

From the American Manufacturer.

MISSIONARIES IN GEORGIA.

By an extract of the Cherokee Phenix, of the 19th ult, in the Christian Herald of the 9th inst, we have received the gratifying intelligence of the arrest of a number of sectarian persons, by the civil authorities of Georgia, denominated missionaries. The cause assigned for their arrest is simply that they would not comply with the legal requisitions of the State. This in our view, was amply sufficient to justify the conduct of the contituted authorities of the State. But there was another cause, or rather, a consequence of the cause just mentioned, which rendered their arrest by no means premature, or unwarrantable. Those idle fellows, the missionaries, have been spreading, not the spirit of christian meekness, but the spirit of discord and sedition, among the Cherokee Indians. They have fanned the flame of insurrection, and inculcated the beneful lessons of disobedience, and resistance to the operations of the laws of the State and of the United States. And why? That they [the Missionaries] might exercise unbounded, and undivided authority and control over those untotored sons of the forest, as they are called. The pious Missionaries found their situation, in the Cherokee country an eligible one; their passion, for idleness, luxury and gain, was there gratified. They, and their families, lived in ease and affluence, by speculating on the property, and imposing on the credulity of those rude children of nature.

Hence those lazy, cunning, and hypocritical speculators, raised the cry of feigned humanity in favor of the "poor Indians!"—when circumstances rendered their removal proper and expedient; when the President of the united States, and a majority of the Representatives of the people concurred in the measure; when the most humane, munificent, and philanthropic stipulations were proposed, which justice and christian kindness could suggest, those ministers of discord, the missionaries, used every possible exertion to prevent the Indians from making concessions upon which their happiness and perpetuity depended.

This was not astonishing, at least to those who were acquainted with the character and objects of those men. They knew that if the Indians acceded to the generous and advantageous offers of the general government, that they (the Missionaries,) would lose the opportunity of further speculations on their property and industry. They also knew, that in a New Colony beyond the Mississippi, the concomitant privations attendant on new settlements would afford no alimient for their zeal, and, therefore they wished to retain the Indians where they are,—the laws of Georgia, and the peace of the Union, to the contrary notwithstanding.

But the vigilant executive, and the rest of the State authorities, happily discovered the real, and primary cause of Indian discontent and insubordination.

They found the artful Missionaries at the bottom of their troubles, exciting the Indians on to rebellion, whilst they, (blasphemously,) preached the God of peace. The authorities of Georgia notified the Missionaries of the discovery they had made, and gave them (if we mistake not,) orders to leave the Cherokee country within a certain limited time. This mandate, emanating from high legal

authority, the Missionaries thought proper to disobey, and await the consequences. They continued their insurrectionary labors, and the consequence has been, and very naturally, that the civil authorities of Georgia, have arrested them, as we learn from the Phenix, and will, no doubt, treat them, as felons and traitors should be treated, and justly consign them to hard labor in the Penitentiary.

Our Watchman's heading article of last week—*Paganized Christianity vindicated by the Vicar General of Kingston*; reminds us of certain reforming tricks, played off upon their ignorant dupes by other Protestant Evangelicals.

Cardinal Bellarmine (of whom our American *New Light* seems to have heard,) had, in his admired controversial discussions, started against his own religion the strongest objections that could possibly be put to it. stronger, indeed, than any ever put to it by her Protestant adversaries. And these he had as triumphantly and unanswerably refuted. A worthy son of the Reformation; as unprincipled as our type driving creed-maker; had the unblushing effrontery to publish all the Cardinal's objections apart, without his answers to them; and styled the book: *Bellarmino against Popery*. Thus could he remorselessly administer poison to the public, without allowing them equal access to the antidote. Is not this wilful soul-murder?

