

THE MUSE.



THE ROVER'S SONG.

Our sails to the wind—and our prow to the sea!
To-morrow the ocean beneath us shall be.
My flag to the breeze and my bark on the tide,
How proudly our vessel the billows shall ride.
Our sails to the wind and our prow to the sea!
And ocean shall sever my false love and me.

The vows that you breathed and the words that
you spoke,
As breezes fell soft and as lightly were broke:
The love that I bore you I fling to the tide,
I've trampled the wreath I designed for my bride.
To-morrow, to-morrow an ocean shall be
The barrier that severs my false love and me.

To-morrow the conflict!—for sorrow or fear
Ne'er dwell in the planks of the staunch privateer.
His flag to the breeze and his gun to the foe,
No fear or reluctance the rover may know.
My love thoughts will vanish, my soul will be free
When ocean shall sever my false love and me.

Then round pass the can—I will pledge it to thee—
The thought is the last thought of love that may be.
My bosom nor anger nor passion may swell,
And I fearlessly bid thee forever—farewell!
To-morrow—the waste of the ocean shall be
The barrier that severs my false love and me.

My gun to the foe, and my ship to the wave,
The lightning may glitter, the thunder may rave—
And blithely the hours of calm shall be past,
And fearless we'll fly from the wrath of the blast.
So joyous the heart of the rover shall be
When far from his love on the waves of the sea.

The tropic's tornado may rush from the sky,
The storm-cloud may burst, & the foeman be nigh,
But lightly I'll laugh as we fly with the breeze,
At sight, that the blood of a coward would freeze—
The sound of the gun shall sweet melody be
When ocean shall sever my false love and me.

A day—and my laugh with the breeze may have
flown—
In place of my gladness the death-throe and groan,
The roar of the cannon shall fall on my ear,
As it bursts from the ports of the proud privateer.
Beneath the blue billow my slumber shall be,
And ocean still sever my false love and me.

How tasteless we are in our choice of the
rugged, unharmonious Jewish names, while
we reserve the celebrated appellations of
heroes and gods, for negroes and even dogs.
The French and Italians have a better taste
—it is a real pleasure to pronounce their
names. An Italian in this city, had four
dogs of a very superior breed; he called
them Rage, Anger, Fury, and Despair; a
very poetical and metaphysical selection.
Philadelphia Album.

Blushes.—What a mysterious thing is a
blush! that a single word, a look or thought,
should send that imitable carnation over
the cheek, like the soft tints of a summer
sun-set! Strange, too, that it is only the
face, the human face, that is capable of
blushing! The hand or the foot does not
turn red with modesty or shame, any more
than the glove or the sock which covers it.
It is the face that is the heaven of the soul!
There may be traced the intellectual phe-
nomena, with a confidence amounting to a
moral certainty. A single blush should put
the infidel to shame and prove to him the
absurdity of his blind doctrine of chance.
N. Y. Constellation.

THE MORALIST.

To the Editors of the *Miners' & Farmers' Journal*.
Having noticed, with no small degree of satis-
faction to my feelings, that you devote a portion
of your paper to *Morality*, I offer you my little
help to supply your intelligent periodical, for a
while, with sketches on the above mentioned topic,
emanating from the pen of an unprejudiced writer.
Should you think favorably of the enclosed
specimen, its insertion in your paper I shall con-
sider a sufficient approbation of the undertaking,
and an invitation to furnish you with subsequent
communications of the kind. Yours, ERICUS.

MORALITY.

Mankind have but one correct guide by
which every action may be rightly steered,
and that is *Morality*, or the rule of action
that at once respects both self and others.

Locke says, "The moral science is capa-
ble of being demonstrated."

Morals differ from customs, in so far as
the former is strictly the science of human
happiness, while the latter is the result of
habit and example, often formed we know
not how, and as often unwholesome as
wholesome.

People should retain the prejudices of
custom, that they may not like men; but
should get rid of the prejudices of the un-
derstanding, in order to act like wise men.

Use only renders abuse familiar; and
thus evil, sanctioned by custom, is the more
reprehensible.

In all determinations of morality, this
circumstance of public utility is ever prin-
cipally in view; and, whatever dispute a-
rise, either in philosophy or common life,
concerning the bounds of duty, the question
cannot be decided with greater certainty,
than by ascertaining, on any side, the true
interests of mankind.

Just in the same manner as a geometrical
proposition is derived from certain elemen-
tary principles, which admit of not being
disputed, a moral maxim, to be correct,
must be found, when analysed, to be deriv-
ed from some simple truths, which truths
must be palpable.

