NATIONAL INTELLIGENCER,

AND

WASHINGTON ADVERTISER.

Vol. II. WASHINGTON CITY, PRINTED BY SAMUEL HARRISON SMITH, PENNSYLVANIA AVENUE. *No. CLXXI.*

Five Dolls. per ann. MONDAY, DECEMBER 7th, 1801. *Paid in Advance.*

Diet of the German Empire.

At a time when the ancient system of Germany seems likely to undergo complete subversion by the indemnities which the Diet of Ratisbon are assembled to adjust, it may not be uninteresting to present our readers with a view of the component parts of the Diet of the German Empire.

The supreme power in Germany is vested in the Diet, which is composed of the Emperor, or, in his absence of the Imperial Commissary, and of three colleges. The first is the college of Electors; the second is of Princes, Ecclesiastical and Secular; and the third is the college of Imperial Towns.

The members of these several departments we have subjoined.

The Emperor, or, in his absence, the Imperial Commissary.

ELECTORS.

Palatine, Saxony, Bohemia, Mentz, Tiers, Cologn, Bavaria, Brandenburgh, Hanover.

PRINCES.

Ecclesiastical.	*Ecclesiastical.*
Archduke of Austria,	Liege,
Archbishop of Saltzburg,	Oznaburg,
Duke of Burgundy,	Munster,
Grand Master of the Teutonic Order,	Lubeck,
	Strasburg,

Bishops of
Bimberg,
{ Wurtzburg, } alternately Abts. of { Fulde, Rempton, Elwangen, Munbach, Luderem
{ Worms,
Aickstadt
Spire
Constance, Grand Prior of Heldersheim,
Augsburg, Abbot of Bergtolsgaden,
Hildeshem, Provost of Weissemberg,
Paderborn, Freisingen, Ratisbon, Abbots of { Prum, Stavlo, Corvey
Passau, Trent, Prelates of { Suabia, The Rhine.
{ Brixen { Basil { alternately,

SECULAR.

Duke of Bavaria,
The King of Prussia for Magdebourg,
The Elector Palatine for { Latiteren, Simmeren, Neuberg
The King of Great-Britain, for Bremen
The Duke of Deux Ponts
The Elector Palatine, for { Weldents, Lautrecht
The Duke of Saxe-Gotha, for { Altenburg, Coburg
The Duke of Saxe-Weimar
The Duke of Saxe-Gotha
The Duke of Saxe-Eisnach
The Margrave of Barenth
The Margrave of Anspach
The Duke of Brunswick-Wolfenbuttle
The King of Great-Britain, for { Zell, Grubenhagen, Calenberg
The King of Prussia for Halberstadt
The King of Great-Britain, for Verden
The Duke of Wirtemburg
The King of Sweden, for Hesse-Cassel
The Landgrave of Hesse-Darmstadt
The Margrave of Baden-Baden
The Margrave of Baden-Durlach
The Margrave of Baden-Hochberg
The Duste of Mecklenberg, for { Swerin *County*, Gurtrow *Duchy*
The King of Sweden, for Pomerania *Citerior*
The King of Prussia, for Pomerania *Ulterior*
The Duke of Saxe-Lawenburg
The King of Denmark, for Glackstadt
The Duke of Holstein Gottorp
The Duke of Savoy
The Duke of Bavaria, for Leuchtenberg
The Prince of Anhalt
The Principality of Henneburg
The Duke of Mecklenberg, for the Principality of Swerin
The King of Prussia, for the Principality of Canirn
The Duke of Mecklenberg-Strelitz, for Ratzburg
The King of Sweden, for the Principality of Hirschfield
The Duke of Lorraine, for the Marquisate of Nomeni
Brandenburg, Bareuth, Halberstadt
———, Anspach
Brunswick, Wolfenbuttle, ——Citerior
———, Hanover, Mecklenberg, Swerin
———, Grubenhagen, ——, Grustrow
———, Verden

BENCHES ON IMPERIAL TOWNS.

On the Rhine.

Cologn,	Frankfort,
Aix-la-Chapelle,	Metzlar,
Lubec,	Gelhausen,
Worms,	Dormont,
Spires,	Friedberg.

In Suabia.

