

WESTERN CAROLINIAN.

PUBLISHED BY KRIDER & BINGHAM.

SALISBURY, TUESDAY, NOVEMBER 28, 1820.

Vol. I.....No. 25.

The WESTERN CAROLINIAN is published every Tuesday, at THREE DOLLARS per annum, payable at the end of six months.

No paper will be discontinued until all arrearages are paid, unless at the discretion of the editors.

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Agricultural.



Hail! first of Arts, source of domestic ease:
Pride of the land, and patron of the seas.

From the (Baltimore) Federal Republican.

We are happy to observe about us a rational and steady growth of public opinion in favour of agriculture. It argues well for the prosperity of our country to find men of education and feeling acting as practical farmers.—To agriculture, a nation that has the right ambition of being virtuous and great, will first address itself; and there can be no better proof that the hearty and sound elements of political economy are thoroughly understood in any country, than to see the ploughman and corn grower respected and respectable. Nothing, at this moment, so contributes to the durability of China, and her government, with all its regulated system, its world of abuse, ignorance and error, and its overgrown and hungry population—nothing so contributes to the upholding of the huge fabric of its government, as the amazing veneration there shown to farmers and agriculture. The noblest spectacle, among all the parade of war and politics, and all the pageantry and coruscation of imperial government, for the contemplation of the philosopher and the statesman, must be that, in which the great emperor of China, the emperor of a country whose smallest provinces are empires, is seen publicly turning up the earth, in the presence of all his subjects, all his armies, all his nobility, all his household and household gods—with a plough. Such is true nobility!—Such is being indeed the father of one's country!

We are in a fair way to feel a like veneration for the tillers of the earth in America.—Our farmers begin to feel that there is a greatness as well as goodness and innocence in working in the open air, and trusting to the God of harvests for a blessing upon their labour. They are losing that idle and childish ambition of seeing their sons lawyers, ministers, doctors and shop-keepers. They begin to regard a gentleman farmer, with a stock of good sense and a good education, with a plenty of sober theory in his brain, and a good practical knowledge of farming and grazing, to temper his experimentalizing, as the true gentleman after all. And they are right. It is a proud name. To be indeed a FARMER—is to be one of God's own children—a good and wise man.

FOR THE WESTERN CAROLINIAN.

Time to her shall count each day,
Which from you it takes away.

Wretched indeed would be the condition of our species, if we were irrevocably doomed to be the victims, as we are the produce, of time. Like the beasts of the field, we should grow up from the imbecility of childhood to the decrepitude of age, acquiring animal strength one day which we were to lose the next; and after we had shed the bloom of our youth, should possess nothing which could claim the admiration or even respect of our fellow-creatures. But happily for mankind, we are blessed with faculties which, though increased, are seldom diminished by length of years. He whose wisdom is enlarged with years, will lose scarcely any thing which he ought to value by continuation of life. The vigorous efforts of manhood may be more admired, but the sober wisdom of age will always be respected.

But how little of this pious and consoling sentiment do we entertain for the fair sex.—From them every day takes away something of that parting beauty which is so rarely possessed, and so transiently enjoyed. Their infancy passes away without real pleasure; the bloom of youth is but for an hour, and their age is destitute of all those intellectual

engagements which alone can make it attractive or even happy.

These considerations have often suggested to my mind the inquiry, whether they have been consigned to this miserable state of uncertain and transitory bliss by nature, or whether it is the effect of art? I was convinced that they never attained those powers of the mind which make the age of man more illustrious than his youth, only because we have prevented them from doing so; that they are perfect by nature, but are crippled by education.

I am about to examine, what may in general terms be stated to be, that the capacity of man for intellectual attainments is less than that of woman. They are said to possess more fancy and less judgment, a greater propensity to the frivolities of romance, but less aptitude for the severer studies of science.—That the intellectual powers of woman are, under the present state of things, inferior to those of man, is no better proof of any natural imbecility of intellect, than the inferiority of the unlearned is, that they are born with less capacity for improvement than the learned. The fact which is the foundation of the inference, is as undisputed in the one case as in the other. In the first case I would ask, how do we learn that their minds are inferior to those of men? By never observing them to perform those great exploits, or to exercise those abilities which have adorned many men in every age of the civilized world.