To weigh the merit or demerit of human
actions, is to judge of their tendency to pro-
duce good or evil—to excite pleasurable or
painful feelings in ourselves or others.

Take account of the social principles as
they exist in the bosom of man: you there
find compassion for the unfortunate; the
shame of detection in any thing mean or
disgraceful; the desire of standing well in
the opinions of others; the kinder chari-
ties which shed a mild and quiet lustre over
the walks of domestic life; and the wider
principles of patriotism and public useful-
ness. These are the principles which give
rise to the varied hues of character among
mankind. Some possess them in no sensi-
ble degree, and they are pointed at with
abhorrence, as the most monstrous and de-
praved of the species; others take their
station among the undistinguished charac-
ters of society; and others display them-
selves the kind, the amiable, the upright,
whose hearts swell with honorable feeling,
and whose pulses beat high in the pride of
integrity.

Morality, having only for its objects the
self-preservation of man and his welfare in
society, has nothing to do with religious
systems. Man, from his own experience,
finds motives for moderating his passions,
and resisting his vicious inclinations, and
for rendering himself useful and estimable
to those of whom he constantly stands in
need. Morality is founded upon nature
and experience.

Nothing is more simple, clear, and easy
to discover and recognise than duty, truth,
virtue; and every thing that is obscure and
embarrassing, and which stands in need of
great argument to sustain it, is pure false-
hood, as is the half at least of the *truths* re-
ceived by the world, and which no one that
reflects believes.

The necessity of justice to the support of
society, is the sole foundation of that virtue;
and since no moral excellence is more high-
ly esteemed, we may conclude that this cir-
cumstance of usefulness has, in general, the
strongest energy and most entire command
over our sentiments. It must, therefore,
be the source of a considerable part of the
merit ascribed to humanity, benevolence,
friendship, public spirit, and other social
virtues of that stamp; and it is the sole
source of the moral approbation paid to fi-
delity, veracity, integrity, and those other
estimable, useful qualities and principles.

As much as we value our happiness and
welfare, as much must we value the prac-
tice of justice and humanity, by which a-
lone the social confederacy can be main-
tained, and every man reap the fruits of
mutual protection and assistance.

The love of justice is, in most men, only
a desire to avoid injustice towards them-
selves.

The more we habituate ourselves to an
accurate scrutiny of the moral species, the
more delicate feelings do we acquire of the
most minute distinctions between vice and
virtue.

If therefore usefulness be a source of
moral sentiment, and if this usefulness be
not always with reference to self, it follows
that every thing which contributes to the
happiness of society, recommends itself
strictly to our approbation and good will.

Here is a principle which accounts in great
part, for the origin of morality; and why
need we seek for abstruse and remote sys-
tems, when there occurs one so obvious and
natural?

The consistent moralist dictates to the
dictates of natural principles, and complies
with the demands of conscience.

What morality can ever serve any useful
purpose, unless it can show, that all the du-
ties which it recommends, are also the true
interests of every individual?

They who deny utility to be the basis of
morals, bewilder themselves in metaphysical
or religious refinements, which they fancy
they comprehend, because they are unin-
telligible—according to the old maxim of
faith, the *fides Carboraria* of the Roman
Catholics, "*Crede quia impossibile est.*"—
I believe because of its very impossibility.

Morality, simply considered as the bond
of society, has no more to do with a future
life than it had with a past one: men act
seldom in the common concerns of the
world, from the hopes of a distant and un-
certain reward—they feel impelled by some-
thing more immediate and forcible.

The laws which must ever govern human
nature, exist in that nature itself. Man be-
ing what he is, his nature determines his
morality; inasmuch as it determines the
effect which every external or internal in-
fluence shall produce for good or for evil.

If for good, that influence is virtuous; if
for evil, it is vicious. Having discovered
what impression afford him true and perma-
nent enjoyment, and what instances occa-
sion to him painful sensations—thence let
us deduce his rules of conduct.

All the philosophy and all the religions
in the world will never be able to carry us
beyond the usual course of experience, or
give us measures of conduct and behaviour
different from those which are furnished by
reflections on common life. No new fact
can be inferred from the religious hypothe-
sis; no new fact foreseen or foretold; no
reward or punishment expected or dreaded
beyond what is already known by practice
and observation.

The law of nature is a supreme, invari-
able, and uncontrollable rule of conduct to
all men, the violation of which is avenged
by natural punishments necessarily flowing
from the very constitution of things, and
equally fixed and invariable with the order
of nature itself. It is enforced by shame,
remorse, infamy, misery, &c. &c.

It must be by painful experience that
moral error can be corrected.

