

# GWY J. A. U. O. A.

## CHEROKEE PHENIX, AND INDIANS' ADVOCATE.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE CHEROKEE NATION, AND DEVOTED TO THE CAUSE OF INDIANS.

E. BOUDINOTT, EDITOR.

NEW ECHOTA, WEDNESDAY APRIL 15, 1829.

VOL. II.--NO. 5.

PRINTED WEEKLY BY

JNO. F. WHEELER,

At \$2.50 if paid in advance, \$3 in six months, or \$3.50 if paid at the end of the year.

To subscribers who can read only the Cherokee language the price will be \$2.00 in advance, or \$2.50 to be paid within the year.

Every subscription will be considered as continued unless subscribers give notice to the contrary before the commencement of a new year, and all arrearsages paid.

Any person procuring six subscribers, and becoming responsible for the payment, shall receive a seventh gratis.

Advertisements will be inserted at seven cents per square for the first insertion, and thirty-seven and a half cents for each continuance; longer ones in proportion.

All letters addressed to the Editor, post paid, will receive due attention.

GWY J. A. U. O. A. AD HSI JEC. C. G. I. P. O. L. L. E. I. T. A. S. T. U. M. J. H. C. B. A. I. P. 4. 2. 2. I. B. O. L. E. J. H. O. L. I. A. Y. K. T. A. D. S. P. O. S. T. I. P. 4. 2. 2. I. T. G. Z. T. E. S. O. P. D. O. J. A. R. I. T. A. I. T. G. Z. P. L. P. T. E. O. A. T. E. D. O. J. A. R. I. T. A. I. K. T. D. Q. O. J. I. P. 4. 2. 2. I. D. J. A. R. I. T. E. Y. V. D. O. J. A. R. I. T. A. I. C. Y. A. T. D. S. P. O. S. T. I. P. 4. 2. 2. I. G. W. Y. Z. C. A. R. J. H. O. L. I. A. Y. W. F. A. D. D. Q. O. J. I. P. 4. 2. 2. I. P. S. I. H. T. T. G. Z. T. E. S. O. P. D. O. J. A. R. I. T. A. I. K. T. A. Z. D. S. P. O. S. T. I. P. 4. 2. 2. I. V. I. R. D. O. J. A. R. I. T. A. I.

### AGENTS FOR THE CHEROKEE PHENIX.

The following persons are authorized to receive subscriptions and payments for the Cherokee Phoenix.

- Messrs. PEIRCE & WILLIAMS, No. 20 Market St. Boston, Mass.
- GEORGE M. TRACY, Agent of the A. B. C. F. M. New York.
- Rev. A. D. EDDY, Canandaigua, N. Y.
- THOMAS HASTINGS, Utica, N. Y.
- POLLARD & CONVERSE, Richmond, Va.
- Rev. JAMES CAMPBELL, Beaufort, S. C.
- WILLIAM MOULTRIE REID, Charleston, S. C.
- Col. GEORGE SMITH, Statesville, W. T.
- WILLIAM M. COMBS, Nashville Ten.
- Rev. BENNET ROBERTS—Powell Me.
- Mr. THOS. R. GOLD, (Anti-ignorant Gentleman.)
- JEREMIAH AUSTIN, Mobile Ala.
- Rev. CYRUS KINGSBURY, Mayhew, Choctaw Nation.
- Capt. WILLIAM ROBERTSON, Augusta, Georgia.

### RELIGIOUS.

#### ANECDOTES OF THE BIBLE.

At the request of the clergy, several severe proclamations were issued by King Henry VIII, against all who read, or kept by them, Tyndal's translation of the New Testament; so that a copy of this book found in the possession of any person was sufficient to convict him of heresy, and subject him to the flames. In the early part of this King's reign, many suffered severely for their attachment to the Scriptures. The houses of those who were suspected of heresy, as it was called, were searched for prohibited books. Children were suborned against their parents, and wives against their husbands. Many were imprisoned, and obliged to do penance, and many were burnt. "But the fervent zeal of those Christian days," says the good old Martyrologist, "seemed much superior to these our days and times, as manifestly may appear by their sitting up all night, in reading and hearing; also by their expenses and charges in buying of books in English: of whom, some gave five marks, some more, some less, for a book; and some gave a load of hay, for a few chapters of St. James or of St. Paul in English."

"It was wonderful," says a valuable writer, "to see with what joy this Book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's words was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it, or got others to read it to them, if they

could not themselves; and divers more elderly people learned to read on purpose, and even little boys flocked among the rest to hear portions of the holy Scriptures read.

One William Maldon mentions, that "when the King had allowed the Bible to be set forth to be read in the churches, immediately several poor men in the town of Chelmsford, in Essex, where his father lived, and he was born, bought the New Testament, and on Sundays sat reading it in the lower end of the church. Many would flock about them to bear their reading; and he among the rest, being then but fifteen years old, came every Sunday to hear the glad and sweet tidings of the Gospel. But his father observing it once, angrily fetched him away, and would have him say the Latin Matins with him, which grieved him much. And as he returned at other times to hear the Scriptures read, his father still would fetch him away. This put him upon the thought of learning to read English, that he might read the New Testament himself, which when he had by diligence effected, he and his father's apprentice bought a New Testament joining their stocks together; and, to conceal it, laid it under the bedstraw, and read it at convenient times."

There were also many in the lower walks of life, whose names are recorded on high as having glorified God by their death. Among these the name of Joan Waste, a poor woman, deserves never to be forgotten. Though blind from her birth, she learned, at an early age, to knit stockings and sleeves, and to assist her father in his business of rope-making; and always discovered the utmost aversion to idleness or sloth. After the death of her parents, she lived with her brother; and by daily attendance at church, and hearing the divine service read in the Vulgate tongue during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the word of God, so that at length, having by her labor earned and saved as much money as would purchase a New Testament, she procured one, and as she could not read it herself, got others to read it to her, especially an old man, seventy years of age, a prisoner for debt in the common jail at Derby, and the clerk of the parish, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without book; and daily increasing in sacred knowledge exhibited its influence in her life, till she was about twenty-two years of age, when she was condemned for not believing the doctrine of Transubstantiation, and burnt at Derby, August 1st, 1556. *Townley.*

#### A MOMENTOUS CHANGE IN PROGRESS.

To whatever part of the world we turn our attention, the results of a mighty movement in society are seen, and a brightening prospect presents itself. One remarkable feature of the political aspect of the times, is this: that during the last twenty years, depopulation and the dismemberment of empire have been reducing the strength and contracting the dominion of every Mohammedan, and every Romish power throughout the world; while the only States that have materially added to their strength and population, are Great Britain, Russia and America. To estimate the importance of this striking fact, in its bearing upon the prospects of the human race, we must connect it with another. Taking the total population of the globe in round numbers at 1,000,000,000, it has been estimated, that the proportion of nominal Christians

does not exceed a fifth, while the professors of the Mohammedan faith are computed at 140,000,000, and the Pagan nations at about 657,000,000.— This view of the subject is melancholy and almost overwhelming; but there is another calculation which somewhat relieves the darkness of the picture. Although those who bear the Christian name amount to no more than 200,000,000 the population subject to Christian Government now amounts to very nearly twice that number; and above half of them are under the dominion of Protestant States. The numbers subject to Mohammedan Governments, it is more difficult to ascertain; they may amount to between 90 and 100,000,000, leaving not much above 500,000,000 for the Buddhist and other heathen governments. The following table will give a general idea of the political distribution of the existing population of the world.

Protestant States	
Great Britain	150,000,000
U. States of America	11,000,000
Prussia, Sweden, Netherlands, &c. &c.	29,000,000
Russia	100,000,000
Roman Catholic States	135,000,000
Mohammedan States	85,000,000
Chinese Empire, Japan, and Indo-Chinese States	50,000,000
Other Heathens, say	270,000,000
Total	200,000,000

This view of the subject will appear still more deserving of attention, if we advert to the very different distribution of political power which existed not a century ago. Great Britain, at that period, could not we apprehend, with all her colonies, have numbered much above 20,000,000 of subjects. The population of Russia was under 30,000,000. And the total subject to Christian Governments probably did not exceed 200,000,000. The Grand Seignior, the Sophy, and the Great Mogul, then ranked among the most potent arbiters of the destinies of the human race. India, and indeed all Asia, with the insignificant exception of a few maritime settlements, were under Mohammedan or Pagan sway. The Portuguese had long monopolized the commerce of the East; they had established themselves on both the Eastern and Western coast of Africa, and shared with Spain the Southern portion of the new world. The commerce of the Mediterranean was in the hands of the French, and they had their full share of the colonial trade. Finally, all the religious missions in existence were in connexion with the Romish Church, and supported by Popish States. The inquisition had its colonial tribunals at Goa, and Mexico, and Bogota. And the only religion that was not disseminating itself, and was not gaining ground, was—the Protestant.

### INDIANS.

#### From the Missionary Herald. RELIGIOUS TRADITIONS OF THE SENECA.

COMMUNICATED BY MR. HARRIS.

I have consulted with some of the oldest and the most respectable men of the nation concerning their traditions, and find but little that will probably be interesting. Their traditions respecting the divine character, and beings either good or evil, are so much mingled with fable, and partake so largely of the spirit of the marvellous, as to become disgustingly tedious. It is easy, however, to trace the influence of the Roman Catholic church upon the religious creed of the Indians: as it is well known that the Catholics have, during the two last centuries, exerted themselves considerably to convert the six nations to their faith. The unistructed Indian's idea of hell is purgatory outright. On this account, it is the more difficult to ascertain with precision what ideas in their religious opinions, are purely Indian.

