

POETRY.

FIRST LOVE.

First love will with the heart remain
When its hopes are all gone by:
As frail rose-blossoms still retain
Their fragrance when they die.

Mary! I dare not call thee dear,
I've lost that right so long;
Yet once again I vex thine ear
With memory's idle song:

When homied tokens from each tongue
Told with what truth we loved,
How rapturous to thy lips I clung,
While nought but smiles reprov'd!

How loth to part, how fond to meet,
Had we two used to be!
At sunset with what eager feet
I hastened on to thee!

Thy face was so familiar grown,
Thyself so often nigh,
A moment's memory when alone
Would bring thee to mine eye;

I felt a pride to name thy name,
But now that pride hath flown;
And burning blushes speak my shame
That thus I love thee on!

Oh! what is now thy name to me,
Though once nought seemed so dear?
Perhaps a jest in hours of glee,
To please some idle ear.

Ere the world smiled upon my lays
A sweeter meed was mine;
Thy blushing look of ready praise
Was raised at every line.

When last thy gentle cheek I prest,
And heard thee feign adieu,
I little thought that seeming jest
Would prove a word so true!

Variety.

All pleasure consists in Variety.

OLDEN TIME.

FOR THE CATAWBA JOURNAL.

Mr. BINGHAM: As you have for some time past published a paper entitled the Catawba Journal, I have discovered it would gratify many of your readers if you give them something more than the passing events of the day, and journalise earlier transactions.

I need not go back so far as to enquire whether the Catawba River was called after a powerful nation of Indians, who resided on its waters, or whether the Indians derived their name from the River.

Neither can I give you the details of the only war we have account of, which the Catawba Indians had with the whites in the year 1715, when they entered into a confederacy with Cherokees, Creeks, Congarees and others, in order to destroy the whole population in Carolina.

But without attempting to explain all the vestiges of antiquity now involved in so much obscurity, I would come to the point and inquire, when and by whom the first settlements of white people were made on the waters of the Catawba?

MATTHEW TOOLE, (an Indian trader and father of Sally New River (a half-breed) wife of the late General New River, who commanded the Catawba Indians from the beginning of the revolutionary war until his death \*) had a trading establishment on the hill east of Toole's ford, where he occasionally resided, except when he went to purchase goods or dispose of his furs and skins.

In the fall of 1748, as soon as Cathey's corn was hard, he shelled out two bags full, and with his rifle in hand, set out to go to a mill some where between the Yadkin River and where Salisbury now stands.

Previous to the revolutionary war, the Catawba Indians were under the jurisdiction of a King, an old man named Pro-

with what salt they had, with assistance of hickory ashes, the women saved the meat. Mr. Cathey returned, took his bags of corn, proceeded to the mill, and after some days came home with his meal.

Hospitality, All in reality, Without Formality.

Notwithstanding his generosity, by his management and industry he had always plenty, and accumulated considerable property. He was never known to complain of scarcity, until the time of the revolutionary war.

In the year 1750 or 1751, the first mill was built on the waters of Catawba River, by a Mr. Lambert, where Bvers's mill now is in Iredell county.

From this time on, the settlements between the Yadkin and Catawba Rivers increased briskly, until the time of Braddock's war, in 1755; but the Indian war in the south did not commence until a year or two after at that period.

FOR THE CATAWBA JOURNAL.

JUVENILE ESSAYS.....No. 5.

Avarice.

Crescentum sequitur cura pecuniam, Majorumque fames. HORACE. Care, and a thirst for more, follow increasing wealth.

Multa petentibus, Pesunt multa. ib. Much is wanting to those who covet much.

Man has, in all ages, elicited the admiration of the philosopher, not only by his physical, but also by his mental powers. And if we examine his nature and actions, we perceive that he is not merely governed by a kind of instinctive principle, but by reason and judgment.

Mankind, at the present period, are governed by various evil principles, which have become fixed and established; and which influence and direct his conduct as steadily, and as constantly, as if they were the most virtuous principles, and according to the aristocratic system of

ethics. Among these evil principles, which govern man, we find avarice holds a conspicuous place. We see it existing in every individual, in a greater or less degree. Its influence is felt by all; and by its influence, man is forced to the greatest extremities, to satisfy its never-ceasing demands.

Avarice isolates the mind of man from every other object, but itself. It contracts all liberal, but expands all selfish principles. It annihilates peace and contentment of mind; and consequently deprives its possessor of two of the greatest and most essential prerequisites of happiness.

FOR THE CATAWBA JOURNAL.

JUVENILE ESSAYS.....No. 5.

Avarice.

Quid non mortalia pectora cogis, Auri sacra fames! What an insignificant, and lamentable figure, does the avaricious man make, whose mind is callous to every virtuous principle, and whose whole soul is wrapped up only with the thought of amassing wealth.

Often, when an individual is desirous of acquiring wealth expeditiously, like Esop's dog, he even loses that which he possessed. On the contrary, a liberal disposition in man is noble.

Often, when an individual is desirous of acquiring wealth expeditiously, like Esop's dog, he even loses that which he possessed. On the contrary, a liberal disposition in man is noble. This principle gains the admiration and applause, not only of the object of liberality, but from all mankind.

Quanto quisque sibi plura negaverit, Ab diis plura feret. With what assiduity should we guard our hearts from the entrance of avarice; since it must bear the universal detesta-

tion of the enlightened part of mankind, and be likewise to ourselves a source of misery. And with what solicitude should we cultivate that principle, which teaches us to relieve a friend in want; a principle productive of so much real happiness.

Accursed thirst of gold! What wilt thou not force mortal breasts to devise. According as any one shall deny himself many things, he shall receive much from the Gods.

University of Edinburgh.—The Professors have come to a determination that henceforth no candidate shall be admitted for examination for the degree of M. D. unless he has studied four years in college, instead of three, as formerly; and that during that time, he must attend to three new branches of medical science in addition to the nine hitherto taught, on all of which he must be examined, prior to graduation.

The celebrated optician, Strayel, of Basle, has just finished an improved telescope, sixty-four feet long. It is said that with the aid of this enormous instrument several learned persons have been enabled to discover animated beings, roads, mountains, and temples in the moon.

EXTRACT.

As the lawyer has his compendium of cases and precedents, the legislator his statutes, the soldier his book of tactics, and every other professor his vade mecum to consult in difficulties, the Christian, to whichever of the professions he may belong, will take his morning lecture from a more infallible directory, comprehending not only cases and precedent, but abounding also with those seminal principles which contain the essence of all actual duty, from which all practical excellence is deducible.

This sacred institute he will consult, not occasionally, but daily. Unruffled of general duty, unfurnished with some leading hint for the particular demand, he will not venture to rush into the bustle, trial, and temptation of the day. Of this aid he will possess himself with more ease, and less loss of time, as he will not have to ransack a multiplicity of folios for a detached case, or an individual intricacy; for, though he may not find in the Bible specific instances, yet he will discover in every page some governing truth, some rule of universal application, the spirit of which may be brought to bear on almost every circumstance; some principle suited to every purpose, and competent to the solution of every moral difficulty.

EXTRACT.—Give me to know that the doctrine of Jesus is bread from Heaven, and that it sustains the spirit, and prepares it for Heaven; and I may well be indifferent whether that bread descended, like the manna in the desert, in nightly dew, or whether, like the food of Elijah, it was brought to my eager hands by the ravens, or whether it was broken, for myself and the hungry thousands around me, by a hand endowed with miraculous powers. So long as I know that it was sent me by the Father of my spirit, and that eating it, I shall live forever, I know all that can give it value, or awaken my gratitude.