Moral conduct springs from the mutual
wants and interests of mankind. It is each
man's interest that his neighbor should be
virtuous; hence each man knows that the
public opinion will approve his conduct, if
virtuous—reprobate it, if vicious.

Nothing can preserve untainted the gen-
uine principles of morals in our judgment of
human conduct, but the absolute necessity of
those principles to the existence of society.

Truth and virtue alone can be the bonds
of union, on which man can rely.

So far are adventitious systems, or the
dogmas of superstition, from assisting us to
embrace good and reject evil, that they
must materially injure the cause of virtue,
by rendering the characters of good and
evil less perspicuous and distinct. The
moral obligations have their foundation in
the nature of things—the preservation of
life, and the relative interest of man in soci-
ety. The rules of men's conduct flow from
their own nature, which they are able to
know. These rules oblige us—that is, we
render ourselves estimable, or contemptible,
amiable or detestable, happy or unhappy—
according as we conform to or deviate from
these rules.

Whenever men distinctly perceive, and
whenever legislators act upon the percep-
tion, that *virtue and vice exist solely with
reference to the nature of human beings*—
then may we expect to see truth and reason
prevail in the world. Experience teaches
us, that the calamities of mankind have
sprung from their religious opinions.

DALE.

HOW SCHOLARS ARE MADE.

Costly apparatus and splendid cabinets
have no magical powers to make scholars.
In all circumstances, as a man is, under
God, the maker of his own fortune, so is he
the maker of his own mind. The Creator
has so constituted the human intellect, that
it can grow only by its own action, and by
its own action it will most certainly and
necessarily grow. Every man must there-
fore in an important sense, educate himself.
His book and teacher are but helps; the
work is his. A man is not educated until
he has the ability to summon, as an act of
emergency, all his mental powers in vigor-
ous exercise to effect his proposed object.
It is not the man that has seen the most, or
has read most, who can do this; such a one
is in danger of being borne down, like a
beast of burden, by an overloaded mass of
other men's thoughts. Nor is it the man
who can boast merely of native vigor and
capacity; the greatest of all the warriors
that went to the siege of Troy, had not the
pre-eminence because nature had given him
strength, and he carried the largest bow,
but because self-discipline had taught him
how to bend it.
Daniel Webster.

When anger thrills in every nerve, if I
look on the moon I forget revenge—how
that enchanting light recalls to us beings
who now exist only in idea, but who once
reasoned, raved, and felt as we.
"We gaze and turn away, and know not where,
Dazzled and drunk with beauty."

Education is a companion which no mis-
fortune can depress—no crime can destroy
—no enemy can alienate—no despotism en-
slave. At home a friend—abroad an intro-
duction—in solitude a solace—and in soci-
ety an ornament. It chastens vice—it
guides virtue—it gives at once grace and
government to genius—without it, what is
man? A splendid slave, a reasoning savage.

Is it not a general impression, among the
people, that Isaac, when he was about to be
offered up by Abraham, was a mere child,
a little boy; and not, although called a lad,
a young man of at least thirty, able to carry
the sacrificial wood up to the mountain, and
whom his father probably could not have
bound, without his own pious acquiescence?

Prayers.—In Flaccus's history of Mad-
agascar is the following sublime prayer, said
to be used by the people we call savages.—
"O Eternal! have mercy upon me, because
I am passing away. O Infinite, because I
am but a speck. O Most Mighty, because
I am weak. O source of life! because I
draw nigh to the grave. O Omnipotent! be-
cause I am in darkness. O All-bounteous!
because I am poor. O All-sufficient! be-
cause I am nothing."

Pronunciation.—The difficulty of apply-
ing rules to the pronunciation of our lan-
guage may be illustrated in two lines, where
the combination of the letters *ough*, is pro-
nounced in no less than seven different ways,
viz: as *o, u, of, up, our, oo, and ock*—
Though the tough *ough* and hiccough plough me
through,
O'er life's dark lough my course I still pursue.

Whatever is worth doing at all, is worth
doing well; but it is impossible to do any
thing well without attention.

Do not brave the opinion of the world.
You may as well say you care not for the
light of the sun, because you can find a
candle.

WANTED,

CORN,
OATS,
WHEAT,
RYE,
TALLOW,
LARD,
BEESWAX,
PEAS,

for which the highest price in cash will be paid,
on delivery at St. Catherine's Mills.

T. L. BISSEL.

Oct. 5, 1830. 31

FIVE CENTS REWARD.—And one
Cent of old Crucibles.

RANAWAY from the subscriber, on the 3d
inst. James M. Trout, an indentured appren-
tice to the Silver-smith business. As this boy has
run away without cause, I will put the law in force
against any person who harbors or employs him.
The above reward will be given, but no thanks for
his delivery to me in Charlotte.