The ages of the old men who were consulted, all respectable chiefs, are severally, 81, 64, 57, and 55. These

men state that the first attempt, they ever recollect to have been made, to teach their people the Gospel of Christ, was a fruitless effort by the Rev. Samuel Kirkland, about 65, or 70 years ago.\* He remained with them at their village, (now Geneva,) near two years; had begun to excite some attention among the Indians, and had opened a school for the instruction of their children, when the person with whom Mr. Kirkland lived, of whose hospitality he had always faithfully shared, suddenly fell down dead. The superstition of the Indians was such at that time, as to lead them to account of this man's death, on the supposition, that it was a judgment of Heaven on the person for harboring some wicked person; and they soon after passed a resolve that he, Mr. K., be expelled the village. He was afterwards accepted by the Oneidas.— This was about the first of their intercourse with the whites, as nearly as they can recollect. Another attempt was made for their spiritual benefit, at Tuscaroro, about 30 years ago, by Rev. Mr. Holmes, a Baptist minister, in the employ of the New York Missionary Society. His offer to instruct them in the Christian religion was accepted by the three leading chiefs, and the frame of a house was erected, at their expense, for his accommodation. But the young warriors were so determined in their opposition, that it was necessary to dismiss him.

The attempt that proved most successful in doing away their prejudices, was made by Mr. Hyde, who came to them in the capacity of a teacher.— The minister appointed to labor with him, they refused.

By means of these several attempts, their attention was gradually called to the importance of the Christian religion. Before this, they regarded God as no other than a man; a person of similar appearance and disposition to themselves. They supposed him good looking, and always naked, well painted, having pieces of dog skin around each leg and each arm, and blankets of dog skin around his shoulders. This being they were in the habit of invoking twice a year: once early in the fall, and again in the latter part of the winter. At the season, the great yearly sacrifice of the white dog was made.

This sacrifice was attended with great form and ceremony. The people were previously strictly enjoined to prepare themselves for the approaching solemnities. The young robust hunters were taxed a deer a piece, for the necessary supply of provisions, during the continuance of the feasts; and contributions were expected from different quarters. Three councils must be held to make inquiry if all things were ready. At the third sitting, a day was appointed when the solemnities should begin. One person was always sent through the village to give notice of the determination, by saying, "To-morrow, at such an hour, on the firing of a salute, you must expect our uncles to appear;" meaning two select men, whose business it was to go round from house to house, in the dead of night, dressed in complete suits of black bear skin, with wreaths of braided corn-husks around their heads and ankles, and a corn-pounder in their hand. Approaching a house they would always thump against the door, sometimes exclaiming as they entered, "Now expect to see the big heads;" meaning that great respect must be shown to persons whose office is pre-eminently sacred. They would then enter the lodge, go to the further extremity of it, thumping on the floor, as they went; and on returning, one would begin, in a ceremonious manner, to draw a stick across the ashes, while the other would converse in a very solemn tone on the nature and importance of paying due attention to their religious rites. They would then retire. This ceremony would be again repeated the next night, for the purpose of a-

rousing the people to a sense of their obligations to attend on the worship of their god. On this second visit, the people were reminded to remember all their dreams, which they would be at liberty to propose at the first general meeting, with a view to let the conjurers who chose, guess them out, in some such manner as Samson put forth his riddle to the men of Timnath. The fortunate discoverers, (if any were sufficiently expert, and if not, the chiefs,) were obliged to furnish the dreamer with something that would correspond to the nature of the dream: for instance, if any person was favored with an interesting dream respecting a canoe, or gun, or bow and arrow, some imitation of these things must be made and presented to the individual, who ever regarded it as one of the most sacred of things, as a guide in all his wanderings on earth, and a passport even to the heavenly paradise.

On the third day, these heralds, perfectly naked and well painted, would repeat essentially the same ceremony, with increasing earnestness and zeal; would take up in a kind of scoop or shovel, part of the ashes, and scatter it round the room, saying, "This we do out of regard to god, who is our son." They would then be followed by others, men and women, performing the same ceremony, going from house to house, doing the same thing, and repeating the same words. The next day, six of the best men in the village would be sent round to state to the people, that they had come to visit them in company with god himself; who they pretended made one of their number. "Your son," they would say with great stillness and solemnity, "has come to visit you."

After this ceremony had been performed, the next thing was to attend on the great annual sacrifice of the white dog. The dog on being strangled, was highly painted and adorned with ribbons, and suspended to a post previously prepared. The officiating priest, at the proper time, would advance, take down the dog, lay it on the pile of wood already in flames, and throw upon the consuming victim a handful or two of Indian tobacco.— After this, the priest would begin to pray as follows:—"Here, our son, is a present for you, from your parents: we present you with this dog, of the skin of which you can make garments for yourself: we also present you with little tobacco—a very little;— we pray that you will accept it, as coming from your faithful and loving parents. Have mercy on us, and send us all those things that are necessary for our comfort and happiness," &c. This is the only time, the Indians say, in which they ever pretended to pray: but the priest actually prayed in this manner, and the people listened with the most profound attention.

After this ceremony was concluded, the people, old and young, would begin to dance; while some person would sing. Usually, when the dancing commenced, the most unbounded revelry commenced. And as they were conducted chiefly in the night, very great licentiousness was practised; although every thing of the kind was strictly forbidden by the officiating priest. It was generally expected that, at these seasons, husbands and wives would be parted from each other, and deeds of darkness, and crimes of high order be committed with supposed impunity.

These Indians never had any idea of being called to any future account, whatever their conduct might be, if they properly attended upon these solemnities, which they believed their god had prescribed. They believed, indeed, that persons notoriously wicked and base in their dispositions and habits, could not expect to go directly to the heavenly paradise; but would be compelled to take a road which must lead to the residence of Nis-hi-gi-

no, the evil spirit, who would take great pleasure in scourging them severely, and then permit them to pass on. They thought that their god really made all things to grow, and governed the world. But the individuals of whom I made inquiries, believe that the Indians generally consulted, in a more devout and humble manner, their household gods, than they did their great deity himself. These household gods were generally images made of wood, and sometimes the representations of things which had given to them officially, in answer to their dreams. One of these images was erected a number of years ago at the Allegany reservation. It was made from a large pine log, and was 14 feet in height. The native dances were generally performed around this image while it lasted.

There was a set of men among this people, who were styled prophets. They professed to hold intercourse with spiritual beings, and with their god himself. Among these, was the great Allegany prophet, who several years ago lived at the Allegany reservation. This man had obtained, by his proficiency in the arts of enchantment, a great ascendancy over the religious practices of the people. The last year of his life he prophesied that he should die at such a time; and he did actually die about the time predicted, a natural death, as the Indians suppose. This fact appears very unaccountable to the Indians even now. They say, they hope he was a good man, though ignorant, and that perhaps he has gone to heaven.

\* The missionary who died several years ago, at Oneida Castle.  
† It cannot probably be well ascertained that the worship paid to these images did not commence subsequently to the intercourse of the Roman Catholics, and did not have its origin in the ceremonies of that church.—Ed.

#### CANADA MISSIONS.

Extract of a letter from the Rev. Wm. Case dated York, U. C. Feb. 11, 1829.

To-day we returned from Lake Simcoe, where we have held meetings with about 300 Indians for four days. The communion was administered to a great number, two were expelled for intemperance, and nineteen were baptised and received into society. From the Grand River & Credit. We have within ten days past, sent out to different bodies 11 native labourers, namely, three to the Bay Quinty Mohawks, two to the Oneidas, and one to assist brother Messmore on the Grand River mission. From the Credit we have sent two to a body of Indians on the Lake Huron on the north, and one in the Manceytown.—The work of grace among the Mohawks is great, both at Grand River and at the Bay Quinty. A letter received from the latter place says, 'Nothing now remains for a general awakening but laborers who can speak and pray in their own tongue.' So a thirist are both the Mohawk and Mississaugas for the scriptures and hymns in their tongue, that they every where inquire when they can obtain them.

'The work in this country is great and marvellous. Hundreds are giving themselves up to the Lord, and calling for our instruction, and we now need thousands for improving our religious and civil condition. I can tell you much when I come to New York.

'Please to inform the Dorcas Society, that their kind donations were found here, (via Black Rock,) and are forwarded to Grape Island. They will not think their labour in vain when they know that there are 350 Indian children at the different schools, seventy of whom are now reading in the Testament, many of them orphans, and they bid fair to be good members of society. At the Credit alone are about twenty widows who are hard at work to support their children while at school. Twenty-six of the children from the Credit mission attended the anniversary at New York last evening. Chr. Adv. and Jour.

From the Pandect.

Extract of a letter from the Rev. Cyrus B. Ingham, missionary among the Choctaw tribe of Indians, to Mr. C. Kemper, dated

MOBILE, Dec. 28, 1828.

My dear Brother Kemper:

'While I was sick, my brethren held a four days meeting for the benefit of the Choctaws. They came from a great distance. The Spirit of the Lord was

present, as we hope. Many were awakened and continue so. About 13 persons sat on the anxious seat. David Folsom, the Chief, took an active part. Before the meeting commenced, he wrote me a note expressing a hope that I would be able to attend and do something for the glory of God. He also remarked, 'I would be willing to preach two sermons a day during the meeting.' He is a great speaker. His heart became much affected during the meeting. He entreated all who felt themselves to be lost, to sit on a bench by themselves. Several came forward, and he went and sat down with them. One of his brothers has since said, 'I do not know what was the matter with David that day; for when he began to talk our hearts bounced and bounded.' One man who had never heard the gospel before, was much affected, lay awake all Saturday night, and in the morning went to Folsom and told him his feelings, who related them to the missionaries. When the meeting closed, the man wept, went home to his family and talked to his friends, who did all they could to persuade him to throw away what he had heard. But he said 'how can I? It is in me; it hangs to my heart; and my heart goes after God, and how can I throw away the Gospel?' He remained at home some days, called his family together, talked to them till he wept, and then started off for Folsom's to hear more.

