

mining and other works of industry has risen since 1818 from 200,000 to 1,000,000 pounds. In pottery-ware, cutlery, jewelry, and glass, France has made vast improvements since the peace. The French jewellers worked up 3,500 pounds of gold, and 83,600 pounds of silver in 1818, and in 1825 no less than 9,020 pounds of gold, and 153,000 pounds of silver.

In 7 years between 1818 and 1825, the number of barge masters who convey goods on the rivers has risen from 105 to 286. In the same period the number of licensed voitures for the transportation of passengers and goods by land has increased from 6,670 to 14,225.

The stamp duties and the taxes on consumption have risen in the same period of 7 years 25 per cent, and the octrois, or duties levied on commodities at the gates of towns, have increased 40 per cent, though the number of towns subjected to the impost has been reduced from 2276, to 1349. The produce of the customs was 4,400,000*l.* in 1819, and 5,920,000*l.* in 1825. The revenue of the posts increased in the same period from \$952,000 to 1,100,000. On the other hand, the lottery, which is the deceitful resource of the thoughtless and the wretched yielded 872,000*l.* in 1820, and only 476,000*l.* in 1826.

But the most marvellous advances have been made in that art which ministers to the wants of our moral nature, and which affords the best index of the progress of knowledge, education, and mental activity.

In the 375 years from the invention of printing to 1814, the productions of the press in France had grown up to 45,600,000 sheets per annum, and in 12 years from 1814 to 1826, they had increased from 45,600,000 to 144,500,000; in other words, the advance has been twice as great in these 12 years, as the preceding 375.

#### From the Eclectic Review. HOTTENTOTS—POWER OF THE GOSPEL.

When Dr. Vanderkemp collected the Hottentots in the vicinity of Algoa Bay, they consisted for the most part of disorderly hoards, who had been driven by oppression into a war of bitter hostility with the colonists; who still retain the wild indecent dress, and all the lawless, immoral, and indolent habits of savage life; and who had gained nothing from their acquaintance with Europeans but some of their worst vices. In 1825, however, Dr. Philip is enabled to describe these same people in the following terms:—

"Many of the Hottentots have now substantial, clean, and commodious houses, indicating a degree of comfort possessed by few of the frontier boors, and far surpassing the great body of English settlers. The sheep-skin caross, with its filthy accompaniments, has disappeared, and the great body of the people and of the children are clothed in British manufactures. The people belonging to Betheldorp are in the possession of fifty waggons; and this place, which was lately represented as the opprobrium of missions, is at the present moment a thriving and rapidly improving village. Instead of the indifference to each other's sufferings, and the exclusive selfishness generated by the oppressions they groaned under, and the vices which follow such a state of things, their conduct to each other is now marked with humanity and Christian affection, of which a beautiful line of almshouses (the only thing of the kind in the colony,) and their contributions to support their poor, furnish striking examples. In addition to their other exertions, a spacious school-room, valued at five thousand rix-dollars, in which the youth are taught to read, both in the English and Dutch languages, and many of them also instructed in writing and arithmetic, has been erected at the expense, and by the hands, of the Hottentots. A church of larger dimensions has recently been commenced. Betheldorp, moreover possesses the best blacksmith's shop on the frontier, or, indeed, in the colony.—Other trades, especially those of the mason, thatcher, sawyer, &c. are successfully followed by many inhabitants of Betheldorp. The inhabitants have besides, within the last two or three years, raised seven thousand rix-dollars, by gratuitous contributions from their hard-earned savings, to pay for a valuable farm, purchased in aid of the very inadequate resources of Betheldorp.

The people of this institution, who were formerly burdensome to the colonial government, when Dr. Vanderkemp commenced his labours among them, and in the condition of naked savages are at this time in the habit of paying in direct taxes, between two and three thousand rix-dollars, and are consumers of British goods to the amount of twenty thousand rix dollars per annum."

The description which has been given of Betheldorp, would apply with equal justice to the institutions of Pacaltsdorp and Theopois, though labouring under similar restrictions and disadvantages.

To the Editors of the National Intelligencer.

WASHINGTON, Aug. 5, 1828.

GENTLEMEN—The enclosed sermon, translated from the Arabic, and delivered, I suppose by one of the Mufti, I send you for publication, under the impression it will afford to many of the readers of your valuable paper, some amusement, as well on account of its singularity as its novelty. Its elegance of style and lofty expressions surpass any composition on so small a scale I have ever seen.

