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WHOLE NO. 182.

BY McKEE & ATKIN.

TERMS:

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Specimens.

Short Patent Sermon.

BY DOW, JR.

ON THE SAVAGES OF TIME.

Text.—When a few more years are wasted, When a few more springs are o'er, When a few more griefs I've tasted, I shall fall to bloom no more!—GARDLEY.

My dear hearers—These words were uttered by a man borne down with despondency; his whole life was a pepper-and-salt mixture of discontent and misery. His cup of grief was always full, though he kept constantly sipping at it, and sorrow beclouded all his days; and in order to render himself, if possible, still more miserable, he took to writing poetry, which, instead of operating as a safety valve, burst his heart-strings, and sent him down to the grave, a gray-haired victim of despair. It was late that shipwrecked the hopes of his younger days, and threw the machinery of his brain out of gear, in after-life. Time has manufactured some trouble for me in his careless career, but he has also shaken balmy dew-drops from his wings, that have refreshed many a sad and weary moment. He now begins to handle me roughly, and the frost that gathers upon my head is a presage of the cold winter of death. I would gladly tell him for all this bodily wear and tear; but it is of no use, as I never shall get a cent, and might as well forgive the debt, first as last, and be prepared to yield up all that may be required; for I am well aware that he is now

Whetting his scythe, to quickly mow
The few gray hairs that deck my brow.

Yes, my hearers, I am past my bloom, and nearly ripe for the harvest. All the good that I can now do, is to give you good advice how to live and act, that your years may not be wasted, nor life prove a burden. You have only to make a good use of whatever has been loaned you by providence; for when these things are returned, they will be closely examined, and you will have to make reparation for all the injuries they have received. You own nothing here—you are only tenants of this lower world, and the rent is enormous. You have the use of the materials of life free gratis, for nothing; but, I repeat, they must be returned in proper order—if you become defaulters, may Heaven protect you, for I can't! But don't depend on borrowing from one another, because you are thus divinely favored. Many seem to take it for granted, that because a generous providence has had the kindness to loan them a few favors, they have a right to borrow from others whenever they can. Some borrow money—some, tools—some, books—some, newspapers—and others, who are too well known to be trusted with a dog's dinner, will borrow trouble, for the sake of borrowing something. This is no way, my friends, to enjoy life. You might, with as much comfort, strip up your trousers, and wade through a bed of nettles to pick a dandelion—as to be thus in debt by continually borrowing; but if you are resolved to do it, then a portion of my text will apply to you exactly.—When a few more years are wasted, &c. The rising generation need to be instructed in these matters. Many of these young sprigs, that seem to bear buds of thistles, may, by proper culture, be made to blossom roses, and some that had roses, may unfold no flowers but thistles. It depends on you, who are fathers and mothers, to see that your children are brought up in the way they should go. Don't tell them ghost and goblin stories to frighten them out of a year's growth into religion, but set them good examples—teach them to be sober, moral, and industrious—give them a flogging when required, and let them go a fishing occasionally, as a reward for goodness—keep them from writing poetry till they can read a chapter in the Testament without assistance; and never compel them to marry against their wills, as you value their future peace and happiness. Instruct your daughters in the accomplishments of the present day, and dress them well; for they do not court, but are to be courted; and unless personal as well as intellectual attractions are offered, it is ten to one if they don't die old maids. Soon after they are five and twenty, they fall to bloom no more—their garlands of beauty then begin to fade, and all the false curls, false teeth, false color, and false airs they may assume, cannot restore their decayed charms. The young men are too cunning to be deceived or taken in by such baits. It is no go—paint, gum, whalebone, hog's bristles, and false hair, don't make a lovely girl of eighteen out of an old maid, by two-and-sixpence worth.