You remember Sampson. His father's family is one of our most interesting families. His father and a brother were, as I am told, much affected. One of his sisters sat on the anxious seat, and is a very interesting young woman. While the anxious were seated, old Tanupinchuf was requested to tell them how he had found mercy, &c. So he arose and talked to them in a very simple but affecting manner. He told them when he first heard the gospel he thought of it, and tried to pray; but his heart got into a knot. At the meeting he was asked some questions; among others, whether his heart was ever cold, and felt unwilling to pray. He replied, 'I am a red man. I do not know much. I do not know how white men think. But I pray, I love to pray—pray in the morning and at noon—I pray at night; if I wake up I pray then, and when I am in the field at work and sit down to rest, I pray—And I am happy.' And from all I knew of him, I do think he told the truth. Since my return I have had much conversation with him. He often calls to see me.

I now hope to be able to attend a two days' meeting at Mr. Cushman's, on the first Sabbath of January.—There are several in that neighbourhood who are serious. David Folsom's father and two of his sisters we hope are pious. Anna Horner has married a half brother of David. She told him that he must love God first and then love her. He is quite serious, as I am told. Anna is the same that her letters indicated. You can hardly judge how glad we have been in meeting; and when she told me how she wept when I was sick, it touched me, and still makes the tears start as I think of her. It is a privilege to be a missionary among the chosen vessels of mercy.

#### RED JACKET.

This celebrated Indian is to deliver a lecture at Julien Hall this evening, and we hope that benevolence as well as curiosity will lead many to hear him. Say what we will of this degraded race, they are a deeply injured, and deeply interesting people. The world may smile and call it romance; but to us their broken tribes and fallen chieftains are as impressive, as the mouldering pillars and temples of worlds long since departed. They are the moral deserts, the intellectual ruins of our land; and we envy not the philosophic mind which sees no melancholy grandeur in their decay.

'When we fought by the side of our white brethren, in Canada,' says Red Jacket, 'they said the chain of friendship should be made brighter & stronger; and that the lands of the red men should be secured to them. But scarcely were the tomahawks of my tribe dry, when they said to us, 'Give us more of your land—you must go to Green Bay, and leave the land of your fathers to us.' They are coming upon us like a torrent.' Here the old chief paused a moment, and added in a tone of deep and touching sadness, 'Well if it must be so, there is no resisting the great Spirit.

I will not say what is burning in my mind, for Red Jacket is alone in the world, and would go to his grave in peace. But let them wait—let them wait a little, till I have mingled my bones with my tribe; for the great Spirit gave me the women and children of the Senecas, that I should take care of them, and how shall I dare to appear before Him, and tell that I have given up their lands to the stranger.'

It is useless now to regret the treatment the Indians have received; it is mere sophistry to argue about the necessity which compels us; to call them comberers of the ground; drones which should be driven out of the swarming hive; and to dwell upon the precedents of other nations founded on the destruction of the aborigines.

The fact is, we have land enough; and if we had not, we should have no right as men and as christians to wrest it from them. We might as well seize upon our neighbor's wealth, upon the plea that we could spend it more judiciously than he.—Mass. Jour.

Within a few weeks we have seen a sort of a public notice given in some of the Georgia papers, that the government of that state were expected to take measures to get in their possession a large tract of the Cherokee Lands, held by them up to the present time, on the plea of their having belonged to the Creeks, who have emigrated. We give the following brief view of the subject; partly for the purpose of showing how differently a case of the kind may appear, when both parties interested are allowed a hearing, and partly for the purpose of giving the public an opportunity to form a correct opinion in relation to this particular attempt to deprive a feeble, defenceless, and much injured people, of some more of those possessions which, it would seem, it is the determination of our countrymen, they shall never hold in peace.

Georgia now claims all lands south of a line drawn from Sawanna old town to Six's, on the High Tower, and down that river to the chartered line of Georgia and Alabama, under pretence that it was once the boundary between the Cherokees and Creeks, and that the new boundary has never been acknowledged by the United States.

On their part, the Cherokees allege, as appears in their 'Phoenix,' that the line claimed by Georgia was never agreed upon or acknowledged by the two nations of Indians. The Creeks at one time claimed to that line, but the Cherokees also claimed to a line far south of it; and the only boundary ever agreed upon between them was fixed, in a spirit of compromise, half way between the two claims. This line, which extends from the Buzzard Roost to the mouth of Will's Creek, has always since been regarded as the frontier, and has been so regarded by the United States government. It is explicitly acknowledged, and in terms which admit of no mistake or doubt, in the second article of the late treaty of Washington. The surveyor of the United States, Mr. Wright, was also instructed to follow that line in his surveys.

But, as the editor of the Phoenix remarks, even supposing that land was owned by the Creeks, Georgia has no claim to it: for the late treaty, which nullifies the treaty of the Indian Springs, does not yield it to that state. One of the Georgia papers states that a deputation has been sent to Washington, by the Cherokees, to oppose the claim. The Phoenix says, the deputation were gone before the claim was preferred. Now when, with facts like these before us, we hear of white men already beginning to encroach upon those lands, and to endeavor to drive off the inhabitants, we cannot but desire to see a humane interference for the protection of the right but defenceless side.—N. Y. Adv.

From the Arkansas Gazette.  
**CHEROKEE IMPROVEMENTS.**  
The following correspondence, in relation to the order recently issued by the War Department, for leasing out the improvements in the country acquired from the Cherokees, by the late Treaty, has been enclosed to us by Mr. SEVIER for publication.

DEPARTMENT OF WAR,  
Office of Indian Affairs, 26th Jan. 1829.  
SIR In responding to the reference to me of Col. Sevier's letter of this date, I have to state, that it is be-

lieved the Cherokees will abandon, in many cases, much valuable, improved and desirable property. Property, when left by them it was supposed would go to decay, or be entered and taken possession of by the first who might enter it. That it is *acquirable* property, is shown by the tenor of Col. Sevier's letter; and it so, it does appear to me that the only proper course to take in regard to it, is the one which has been adopted, viz: to offer it for rent to the highest bidders, until disposed of by Congress. If it is valuable, it will be bid for; if not, it will not be. If it bring any thing, then the sum realized from them will go so far towards lessening the expense of the late Treaty; if it shall bring nothing, then the Executive will have done its duty. This course is proper also to the citizens of Arkansas. It places all of them on the same level. Whereas, if the property were left unprotected, then the fleetest of foot, or horse or the nearest neighbor, would engross all the advantages of improvements; at the same time none having any right to it. It belongs to the United States, when abandoned by the Indians by purchase.

The steps taken, ought, therefore, to be satisfactory to them.

I see no good reason for withdrawing the order, but submit the subject, with these few remarks, respectfully, to you.

THO. L. M'KENNEY.

To the Hon. P. B. PORTER,  
Secretary of War.

On the receipt of the preceding letter, Mr. Sevier addressed the following letter to Gen. P. B. Porter, Secretary of War.

WASHINGTON, Feb. 10th, 1829.

SIR—I had the honor to receive, last evening, the letter of Col. M'Kenney, to yourself, dated 28th of Jan. and which I presume, is intended by you as an answer to my letter to you of that date, on the subject of the government's leasing out to our citizens the improvements lately acquired of the Cherokees. The conclusion to which you and the Colonel have arrived, are very different from what I expected. Had these improvements been a matter of contention between the Indians and my constituents, I should have been at no loss to have known where to have found the Colonel. But, as the Indians have no interest in these improvements, I expected the invariable practice of the government since its organization—its uniform permission of settlements upon the public lands where the Indian titles had been extinguished—would have been extended to the citizens of Arkansas. But it seems that I was mistaken—that new, unusual, and oppressive rules are to be adopted and enforced alone against them. Of all the citizens of the United States, they, alone, present the only instance of being sacrificed, time after time, by Indian treaties—by Indian negotiations. As well might you order off, and exact rent from, those occupying at present, the improvements acquired from the Quapaws. As well might you order off, of exact rent from, those occupying elsewhere any of the public lands. They all stand, sir, precisely upon the same footing. At this very moment many of my constituents are in possession of the improvements recently acquired from the Cherokees. They refuse to move off or pay rent. They have, in my opinion, come to a correct conclusion, and have done as I would have done. What step, sir will you take? will you institute actions of trespass against them? The government have tried already a few hundred actions of that kind in Arkansas; and, unless indisposed to profit by experience, the government, I should think, would not be over-anxious to repeat the experiment. Examine the books of your Treasury; and you find you have spent some ten or twenty thousand dollars to prevent the destruction of the public timber. The proper course for the government to pursue, is to survey their lands and sell them. Until that step is pursued, fruitless will be all your attempts to prevent settlements on the public lands unless you guard every improvement—and hedge around with your armed regulars every vacant spot of land. Are you disposed to pursue this course? I presume not. It would cost more than the land is worth; and tend, in a great degree to increase the feelings of discontent which, in consequence of repeated in-

juries, is already but too prevalent among them.

Permit me to say to you, in conclusion, that your order will not be obeyed. That you will find yourself unable to enforce it. To prevent collisions, then—to make the government more respected—to promote the peace and quiet of my neighbors—I hope sincerely you will revoke your order immediately and unconditionally.

With great respect, I have the honor to be, your obedient servant.  
A. H. SEVIER.