One Mr. Hick, a Church of England Clergyman, after cutting out of a much esteemed Catholic Prayer Book, called *Austin's Devotions*, all that regarded the Eucharist, Penance, Extreme Unction, Prayers to the Saints, and for the Dead; re-published it in its mangled form, and without one single addition to the work; giving it forth under his own name as his own production. And to this day it is known in the Church of England, as *Hick's Devotions*.

In the same thieving and dishonorable way has the universally admired work of *Thomas a Kempis* been published by Protestants of various denominations; but in an imperfect state; without its fourth book, which dwells entirely on the real presence of Jesus Christ in the Holy Sacrament of the Altar.

But why mention these thievish nibblings from the Mother Church; when all that is retained of Christianity by Protestants, is but her pilfered property. The very whole Liturgy of the Church of England, is but her Liturgy curtailed and maimed, in order thus to adapt it to the negative nature of the Protestant Creed; and translated from the universal language of the universal Church, to the peculiar idiom of the particular country, for which this Church was designed:

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE FIRST BOOK OF SAMUEL,  
OTHERWISE CALLED  
THE FIRST BOOK OF KINGS.

This, and the following book are called by the Hebrews the books of Samuel; because they contain the history of Samuel, and of the two Kings, Saul and David, whom he anointed. They are more commonly named by the fathers the first and

of the goodness of our white Brothers and Sisters in the United States, and that they have given and sent many presents of money, cloth and clothing to us, to relieve the distress of our women and children. We thank them for their charity and good will: but we solemnly say to them that we have never received from them a cent of money, nor any cloth, or clothing.

Brothers and Sisters—We speak the truth to you as it is given to us by the Great Spirit, in whom we trust and believe, and wish you to listen to us that you may no longer be in the dark. We hear that collections have often been made in all your churches for us, and that you, from the best of motives towards us, have entrusted them to the Missionaries, whom we call Black-coats,\* to present us.

Brothers and Sisters—We ask you all in the name of the Good Spirit, in whom red and white men believe, not to send any thing to be given us by the Black-coats.

Brothers and Sisters—We ask you to hear what we say, for it is true. We have found the Black-coats treacherous, and they deceive us. They come among us and ask us to give them our property for saving our souls after we die. We do not like it, for they know no more about the next world than we do. We think the Great Spirit will save our souls and that the Black-coats cannot.

Brothers and Sisters—How can we have confidence in men who deceive both you and us? We feel friendship and affection for you, and we know that you feel the same for us. We wish you to know the truth, and we will tell it to you. If you send us any more presents, we hope you will send them by honest men, who do not pretend to so much goodness.

Christian Brothers and Sisters—We, the Red Children of Nawoneti, whom we call the Great and Good Spirit, who is present every where, now give you a talk which we hope will be long remembered by you all. Do not be deceived by the Black-coats. We believe they are sent out by the Bad Spirit to make talk to us. If the Good Spirit had sent them out, they would have given us your presents, and their talks would have made us better; but their talks do us no good, and we hear nothing of the presents you send us.

Brothers and Sisters—The Good Spirit has but one Big Book: the Bad Spirit has many, very many, books which his white children, use to deceive one another, and blind one another's eyes. The Great Spirit has ever since the world was made, and the grass grew, laid his big book open to all men of whatever color they may have been, and this book tells the truth to all, and deceives no man.

Brothers and Sisters—We do not worship the Good Spirit as you do, but our belief in him and our worship is sincere, and we think it acceptable to him. You do not think so. If we should send out our teachers of our religion to you, you would not believe them. It is contrary to your belief, but your Black-coats say that we must believe yours. You have your own teachers, let us have ours. We are grateful for your kindness. We should be glad to have you send persons to teach us how to plough, and reap, and teach us all the arts of agriculture. This would make us happy—but the Black-coats cannot.

Brothers and Sisters—This is the truth that you have not known before. We are your friends, and wish that you may not be deceived any longer,

- his
- Captain Good Hunter.
- mark.
- Hard Hickor.
- Cornstick.
- Seneca Steels.
- Small Chord Spider.
- George Herring.