My hearers, young and old—we shall all soon be on the decay—some sooner than others, in consequence of care, grief, and disappointment; but contentment and cheerfulness will not protect us from the assaults of age, though they serve to trim the wick of life when the oil is getting low, and to keep the flame pure till the last flicker expires.—When but a few more years have wasted their blight and mildew—when a few more springs have returned to renovate everything but man—and when we have partaken of a few more griefs, we shall all fall to earth, and bloom no more, till we are transplanted to another sphere. To you, my young females—ye flowerets of the earth—the tenderest of the tender—allow me to address myself. Remember that your beauty discloses in the morning of youth, mid the dews of love, pleasure, and delight, and arrives at maturity ere the meridian of life is attained—its blossoms, like the petals of roses, are strewn before the evening gale, and wafted away forever. You have not the strength of the sterner sex to bear the weight of sorrow; and unless well protected from the chill winds of adversity, your charms will winter-kill, and you wither away like apple-parings in the sun.—Though, like the lilies of the field, 'you toil not, neither do you spin, and Solomon in his glory was not arrayed like one of you,' yet recollect that the

time may come when a knowledge of things useful will be requisite. Lay up a store of useful information, and pack it down with piety, to keep it from tainting; so that when all personal charms have decayed, and the 'flowers of liveliness' have dropped from your bosoms, the mind may still be adorned with beauty imperishable. So mote it be!

To Young Men.—Self-Education.

But who are the privileged class in our country, where all men are equal—where we have no kings, no princes, no nobility, no titles! Look about you, I say again—look about you, and judge, every man for himself. Are they not the better educated every where—and the children of the better educated—throughout the land? Go abroad among your neighbors, let all your acquaintances pass in review before you—and see if those who are better off in the world, more influential and happier than the rest, (other circumstances being equal,) are not all—all, without one exception, better educated than the rest. It is not a college education that I speak of here; it is not even a school education, obtained before a man sets up for himself; but it is education, at large, in the broadest and best sense of the term—the education that any body may give himself—any body at any age. Again, therefore, I do appeal to yourselves to call to mind any of your acquaintances who has got ahead of his brethren—who is looked up to, not only by them, but by others, and my life on it you find him a better educated man—self-educated, or otherwise, I care not—better informed about some things which they do not consider of importance. I go farther: so perfectly satisfied am I of the truth of this doctrine—of the importance of things which the uneducated regard as trivial, that I would have this taught as a fundamental truth, namely, that if two persons were to begin the world to-morrow, both of the same age and the same character, having the same friends, the same prospects, and the same health—he who was best acquainted with the multiplication table would beat the other in the long run. I would have it generally understood, as another fundamental maxim in morals, if not in religion, that every sort of knowledge is of some value to every person, whatever may be his character, station, or prospects. I do not say that it would be of equal value to every person, or that every sort of knowledge is alike necessary. I merely say, that we cannot acquire any useless knowledge.

But, say those who appear to have understanding and judgment in these matters, we have no time for study—we, the mechanics. No time for study! What! have you no time, when a huge, ponderous log is to be lifted, no time to fix the lever and the fulcrum; to prepare the inclined plane, or hitch the tackle? Is it economy of time to do that with your hands which might be done with the simplest piece of machinery? Would you set your apprentices to work, your journeymen, and yourselves, to lift and carry, by main strength, what a child might push forward on a roller, if you would but take time enough to fix the roller?—What would you use of a man, who, instead of using the plough, as others do, should persist in digging a large field with a fire shovel, because he had never been brought up to the plough? What if a man who, instead of splitting his logs for firewood with a beetle and wedge, were to saw them in two lengthwise, with a key-hole saw, declaring all the while, that as for him, he did not pretend to know much about mechanics, that a key-hole saw was good enough for him, and as for the beetle and wedge, and other out-of-the-way contrivances, for his part, he had no belief in them! Would you not laugh at him, as a poor economist of time, and a very poor reasoner? and would he not be likely to continue a very poor man? Yet he would say no more than you say, every man of you, when you declare you have no time for reading, no time for study, no time to improve yourself, each in his own particular trade, by stepping out of the circle he has been brought up in. How do you know but there is some shorter and easier way of doing all that you do in your workshops and factories? Be assured that there is a shorter and an easier way for all of us—that there is not one thing we do in which improvement may not be made. Have you not the proof continually before your eyes? Are not the master workmen the owners and the employers of other men? are they not those who have the best use, not of their fingers, but of their thinkers?—John Neal.

An Adventure.

