

WASHINGTON CITY, MAY 1.

The ship London, Capt. Moran, sailed from Liverpool on the 28th March, and brings London papers to the evening of the 26th.

The third reading of the Slave Trade bill was assigned for the 26th ult. Mr. Canning hoped that it would not be postponed beyond that day, seeing that the only chance of the measure being carried into beneficial operation the present year, was the act reaching America before the close of the present session of Congress.

In the House of Commons, on the 25th, Sir J. MACKINTOSH asserted, that two very important declarations had been made by ministers in and on an occasion, which it was unparliamentary for him to name. The last and most important of these declarations, is this, viz: That if any considerable armament proceeded from the ports of Spain, while the Peninsula was in the occupation of a French army, that it would not be considered as a Spanish Armament. After maturely considering this declaration, which he held to be of great importance, and which went far to supply what had appeared defective, and to remove what had seemed to him ambiguous in the former declarations respecting the policy of this country, he certainly judged, that it so much narrowed the practical ground of difference between him and the Ministers of the Crown on the subject of South America, as to make it improper for him to persevere in it. He was also somewhat influenced by what he had heard, not in so authentic a shape as the declarations he had just now referred to, that France had actually declined to be a party to the threatened Congress in the Affairs of S. America. He was inclined to believe that this was the fact.

Mr. CANNING said it might be deemed, that he was called upon to say something in reply to the above, but, on the whole, he thought he should best consult his duty by abstaining from offering any remarks. But he begged the house to bear in mind that he wished to be judged by the explicit declarations which he had himself made when the subject came before them in the regular course of debate, and not by any construction put by his Honorable and Learned Friend upon declarations which had been made elsewhere, and which he (Mr. Canning) neither affirmed nor denied.

MEMORIAL.

Of John Ross, Geo. Lowrey, Maj. Ridge, and Elijah Hicks, Delegates from the Cherokee Nation of Indians.

To the House of Representatives of the U. States in Congress Assembled.

We, the undersigned delegation from the Cherokee Nation, now on a visit at the seat of Government of the United States, on matters of vast import, as will appear by the President's message of the 30th of March last, and its accompanying documents, humbly beg leave to submit before your honorable body a few remarks, which we are bound, as we believe, to make, under a sense of duty to our nation, as well as to ourselves. It is with unfeigned regret and pain we discover the sentiments which are expressed by the Governor of Georgia, in his letter to the Secretary of War of the 28th February last; & also, those expressed by the Georgia delegation in Congress, to the President of the United States, on the 10th of March last. We cannot but view the design of those letters as an attempt, bordering on a hostile disposition towards the Cherokee Nation, to arrest from them, by arbitrary means, their just rights and liberties, the security of which is solemnly guaranteed to them by these United States. As you have a full view of the subject before your honorable body, it is not our purpose to be superfluous; therefore, we will take occasion to assert, under the fullest authority, that all the sentiments expressed, in relation to the disposition and determination of the nation, never again to cede another foot of land, is positively the production and voice of the nation; and what has been uttered by us, in the communications which we have made to the government, since our arrival in this city, is expressive of the true sentiments of the nation, agreeably to our instructions, and that not one word of which has been put into our mouth by a white man. Any surmises or statements to the contrary are ill-founded and ungenerous. We forbear to animadvert on the aspersion pointed at our chiefs, by the pen of the Georgia delegation, it is but a substage. The Cherokees are informed on the situation of the country west of the Mississippi river;

and there is not a spot, out of the limits of any of the states or territories thereof, and within the limits of the United States, that they would ever consent to inhabit; because they have unequivocally determined, never again to pursue the chase, as heretofore, or to engage in wars, unless by the special call of the government, to defend the common rights of the United States; and, as a removal to the barren waste, bordering on the Rocky Mountains, where water and timber are scarcely to be seen, could be for no other object or inducement, than to pursue the buffalo, and to wage wars with the uncultivated Indians in that hemisphere—imposing facts speaks from the experience which have been so repeatedly realized, that such state of things would inevitably be the result, were the Cherokees to emigrate to that country. But such an event will never take place. The Cherokees have turned their attention to the pursuits of the civilized man; agriculture, manufactures, and the mechanic arts, and education, are all in successful operation in the nation at this time; and, whilst the Cherokees are peacefully endeavoring to enjoy the blessings of civilization and Christianity, on the soil of their rightful inheritance; and whilst the exertions and labors of various religious societies of these United States are successfully engaged in promulgating to them the word of truth and life, from the sacred volume of holy writ, and under the patronage of the General Government; they are threatened with removal or extinction. This subject is now before your honorable body for a decision. We appeal to the magnanimity of the American Congress for justice, and the protection of the rights, liberties, and lives, of the Cherokee people. We claim it from the United States, by the strongest obligations, which imposes it upon them by treaties; and we expect it from them under that memorable declaration, "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that, among these, are life, liberty, and the pursuit of happiness."

We, therefore, in behalf, and under the highest authority of the Cherokee Nation have hereunto fixed our signatures, at Washington City, this 15th day of April, 1824.

