views, to meet the exigencies of political affairs, permit me to say, I should sacrifice my life. I wish you distinctly to understand, that I came into the nation for no political or

selfish purposes; and that I remain here only for the spiritual good of this people; and that no sufficient reasons have ever been presented to my mind for me to leave the infant church collected here, to be broken to pieces and scattered. If I must suffer for the above course of conduct, I hope the Lord will enable me to meet suffering, with Christian meekness and fortitude. Wishing you and your state, the greatest and best blessings heaven can bestow, I am very respectfully,

Your obedient servant,  
ELIZUR BUTLER.

Dr. Butler is a native of New Marlborough, in the state of Massachusetts, and Mr. Worcester is a native of Peacham, in the state of Vermont.

It is due to the missionaries, to make these statements, that the Christian community may know how those who have been sent to preach the gospel to the Indians, are harassed and interrupted in their labors. In these severe trials they need to be sustained by the sympathies and prayers of their Christian brethren, that they may be enabled to pursue a firm and prudent course, manifesting the spirit of their divine Master; that these afflictions may promote their spiritual welfare, and qualify them for more devoted service hereafter. Unceasing prayer should also be made that the Indians may be saved from all excesses, from despondency, and in this time of distress may flee to God for a refuge.

These statements are due also to all the friends and supporters of our free institutions, that they may know how these institutions are violated. They are indeed invaluable if they accomplish their object. But if they fail to protect the rights of the weak against the encroachments of oppressors, they fail at the very point where the need of government is most felt, and where principally, if not solely, it is valuable. It is now probable that the first instance in which protestant missionaries shall be forcibly removed from their field of labor, will be within the limits of our own country, and by the legislative enactments of one of the states of this Union.

Since the foregoing statements were in type, the following letter, of Miss Catharine Fuller, teacher of the school at Hightower, has been received. Some remarks are necessary in the way of explanation.

Mr. Thompson, the resident missionary at Hightower, it will be remembered, was one of the three arrested in March. After his acquittal by the court, he returned to the station and pursued his labors as usual, until he received a letter from the governor of Georgia, threatening

a second arrest. He then thought it best to remove his family to Brainerd, a station without the limits of that portion of the Cherokee country claimed by Georgia, intending, while he made that station his home, to itinerate among the Cherokees, keep watch over the little church over which he had been appointed, and preach to them the gospel. Miss Fuller was left at the station to continue the school. Such an arrangement, he supposed would be a compliance with the law of Georgia, requiring his removal. While he was engaged on one of these preaching tours, the Georgia guard, while scouring the country in search of victims, came to the station and conducted in the manner detailed below, by Miss Fuller, in a letter to Mr. Worcester, under date of June 23.

REV. AND DEAR SIR—It falls to my lot to communicate to you notice of Mr. Thompson's second arrest, together with the circumstances which led to it, so far as they have come under my observation. Last evening, about 6 o'clock, Col. Nelson called on me, inquired for Mr. Thompson, and also respecting my situation, and made a single remark respecting the loneliness of it. Mr. Thompson was absent—of course I told him so. He then told me that as he found me here situated as I am, he should not occupy this house the next night, but with much assurance added, "We shall occupy it to-morrow night." He further said, "You can go or stay as you please. If you stay you shall be protected." My reply was, "I *must* stay." "Very well," said he, and again repeated his promise of protection. He then remarked that they considered it their privilege to occupy these abandoned places; spoke of being somewhat troubled for forage for his horses, and intimated that what *was growing* on these places belonged to them;—that nothing of last year's growth would be required, but only the present; "for," said he, "we consider them as intrusions upon our state."—However much I might have felt disposed to remonstrate, I had not sufficient command of my feelings to permit me to do it. Supposing that it must be so, if Mr. Thompson did not return before the appointed time, and not being certain that he would, I asked Col. Nelson what part of the house he should occupy. "One room will be sufficient for us, there are only ten of us," was his answer. Providentially, however, Mr. Thompson arrived about an hour after Col. Nelson's call. He felt it his plain duty, not passively to yield the possession of his house into Col. Nelson's hands, and accordingly despatched a messenger to him, early this morning, with a letter, of which the following is a copy.

Hightower Mission, June 23, 1831.

Col. Charles H. Nelson,

SIR—I have been informed that you design to occupy the mission-house this evening, with a detachment of the Georgia guard. In regard to this subject, we can only say, that we have not the accommodations desirable to entertain yourself and company, and for this, and other reasons, you will excuse me in saying, that if your design is effected, it will be without my consent.

Permit me to add, that if an interview with me on this or any other subject is desired, it may be obtained at this place, at any time during the course of this day.

I am, Sir, very respectfully,

Your obedient servant.

JOHN THOMPSON.

Both Mr. Thompson and myself expected that it would result in his arrest; and therefore we were prepared to see armed men, which we did, and to hear one of them say, "You may consider yourself a prisoner, Sir." Mr. Thompson was all ready, and did not detain them five minutes. They told him he would have no use for his horse, so, of course, he walked. They have spent the day at Major Dawson's, about two miles distant. The company are to leave for head quarters to-morrow.