A young acquaintance of ours in Georgia met with an adventure a few years since at which we enjoyed a hearty laugh. He had formed and acquaintance with a lovely girl who was in the up country on a visit to some relations, and after two or three interviews lost his wits and fell in love. From the respectful treatment he received, he was induced to believe that his passion was reciprocated. In every thing else but courtship Major E. was quite proficient. We can bear testimony that he is a most inveterate wag. One beautiful evening after devoting unusual time to his toilette, he sallied forth to meet the fair one, with heart almost leaping out of its resting place. When in a few hundred yards of the house, in the beautiful grove that skirts Esq. —s farm, he alighted from his steed, and after tugging him securely, braced himself against a sturdy oak to compose his mind. This being his first essay in earnest courting, he thought it would be servicable to try his powers alone before he ventured in the presence of the lady. Thinking himself alone, he was quite bold and fluent of speech. Stepping a few paces forward, he made a very graceful bow—then with one of his sweetest smiles addressing his "lady-love," and her fair cousin, he enquired after their healths. Then answering the question as effeminately as he could, he launched out quite gracefully into conversation on general topics—speaking for himself and for the ladies too. Feeling quite at home, he became pretty familiar—laughed heartily—complimented and flattered the ladies, and in true courtesier style advanced from step to step, until in imagination, he had the hand of his beloved bestowing upon it rapturous kisses! Just then he was startled by a suppressed tittering, and almost instantly a loud laugh followed, in a few steps of him. The truth flashed upon his mind that he was overheard, and that too by females! His first impulse was to mount his horse and fly from the spot. But his resolution was changed by the sudden ap-

pearance from behind a tree of the very two young ladies about whom he had been soliloquizing. Somewhat confused, but with the familiarity which characterizes southern ladies, they rallied the Major for having his "green room" recitals in so public a place—acknowledged that they were strolling about in the grove, and were all the while in listening distance. The Major was badly plucked, and the ladies for a few minutes had all the laugh on their own side. But with a degree of presence of mind which few gentlemen could summon, under such circumstances, he declared that he saw them hide, and feeling just then in the humor, he determined to make a declaration of love to Miss —, believing that she would not venture to leave her covert, before he got through. That all the pretty things he had said, was merely to prepare her mind for the avowal; and that if she had have remained concealed five minutes longer, she would have heard the denouement. Now come the ladies' time to be serious. Taking advantage of the excitement, and the start he had made, he clasped those jewelled fingers, which he had so recently kissed in imagination, and pressing them to his lips, soon brought those sweet tears of delight which they say, most young ladies do permit to flow, as a favorable response to declarations of love. The scene was soon over—the vows passed, and in a few weeks Maj. E. led to the altar the accomplished Miss —. Up to the time we last saw the Major, him and his lady were more than happy, but he had never hinted to her or any one else the ruse played upon her and her fair cousin.

How THE BODY SLEEPS.—M. Cabanis, a French physiologist, asserts that the human body falls to sleep by degrees, portion by portion, at a time, and not all at once. He avers that "the muscles of the legs and arms lose their power before those which support the head; and these last sooner than the muscles which sustain the back. He illustrates this by the cases of persons who sleep on horse-back, or while they are standing or walking. He conceives that the sense of sight sleeps first; then the sense of taste; next, the sense of smell; next, that of hearing, and lastly, that of touch. He maintains, also, that the viscera fall asleep, one after another, and sleep with different degrees of soundness."

Then what is sleep! A paralysis, perhaps, occasioned by some peculiar action, or cessation of action on the part of the electricity of the system?

THE STRUCTURE OF THE UNIVERSE.—Who can contemplate without astonishment the motion of a comet rushing beyond the orb of Saturn, endeavoring to escape into the pathless regions of boundless space, yet feeling at its utmost distance, the attractive influence of the sun; hearing it as it were, the voice of God arresting its progress, and compelling it, after a lapse of ages, to reiterate its ancient course? Who can comprehend the distance of the stars from the earth and from each other? It is so great that it mocks our conceptions; our very imagination is terrified, confounded and lost, when we are told that a ray of light, which moves at the rate of above ten millions of miles in a minute, will not reach the earth in less than six years. We think this earth a great globe, and we see the sad wretchedness, which individuals are often guilty of in scraping together a little of its dirt; we view, with greater astonishment and horror, the mighty ruin which in all ages, has been brought upon human kind, by the low ambition of contending powers, to acquire a temporary possession of a little portion of its surface. But how does the whole of this globe sink, as it were, to nothing, when we consider that a million of earths will scarcely equal the bulk of the sun; that probably but a minute part of the millions of suns constitute the matter that fills the immensity of space! Systems, however, of immense matter, though arranged in exquisite order, prove only the wisdom and the power of the Architect of nature.