THOS. TROTTER.

Oct. 7, 1830.—315

HAYWOOD'S MANUAL.

THE Subscriber will thank whoever may be
in possession of the above work, with his
name printed on the back, to return it to the own-
er, as it is a book for which he has almost daily
use.

Sept. 24, 1830.

WATCHES & JEWELRY.

TROTTER & HUNTINGTON,



GRATEFUL for past
encouragement, from
a generous public, beg leave
to inform them that they
have still on hand a very
handsome assortment of
GOODS in their line, all
of which have been of a re-
cent purchase in New-York and Philadelphia;
and they have no hesitation in saying that they
will dispose of articles as low as can be obtained
in any of the neighboring markets, for cash.

WATCH REPAIRING will receive punctual
attention, and the manufacturing of silver Table
and Tea SPOONS, and North-Carolina Gold
worked into any articles that may be ordered.

N. B. Persons whose accounts still remain un-
settled, are again requested to call on or before the
November Courts and settle the same, either by
cash or note, particularly those of a long standing

A NEW FIRM.

THE undersigned having entered into co-
partnership in the mercantile business in
the town of Charlotte, under the firm of

WATSON & GILLESPIE,
respectfully inform the citizens of Mecklenburg
and the adjacent counties, that they will open a

Fresh and Splendid stock of GOODS,
such as are usually kept in back country Stores,
which will be purchased in New-York and Phila-
delphia, for cash. They expect to receive their
supplies by the Superior Court in November next,
which will be opened in the store room formerly
occupied by Mr. Watson, being an adjoining room
to his House of Entertainment. They intend to
sell as low as any merchant in the place, for cash.
ROBT. WATSON,
RICH'D. GILLESPIE.

N. B. I shall be absent for six or eight
weeks: Those who are in arrears to the firm of
Wheeler & Gillespie, are requested to call on Mr.
P. Thompson, and settle their accounts. Indul-
gence cannot be expected.

RICH'D. GILLESPIE,
Succ. part of Wheeler & Gillespie.
Charlotte, Sept. 23, 1830.—11

CHARLOTTE HOTEL,

MECKLENBURG COUNTY, N. C.

SIGN OF THE RISING SUN.

J. D. BOYD
ESPECIALLY informs his friends and
the public that he has opened the above
HOTEL, formerly kept by Mr. R. L. Dinkins,
which by some recent improvements is rendered
more comfortable. Considerable additions are
now making, which will be completed in a short
time, thereby rendering the Establishment more
spacious and commodious than it has been heretofore.

The proprietor pledges himself to use every ef-
fort to render persons comfortable, and unremitted
efforts made to give entire satisfaction to all
who may honor him with their custom. The best
TABLE and BAR, which the market in the back
country can afford, shall not be wanting. BEDS
and BEDDING are inferior to none.
Attentive and trusty Ostlers are employed, and
Stables abundantly furnished.
Charlotte, N. C. Sept. 25, 1830.—11

STATE OF NORTH-CAROLINA,

MECKLENBURG COUNTY.

Court of Pleas & Quarter Sessions, August Term,
1830.

William J. Wilson, adm'r. of
Jeremiah Benton, dec'd.
vs.
The Heirs at Law of said
deceased.

Petition for sale of
Land.

IT appearing to the satisfaction of the Court,
that Sarah Benton and Jesse Benton, two of
the heirs at law of the said Jeremiah, are residents
in parts unknown: Ordered, that publication be
made for six weeks in the *Miners' and Farmers'*
Journal, for said defendants to appear at our next
Court of Pleas and Quarter Sessions, to be held
for said county on the 4th Monday in November
next, to answer, plead or demur, or judgment will
be entered against them.

Witness, Isaac Alexander, Clerk of said Court,
at office, the 4th Monday in August, 1830.

ISAAC ALEXANDER, C. M. C.

616—pr. adv. 893

TERMS.

THE MINERS' AND FARMERS' JOURNAL.

Is printed and published every Monday morning,
at Two Dollars and Fifty Cents per annum, if
paid in advance; Three Dollars a year, if not
paid until after the expiration of six months.

ADVERTISEMENTS will be inserted at Fifty
cents per square (not exceeding 20 lines) for the
first insertion, and 25 cents for each succeeding
week—or 81 for three weeks, for one square—
A liberal discount will be made to those who
advertise by the year. On all advertisements com-
municated for publication, the number of
insertions must be noted on the margin of the
manuscript, or they will be continued until
forbid, and charged accordingly.

All communications to the Editors must come
free of postage, or they may not be attended to.

BLANKS.

Of various kinds, for sale at this Office.