Ratisbon,	Pfulendorf,
Augsburg,	Well,
Noremberg,	Hailbron,
Ulm,	Buchron,
Mammingen,	Wangen,
Rausbeuren,	Gemund,
Eslingen,	Lindau,
Revelingen,	Ravensburg,
Nordlingen,	Winsheim,
Dunkelspiel,	Wempsen,
Biberac,	Offenburg,
Alen,	Zell,
Bopsingen,	Buchaw,
Gingen,	Leutkirch,
Rottenburg,	Swainfort,
Hall,	Kempten,
Rotwell,	Weissenburg,
Uberlingen,	Gegenbach,

NATIONAL INTELLIGENCER.

REPORT

Of Mr. Jefferson, when Secretary of State, on Commerce and Navigation, made in 1793.

(Concluded.)

The following principles, being founded in reciprocity, appear perfectly just, and to offer no cause of complaint to any nation.

1st. Where a nation imposes high duties on our productions, or prohibits them altogether, it may be proper for us to do the same by theirs, first burthening or excluding those productions which they bring here, in competition with our own of the same kind; selecting next such manufactures as we take from them in greatest quantity, & which at the same time we could the soonest furnish to ourselves, or obtain from other countries; imposing on them duties, lighter at first, but heavier and heavier afterwards, as other channels of supply open. Such duties having the effect of indirect encouragement to domestic manufactures of the same kind, may induce the manufacturer to come himself into these states, where cheaper subsistence, equal laws, and a vent of his wares, free of duty, may ensure him the highest profits from his skill and industry. And here it would be in the power of the state governments to co-operate essentially, by opening the resources of encouragement which are under their controul, extending them liberally to artists in those particular branches of manufacture, for which their soil, climate, population, and other circumstances have matured them, and fostering the precious efforts and progress of *household* manufacture by some patronage suited to the nature of its objects, guided by the local informations they possess and guarded against abuse by their presence and attentions. The oppressions on our agriculture in foreign ports would thus be made the occasion of relieving it from a dependence on the councils and conduct of others, and of promoting arts, manufactures and population at home.

2d. Where a nation refuses permission to our merchants and factors to reside within certain parts of their dominions, we may, if it should be thought expedient, refuse residence to theirs in any and every part of ours, or modify their transactions.

3d. Where a nation refuses to receive in our vessels any productions but our own, we may refuse to receive, in theirs, any but their own productions. The first and second clauses of the bill reported by the committee, are well formed to effect this object.

4th. Where a nation refuses to consider any vessel as ours, which has not been built within our territories, we should refuse to consider as theirs, any vessel not built within their territories.

5th. Where a nation refuses to our vessels the carriage even of our own productions, to certain countries under their domination, we might refuse to theirs, of every description, the carriage of the same productions to the same countries. But as justice and good neighbourhood would dictate, that those who have no part in imposing the restriction on us, should not be the victims of measures adopted to defeat its effect, it may be proper to confine the restriction to vessels owned or navigated by any subjects of the same dominant power, other than the inhabitants of the country to which the said productions are to be carried. And to prevent all inconvenience to the said inhabitants, and to our own, by too sudden a check on the means of transportation, we may continue to admit the vessels marked for future exclusion, on an advanced tonnage, and for such length of time only, as may be supposed necessary to provide against that inconvenience.

The establishment of some of these principles by Great-Britain alone, has already lost us in our commerce with that country and its possessions, between eight and nine hundred vessels of near 40,000 tons burthen, according to statements from official materials, in which they have confidence. This involves a proportional loss of seamen, ship-wrights and ship-building, and is too serious a loss to admit forbearance of some effectual remedy.

It is true we must expect some inconvenience in practice, from the establishment of discriminating duties.—But in this, as in so many other cases, we are left to chuse between two evils. These inconveniences are nothing, when weighed against the loss of wealth, and loss of force, which will follow our perseverance in the plan of indiscrimination. When once it shall be perceived that we are either in the system, or the habit of giving equal advantages to those who extinguish our commerce and navigation, by duties and prohibitions, as to those who treat both with liberality and justice, liberality and justice will be converted by all into duties and prohibitions. It is not to the moderation and justice of others, we are to trust for a fair and equal access to market with our productions, or for our due share in the transportation of them; but to our own means of independence, and the firm will to use them. Nor do the inconveniences of discrimination merit consideration. Not one of the nations before mentioned, perhaps not a commercial nation on earth, is without them. In our case, one distinction alone will suffice, that is to say, between nations who favor our productions and navigation, and those who do not favor them. One set of moderate duties, say the present duties, for the first, and a fixed advance on these, as to some articles, and prohibitions as to others, for the last.

Still it must be repeated that friendly arrangements are preferable with all who will come into them; and that we should carry into such arrangements all the liberality and spirit of accommodation, which the nature of the case will admit.