Most respectfully, your ob't serv't.

#### A MAHOMETAN'S SERMON, DELIVERED AT ALGIERS.

The attributes of the Deity were the subject of the Priest's discourse; and, after some exordium, he elevated his voice, and exclaimed:

GOD ALONE IS IMMORTAL!

Abraham and Solomn have slept with their fathers; Cadajah, the first-born of faith; Ayesma, the beloved; Omar, the meek; Omri, the benevolent, the companion of the Apostle, and the sent of God himself; all died—but God, Most High, Most Holy, liveth forever! Infinites are to Him as the numerals of arithmetic to the sons of Adam! The earth shall vanish before the decrees of His eternal destiny; but He liveth and reigneth forever!

GOD ALONE IS OMNISCIENT!

Michael, whose wings are full of eyes, is blind before Him! The dark night unto Him is as the rays of morning; for he noticeth the creeping of the small ant, in the dark night, upon the black stone; and apprehendeth the motion of an atom in the open air.

GOD ALONE IS OMNIPRESENT!

He toucheth the immensity of space as a point; He moveth in the depths of the Ocean, and Mount Atlas is hidden by the sole of His foot! He breatheth fragrant odours to cheer the blessed in Paradise, and enliveneth the pallid frame in the profoundest hell!

GOD ALONE IS OMNIPOTENT!

He thought, and worlds were created; He frowneth, and they dissolve into smoke; He smiteth, and the tortures of the damned are suspended.—The thunderings of Hermon are the whisperings of His voice! The rustlings of His attire causeth lightning and an earthquake; and with the shadow of His garment He blotteth out the Sun!

GOD ALONE IS MERCIFUL!

When He forged His immutable decrees on the anvils of eternal wisdom, He tempered the miseries of the human race in the fountains of pity.—When He laid the foundations of the world, He dropped a tear upon the embryo miseries of unborn men; and that tear, falling through the immeasurable lapses of time, shall quench the glowing flames of the bottomless pit. He sent His Prophet into the world to enlighten the darkness of the tribes; and hath prepared the pavilions of the Houris for the repose of the true believers.

GOD ALONE IS JUST!

He chains the latent cause to the distant event, and binds them both immutably fast to the fitness of things.—He decreed the unbeliever to wander amid the whirlwind of error, and suited his soul to future torment. He promulgated the ineffable creed, and the germs of countless souls of believers which existed in the contemplation of the Deity, expanded at the sound.—His justice refreshed the faithful, while the damned spirits confessed it in despair.

GOD ALONE IS ONE!

Abraham, the faithful knew it; Moses declared it amidst the thunderings of Sinai; Jesus pronounced it; and the messenger of God, the sword of his vengeance, filled the world with that immutable truth. Surely there is ONE

GOD, IMMORTAL, OMNISCIENT, OMNIPRESENT, MOST MERCIFUL, and JUST, and Mahomet is his Apostle!

#### NEW ECHOTA: WEDNESDAY, OCTOBER 1, 1828.

##### INTEMPERANCE.

Intemperance is the curse of mankind. It spreads desolation in societies and families. It is the parent of strife, the cause of diseases, and almost every species of misery. To the Indians, intemperance occasioned by the use of ardent spirits has been pernicious. It has been our shame in the eyes of other people, and has planted the common opinion, that the love of whiskey is a necessary trait of the Indian's character. Though this opinion is erroneous, yet the fact that intemperance is sadly prevalent and its effects awfully great among the Indians, we cannot deny. Among us, it has been a wide spreading evil. It has cost us lives, and a train of troubles. It has been an enemy to our national prosperity, industry, and intellectual improvement.—

Even at this day, when it is generally conceded that we are the most civilized of all the Aborigine tribes, we see this enemy of all good stalking forth in triumph, carrying desolation and misery into families and neighborhoods. The murders committed in this Nation, with very few exceptions, are occasioned by intoxication. The only two public executions by hanging originated from the same cause. And what but whiskey produces all our accidents, all our strifes, fightings and stabblings?