JNO. ROSS,
GEO. LOWREY,
MAJ. RIDGE, his mark.
ELIJAH HICKS.

The CHEROKEES.—The visit from some of the chiefs of the Cherokee Nation to Washington city, having excited some curiosity, the following account of the nature and object of their embassy, may not be uninteresting, and will supersede the necessity of publishing official documents. In the year 1802, the United States entered into a treaty with the state of Georgia, by which the former agreed to extinguish for the use of the state of Georgia, the Indian title to all lands within the state, as soon as it might be peacefully done, in consequence of a cession from the state of Georgia, to the United States, of a certain tract of territory then within its limits. The tribe of the Cherokees, residing within these boundaries, has been offered by the general government, lands beyond the Mississippi in exchange, to which they have given the most unqualified refusal, accompanied with a declaration never to remove. To remove them by force, the President considers not within the purview of the treaty, and that it would further be attended with injustice. This is the Presidential view of the question—another is presented by the representatives of Georgia—they insist that there is no other alternative presented to the Cherokees, than their removal or extinction, and deny that their consent is necessary to enable the United States Government to fulfil its obligations to Georgia. They contend that the right of Georgia to the soil, has been recognized by the highest authorities. The representatives from Georgia, in their moral, use strong language; they say that as good it is not necessary to shew that a power which interposes obstacles to the accomplishment of its own promises, violates its faith and to plead an impossibility to perform an engagement, when that impossibility is produced by those who engaged to perform it, would be equally dishonorable and hypocritical. [Baltimore Morning Chronicle.]

COMMUNICATIONS.

REFLECTIONS.

Whilst sitting, amusing alone, numberless of vagrant ideas were revolving through my mind, on different subjects; amongst which were the following—

1st. A question arose in my mind, whether men were sentimentally or animal, that they were lazy or not? For, I was frequently in the company both of my industrious and lazy neighbours, and frequently, some of my neighbours who were reputed for their industry, would say, that they would accomplish certain named objects if they were not so lazy.

After hearing my industrious neighbours call themselves lazy, I have frequently wondered whether they spoke the sentiments of their souls. But some circumstances occurring to my mind, induced me to believe they did not, but that it was only an ironical manner of boasting of their industry, in order to hear what their neighbours would say—and in hopes of being flattered.

Yet, notwithstanding all my intercourse with my lazy neighbours, I never heard one of them say they were indolent, and from that very circumstance, I concluded that they (as well as their neighbours) thought themselves lazy; because I thought if they were not of an opinion that they were lazy, that they would be heard to speak of their laziness as well as the industrious men. And, more than that, I thought that every man of common reason, certainly knew what industry was. I thought, that every man that idled away half of his time, was a lazy neighbour

were constantly busy, would sentimentally and rationally conclude, that he was an indolent man. I then concluded from these reflections, that the industrious man did not speak his sentiments; and that the lazy man was sentimentally of an opinion, that he was lazy. The moment I drew this conclusion, my mind was challenged with this reflection: What is the reason that some of my neighbours asks me a higher price than others, for the necessities I need? I immediately began to consider, whether it was my lazy or industrious neighbours, that were so full of extortion. But I found that my lazy neighbours were as generous, and as reasonable in their charges, as my industrious neighbours. I then concluded, that these generous and parsimonious principles in men, did originate from the habits of industry and laziness; but that it was a native disposition in mankind, and discoverable in some, more than others, even in infancy. And in my reflections, I was led to believe, with a few exceptions, that my industrious neighbours were fully, if not more severe, in their dealings, than my careless neighbours; because I thought that many of my industrious neighbours were industrious, because they were actuated by love of gain, and motives of self-interest; and of course, would deal more closely with me, than my lazy neighbours. I was then carried away with other ideas, that floated on the surface of my brain; and amongst the rest, I was stricken with a questionable idea, whether morality or immorality, had the worst influence on religion. Now, I would not have thought this a question, but some of my neighbours told me, that they had seen a man that firmly believed it. I could hardly credit what they said; but knowing them to be men of truth, I admitted it as truth, with some allowance for misunderstanding.