Since Mr. Thompson is a prisoner, I suppose I may stay here without molestation as heretofore. Do you think, Sir, that it is improper for me to stay as I do? I know that in common cases it would not be proper, but I trust that in the present instance it is right. I am desirous to stay, for I think that as soon as it is known that the people have left the house, some base intruder, if not the Georgia guard, will take possession of it. As yet I have no fears which would prevent my staying, though thus unprotected. My heavenly Protector is ever near for my defence. I trust that whatever may come, I may not be greatly moved.

It is quite unnecessary to add many remarks on proceedings so unparalleled as these in our free and Christian country. They may be left to speak for themselves. But it ought to be asked, in tones which shall ring on the ears of every citizen from one end of the land to the other, whether a lonely, unprotected, inoffensive female, quietly engaged in teaching a few Indian children, is to be thus rudely accosted by a military officer, and a body of armed soldiers thrust into her house without her consent, and forcibly quartered upon her? Are the buildings erected by missionaries for churches, and school houses, and dwellings, at the expense of our Christian community, under the express sanction of the government of the United States, and with the fullest promise of protection, and

occupied peaceably more than ten years, thus unceremoniously to be wrested from them, and converted into barracks for troops? Are the fruits of the little fields and gardens, sown and cultivated by the hand of the missionary, for the support of his family and his school, to be seized to feed the soldiers and the horses of a military commander? Is the Christian minister of unimpeached character, travelling in the settled or unsettled parts of Georgia, for the simple purpose of preaching the gospel to the Indians, to be made a prisoner by a company of soldiers without any civil precept; to be refused the privilege of riding to his place of trial, though offering to furnish his own horse; to be

forced on foot, fifty miles, through swamps and rivers, surrounded by an armed and mounted guard, like a felon?

It is consoling at such a time to know, that the Most High ruleth among the nations.

Mr. Worcester, writing June 25th, enclosing the letter quoted above, remarks—

Miss Fuller writes like a good soldier. In replying, I have approved of her remaining while present circumstances exist.

I have been informed that a part of the detachment, set out for head quarters with Mr. Thompson, yesterday morning. It is reported that the rest will be here to-day. If so, I shall probably be arrested.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTH AFRICA.

##### *Progress of the Gospel among the Bechuanas.*

THE following authentic and remarkable account of the progress and influence of the gospel among the Bechuanas, an African people residing 800 miles north of Cape Town, was published originally in the "South African Commercial Advertiser" of Dec. 15th, 1830. It is the substance of an address delivered by the Rev. Mr. Moffat, of Lattakoo, the principal town of the Bechuanas, at a public meeting in Cape Town, after he had been fourteen years a missionary in South Africa.

Lattakoo was first visited by Mr. Campbell in 1813, when permission was obtained from the king of the country to send missionaries among his people. The first successful attempt to commence missionary operations among them, was in 1816. The former condition and character of the inhabitants—the manner in which the missionaries sought to bring them under the purifying, civilizing, ennobling influence of the gospel—and the success of the self-denying and benevolent enterprise; are strikingly exhibited by Mr. Moffat.

It had frequently been said, by persons unfriendly to the great cause of missionary exertion, that psalm-singing was all that they taught the people; but he could appeal to the effects of their humble endeavors to convince the prejudiced that missionaries did more than sing psalms, for, in many instances, their exertions had the effect of turning almost devils into men.

I speak from experience, continued Mr. M., I appeal to the mission in which I am employed, and to the various stations which I have visited. I appeal to Lattakoo, where there is a church gathered from barbarians, who, a few years ago, were in an awful state of moral degradation, and on a level with the beasts that perish! I appeal to a well-filled chapel, marked with a decorum which would do honor to a British congregation. I appeal to the change which has been effected in the persons and habits of those residing on our station.

It must be recollected that the Bechuanas are altogether ignorant of a future state. They have no idea of any existence beyond the present. They suppose that all the pleasures, enjoyments, and honors of this world terminate in annihilation. When the spirit leaves the body they suppose that it has ceased to exist; and, if a plebeian, the body is dragged away, and left a prey to beasts; and, if that of one more honorable, the body is committed to the grave, with many unmeaning ceremonies, while the females chaunt a dirge, deploring the eternal loss, and then return from the grave without one pleasing hope of immortality.

The consequence of such deplorable ignorance is that they participate in every species of sin, and think as little of plunging their spear into their neighbor's bosom as of killing a dog. A traveller among them, like a bird of passage, may be led to form a favorable opinion of their humanity, their fidelity, and good sense: but far different will be the judgment of those who have half the acquaintance with the native tribes which the missionaries possess. There you will see man tyrannizing over the females—the weaker vessels doomed to bear infirmities and afflictions of which their husbands are comparatively ignorant. There you will see the men reclining under the shade of a spreading tree, while the females are most of the year employed preparing the ground, sowing the grain, and gathering in the harvest. There you may see a mother of twins without compunction allow one to be strangled by the hands of her attendant, when it has but just entered the world. If there be one of each sex, the female is the victim; if both of one sex, the weaker is cut off. Their minds are debased—they are earthly,