France has, of her own accord proposed negociations for improving, by a new treaty, on fair and equal principles, the commercial relations of the two countries. But her internal disturbances have hitherto prevented the prosecution of them to effect, though we have had repeated assurances of a continuance of the disposition.

Proposals of friendly arrangement have been made on our part, by the present government, to that of Great-Brinain, as the message states: but, being already on as good a footing in law, and a better in fact, than the most favored nation, they have not as yet, discovered any disposition to have it meddled with.

We have no reason to conclude that friendly arrangements would be declined by the other nations, with whom we have such commercial intercourse as may render them important. In the mean while, it would rest with the wisdom of Congress to determine whether, as to those nations, they will not surcease exparte regulations on the reasonable presumption that they will concur in doing whatever justice and moderation dictate should be done.

TH: JEFFERSON.

ORIGINAL ANECDOTE

Of professor Junker, of the University of Hull.

[*From a British Magazine* 1801.]

Many, who were personally acquainted with this celebrated character, have frequently heard him relate the following anecdote.

Being Professor of Anatomy, he had once for dissection, bodies of two criminals who had been hanged, The key of the dissecting room not being immediately at hand when they were carried to him, he ordered them to be laid down in a closet which opened into his own apartment: the evening came and Junker, according to custom, proceeded to resume his literary labours, before he retired to rest. It was now near midnight, and all his family were asleep, when he heard a rumbling noise in his closet; thinking that by some mistake, the cat had been shut up with the dead bodies, he rose and taking the candle, went to see what had happenened. But what must have been his astonishment, or rather his panic on perceiving the sack, which contained the two bodies, was rent in the middle; he, approached, and found one of them was gone! The doors and windows were well secured, and he thought it impossible the bodies could be stolen, he tremblingly looked round the closet, and observed the dead man seated in the corner. Junker stood, for a moment motionless; the dead man seemed to look towards him; he both moved to the right and the left, but the dead man still kept his eyes upon him. The Professor retired, step by step, with his eyes still fixed upon the object of his alarm; and holding the candle in his hand until he reached the door the dead man instantly started up and followed him. A figure of so hideous an appearance, naked and in motion, the lateness of the hour, the deep silence which prevailed—every thing concurred to overwhelm him with confusion. He let fall the only candle he had burning, and all was darkness; he made his escape to his bed chamber, and threw himself on the bed; thither however, he was pursued, and he soon felt the dead man embracing his legs, and loudly sobbing.—Repeated cries of "leave me! leave me!" released Junker from the grasp of the dead man who now exclaimed "Ah! good executioner! have mercy upon me!" Junker soon perceived the cause of what had happened, and resuming his fortitude, informed the sufferer who he really was, and made a motion in order to call up some of his family.—"you wish then to destroy me," exclaimed the criminal; "if you call any one, my adventure will become public, and I shall be taken a second time and executed. In the name of humanity I implore you to save my life." The physician struck a light, decorated his guest with an old nightgown, and, having made him take a cordial, requested to know what had brought him to the gibbet? The poor wretch informed him, that he had enlisted for a soldier, but that having no attachment to the profession he had determined to desert; that he had unfortunately entrusted his secret to a kind of crimp, a fellow of no principle, recommended him to a woman, in whose house he was to remain concealed; that this woman had discovered his retreat to the officer of police, &c. &c. Junker was extremely perplexed how to save the poor man; it was impossible to retain him in his own house and keep the affair a secret; and to turn him out of doors, was to expose him to certain destruction; he resolved to conduct him out of the city, in order that he might get into a foreign jurisdiction; but it was necessary to pass the gates of the city, which were strictly guarded; to accomplish this point, he dressed the man in some of his old clothes, covered him with a cloak, and at an early hour set out for the country, with his *protege* behind him. On arriving at the city gate, where he was well known, he said, in a hurried tone, that he had been sent for to visit a sick person, who was dying in the suburbs. He was permitted to pass. Having both got into the open fields, the deserter threw himself at the feet of his deliverer, to whom he vowed eternal gratitude; and, after receiving some pecuniary assistance, departed, offering up prayers for his happiness. Twelve years after, Junker having occasion to go to Amsterdam, was accosted on the exchange by a man well drest, and of the best appearance, who, he had been informed, was one of the most respectable merchants of that city. The merchant, in a polite tone inquired if he was not Professor Junker of Hull; and on being answered in the affirmative, he requested in an earnest manner, his company to dinner, the Professor consented. Having reached the merchant's house, he was shewn into an elegant apartment, where he found a beautiful wife and two fine healthy children; but he could scarcely suppress his astonishment at meeting with so cordial reception from a family, with whom he thought he was entirely unacquainted. After dinner, the merchant taking him in his counting room, said, you do not recollect me? not at all; but I well recollect you, and never shall your features be erased from my memory—You are my benefactor. I am the person who came to life in your closet, and to whom you paid so much attention. On parting from you, I took the road to Holland. I wrote a good hand, was tolerably expert at accounts, and I soon obtained employment as a clerk. My good conduct, and zeal for the interests of my patron, procured me his confidence, and his daughter's love. On his retiring from business, I succeeded him, and became his son-in-law; but for you, however, I should not have lived to experience these enjoyments. Henceforth, look upon my house, my fortune, and myself at your disposal. Those who possess the smallest portion of sensibility, can easily represent to themselves the feelings of Junker.