President Jackson's Inaugural Address.—Though we must acknowledge ourselves disappointed in the perusal of this address, we were happy to see the pledge he has publicly given to pursue a just and liberal policy towards the Indian tribes. We hope it will not prove a mere promise, it is an interesting crisis with our Indian brethren—in fact one of life and death, and the government have a fair opportunity to allay their painful apprehensions, and protect them in their just inheritance.—Ch. Mir.

#### NEW ECHOTA:

WEDNESDAY, APRIL 15, 1829.

We notice with much pleasure the interest taken, in different parts of the United States, in the cause of temperance, and the happy results of vigorous efforts to stem the torrent of vices produced by the use of ardent spirits. We hope that the feeling on this subject so strongly expressed in other parts, may reach the citizens of this nation. Certainly we are not out of the reach of the great enemy. Perhaps of all men, the Indians have been most subject to it. The patriot and the Christian has therefore every reason to exert his utmost efforts, and to do what he can to encourage the cause of temperance in this nation. Let him begin with himself, abstain, entirely too, from intoxicating liquors & set a good example, in this respect, before his family, & neighbors. The country is in a sad condition when intemperance is encouraged directly and indirectly, by all classes of people, including even professors of religion.

We are happy to say that few individuals are beginning to pay proper attention to this important subject. In this country, as well as in others, whiskey is considered a necessary guest in companies at house-raising and log-rollings. Even Christians are guilty of following this mischievous practice. A neighbor of ours, whose name we will not now give to the public, has set an admirable example—at his late log-rolling he dispensed with whiskey entirely. He informs us that his company appeared to be well satisfied at the absence of the old guest; and that labour was performed with ease and becoming order. We are authorized to say that this good example will be followed by others.

We are requested to state that some day during the sitting of the Circuit Court in Coosawatee, an election will be held for a Sheriff of this District; and that JOHN A. BELL and ELLIS S. HABLEN are candidates.

We are glad to present to our readers the letter of the inhabitants of Aquohee District on the subject of emigration, as it contradicts the assertion made by many, that the common people of this country are under the sway of the chiefs, who prevent their emigration to the west, from selfish motives. This assertion made & repeated by Wofford, McKenney, Mitchell and others, we have in several instances, in our paper, stated to be unfounded, yet, we believe, we have not had the fortune of gaining credit. For why is a military force recommended to defend the will of the people? What we have stated in regard to the supposed despotism of the chiefs, we know to be facts, whether the world will believe us or not. The editor of this paper can have no interest in deceiving his readers, for he is not a chief nor does he expect ever to be. In the present case the people will speak for themselves.

[Translation.]

TO MR. ELIAS BODINOTT.  
BELOVED BROTHER:—We, (who are this day assembled at the Town House Hiwassee, Aquohee District, being neither chiefs nor white men; but common citizens of the country,) wish to speak, that our brethren may hear.

We have listened, with attention, to the proposals of our white brethren, on the subject of emigration, towards the setting sun; to a good land, free from the troubles, which perplex us here. We have considered the plan; and we do not approve of it.

Our Creator gave us the lands we now possess, long before the memory of man. Here he kindled our fires and fixed our homes; and among these healthful mountains and clear waters, our minds are at peace. If we leave the inheritance, which

we have received from our Creator, we shall never find a home again.

Some of our brethren have gone towards the setting sun. What is their situation? Their fires are put out; their homes are unsettled; they are not at peace.

Here, the land is good, the water is healthy, and the timber abundant. We can fence our fields, raise our own corn and meat; and support our wives and children; by the labour of our hands. We do not wish to become hunters; nor to have our children become such. We are attached to our country; our houses are become comfortable; our farms are flourishing; our young men are acquiring habits of industry; our women are becoming skilled at spinning, weaving and needle-work; a great portion of our population can read; and the Phoenix furnishes them with some useful information every week. We have Hymns printed in our own language, in praise of our Redeemer; and the laws of our Creator are made known to us; and many are following them. Our old men, behold our growing prosperity with delight; and their minds are calmed with peace. In this, their own land, they wish to lay their bones; and desire, that their latest posterity, may venerate and guard their dust.

It is said by those who wish to drive us away, and to possess our lands; that the country towards the setting sun is very good; and that it would be very advantageous to us to remove to it. There is something in this saying which we do not understand. Our white brethren have more knowledge than we have; and they are better skilled in travelling and commencing new settlements; why then do they not go and possess that good land themselves? We hope it is not the design of our elder brethren to destroy us; driving us further and further till they push us into the sea.

But Brethren, Cherokees, hear us. That land is not good. It has no wholesome springs, nor mill streams, nor has it sufficient timber for fencing, much less for buildings and fire. We cannot entertain the most distant thought of parting with our homes, to go towards the setting sun; where our children would become involved in the darkness of ignorant and uncivilized neighbours; where we should have to drink out of muddy pools, and most of us perish for want. We are grieved to hear the false reports which have been circulated about us, charging us with the want of love to our country, and a desire to be gone towards the setting sun; asserting that we are restrained from removing only by threats of our Chiefs. We, hereby, contradict, all such unfounded accusations; and we unanimously declare that we possess as strong an attachment to our lands as the Chiefs do. It is said also that we are overawed and oppressed by the Chiefs. It is not so. We are not afraid of our Chiefs. We meet them as fathers and brothers, and as long as they act well we will give them due honor. We rejoice to find that our Chiefs are true men; army attached to their country and to the interest of their brethren; and we are determined to the utmost of our power to support them in their patriotic course. And for the information of those who are anxious to save us from the tyranny and oppression of the Chiefs we affirm that we are governed just as we wish to be; that we hold the power in our own hands; and whenever it becomes necessary we will use it to redress our own grievances.

We conclude by declaring unanimously that we, the common people of Aquohee District are firmly and unalterably attached to our country; and that we never will consent to part with it. And we earnestly appeal to our benevolent friends all over the United States to support us in these our just determinations.

Sung on behalf of the whole.

JOHN TIMSON,  
ROMAN NOSE.

From the New-York Gazette, March 22, 2 P. M.

LATEST FROM ENGLAND.

The old line packet ship Britannia, Capt. Marshall, arrived here on Saturday from Liverpool, whence she sailed on the 3d of February, to which date we have papers, with London dates of the 2d inclusive. There is not much news of interest. The French Chambers were opened on the 17th, on which occasion the King delivered a speech, which will be found among our extracts. He gives a favorable view of the foreign relations of the country, and expresses a belief that the Porte will no longer oppose the treaty of the 6th of July, and that it may be hoped that this first arrangement will not be lost for the re-establishment of peace in the East.

It will be seen that the Russians and Turks are making active and vigorous preparations for the ensuing campaign, which, was supposed would open in March. The Emperor Nicholas is to take command of his own forces.

The accounts from Spain, Portugal and Ireland, do not afford any intelli-

gence of moment. The appointment of the Duke of Northumberland to the Viceroyship of the latter country had received the sign manual.

A privy Council had been summoned to meet at Windsor Castle on the 2d of February, when the Speech to be delivered from the Throne, at the opening of the Parliament, would be submitted for the King's approbation.

Parliament was to assemble on the 5th, and a general opinion prevailed in London that the Catholic question would be acted on during the sessions.

It was reported that the government were about to take the Excise duty of candles and soap, and lay an additional tax upon foreign tallow.

There was also a report in circulation, that it was intended by Ministers, in the ensuing session, to propose a reduction in the duties on the importation of British plantation as well as East India sugars.

It appears by the latest Foreign accounts, that the greatest activity was making by the Turkish Government to complete the defensive army. Considerable reinforcements of troops had arrived at the fortresses on the Danube; the garrison of Widdin, since the first ult. had received an accession of 5,000 infantry and 2000 cavalry—making the total garrison 20,000 infantry, 6000 cavalry, and 1200 artillery. Redachuck had received an accession, since the 5th ult. of 6000 infantry, 2000 cavalry, and 600 artillery. Other fortresses have received similar accessions. The amount of the garrison of Silistria is not mentioned, because the supplies came from the interior. It is said that the Turkish troops are impatient for the commencement of the next campaign.

On the other hand, these papers affirm that the Emperor of Russia is equally disposed to increase his means of annoyance. He has sent orders to the Grand Duke Constantine to put himself at the head of the Polish army, and march and occupy the Principalities. The army of the Baltic had also received orders to march to the South. At Gallates pontoons were preparing for a bridge over the Danube, in order that an immense Russian army may cross to recommence hostilities in the Spring. It is difficult to reconcile the conflicting accounts which appear in some of the Foreign Journals respecting the real state of affairs in the East. The fact, however, is beyond question that each power is collecting his strength—the one to vanquish and overcome—the other to stand on the defensive and repel.

By accounts from Warsaw, it appears that in the ensuing campaign the Emperor Nicholas will take the command in person as early as the month of March. The van-guard is to be under the command of General Wittgenstein, and General Diebitsch will remain at the head of the Stan Etar-Major. Generals Geismar, Roth, and Rudiger, will command separate corps for operation on the banks of the Grand Army, and the Duke of Wirtemberg is to be at the head of the Reserve.

Brussels Gazettes of the 20th December, state, on the authority of accounts from Constantinople, that the Ambassador of the Netherlands, after receiving despatches from Mr. Stratford Canning, immediately sent his dragoman to the palace of the Porte, where he had been again several times, and had long conferences with the Reis Affendi; and it was said that the Mediating Powers had assumed a language which was likely to lead to a favorable termination of the affairs of Greece.

THE MAELSTROM WHIRLPOOL. The following interesting account of the celebrated whirlpool, on the coast of Norway was communicated in a letter from Captain Doane, in 1825, to the late Hon. A. B. Woodman, judge of Middle Florida, and has been found among other curious papers he left on file.

