

and crushed the vertebrae: he stretched in torments his eyes, his mouth, his ears—a gas convulsed his frame—a groan—oo gasp—moaned and he ceased to suffer. The man of God eyed for a moment the bleeding visage, and with a groan of grief and flame of resignation; he threw his loak upwards, then down on the assembly and with voice of thrilling expression, declared — "a righteous soul has taken flight!" "Fada I ambe du justo qui s'avolet!"

and these lots are to be put up and disposed of by lottery. Now what does this mean? Does it mean that the lands to be sold are to be divided into lots? If they please, only that they will be held amenable to the laws of Georgia? No, the very terms of the case, as presented by the friends of the case, are altogether different. In the first place, no sale by the government is planned at the outset, and there is no objection to it. The language of the red man's protractor is—I will sell you, I will give you land somewhere at the west but you must not live or die, your land will have other states, when their population becomes too large for their soil, send their sons and daughters to go like honest men and women on an expedition to their own world, into those who are willing to sell it. Not so in this case. The land is taken from those who are not willing to sell, and who are to have no say in the disposition of the same, such as price, payment, &c. And this is what is called *slavery*. May the possessors of such *humanity* find a very different standard of mercy, when they stand before the God of the oppressed as well as the oppressor.

INDIANS.
From the *Indiana Free Press.*
Washed in blood.—Against the water-washer of the fallen cabinet and falling administration has recently been up sprung the columns of the masson's "Friend," in unobscured attempts to wash the policy of the two past years, which embraced a deliberate reckless violation of all the treaties with the Choctaw and Cherokee Indians, both before and after the state of Georgia took her place in the Confederate Union.

It is not to be entitled to any approval but to vindicate Georgia and the general government, not for what he says they have a right to do, but for what they actually did do. We are pleased to say now, and we are prepared to expand upon the topic whenever it becomes necessary, that the right of self government belongs to these Indians; that it has been solemnly and expressly recognized by the full consent of Georgia, for she did not remonstrate at the time, and now a little more recently took it into her head that her state sovereignty was endangered. The act of government here will give right to compel the natives to give up, (or sell if that phrase suits better,) their lands, when they have to come into this country and live on the soil of this State. (Gentlemen, we want your lands; we will give you in exchange large tracts on the Cape Cod shore and pay the expenses of your removal; if you please we will sell the same for you, we will make such laws as we need for you, and because you are not Yankees, you shall have no representation in making those laws, and you shall submit to them when they are made, and you shall not be allowed to elect your German settlers? This however, is not the worst state of the case, as we shall presently show; but it is exactly the case as taken up by the whites, and the friends of the State. According to him, Georgia extends her jurisdiction over that people who from time immemorial have been governed by their own laws while within their own proper limits, and she would have them submit to an alien government to give up their lands and take in exchange the wilds beyond the Mississippi, which neither they nor we know any thing about; which very same laws we will give to other tribes who will claim a right to them, or which, for aught we know, may be sterile as the sandy coast. And according to him their dreadful alternative is to go they know not whither, or to be sold as slaves, and Georgia may make for them. The cruel and unjust case of this, after the numerous treaties to the contrary, is certainly palpable, and the efforts to defend it are impotent.

It is a more daring step of the picture, which the Friend writes has totally conceded, and when he can justify that, he will then, and not until then, have a claim to be heard as a party has a chance.

The truth is, there is no such alternative as even that pitiful one mentioned above. There is no choice in the matter for the poor Indian. He is to be purchased as an article of commerce. He is to be compelled to sell (a precious kind of selling,) at any event. Georgia is determined to have the land, whether he please or no; and he is to submit to her phrase "or go," or he has been told, in all the smothering sympathy of affected benevolence that Georgia does not want the Indian's land, only to sell it.

It is not to be chosen to do that he may have a price for his property and go where he can govern himself. But what are the facts in the case? The same are the facts in the case upon which the Choctaw papers, to sell us, and Georgia has agreed to sell us, send us, and to divide the territory into lots,

and do so without hesitation and most unqualifiedly, that the country of Georgia toward the missionaries stationed among the Cherokee Indians, and toward the Indians themselves, so far as the attitude of these authorities, is "a barbarous outrage upon the civil and religious rights of the citizens of these United States. We speak of course on the presumption that the facts here have been truly detailed, and that you are as they are not contradicted."

Has it come to this? Is a missionary peaceably pursuing his calling, or a refusal from one alleged that a refusal, from conscientious motives, to take an oath of allegiance to a particular state, to be suddenly apprehended, detained, or thrown into prison, or banished? After being thus treated, is he to be driven like a wild beast through the streets? Are these iniquitous claims to be supported in the name of Christian land, a land of boasted freedom, in the nineteenth century? Then may we bid farewell to free institutions. Then may we sing a requiem over the grave of our constitutional rights and privileges—and go home and wrap ourselves for the death of our ancestral inheritance—in civil, political, and religious. Our fathers fought, bled, and suffered and died to have it.

But the story must not be told, until the most direct and candid for fear of giving offence! Indeed we do not wish to give offence needlessly to any one. But if we were to "hold our peace," on such an occasion, what atonement could we expect for our guiltiness, and condemn us for our guiltiness!