It may be asked how it has happened that men have always gained the ascendancy over woman in the outset, unless they did so by superior sagacity. They have done it by physical force.—They compel the women to perform the drudgeries of life, while they spend the day in the recreations of the chase, or in indolence at home. They occupied their own minds as they pleased, and directed the exertions of their wives as they pleased. These reasons alone appear to me to be sufficient to account for the very few instances upon record of great powers of mind being displayed by women; but when united with that difference of education which men first imposed by force, and now continue by custom, the conclusion is irresistible. For this difference of education, there is this additional reason, women are constituted by nature to be the nurses of children, while the superior energy and activity of man renders him more capable of providing a subsistence for the family. Accordingly, in all countries the economy of the house is assigned to them. But as it is this end which they are ultimately to reach, was the only one which they are capable of attaining, they are fitted by education for scarcely any other business or enjoyment. That one of the objects for which they were created was to attend to children, is, then, neither a proof of inferiority of capacity, nor that their minds, such as they are, should not be cultivated. Still it has every where been adopted, and we think it quite enough that girls should devote the first ten or twelve years of their lives to learning to read and write their own language.—Their education is completed, according to this course, at the period when that of a boy fairly begins.

I submit it to your candor, whether this picture of female education in this country, and its consequences, be not, in the general, too true? I admit that there are some brilliant exceptions to it; and these exceptions confirm my argument, that the inferiority of women in the walks of science and literature, results not from any inherent defect of genius, but from the unpardonable and even infamous manner in which their education is neglected.

These reasons are amply sufficient to account for the actual difference of mind between the two sexes. But those gentlemen who have dissected and analyzed the subject with the dexterity of surgeons, and the sagacious curiosity of philosophers, would imagine I had not perceived the true point of all their reasoning, if I were to pass over in silence their metaphysical distinction.

Women are said to possess less acuteness of discernment, less power of argument, and a less extended mode of thinking than men. They are accused of a natural predilection for light and frivolous pursuits, as poetry and romance, and an aversion to the severer studies of philosophy. I shall not stop to question whether those assertions be true; for it appears to me, that it would be a miracle, under the prevailing customs and system of

education, if they were false. A man, after having spent the first twenty or thirty years of his life in a close application to the mathematics, the languages, the subtleties of the ancient school men, and a continual contention with the author he reads, or some collegial rival who has embraced a different theory of physics or system of morality, enters on the business of life prepared for the senate, the bar, or the pulpit. The melancholy contrast of education and mode of life in women has already been mentioned. Their minds are suffered to languish under the constraints of a narrow education, and to pine in the deleterious shades of a fatal custom. The natural vigor of intellect has never been strengthened by exercise, nor the germ of fancy ever been developed by a timely and judicious culture. It is, then, no more a matter of astonishment to me, that men are more acute in argument—more subtle in detecting a false position, or more able in exposing it, than it is that a Frenchman, educated in the military school of Paris, instructed by the examples of Moreau and Bonaparte, should be a more able commander than an American farmer, who never saw a tent, or heard the sound of a cannon.

I cannot conclude this grateful task of writing in a cause where all my sympathies are interested, without adding a word on the superior sensibility, the moral beauty of the fair sex. We not only owe to their piety our existence as a race, but I am struck with the many instances of their having preserved, after they had given, life to individuals. The captive warrior has sometimes been released from his dungeon—the forlorn and forsaken traveller been cheered in the solitude of the wilderness, by those touches of compassion to which they are so much more sensible than man. I cannot here forbear to mention the instance of our guardian genius, Pocahontas, who saved the life of Captain Smith from the ferocity of a Virginian savage, after it had been previously rescued, by the clemency of a Turkish lady, from an oriental tyrant.—When Mansong, a king of the Moors, refused Mungo Park permission to enter his village, and he sat under a tree exposed to the derision of the men, the storms of heaven, and the pangs of approaching famine, a woman, moved by the superior sensibilities of her nature, sheltered him from the rain, gave him meat to eat, and sympathized in his sorrows in an unpremeditated song. This tenderness, which has so often appeared in moments of real distress, is beautifully painted by a modern bard, in the fictions of poetry:

O woman! in our hours of ease,
Uncertain, coy, and hard to please;
And variable as the shade,
By the light quivering aspen made:
When pain and anguish wring the brow,
A ministering angel thou!