This wonderful phenomenon that has excited the wonder and astonishment of the world, I have seen.—There are few of my countrymen who have had the opportunity in consequence of the situation of its being remote from any port of commerce. Its latitude and longitude I do not exactly recollect. It is situated between two islands belonging to a group off the coast of Norway, called the Livinstoff islands; between Drontheim (being the most northern port of commerce) and the north cape. I suppose the latitude to be about 69 north; but I will not be certain. I had some occasion, some years since, to navi-

gate a ship from the North Cape to Drontheim, nearly all the way between the islands of rocks and the main. On inquiring of my Norway pilot about the practicability of running near the whirlpool, he told me that with a good breeze it could be approached near enough for examination, without danger. I at once determined to satisfy myself. We began to near it about ten, A. M. in the month of September, with a fascinating wind at north west. Two good seamen were placed at the helm—the mate on the quarter deck, and all hands at their stations for working ship, and the pilot standing on the bowsprit between the night heads. I went on the maintop-sail yard with a good glass. I had been seated but a few moments when my ship entered the dish of the whirlpool—the velocity of the water altered her course three points towards the centre, although she was going eight knots through the water. This alarmed me exceedingly. For a moment I thought destruction was inevitable. She, however, answered her helm sweetly, and we ran along the edge—the waves foamed round us in every form, while she was dancing gaily over them.

The sensations I experienced are difficult to describe. Imagine to yourself an immense circle, running round, of a diameter one and a half miles, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue color into white—foaming, tumbling, and rushing to its vortex—very much concave, as much so as the water in a tunnel when half run out. The noise, too, hissing, roaring, and dashing—all pressed on the mind at once—presented the most awful, grand, and solemn sight, I ever experienced. We were near it about eighteen minutes, and in sight of it near two hours. It is evidently a subterranean passage, that leads—the Lord knows where. From its magnitude, I should not doubt, that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same moment. The pilot says, that several vessels have been sucked down; and that whales also have been destroyed; the first I think probable enough—but I rather doubt the latter. I have thus, sir, given you a lame, but true account.

Our Free Country!—Several free negroes were recently brought before the County Court of Jefferson county, Ky. under a law of 1808, which forbids any free negro or mulatto to migrate to, or be brought into that State from any other State or Territory, upon pain of being sold by the Sheriff to the highest bidder, on a credit of one year, unless they are able (which very few of them are) to give bonds and good security that, within 20 days, they will depart and never more return. In the one referred to, several were actually sold by the Sheriff for one year; others were set at liberty, having received their freedom in the State; and to others, time was given to find security to leave the State and never return.

Surely this is a free country! where a man who happens to have a dark skin, is deprived of his liberty, (one of those unalienable rights) which our Declaration of Independence says is common to all mankind, and converted into a Slave, for no other crime than having removed from one State into another. We would suggest a substitute for this barbarous law, and one which we are sure will be equally effectual. Let it be ordained that every free black or mulatto who shall be found in the State, on or after, a given period, say the first of January, 1830, shall immediately be supplied with a decent outfit, and restored to the land of his fathers at the public expense, as a small return for the injury which has been done to him or his ancestors, by tearing them from their homes, and consigning them to the horrors of slavery. This would secure the State from an excess of free coloured population, without turning it back upon some sister State, which, perhaps is already encumbered with the same material. Journ. Com.

Extract of a letter dated Charleston, S. C. Feb. 25, 1829.—I witnessed this morning an interesting experiment made with the rail-road car, the ingenious invention of Mr. Holmes of this city. It was placed on the piece of rail-road in Wentworth-street, constructed by the company last summer,

for experiment. The car weighed 2000 lbs. and was loaded with 20 bales of cotton, each of about 300 lbs. making together a weight of 17,000 lbs. The whole was pushed forward by one man, with some difficulty on the part of the road, where the ascent is at the rate of 22 feet per mile, but with ease on the level part. The action of the rolling wheels was very uniform and regular, and placing myself on the carriage I could not perceive the least jar in the motion. Bull. Am.

From the New York Enquirer.

Mr. Editor—As every thing relating to Mr. John Randolph, is interesting, and as it is said he prides himself on his Indian descent, I send you the following account taken from his genealogy. It is taken from a memorandum furnished by the great Virginia orator himself, which he placed in the hands of a friend, and is transcribed in his own words, as you will see.

Pocahontas, (whose true name Matouca,) baptised by the name of Rebecca, married John Rolie, Esq. and left an only son Thomas; whose only daughter married Robert Lolling of Boiling Hall, West Riding of York, who left a son John Bolling, one of whose daughters married Richard Randolph of Custis, whose youngest son John Randolph of Roanoke, married Frances Bland. Your humble servant is one of the only surviving issue of that marriage, and sixth in descent from Pocahontas.

\* He is also youngest son.

SUMMARY.

Catch the Old Villain.—A Frenchman by the name of Charles Rittie, was killed last week in Pennsylvania, by a notorious murderer named Whiskey. The wretched foreigner repaired to an old unhabited house with a bottle of the poison which he swallowed, and died.—Com. Adv.

Abundance of Potatoes in Ireland.—In the spring of 1821, potatoes in Ireland were purchased at the rate of 1s. 4d. for twenty-one pounds; the same quantity might have been purchased this year for one half penny. A similar overflow of the staple of popular subsistence is without a parallel. Quar. Jour. of Agri.

Canadian Giant.—A man is now exhibiting himself at Montreal, (price 2s. 6d. the sight who is 6 feet 4 1/2 inches; measures 6 ft. 10 inches round the waist; 40 inches round the calf of the leg, and 3 feet 10 inches round the thigh. He is 63 years of age, and weighs 610 lbs. He is but little inferior in weight, to the celebrated Daniel Lambert, and is said to be decidedly his superior in strength, as he has been known, without any apparent effort, to swing to and fro, and ring, with one hand, a bell weighing five cwt. He is about to visit the United States.—Amer. Mer.

Georgia and Tennessee Canal.—The Engineers employed in surveying a route for a Canal from the navigable waters of Tennessee to those of Georgia, have expressed their belief that the measure is not only practicable, but decidedly favorable. The only land postage necessary in the whole line is about ten miles, as we are informed, for which a rail-way may be easily provided.—Milledgeville. Statesman.

A new thing.—A Clergyman in Wells, Maine, has published what he calls a new thing. He attended a wedding in that town a few days since, and found, to his satisfaction and surprise, that a number of guests, heretofore considered indispensable had not been invited. Madam Claret even was not there with her rosy face, although she can trace her pedigree as far back as the days of Noah. He adds—may the time soon come, when people can be born, married, die, and even be decently interred, without the help of rum, or any of its allies.

At a meeting of the gentlemen of the Bar in Berkshire County, Mass. resolutions were adopted condemning ardent spirit as unnecessary to health, and dangerous in practice, and disapproving the use of it for the purpose of ordinary refreshment, or as a stimulus to labor.

George Swearingen, who fled from Maryland last fall, for the murder of his wife, and for whose apprehension the Governor of Maryland offered a reward of five hundred dollars, was arrested at New-Orleans on the 16th of February.

TRIAL; JOHN JAMES B. 18, 1829.

DECEMBER 17, 1829.

TO THE EDITOR OF THE PHOENIX:—I have the honor to acknowledge the receipt of your issue of the 17th inst. and to thank you for the interesting and valuable information it contains. I am particularly gratified to see that you have given a favorable view of the foreign relations of the country, and express a belief that the Porte will no longer oppose the treaty of the 6th of July, and that it may be hoped that this first arrangement will not be lost for the re-establishment of peace in the East. It will be seen that the Russians and Turks are making active and vigorous preparations for the ensuing campaign, which, was supposed would open in March. The Emperor Nicholas is to take command of his own forces. The accounts from Spain, Portugal and Ireland, do not afford any intelligence of moment. The appointment of the Duke of Northumberland to the Viceroyship of the latter country had received the sign manual. A privy Council had been summoned to meet at Windsor Castle on the 2d of February, when the Speech to be delivered from the Throne, at the opening of the Parliament, would be submitted for the King's approbation. Parliament was to assemble on the 5th, and a general opinion prevailed in London that the Catholic question would be acted on during the sessions. It was reported that the government were about to take the Excise duty of candles and soap, and lay an additional tax upon foreign tallow. There was also a report in circulation, that it was intended by Ministers, in the ensuing session, to propose a reduction in the duties on the importation of British plantation as well as East India sugars. It appears by the latest Foreign accounts, that the greatest activity was making by the Turkish Government to complete the defensive army. Considerable reinforcements of troops had arrived at the fortresses on the Danube; the garrison of Widdin, since the first ult. had received an accession of 5,000 infantry and 2000 cavalry—making the total garrison 20,000 infantry, 6000 cavalry, and 1200 artillery. Redachuck had received an accession, since the 5th ult. of 6000 infantry, 2000 cavalry, and 600 artillery. Other fortresses have received similar accessions. The amount of the garrison of Silistria is not mentioned, because the supplies came from the interior. It is said that the Turkish troops are impatient for the commencement of the next campaign. On the other hand, these papers affirm that the Emperor of Russia is equally disposed to increase his means of annoyance. He has sent orders to the Grand Duke Constantine to put himself at the head of the Polish army, and march and occupy the Principalities. The army of the Baltic had also received orders to march to the South. At Gallates pontoons were preparing for a bridge over the Danube, in order that an immense Russian army may cross to recommence hostilities in the Spring. It is difficult to reconcile the conflicting accounts which appear in some of the Foreign Journals respecting the real state of affairs in the East. The fact, however, is beyond question that each power is collecting his strength—the one to vanquish and overcome—the other to stand on the defensive and repel. By accounts from Warsaw, it appears that in the ensuing campaign the Emperor Nicholas will take the command in person as early as the month of March. The van-guard is to be under the command of General Wittgenstein, and General Diebitsch will remain at the head of the Stan Etar-Major. Generals Geismar, Roth, and Rudiger, will command separate corps for operation on the banks of the Grand Army, and the Duke of Wirtemberg is to be at the head of the Reserve. Brussels Gazettes of the 20th December, state, on the authority of accounts from Constantinople, that the Ambassador of the Netherlands, after receiving despatches from Mr. Stratford Canning, immediately sent his dragoman to the palace of the Porte, where he had been again several times, and had long conferences with the Reis Affendi; and it was said that the Mediating Powers had assumed a language which was likely to lead to a favorable termination of the affairs of Greece. THE MAELSTROM WHIRLPOOL. The following interesting account of the celebrated whirlpool, on the coast of Norway was communicated in a letter from Captain Doane, in 1825, to the late Hon. A. B. Woodman, judge of Middle Florida, and has been found among other curious papers he left on file. This wonderful phenomenon that has excited the wonder and astonishment of the world, I have seen.—There are few of my countrymen who have had the opportunity in consequence of the situation of its being remote from any port of commerce. Its latitude and longitude I do not exactly recollect. It is situated between two islands belonging to a group off the coast of Norway, called the Livinstoff islands; between Drontheim (being the most northern port of commerce) and the north cape. I suppose the latitude to be about 69 north; but I will not be certain. I had some occasion, some years since, to navi-