Neither let these remarks be construed into an opposition or prejudice against the south. As far as we know our own hearts, in the discharge of our duty, we know neither our own guilt nor our own duty. In such conduct as we are deprecating were witnessed on our own state, or even on our own city, we are not so fully blinded by partiality as to be unable to recognize and deplore it. If such outrages are to be committed upon the rights of our citizens, and the press, because it is a religious press, must be muzzled in regard to them, then are we to comprehend that the darker age of inquisitorial cruelty and civil despotism—so dark that not even the rays of truth is permitted to disclose the horrible deeds which may be perpetrated.

On reflection, we think that no un-Christianized man can attempt to justify such a trespass upon the rights of man; and therefore we trust that its reprobation will be expressed in such universal, loud, and unequivocal language, that it will not be regarded, as we are told, that while such laws exist, however oppressive its operation, the missionaries must of necessity either comply with its provisions or suffer its penalty.

THE CHOCTAWS.
Mr. Wright, one of the missionaries among the Choctaws, is in New-England making a tour, to see the claims of that people to the beneficence of the christian community. The following was communicated for the Vermont-Chronicle, by a correspondent at Andover:—It cannot fall to the notice of our readers that I have just now been listening to some statements of Rev. Mr. Wright, of the Choctaw mission, respecting the state of the people of that tribe before the arrival of missionaries among them; the change of their state and prospects. The tribe now consists of 20,000 souls. The mission of the American Board was commenced about thirteen years ago.

It is not likely that the friends of the gospel will be able to see them in the deepest degradation. They had no idea of any superior being to whom they were accountable, and no name for a deity, more appropriate than "the Great Spirit." They had no notion that their ancestors were created by a man, when the earth was in a chaotic state, who came down from above, and formed a hill which is situated at the foot of the mountain, and which bears evident marks of artificial formation, and there created, or formed from the earth, their forefathers. He then

meant, they and they were swayed, or urged, or led, that they were, indeed, the agents of our government succeeded in persuading 1000 Choctaws to deprive the remaining 19,000 of the land of their ancestors, their property, and divide it into cultivated fields. All is now confusion and anarchy. Many faces gather blackness. Many give themselves up to intoxication and vice. But still there are hope of better days. The mission at first did much to cultivate the fields. All is now confusion and anarchy. Many faces gather blackness. Many give themselves up to intoxication and vice. But still there are hope of better days. The mission at first did much to cultivate the fields. All is now confusion and anarchy.

But suddenly a cloud, dark and portentous, shrouded the nation in gloom, and drove them to the disposal of the agents of the United States, and hear proposals for the purchase of their country, and their removal beyond the Mississippi. Five or six hundred of their warriors assembled and listened to the proposals of the agents. By an overwhelming majority, they refused to cede the land of their fathers' sepulchres. Supporting their refusal, they were assured that if they consented to the removal, they would be happy in the prospect of self dwelling in the land that gave them birth, and soon enjoying the blessing of civilization and Christianity. After their departure, the chief of the tribe, who is of a great and noble minded nation, by telling them that if they did not cede their lands and remove, the United States would withdraw their protection, and leave them to the disposal of the state of Mississippi, by promises and threats, induced the one thousand who remained on the council ground to accede to their propo-

sals. By this means, whether just or unjust, he has thus cleared the ground the agents of our government succeeded in persuading 1000 Choctaws to deprive the remaining 19,000 of the land of their ancestors, their property, and divide it into cultivated fields. All is now confusion and anarchy. Many faces gather blackness. Many give themselves up to intoxication and vice. But still there are hope of better days. The mission at first did much to cultivate the fields. All is now confusion and anarchy.

THE CHOCTAW PHOENIX.
NEW BHOOTA, AUG. 1851.
A few days since a near relative of the Agent called upon us and assured that the remarks we made on our paper, respecting the removal of the Choctaw, had been received with interest of the natives, was false. Upon the authority of the gentlemen alluded to we are happy to correct the error. We did not mean, however, to intimate that the agent *offended* the natives, but that they had been so interested in the matter, that they were anxious to see the paper. We were glad to hear that they were so interested in the matter, that they were anxious to see the paper. We were glad to hear that they were so interested in the matter, that they were anxious to see the paper.

It is the intention of the President we understand, to commence shortly the removal of the Choctaw people for emigration to the west of the Mississippi. The information comes by the usual channels, and is entirely correct, and is in compliance with the agreement of Governor Gilmer. All Indian business is now transacted through the Channel. The last attempt to reach the Choctaws failed. Since that time their oppression has been increased tenfold, and now they are again to be removed. It is not to be expected that the matter has not been attended with the desired effect; another turn of the screw will be given.

LIBERTY OF THE PRESS.
In the last number of the Vermont-Chronicle, an anonymous member of Col. Nelson, connected with the Georgia Guard, from whom I received a lecture in regard to my future conduct as editor, and a threat of personal chastisement, as I should be guilty of publishing a notice of his proceedings. It is a circumstance that I should inform the reader of additional transactions of like nature which have since transpired.

Yesterday morning three of the Guards came to my house, and walked up the stairs to his bed-room. They were dressed, and gave, as my reason, that they did not feel myself bound to comply, inasmuch as I was ignorant of his object. He had, however, seen and was angry, and it was

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