WHICH WILL YOU DO.—One of two things must be done in this country. Parents must expend money to educate their children, or they must pay taxes to build penitentiaries and to punish crime.—There is a great mistake about what is called education. Some suppose every learned man is an educated man. No such thing. That man is educated, who knows himself, and who takes accurate, common sense views of men and things around him. Some very learned men are the greatest fools in the world; the reason is, they are not educated. Learning is only the means, not the end; its value consists in giving the means of acquiring the discipline which, when properly managed, it gives the mind. Some of the greatest men in the world were not overstocked with learning, but their action was in the right direction. Washington, Franklin, and Sherman, were of this class; and similar, though less striking instances may now be found in all countries. To be educated, a man must be able to think, reason, compare and decide accurately. He may study metaphysics till he is gray, and languages till he is a walking polyglot, and if he is nothing more, he is an uneducated man. There is no class in the country who have a stronger interest in the proper education of children than farmers; and the subject should receive from them the attention it deserves.

RESULTS OF ENTERPRISE.—The two principal partners in one of the greatest banking houses in the world, probably the largest discounters of bills, were both servants, in the outset of their lives, and blacked their employers' boots. The paper which they now discount, amounts to four hundred millions a year. Almost all their decisions, are made by one of these men, who is so familiar with his business and the responsibility of business men, that he runs a hand-ful of accounts, not overstocked with learning, but their action was in the right direction. Washington, Franklin, and Sherman, were of this class; and similar, though less striking instances may now be found in all countries. To be educated, a man must be able to think, reason, compare and decide accurately. He may study metaphysics till he is gray, and languages till he is a walking polyglot, and if he is nothing more, he is an uneducated man. There is no class in the country who have a stronger interest in the proper education of children than farmers; and the subject should receive from them the attention it deserves.

RELIGIOUS BELIEF.—I envy no quality of the mind or intellect in others; be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I would prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness; creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from destruction and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to Paradise; and, far above the lighted vision of palms and amaranths, the gardens of the bliss, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.—Sir H. Davy.

In retrospection, we shake away the snow of time from the winter-green of memory; and behold the fair years of childhood, uncovered, fresh, green and balmy, standing afar off before us.

Every one exists in his own peculiar sphere; but there are some who are confined within the narrowest limits, and others whose sphere comprehends all. It would be impossible for the vulgar mind to find enjoyment among refined intellects, as for fish to live in a stream of wine.

Political.

From the Charleston Mercury, Jan. 25.
Mr. Calhoun's Withdrawal.
FOUR HULL, Dec. 21, 1843.

To the Central Committee:
GENTLEMEN:—I herewith enclose you, as the organ of those who have nominated me for the Presidency in this state, subject to a Convention fairly constituted, an Address to my political friends and supporters, assigning my reasons for not permitting my name to go before the proposed Convention to be held in Baltimore in May next. I transmit it to you, because I deem it respectful and proper to make it known to those to whom it is addressed, through you, and in order to afford you an opportunity to take such measures in relation to it, as you may deem proper, if, indeed, you should deem any necessary. All I have to request is, that its publication should not be unnecessarily delayed.

With great respect, I am, &c. &c.
J. C. CALHOUN.

Hon. Jacob Bond L'Ou,
and other members of the Committee.

The Address of Mr. Calhoun to his Political friends and supporters.

I have left it to you, my friends and supporters, through whose favorable estimate of my qualifications, my name has been presented to the people of the United States for the office of Chief Magistrate, to conduct the canvass on such principles, and in such manner, as you might think best. But, in so doing, I did not waive my right to determine, on my individual responsibility, what course my duty might compel me to pursue ultimately, nor have I been an inattentive observer of the canvass and the course you have taken.