I then, immediately began to reflect, to see whether I could believe such a doctrine; and in my reflections, I pictured out religion as the object of good. I then reflected, that "all actions are good or evil, according to their tendencies." I then thought, if the tendency of morality in society, was more detrimental to the existence of religion, than immorality—if religion and robbery were nearer allied, and more congenial to each other, than religion and morality; and if religion stood a better chance to be promoted amongst thieves and robbers, than amongst moral men—and if all the horrors of anarchy and confusion, resulting from a depraved state of society, be a less injury, and have a less influence on religion, than all the peace, harmony, and tranquility of good government: I thought if all this be true, I would believe the doctrine, and act consistently with it, and train up my children to all manner of vice and immorality: And moreover, I thought if such a doctrine be true, that our government had better enter into measures to prevent the preaching of the Gospel, and destroy all moralizing institutions in the government, and then the government to destroy itself. Indeed, I thought if the doctrine be true, that it was a handy way to arrive at religion; and I had no doubt but that it would have many votaries, and a continued succession of revivals through future ages. I then reflected, why should I trouble my brain about this doctrine, because no body would believe it. My mind then suddenly deserted the theme, and fixed itself on the interpretation of some scripture, where so labourers were admitted into the vineyard of the Lord, after "about the eleventh hour of the day." And I was reflecting on what was meant by this term day. At length I concluded, that it must mean human life, as human life is sometimes called a day. I therefore began to reflect on the common length of human life; and for the convenience of calculation, I settled upon the length of human life, to be fifty five years. Then, conceiving I had got the length of my day, I commenced calculating the length of the hours of that day. I divided the fifty five years or the day of human life, by the eleven hours, which exactly made the length of one of those hours, to be five years long. Then, as no labourers were admitted after the eleventh hour, I was obliged to conclude, and rationally too, that if a man who lived to the age of fifty five years, and lived more than fifty years of that lifetime, in sin, that he could not be saved; because the balance of his life yet to come, was the eleventh hour of his day, in which no labourers were admitted. Here I found myself in difficulty from this arrangement and calculation; because, from this calculation, a man might serve his God five years before he could be saved—which I could not believe. I then thought, if our wills and desires were changed toward the object of good, at any time of life, in our probation here, even if it was at the last moment of our existence, that we should be accepted. And further, I thought that we were not limited to any particular length of time to serve our Maker.

MORALIST.

GOOD WORKS.

There are not wanting some persons in the world, who are so strangely afraid of depending on their good works for salvation, rather than be condemned as Pharisees, they will perish as evil doers. It is not wonderful that all lively and spiritual religion, should be condemned by these people; that they should scoff at religion itself, deriding good dispositions, grace in the heart, spiritual enjoyments, frames, experiences, &c. tho' there can be no true christianity without them; that they should be conformed to this present world, neglect family worship, profane the Sabbath; that the playhouse should be a favorite amusement with some of them; that they should divert themselves with balls and routs, and other merry makings, accompanied

with music and dancing; that they should educate their children in this school, their houses, and perform a number of frolics; that they should display spirit in utter hostility to the spirit of the Gospel. These people may say they do not depend upon their works, yet they profess to have faith. Is not this a poor life of this faith shewn by good works? Show your faith by feeding your poor, you will hear from me again, on change according to law.

SPRING AND SUMMER GOODS.

The subscriber has just received a handsome assortment of New Goods, which he offers for sale at reduced prices, for cash or approved credit, produce, to wit: Whiskey, Bacon, Sugar, Flax, Flax and Tow Linen, Flour, and various other articles.

JAMES SHOCKLEY,
Charlestown, May 22, 1824.

WOOL CARDING.

The Carding Machine formerly owned by Parker and Wilson, now belongs to the subscriber, and will be carried on by him, at the same stand in Charlestown. He having received an assortment of the finest quality of Cards, together with his experience in the above line of business, can assure all those who may call on him with their custom, that their work shall be done in a workmanlike manner, and with the greatest despatch. The wool must be clean and clear of trash. One pound of soft grease is necessary to eight pounds of wool. Customers from a distance will be accommodated as soon as possible. For Carding, eight cents in cash, or one sixth of the wool. He will take in payment for carding, Sugar, Flax and Tow Linen, Bacon, good Wheat, and some Corn and Flour, all at cash price.

NATHANIEL PARKER,
Charlestown, May 22, 1824.

Sheriff's Sales.

By virtue of a writ of *Ex. Parte*, and writ of *Pendentio Exponas*, issued from the clerk's office of the Circuit court, I will offer at public sale, to the highest bidder, on the public square in Charlestown, on the 2d day of June next, the following property, to wit: One Box of Domestic Cottons, one Box of Goods, &c., two pieces Leather, a quantity of Rosin, Buff-ball, &c., one Box of Hats, part of a keg of tobacco, &c. &c. Also, on the 1st day of June next, at the place aforesaid, two Lots in the town of Charlestown, numbers 203 and 204. Taken as the property of Peter G. Taylor, &c., to satisfy said writs in favour of Todd and Hawkins, against Ferguson and Taylor; and Shaw and Tandy, against Stafford and Taylor, &c.

ALSO,

By virtue of another writ of *Ex. Parte*, issued from said office, I will offer at public sale on the 1st day of July next, at the same place, one Lot in Charlestown, number 136. Taken as the property of George Jones and Jemima, his wife, said Jemima being administratrix of William Cousins, deceased, to satisfy said writ in favour of Water Brashears.

J. SIMONSON, Sheriff.

May 22, 1824.

FOR SALE OR RENT.

The subscriber residing in Jeffersonville, Indiana, offers his Tavern Stand for sale or rent. He deems it unnecessary to attempt a particular description of the premises; but to those who reside at a distance and are unacquainted with the eligibility and conveniences of the stand, he would just observe, that to take it all in all, it is supposed by many, there are very few, if any, to surpass it. Any one inclined to purchase or rent, can view the premises, and consult the proprietor, who will give a good bargain, in either case.

STEPHEN RANGEL.

March 13, 1824.