It is to be lamented that ardent spirits should have ever been introduced among the Indians by the white man, but more so that, at this enlightened age, our intelligent citizens and the intelligent citizens of the neighboring states should encourage this worst of all poisons, by making it a subject of traffic. But is it not ten times more to be regretted, that professors of religion should engage in this trade of death? How is such conduct to be reconciled with Christian principles, and with the doctrine of universal benevolence?—Some of those who send whiskey here from Ten. we are credibly informed are professors of religion. How can they pray, "thy kingdom come," and desire the universal spread of the Gospel in heathen countries, particularly among their neighbors, the Indians, when they are sending death and destruction in our ranks? If this paper should ever meet the eyes of such persons, we would solemnly warn them of the mischief they are doing. Are you not aware that you are making a nation of drunkards? Are you not aware that you are causing deaths, murders, and a host of evils? To our fellow citizens, particularly professors of religion, who make it a business of trafficking in whiskey, we would say, what availeth all our professions of patriotism when we are encouraging an enemy of such notoriety? What availeth our feeble exertions to enlighten our more ignorant brethren, when we are feeding them with coals of fire, and strewing their path with deadly poison? To our Legislators and civil leaders who have not scrupled to deal in ardent spirits, we would say, what availeth all legislative acts to prevent intemperance, when some of our law givers are encouraging it by retailing whiskey.

Our Cherokee readers will bear with us when we speak so plain upon this important subject. It is a subject which ought to occupy the attention of every citizen who sincerely desire that we may become a happy and intelligent people. Intemperance forms the great obstacle, and it is the hope that the public sentiment of this Nation may be aroused to the removal of this obstacle, that we freely bring this subject before our readers. Something far more efficient must be done than has hitherto been attempted. The public mind must bear upon this evil. Legislative resolutions will effect but little, unless they are sustained by the united opinion of the intelligent and virtuous portion of the nation.

We would sincerely hope, while so much is doing abroad to arrest the progress of intemperance, the citizens of this nation will not be inattentive to the call of their country—the call is imperative—it cannot be misunderstood. The call is to the Christian, and to the patriot. If an enemy were to come among us in a warlike attitude, and commence, unprovoked, a work of destruction with our women and children, our property, and with our most sacred rights, what patriot is there who would countenance the enemy, and remain an idle spectator? But fellow citizens, we have an enemy among us, a far more dangerous enemy, because its progress is unobserved, and because it insinuates itself as a friend, but mark ye, deaths by violence, deaths by diseases and deaths by accidents, sickness and famine, profanity and irdecencies, and a host of other evils, are its trophies and triumphs.

We look with fond anticipation to the approaching session of the General Council. We hope there will be sufficient patriotism, and desire for the good of the Cherokee Nation among the members, to create acts against the introduction of ardent spirits.—The subject is important. It will not be unworthy their notice. Generations yet unborn may bless them for the decided stand which they may now take against the progress of intemperance.

TO THE EDITOR OF THE NATIONAL INTELLIGENCER.  
I have the honor to acknowledge the receipt of your issue of the 27th inst. containing an article on Intemperance, which I have just perused with much interest. It is a very valuable and timely contribution to the cause of temperance, and I trust will be read with much profit by all our fellow citizens. I am, Sir, very respectfully,  
Your obedient servant,  
J. W. JEWELL.

#### From the Visitor and Telegraph. LETTER FROM THE CHOCTAW TAW MISSION.

[The subjoined article is an extract of a letter, recently received at this Office from Mr. Jewell, a Missionary stationed at Emmaus in the Choctaw Nation. The Choctaws reside in the State of Mississippi between the Tombigbee and Mississippi rivers; their population, is estimated at 20,000.—The mission was commenced in 1818. It has seven or eight stations. The one from which our correspondent writes, is near the Southern limit of the Choctaw country. The rapacious and cruel avarice of some of our citizens of whom he speaks, merits the indignant frown of every friend of justice and humanity—and that such men should be members of the church of Christ—should awaken Christians to call on God—and use the proper means to remove this cause of reproach.] His letter is dated—

EMMAUS, CHOCTAW NATION,  
July 23, 1828.

DEAR SIR,—Perhaps I ought to make some apology for having suffered so long a time to elapse, since written in you, especially considering your continued kindness in forwarding your valuable papers for the benefit of this station. I can however, plead no excuse for the long delay, but the constant pressure of business which is upon my hands, and the want of matter that would be interesting. It would be truly gratifying to me, would I interest you, as much as I am interested by your useful papers; but, situated as I am in the midst of a wilderness, there is little variety of circumstance to interest any person, unless the Great Head of the Church should condescend to bless our feeble efforts, to the salvation of some of these children of the forest; such an event would no doubt interest every real child of God, but alas, a labor of ten years in this dreary land, we have hardly as yet, been permitted to witness any thing like a revival among the people to whom we are sent. However, we are not left without some evidence that our labors are not in vain.