It affords me pleasure to be enabled to say, that on all leading questions, growing out of the canvass, I heartily concurred with you, in the grounds you took, and especially in those relating to the mode in which the Delegates to the proposed Convention to be held in Baltimore, should be appointed, and how they should vote. You have, in my opinion, conclusively shown, that they should be appointed by Districts and vote per capita; but your reasons, as conclusive as they are, have proved in vain. Already New York and some other states have appointed Delegates en masse by State Conventions, and one State (Virginia) has resolved that the votes of her Delegates should be given by the majority, and be counted per capita. Their course would necessarily overrule that which you have so ably supported, should you go into Convention, and would leave you no alternative, but to yield yours and adopt theirs, however much you may be opposed to it on principle, or to meet them on the most unequal terms, with divided against united and concentrated forces.

The question then is, what course, under such circumstances, should be adopted? And that question, you will be compelled speedily to decide. The near approach of the time for meeting of the proposed Convention will not admit of much longer delay. But as your course may depend in some degree on that which I have decided to take, I deem it due to the relation subsisting between us, to make mine known to you without further delay.

I, then, after the most careful and deliberate survey of the whole ground, have decided that I cannot permit my name to go before the proposed Convention, constituted as it must now be, consistent with the principles which have ever guided my public conduct. My objections are insuperable. As it must be constituted, it is antagonistic to all the principles on which, in my opinion, such a Convention should be formed. What those principles are, I shall now proceed briefly to state. I hold, then, with you, that the Convention should be so constituted, as to utter fully and clearly the voice of the people and not that of political managers, or office holders and office seekers; and for that purpose I hold it indispensable that the Delegates should be appointed directly by the people, or to use the language of General Jackson, should be "fresh from the people." I also hold, that the only possible mode to effect this, is for the people to choose the Delegates by Districts, and that they should vote per capita. Every other mode of appointing would be controlled by political machinery, and place the appointments in the hands of the few, who work it.

I object, then, to the proposed Convention, because it will not be constituted in conformity with this fundamental article of the Republican creed. The Delegates to it will be appointed from some of the states, not by the people in Districts, but, as has been stated, by State Conventions en masse, composed of Delegates, appointed in all cases, as far as I am informed, by County or District Conventions, and in some cases, if not misinformed, these again composed of Delegates appointed by still smaller divisions, or a few interested individuals. Instead then of being directly, or fresh from the people, the Delegates to the Baltimore Convention will be the Delegate of Delegates; and of course removed, in all cases, at least three, if not four degrees from the people. At each successive remove, the voice of the people will become less full and distinct, until, at last, it will be so faint and imperfect, as not to be audible. To drop metaphor, I hold it impossible to form a scheme more perfectly calculated to annihilate the control of the people over the Presidential election, and vest it in those who make politics a trade, and who live or expect to live on the Government.

In this connection, I object not less strongly to the mode in which Virginia has resolved her Delegates shall vote. With all due respect, I must say I can imagine nothing more directly in conflict with the principles of our federal system of government, or to use a broader expression, the principles on which all confederated communities have ever been united. I hazard nothing in saying, that there is not an instance in our political history, from the meeting of the first Revolutionary Congress to the present day, of the Delegates of any state voting by majority and counting per capita; nor do I believe an instance of the kind can be found in the history of any confederated community. There is indeed something monstrous in the idea of giving the majority the right of impressing the vote of the minority into its service, and counting them as its own. The plain rule—that which has ever prevailed, and which

conforms to the dictates of common sense, is, that where a state votes as a state, by a majority of its Delegates, the votes count one, be they few or many, or the state large or small. On the contrary, where the votes of all the Delegates are counted, they vote individually and independently, each for himself counting one. And it is to be noted, that wherever this latter mode of voting exists among confederated States, it is in all cases founded on compact, to which the consent of each state is required. In the absence of compact, the inevitable mode of voting, in such states, is, in all cases, by the majority, their vote counting one.—The course which Virginia has resolved to take, is in violation of this plain and fundamental rule, and if it should become a settled practice, would be destructive of the foundation on which the whole structure of the State Right doctrine is reared.