JOHN MINCHIN,
BOOT-MAKER,
(From Philadelphia)
New-Jersey Avenue near the Captol.
☞ Two Apprentices wanted.

LEXINGTON, *Nov.* 20.

A subscriber has furnished us with the following report of Mr. John Young, who was sent by the committee of the South Elkhorn Association of Baptists, as a Missionary to the Indians.

Ottawa Town,
Nov. 4th, 1801.

Met the chiefs and friends of the Shawanese tribe of Indians in council; after reading the letters from the committee of the South Elkhorn association, and governor St. Clair—the nature of the business being opened by John Young, missioner, Stephen Ruddle, interpreter—the letters and wampom from the committee being received, the chiefs proceeded to business of consultation.

THE SPEECH,

Delivered the 2d day of the Council, by the Chief, Black Hoof.

BROTHERS,

We have taken into consideration your letter to us, and have come to a resolution, that we be no more two people, but that we live as brothers, even as one people—that the white people and red people may be the same as one body, or as two good brothers, loving each other, and to remain so forever. We wish that the young brothers of the white people and red people may always live as brothers; that they may never seek to take the advantage of each other, nor break the peace of themselves or their fathers.

In answer to Gov. St. Clair's letter.

As we wish to live in love and peace with all our brothers, we hope the Great Spirit will direct us to take our brother's advice, as he calls us sons or children of *love.*

Answer continued to Committee.

And now brothers we have concluded to tell you our minds about your kindness in sending your letter and friends Young and Ruddle, to tell us good things about the Great Spirit above.—Now brothers, we have come to a conclusion among ourselves, that we are glad that our white brothers have tho't of us at last; you have distressed your red brothers in times past, in driving us from town to town; but we hope the Great Spirit hath learnt you peace and great good things. We tell you that we gladly receive the brothers you sent, and we hope that the Great Spirit is bringing the time when the red brothers and white brothers will be as one, in knowing these great things that our white brothers tell us about—and we hope that our white brothers will continue their love to their red brothers, and send us the things you learn of the Great Spirit. We are glad—very glad, for the things you have told us—our brother you have sent, told us yesterday good things about loving the Great Spirit, and loving our brothers; that we are all sure to die, and that all people must know the love of the Great Spirit, and Jesus Christ, that he has sent, and love their brothers, or they can't go to the Good Spirit, and happy place he has for his people. The brother told us, that the Good Spirit made us all of the same flesh; and that he did not wish to give land or money to the white brothers. He says all he wants is the happiness of our souls when we die, for us to know the love of our maker. He tells us he will come once or twice a year, to tell us the things of the other word; and we thank him for coming, and bringging our friend to be his tongue. As you know these great things, brethers, we wish you to think about your red brothers, and try to learn us the singing or gospel, and the good things our brother has told us about these things our brother told us yesterday.

[Here the chief stopped his speech, and attended to an under chief who had his face fully impressed with the effects of spirituous liquors, who dictated as follows:]

But brothers, our belief is, that we are made by the same hand—that the same spirit has taught us a religion—You have a religion—we can't tell that ours is not as good as yours; but we are afraid that you will over-run our country, as you are a great people, but that must not break our friendship—we wish that to continue forever. Now brothers, we have given you this answer, being a few of the children of our nation now setting in council at this place. Now, our Kentucky brothers, as you tell us that all the red brothers are desired to hear the news from you, we shall let them all know what you say. We are somewhat unable to give a full answer, as we are so few in number. We are about sending to Congress, then we shall have a full council, and will lay the busi-