gate a ship from the North Cape to Drontheim, nearly all the way between the islands of rocks and the main. On inquiring of my Norway pilot about the practicability of running near the whirlpool, he told me that with a good breeze it could be approached near enough for examination, without danger. I at once determined to satisfy myself. We began to near it about ten, A. M. in the month of September, with a fascinating wind at north west. Two good seamen were placed at the helm—the mate on the quarter deck, and all hands at their stations for working ship, and the pilot standing on the bowsprit between the night heads. I went on the maintop-sail yard with a good glass. I had been seated but a few moments when my ship entered the dish of the whirlpool—the velocity of the water altered her course three points towards the centre, although she was going eight knots through the water. This alarmed me exceedingly. For a moment I thought destruction was inevitable. She, however, answered her helm sweetly, and we ran along the edge—the waves foamed round us in every form, while she was dancing gaily over them.

The sensations I experienced are difficult to describe. Imagine to yourself an immense circle, running round, of a diameter one and a half miles, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue color into white—foaming, tumbling, and rushing to its vortex—very much concave, as much so as the water in a tunnel when half run out. The noise, too, hissing, roaring, and dashing—all pressed on the mind at once—presented the most awful, grand, and solemn sight, I ever experienced. We were near it about eighteen minutes, and in sight of it near two hours. It is evidently a subterranean passage, that leads—the Lord knows where. From its magnitude, I should not doubt, that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same moment. The pilot says, that several vessels have been sucked down; and that whales also have been destroyed; the first I think probable enough—but I rather doubt the latter. I have thus, sir, given you a lame, but true account.

Our Free Country!—Several free negroes were recently brought before the County Court of Jefferson county, Ky. under a law of 1808, which forbids any free negro or mulatto to migrate to, or be brought into that State from any other State or Territory, upon pain of being sold by the Sheriff to the highest bidder, on a credit of one year, unless they are able (which very few of them are) to give bonds and good security that, within 20 days, they will depart and never more return. In the one referred to, several were actually sold by the Sheriff for one year; others were set at liberty, having received their freedom in the State; and to others, time was given to find security to leave the State and never return.

Surely this is a free country! where a man who happens to have a dark skin, is deprived of his liberty, (one of those unalienable rights) which our Declaration of Independence says is common to all mankind, and converted into a Slave, for no other crime than having removed from one State into another. We would suggest a substitute for this barbarous law, and one which we are sure will be equally effectual. Let it be ordained that every free black or mulatto who shall be found in the State, on or after, a given period, say the first of January, 1830, shall immediately be supplied with a decent outfit, and restored to the land of his fathers at the public expense, as a small return for the injury which has been done to him or his ancestors, by tearing them from their homes, and consigning them to the horrors of slavery. This would secure the State from an excess of free coloured population, without turning it back upon some sister State, which, perhaps is already encumbered with the same material. Journ. Com.

Extract of a letter dated Charleston, S. C. Feb. 25, 1829.—I witnessed this morning an interesting experiment made with the rail-road car, the ingenious invention of Mr. Holmes of this city. It was placed on the piece of rail-road in Wentworth-street, constructed by the company last summer,

for experiment. The car weighed 2000 lbs. and was loaded with 20 bales of cotton, each of about 300 lbs. making together a weight of 17,000 lbs. The whole was pushed forward by one man, with some difficulty on the part of the road, where the ascent is at the rate of 22 feet per mile, but with ease on the level part. The action of the rolling wheels was very uniform and regular, and placing myself on the carriage I could not perceive the least jar in the motion. Bull. Am.

From the New York Enquirer.

Mr. Editor—As every thing relating to Mr. John Randolph, is interesting, and as it is said he prides himself on his Indian descent, I send you the following account taken from his genealogy. It is taken from a memorandum furnished by the great Virginia orator himself, which he placed in the hands of a friend, and is transcribed in his own words, as you will see. Pocahontas, (whose true name Matouca,) baptised by the name of Rebecca, married John Rolie, Esq. and left an only son Thomas; whose only daughter married Robert Lolling of Boiling Hall, West Riding of York, who left a son John Bolling, one of whose daughters married Richard Randolph of Custis, whose youngest son John Randolph of Roanoke, married Frances Bland. Your humble servant is one of the only surviving issue of that marriage, and sixth in descent from Pocahontas.

\* He is also youngest son.

SUMMARY.

Catch the Old Villain.—A Frenchman by the name of Charles Rittie, was killed last week in Pennsylvania, by a notorious murderer named Whiskey. The wretched foreigner repaired to an old unhabited house with a bottle of the poison which he swallowed, and died.—Com. Adv.

Abundance of Potatoes in Ireland.—In the spring of 1821, potatoes in Ireland were purchased at the rate of 1s. 4d. for twenty-one pounds; the same quantity might have been purchased this year for one half penny. A similar overflow of the staple of popular subsistence is without a parallel. Quar. Jour. of Agri.

Canadian Giant.—A man is now exhibiting himself at Montreal, (price 2s. 6d. the sight who is 6 feet 4 1/2 inches; measures 6 ft. 10 inches round the waist; 40 inches round the calf of the leg, and 3 feet 10 inches round the thigh. He is 63 years of age, and weighs 610 lbs. He is but little inferior in weight, to the celebrated Daniel Lambert, and is said to be decidedly his superior in strength, as he has been known, without any apparent effort, to swing to and fro, and ring, with one hand, a bell weighing five cwt. He is about to visit the United States.—Amer. Mer.

Georgia and Tennessee Canal.—The Engineers employed in surveying a route for a Canal from the navigable waters of Tennessee to those of Georgia, have expressed their belief that the measure is not only practicable, but decidedly favorable. The only land postage necessary in the whole line is about ten miles, as we are informed, for which a rail-way may be easily provided.—Milledgeville. Statesman.

A new thing.—A Clergyman in Wells, Maine, has published what he calls a new thing. He attended a wedding in that town a few days since, and found, to his satisfaction and surprise, that a number of guests, heretofore considered indispensable had not been invited. Madam Claret even was not there with her rosy face, although she can trace her pedigree as far back as the days of Noah. He adds—may the time soon come, when people can be born, married, die, and even be decently interred, without the help of rum, or any of its allies.

At a meeting of the gentlemen of the Bar in Berkshire County, Mass. resolutions were adopted condemning ardent spirit as unnecessary to health, and dangerous in practice, and disapproving the use of it for the purpose of ordinary refreshment, or as a stimulus to labor.

George Swearingen, who fled from Maryland last fall, for the murder of his wife, and for whose apprehension the Governor of Maryland offered a reward of five hundred dollars, was arrested at New-Orleans on the 16th of February.

CHEROKEE PHOENIX, And Indians' Advocate.

THE SUBSCRIBER commenced the duties of his station, as editor of this paper, with a trembling hand and a reluctant heart. He had no experience to aid him, and but limited information to recommend him to the public. He has however progressed so far, generally, to the satisfaction of his readers, for which he is thankful. As the first volume of the Phoenix is on the eve of closing, the editor has thought best to apprise the public that a new volume will be commenced next month, and that the great object of its founders, the benefit of the Cherokees, will still be assiduously pursued. It is unnecessary to repeat and particularize the principles under which the future numbers of the Phoenix will be conducted—the principles will be similar to those which have governed the past numbers. The paper is sacred to the cause of Indians, and the editor will feel himself especially bound as far as his time, talents and information will permit, to render it as instructive and entertaining as possible to his brethren, and endeavor to enlist the friendly feelings and sympathies of his subscribers abroad, in favor of the aborigines. As the present policy of the General Government, the removal of all the Indians beyond the limits of organized States or Territories, is assuming an important aspect, the editor will feel himself bound to lay before his readers all that may be said on this subject, particularly the objections against this measure of the Government. The original part of the paper will be rendered as interesting as the means of the editor will allow. Owing to the want of an assistant, it is impossible to devote a large portion of the paper to the Cherokee language, as the whole must be original.—The editor will however do what he can. The friends of Indians are particularly called upon to assist in this undertaking by their subscriptions. Thus far, the Phoenix has been a dead-expense to the proprietors. It is highly desirable that there should be sufficient patronage to secure it from the like pecuniary embarrasment in future. ELIAS BOUNDINOTT.

## POETRY.

### THE CHILD'S DREAM.

(From "The New Year's Gift.")