I hold, in the next place, to be an indispensable principle, that the Convention should be so constituted as to give to each state, in the nomination of a candidate, the same relative weight, which the Constitution secures to it in the election of the President, making due allowance for its relative party strength. By the election, I mean the whole, the eventual choice when it goes into the House of Representatives, as well as the primary vote in the electoral college. The one is as much a part of the election as the other. The two make the whole. The adoption of the one, in the Convention which framed the Constitution, depended on the adoption of the other. Neither could possibly be adopted alone. The two were the result of compromise between the larger and smaller states, after a long and doubtful struggle, which threatened the loss of the Constitution itself. The object of giving to the smaller states an equality with the larger, in the eventual choice by the House, was to counterpoise the preponderance of the larger in the electoral college. Without this, the smaller would have voted against the whole provision, and its rejection would have been the consequence.—Even as it stands, Delaware voted against it. In confirmation of what I state, I refer to Mr. Madison's report on the proceedings of the Convention.

Having stated what I mean by the election, it will require but a few words to explain my reasons for the principles I have laid down. They are few and simple, and rest on the ground, that the nomination is in reality the election, if occurred in, as far as the party is concerned. It is so intended to be. The leading reason assigned for making it, is to prevent a division of the party, and thereby prevent the election from going into the House, where the smaller states would have the advantage intended to be secured to them by the constitution, by being placed on an equality with the larger.

Such being the intended object and effect, I now submit to every candid mind, whether the Convention ought not to be so constituted, as to compensate in the nomination for the important advantage in the election, which the smaller states surrender by going into Convention. Would it not be unfair—a palpable want of good faith and subversive of the compromise of the constitution to withhold it? Or, if demanded, would it be short of an insult to refuse it? Can it be thought, that the smaller states are so debased and absorbed in the party politics of the day, as to permit themselves to be thus indirectly stripped of a right which their high-minded and patriotic ancestors held so dear, as even to prefer the loss of the constitution itself, rather than surrender it.

I object, then, to the proposed Convention, in this connection, because it makes no compensation to the smaller states for the surrender of this unquestionable and important constitutional right. Instead of that, it advances peremptorily and indignantly refuse any, and treat with scorn every attempt to secure it. Some have gone so far as to deny that the eventual choice of the House constitutes any portion of the election, and to manifest open hostility against the provision of the constitution, which contains it.

If there was no other objection, the one under consideration would be insuperable with me. I differ utterly from the advocates of the proposed Convention, in reference to this provision. I regard it as one of the first importance, not because I desire the election to go into the House, but because I believe it to be an indispensable means, in the hands of the smaller states, of preserving their just and constitutional weight in the Presidential election, and through that, in the executive department and the government itself, which I believe to be essential to the preservation of our sublime federal system. I regard the adjustment of the relative weight of the states in the government to be the fundamental compromise of the constitution, and that on which our whole political system depends. Its adjustment constituted the great difficulty in forming the constitution. The principle on which it was finally effected was, that, while due concession should be made to population, a provision should be also made, in some form, to preserve the original equality of the states in every department of government. The principle was easily carried out in constituting the legislative department, by preserving the equality of the states in one branch, (the Senate,) and conceding to population its full preponderance in the other. But the great and difficult task of reducing it to practice was in the executive department, at the head of which there is but a single officer. So great was it, that it occupied the attention of the Convention, from time to time, during the whole session, and was very near causing a failure at last. It would have been an easy task to constitute that department, either on the principal of the equality of the states in the government, or that of population. To combine the two, in the election of a single officer, was quite a different affair; but however difficult, it had to be performed, at the hazard of losing the constitution.

It was finally accomplished, by giving the larger states nearly the same preponderance in the electoral college, as they have in the House, and to the smaller, in the event of a choice by the House, the same equality they possess in the Senate; thus following closely the analogy of the legislative department. To make it as close as possible, it was at first proposed to give the eventual choice to the Senate, instead of the House, but it was altered and the present provision adopted, for reasons which did not affect the principle.

It was believed by the framers, the practical