There have been several seasons of more than usual inquiry in regard to the things of eternity—at Elliot, Mayhew, Goshen, and Ai-ik-hunnah stations, and several souls at each of these places have been hopefully brought into the kingdom; and also several united with the church at Bethel, before that station was given up; but most of these converts, were whites and blacks, so that we can still number few from among the natives. When Missionaries see so little visible effect of their labors on the people for whose best good they have left home with all its endearments; it often suggests to them many solemn reflections. They often charge the whole to their unfaithfulness, incapacity, and want of proper qualifications for the work—not unfrequently they stop to compare the heathen among whom they labor, with those where other Missionaries are laboring, and try to find some social difference between them, which might operate as a barrier against their receiving the gospel. At other times, when they witness the Christian public, all awake in behalf of some mission which is very signally blessed; they are then apt to feel that the people of God almost forget them, and the poor heathen of their charge at the throne of grace. But when we are enabled to rise above every thing of a worldly nature, and view God as a Sovereign, and feel

that his promises cannot fail, but must be accomplished in his own time; it is then, we can go forward with confidence, though we should seem only to be beating the air.

The anxiety of many of the citizens of the United States to obtain the lands of the natives, I think has an unfavorable influence on the cause of missions among them; and besides, many of the white people circulate reports among the Indians, quite unfavorable to the mission; but we have no reason to expect any thing better, from people who contend that "might makes right;" and such people are not uncommon in this southern section of the country. Were it not for the prayers of the church, I should have no hope that these Indians would ever become evangelized, indeed I should sooner look for their extermination. If the United States Commissioners, who are appointed to make treaties with the Indians, have power to depose such chiefs as they cannot bribe, and then be permitted a few troops to awe the rest into compliance, I see not but the poor children of the forest must be doubly entombed in the wilderness beyond the rocky mountains. If it were only the people of the world who manifested such opposition to the welfare of the natives, it would be a matter of little surprise; but when we see men (as we frequently do in this vicinity) who profess to be the sincere followers of him, who freely laid down his life for the salvation of a ruined world, using all their influence to send these perishing fellow beings far beyond every state of civilization, and far beyond the means of instruction, we cannot but be astonished; and we are thereby often led to exclaim in the language of the Word of God, Surely "Righteousness has fallen in the street, and equity does not enter." But we do rejoice to learn that there are some, even in the halls of Congress, who can rise above a selfish policy and plead in behalf of suffering humanity.—Mr. Wood's speech is a noble instance of this; may the blessing of many ready to perish come upon him.

But I have doubtless already trespasted too long upon your time and patience, I will therefore only add, our sincerest thanks for your continued kindness in forwarding us your papers for so long a time; we do sincerely wish its continuance, although we feel ourselves unworthy of so valuable a donation.—In behalf of the Mission Family at Emmaus, I subscribe myself,

Your very ob't servant,  
MARS JEWELL.

#### From the New York Observer. DESTRUCTION OF THE STEAM- BOAT SUN.

It will be recollected that in our paper of week before last, we copied an article from the New-York Enquirer, stating that the steam-boat Sun had arrived at this port on Sunday morning, and immediately proceeded with a large party to Coney Island; that we rebuked the Editor of the Enquirer for his remark, "Industry must prosper;" and that we called to these Sabbath breakers, "Take heed, or we shall probably have to record, before long, some terrible disaster, which will make the ears of them who hear to tingle." We now invite their attention to the following article from the Daily Adv. of Wednesday last, giving an account of the total destruction of this very boat by fire; and we say again to Sabbath-breakers, Take heed! He who commanded, "Remember the sabbath day to keep it holy," has all the elements and all the ministers of vengeance at his control, and can let them loose when he will upon those who obey him not.

The steam-boat Sun, belonging to Messrs. Mowatts, of this city, was engaged to cruise off Sandy-hook on Monday, the 1st September, for the purpose of towing into port such vessels as might be off the coast, and enable them to arrive previous to 12 o'clock on that night, at which time the remaining sections of the Tariff go into effect. The Sun left the dock at four o'clock A. M. and at eight was off the Floating Light, about 15 miles outside of Sandy-hook. Soon after, spoke the ship Montano, from Hayre, and proceeded out to sea in pursuit of the ship George Canning, from Liverpool, which was then in sight. At 11 took her in tow, and continued with her about three hours; the wind was then blowing fresh at S. E. with a heavy sea running. The George Canning proceeded to the city, and the steam-