"O mother! mother! such a dream as I  
have had to-night,  
Such fields, such flowers, such bright array,  
and such a heavenly light;  
Methought, as slumbering on my bed, a  
mighty angel came,  
His eyes were stars, his vest was gold, his  
wings were tipped with flame.

He hung above me, mother—yes, as erst  
my father did,  
Before they bore him far away, beneath the  
coffin lid;  
And tender were the words he spoke, and  
beauteous every flower  
He bound around my burning brow, in  
that enraptured hour.

O mother! once methought his face look'd  
like father dear,—  
But then the tears crept to my eyes that  
were before so clear,—  
'Up, Lillias! up,' he softly said; and far  
away we flew,  
By clouds, and stars, and rosy bowers, all  
silvered o'er with dew.

And up, and up, we went; and still the  
stars were every where  
And mild and murmuring music roll'd a-  
long the balmy air:  
And O! I wist not of the change, so sudden  
and so bright;  
But mother dear, I stood before a throne of  
burning light!

And angel forms, in thousands, stood in  
robes of brilliant sheen,—  
Sweet hymns and songs of joy they sung,  
and struck their harps between:  
And then me thought, that angel bright  
did beckon me away  
To where there sat a little child, as lovely  
as the day!

And mother—'twas our little one, for whom  
you wept so much!  
I ran to clasp him in my arms, but could  
not feel his touch:  
His cheeks were like the blooming rose, his  
hair was silver bright;  
His lips were rubies set in pearl, magni-  
ficently white!

He said, 'Why does my mother stay so long  
away from me?—  
Here is my sire, and thou art here,—but  
where, oh! where is she?'  
I turn'd to see my father's face: but he  
had soar'd away:  
My brother, too, was gone, and I—upon  
my pillow lay.

Now, mother, ponder well my dream—the  
meaning tell to me;  
And I will be a loving child, and tender  
unto thee."

"Alas," the weeping mother said, "thy  
dream I well may know,—  
All, all are gone, save thee alone; and now  
thou too must go!"  
And so it was! That gentle child pined,  
sicken'd, droop'd, and died.  
They laid her in her brother's grave, her  
lovely mother's pride;  
And oft the matron's waking hours renew  
that solemn theme,  
And prayers are sigh'd, and tears are shed,  
upon her infant's dream.

### WHO IS MY NEIGHBOR?

The neighbor? It is he whom thou  
Hast power to aid and bless;  
Whose aching heart or burning brow,  
Thy soothing hand may press.

The neighbor? 'tis the fainting poor  
Whose eye with want is dim,  
Whom hunger sends from door to door,—  
Go thou, and succor him.

The neighbor? 'tis that weary man  
Whose years are at their brim,  
Bent low with sickness, cares and pain,—  
Go thou, and comfort him.

The neighbor? 'tis the heart bereft  
Of every earthly gem;  
Widow and orphan, helpless left,—  
Go thou and shelter them.

The neighbor? yonder toiling slave,  
Fettered in thought and limb,  
Whose hopes are all beyond the grave,—  
Go thou and ransom him;

Whene'er thou meet'st a human form  
Less favored than thine own,  
Remember 'tis thy neighbor worm,  
Thy brother, or thy son.

Oh, pass not, pass not heedless by;  
Perhaps thou canst redeem  
The breaking heart from misery,—  
Go, share thy lot with him.

## MISCELLANEOUS.

From Kaim's Art of Thinking.  
EXHORTATIONS TO VIRTUE AND  
DISSUASIVES FROM VICE.

The pleasure of parental fondness  
make large amends for its anxie-  
ties.

A good-natured man has the whole  
world to be happy in. Whatever good  
befalls his species, a worthy man ad-  
vanced, a modest man encouraged, the  
indigent relieved, all these he looks  
upon as remoter blessings to himself.  
Providence makes him amends for the  
narrowness of his fortune, by doing  
for him what he himself would do  
in power and riches.

Civility is not so slight a matter as

it is commonly thought: it is a duty  
we owe to others as well as to our-  
selves; for how unjust is it to distress  
a person who merits no punish-  
ment!

Without good-breeding a court  
would be the seat of violence and  
desolation. There all the passions  
are in fermentation, because all pur-  
sue what but few can obtain: there,  
if enemies did not embrace, they  
would stab; there smiles are often  
put on to conceal tears; there, mu-  
tual services are professed while mu-  
tual injuries are intended: and there,  
the guile of the serpent simulates  
the gentleness of the dove. To what a  
degree must good-breeding adorn the  
beauty of truth, when it can thus soft-  
en the deformity of falsehood?

There are three stages of life; the  
present, the past, and the future.  
The present is momentary, the fu-  
ture dubious, the past certain. It  
is lost to the busy, who have no time  
to look back; and to the wicked, who  
have no inclination. That man must  
keep a strict watch over his actions  
who proposes pleasure in reflection.  
He who indulges the thirst of ambi-  
tion, the stubbornness of pride, the  
savagery of conquest, the shame of  
deceit, the misery of avarice, and the  
bitterness of prodigality; must forever  
be an enemy to memory. The past,  
no longer in the power of fortune, is,  
to the virtuous only, a constant source  
of enjoyment. What satisfaction in  
looking back with approbation! what  
uneasiness in looking back with shame  
and remorse! This, above every con-  
sideration, establishes the preference  
of virtue, and sets it at an infinite dis-  
tance from vice. Let us consider  
every good action as adding to a  
stock that will support us for a life-  
time, in cheerfulness and good humor;  
a stock that may be liberally used,  
without diminution. Let us consider  
every vicious action, as contracting a  
debt beyond our power of paying, and  
which, therefore, will distress us for-  
ever.

To place religion entirely on the  
observance of rites and ceremonies,  
is the very essence of superstition.

A wicked man cannot have any  
true love or esteem for himself. The  
sense of his depravity must disgust  
him.

Light is not less favorable to merit,  
than unfavorable to imposture.  
None but the virtuous dare hope in  
bad circumstances.

You have obliged a man: very  
well! what would you have more!  
Is not the consciousness of doing good  
a sufficient reward?

Pleasures, unless wholly innocent,  
never continue so long as the sting  
they leave behind them.

In a just account of profit and loss  
an unlawful gain is a greater misfor-  
tune than a real loss. This is but  
once felt; that scarce ever wears out,  
but is the source of continual afflic-  
tion.

Usurpers and tyrants generally do  
justice upon themselves for the inju-  
ries they do others. Conscience per-  
forms the office of the executioner,  
punishing their public crimes by pri-  
vate remorse, and by tormenting them  
with never-ceasing fears and jealous-  
ies.

The ungrateful rejoice but once  
in the favors they receive; the grate-  
ful always. Compare their lives: the  
one is sad, as a deceiver, and break-  
er of faith; the other cheerful and  
open, pleased with the favor, more  
pleased when he makes the return.

Though ingratitude may escape  
courts of law, don't think it escapes  
punishment. What punishment can  
be more severe than public hatred,  
and private? Stung with the consci-  
ousness of the sneaking vice, he dares  
accept a benefit from none, dares be-  
stow it upon none, is pointed at by all,  
or believes himself to be.

On Family Government.—In spite  
of modern whims about liberality and  
equality, the government of a family  
must be absolute; mild, not tyrannical.  
The laws of nature, and the voice of  
reason have declared the depen-  
dence of a child on the parent.—  
The weakness of youth must be sup-  
ported, and the violence of youth re-  
pressed, by the hand of age and ex-  
perience. Parental tenderness is too  
apt to degenerate into the parental  
weakness. "If you please, child,"  
and "will you dear," are answered,  
"No; I won't." The reins of govern-  
ment should always be gently drawn;  
and not twitched like a curb bridle at  
one time. & dangled loosely at another.  
Uniformity in parent produces uniform-

ity in children. To whip at one mi-  
nute, and caress, or let the culprit go  
unpunished for the same crime at an-  
other, cannot fail to injure the force  
of parental authority. Consider be-  
fore you threaten; and then be as good  
as your word. "I will whip you, if  
you don't mind me," says the parent  
in a passion. "I am not afraid of it,"  
says the child. The parent flies to-  
wards it in a paroxysm of rage: the  
child prefers flight to broken bones.  
"You may go now, but you shall have  
your punishment with interest, next  
time you do so." "I don't believe  
that," thinks the child. It is experi-  
ence that gives the parent the lie.  
"But," says you, "whips and rods  
were the scourges of the dark ages;  
the present age is more enlightened:  
in it law is reason and authority is  
mildness."—Beware of that reason  
which makes your child dogmatical,  
and that mildness which makes him  
obstinate.

There is such a thing as the rod of  
reproof, and it is certain, that, in  
numberless cases, arguments produce  
a better effect than corporal punish-  
ment. Let those be properly admon-  
ished, in case of disobedience: if in-  
effectual, try the harsher method.  
Never begin to correct till your anger  
has subsided. Cease not till you have  
subdued the will of the offender: if  
you do, your authority is at an end.  
Let your commands be reasonable.  
Never deliver them in a passion, as if  
they were already disobeyed; nor  
with a timid distrustful one, as if you  
suspected your own authority. Re-  
member that scolding is directly the  
reverse of weighty reasoning. It is  
the dying groans of good government.  
Neither let it be heard under your  
roof, unless you intend your house  
should be a nursery of faction, which  
may at some future time, rear its hy-  
dra head, not only against you, but in  
opposition to the parents and guardians  
of our country. Patriotism as well  
as charity, begins at home. Let the  
voice of concord be heard in your  
family: it will charm your domestic  
to love of order.—*British Mag.*

### GRUMBLING.

We are strongly tempted to begin  
now, and read our subscribers a homi-  
ly once a month regularly, on the na-  
ture, cause, and effect of grumbling;  
and continue our discourse until we  
fairly choke them off—until we per-  
suade them to stop grumbling, or the  
paper. What with our own experi-  
ence and that of numbers on the na-  
ture—we should perhaps be compell-  
ed to delve a little in philosophy to  
search out the cause—the effect, if edi-  
tors possessed feelings in common with  
the rest of the species, would be a  
total banishment of all composure,  
contentment, and complacency.

The truth is, an editor cannot step  
without treading on somebody's toes.  
If he expresses his opinions fearlessly  
and frankly, he is arrogant and pre-  
sumptuous. If he states facts without  
comments he dares not avow his sen-  
timents. If he conscientiously re-  
fuses to advocate the claims of an in-  
dividual to office, he is accused of per-  
sonal hostility. A jackanapes, who  
measures off words into verse as a  
clerk does tape—by the yard—hands  
him a parcel of stuff that jingles like  
a handful of rusty nails and a gimblet,  
and if the editor is not fool enough to  
print the nonsense—"stop my paper  
—I won't patronize a man that's no  
better judge of poetry." As if it was  
patronage to buy a paper at about one  
half more than so much waste paper  
would cost. One murmurs because  
his paper is too literary—another be-  
cause it is not literary enough. One  
grumbles because the advertisements  
engross too much of the room—another  
complains that the paper is too large,  
he can't find time to read it all. One  
wants a type so small that micro-  
scope would be indispensable in every  
family—and another threatens to dis-  
continue unless the letters are half  
an inch long—one old lady actually  
offered an additional price for a paper  
that should be printed with such types  
as are used for handbills.

Every subscriber has a plan of his  
own for conducting a journal, and the  
labor of Sysiphus was recreation  
when compared with that of an editor  
who undertakes to please all.

But we are now pretty well hard-  
ened; and what is better, the threats  
of discontinuance generally end in  
talk; and what is still better, for  
every one we do lose, we gain two.

*Middletown Gaz.*

### MILITIA SYSTEM.

From the Salem Courier.

Right about face! Can this be the  
way to make soldiers? Right back-  
ward wheel! Where are the sol-  
diers (?) going? O, there they are.  
What do you call their position?—  
In line. What? do you call that in  
line? It wants untwisting. Shut  
pan! What is that fellow about? he  
has not any pan to his gun. He is go-  
ing through the motions: just as well  
fire by company! (Pop! Phusee!  
Bang! Psuseece!) What a noise!  
why! do you call that a good fire?  
Very good—four guns went off—more  
than has gone off at once for three  
years. What is that officer looking so  
grave for! the company is about to be  
dismissed, and the captain is about to  
address the soldiers. Ah! "Fellow  
soldiers! Accept my thanks for the  
discipline you have evinced, the sub-  
ordination you have exhibited, and for  
the zeal you have shown. I have no  
doubt but when your country calls for  
your services, that you will acquit  
yourselves as well on the field of bat-  
tle as you have on this beautiful parade  
ground. You are dismissed!" What  
a running! Pop! Phusee! Bang! and  
Psuseece again. Here is training!  
How much more military the soldiers  
walk. Yes! they have been training.  
Such are the effects of our Militia  
System. It is as easy to distil water  
from fire as to make the militia, under  
the present regulations, good, well  
disciplined, and effective soldiers.

### FEMALE EDUCATION.

Vocal music should never be ne-  
glected in the education of a young lady.  
Besides preparing her to join in that  
part of public worship which consists  
in psalmody, it will enable her to  
soothe the cares of domestic life: and  
even the sorrows that will sometimes  
intrude into her own bosom may all  
be relieved by a song, where sound  
and sentiment unite to act upon the  
mind. I here introduce a fact which  
has been suggested to me by my pro-  
fession, and that is, that the exercise  
of the organs of the breast by singing  
contributes very much to defend them  
from those diseases to which the  
climate and other causes expose them.  
The Germans are seldom afflicted  
with consumptions, nor have I ever  
known but one instance of spitting  
blood among them. This, I believe,  
is in part occasioned by the strength  
which their lungs acquire by exercis-  
ing them frequently in vocal music,  
for this constitutes an essential branch  
of their education. The music mas-  
ter of our Academy has furnished me  
with an observation still more in favor  
of this opinion. He informed me  
that he had known several instances  
of persons who were strongly disposed  
to the consumption, who were re-  
stored to health by the exercise of  
their lungs in singing.—*Dr. Rush.*

### GROWTH OF HAIR.

The following important physio-  
logical fact is furnished in the last vol-  
ume of the *Medical Journal*. "A man  
between twenty and thirty years of  
age, of strong, and healthy constitu-  
tion, having a short, curly and coarse  
hair, of a dark brown color, found  
himself becoming bald. Numerous  
and large bald spots appeared on the  
head, and gradually increased until it  
became perfectly bare, and as the  
eye-lashes fell out, the man had quite  
a singular and disagreeable appear-  
ance.

When the head was closely exam-  
ined, a short, white, and scattered  
down, very similar to a slight degree  
of mouldiness, was perceptible. At  
first it was hoped that the hair would  
grow again, but the sequel proved the  
contrary.

After two years, Dr Radmacher  
advised him to pour French brandy  
upon sulphate of copper, & when it had  
remained a few days, to wash the bald  
part once a day with the solution.  
In eight days the hair had begun to  
grow, and in four months it equalled  
the original growth in quantity but  
was of a lighter color, crisp, dry and  
stiff, and had not a natural appearance.  
A spot still remained bald on the back  
of the head. The eye-brows and lash-  
es grew again like the rest of the hair.  
A year after this, the man shed his  
hair again, but the eye-brows and  
lashes remained. Dr. R. wished him  
now to wait a while, to ascertain  
whether the hair would or would not  
grow again spontaneously, but the  
patient would not, and had recourse  
to the solution, which produced another  
growth of light hair, and the spot

which before had continued bald, not-  
withstanding the solution, became  
covered in common with the other part  
of the head. This growth had a much  
more natural appearance than the for-  
mer one."

### CHINESE GASTRONOMY.

The French are far outdone by the  
Chinese in the science of good eating.  
With nothing more than a few beans,  
the meal of rice and corn, and some  
spices and herbs, the latter prepare a  
variety of savoury dishes. Horse  
flesh, rats and mice, are standard ar-  
ticles of food, and sold publicly at the  
butchers', a fact which reflects credit  
on the taste and good sense of the  
Chinese; for there are not more clean-  
ly animals than those existing. The  
love of hog's flesh, which they share  
in common with the refined inhabitants  
of Europe, we have less to say for;  
neither do we altogether approve of  
dog eating, at least after the animals  
has arrived at the age of foraging for  
himself. Birds, nests are another ar-  
ticle of food, but neither mud sticks  
enter into their composition. The  
nests are found in the rocks along the  
coast of Tonquin, &c. and are built  
by birds resembling the swallow.  
They are constructed, as is supposed,  
of a small species of sea fish, cemented  
by a glutinous matter exuding from  
the bird itself, and when fully formed  
resemble the rind of a large candied  
citron. Bear's paws form another  
favorite dish. They are rolled in pep-  
per and nutmeg, and dried in the  
sun. When about to be dressed, they  
are soaked in rice-water to make them  
soft, and then boiled in the gravy of a  
kid, and seasoned with various spices.

*London Weekly Review.*

### RAPID DISORGANIZATION OF THE HO- MAN BODY.

From the Medical Repository.

On the night of the 16th of March,  
1802, in one of the towns of the State  
of Massachusetts, the body of an el-  
derly woman evaporated and disap-  
peared, from some internal and un-  
known cause, in the duration of about  
one hour and an half. Part of the  
family had gone to bed, and the rest  
were abroad. The old woman re-  
mained awake to take care of the  
house. By and by one of the grand-  
children came home, and discovered  
the floor near the hearth to be on fire.  
An alarm was made, a light brought,  
and means taken to extinguish it.  
While these things were doing, some  
singular appearances were observed  
on the hearth and the contiguous  
floor. There was a sort of greasy  
soot and ashes, with remains of a hu-  
man body, and an unusual smell in the  
room. All the clothes were consumed;  
and the grandmother was missing.  
It was at first supposed she had, in  
attempting to light her pipe of tobacco,  
fallen into the fire, and been  
burned to death. But on considering  
how small the fire was, and that so  
total a consumption could scarcely  
have happened if there had been ten  
times as much, there is more reason  
to conclude that this is another case  
of that spontaneous decomposition of the  
human body, of which there are sev-  
eral instances on record. It is to be  
regretted the particulars have not been  
more carefully noted.

### A BOLD RELIANCE.

In Mr. Fox's frolicsome days, a  
tradesman, who held his bill for two  
hundred pounds, called for payment.  
Charles said he could not then dis-  
charge it. "How can that be," said  
the creditor; "you have just now lying  
before you bank notes to a large amount."  
"Those," replied Mr. Fox, "are for  
paying my debts of honor." The  
tradesman immediately threw his  
bill into the fire. "Now, sir," said  
he, "mine is a debt of honor, which I  
cannot now oblige you to pay."—  
Charles, much to honor, instantly paid  
him his full demand.

### A MIRROR FOR VANITY.

Queen Elizabeth, admiring the ele-  
gance of the Marquis de Villa de Me-  
dina, a Spanish Nobleman, compli-  
mented him on it, begging at the same  
time to know who possessed the heart  
of so accomplished a cavalier? "Mad-  
am," said he, "a lover risks too much  
on such an occasion, but your Majes-  
ty's will is a law. Excuse me, how-  
ever, if I fear to name her, but re-  
quest your Majesty's acceptance of  
her portrait." He sent her a looking  
glass.