J. A.

Desultory.

PURITANICAL GOVERNMENT IN MASSACHUSETTS.

A correspondent has transmitted a curious document to the editors of the *National Intelligencer*, being an old manuscript, entitled the records of the two first magistrates of Springfield, Massachusetts, a pleasant and populous town on the Connecticut river. These records exhibit no new trait in the character of the first settlers of New-England; but they show the same peculiarities—simple and homely habits, the same piety, tinged with no small share of bigotry, which we have been accustomed to view in delineations of the character of the puritans of New-England. But whatever may have been their foibles, however finical and persecuting they may have been at times, yet, take them all in all, they deserve much from their country, and are not unworthy to be called the founders of that populous and enlightened part of the Union, which is now enjoying the fruits of their labors and the blessings of their institutions.—The following extracts will show that they were very well how to "tame a shrew," although by some they may be considered as furnishing little evidence of gallantry and devotion to the fair among the patriarchal settlers on the banks of the Connecticut:

March 13th, 1655. Obadiah Miller complains against Joane his wife, for abusing him with reproachful terms or names, as calling him fool, toad, vermine, and threatening him; as also for yesterday she fell upon him, endeavoring to beat him, at which time she scratched his face and hands. The case being examined, it was found that Joane, the wife of Obadiah Miller, was guilty of very evil behavior towards her said husband, it being proved by the testimony of John Lamb and Thos. Miller. John Lamb testified that

the head, and that she did often call him fool and other reproachful terms. Thomas Miller testified that when his brother Obadiah his wife lived with him, shee did commonly call him fool and vermine, and he doth not remember he ever heard her call him husband, and shee said shee did not love him, but hated him, yea, shee hath said shee did never love him, and shee should never love him. For which her vile misbehavior towards her husband, shee was adjudged to be taken forth to the whipping-post, there to receive so many stripes on the naked body as the commissioners should see cause to inflict on her: whereupon she was brought forth; but, by her humiliation and earnest protestations for better carriage towards her husband, the punishment was remitted, and this sentence passed, that, for the least miscarriage to her husband after this tyme, she should be brought forth again, to receive a good whipping on her naked body, well laid on.

October 24th, 1670. John Petty complains against good wife Hunter for offering to mischief his wife and giving her ill language, calling her as the testimony speaks. Railing, scolding, and other exorbitancies of the tongue appearing, as by the testimony of Mary Brooks and Mercy John, on file; and also the neighbors declaring her common trade upon all occasion to exorbitant with her tongue, as particularly Sam Marshfield and John Bagy declare—sentenced her to be gagged, or else set in a ducking stool and dipped in water, as law provides; shee to choose which of them shee pleases, within this half hour; or else I to determine, and order either, as I see cause. Shee not choosing either, I ordered her to be gagged, and to stand in the open street for a half hour; which was done accordingly. And for her reproaching good wife Petty, shee did openly clear her of all shee spoke against her, and asked forgiveness, which good man Petty accepting, she was released as to that.

In the following short memorandum we have an evidence of the strictness with which the Sabbath was observed in those early times; which, as at the present day in New-England, commenced at sun-down on Saturday, and closed at the same time on Sunday. Their sabbaths resembled more the burdensome sabbaths of the Jews than the Christian sabbath: But mankind are apt to run into extremes; and many of their posterity, to free themselves from puritanical foibles and strictness, would destroy all distinction, and make every day alike. A medium between the two would be about right.

Sept. 28, 1685. The tythingman, Sam Bedortha, presenting Benj. Leonard, for that, last Saturday night, he was out after sun, and came through the street with his laden cart: the said Benj. Leonard appearing, acknowledged it, and said he was belated by the gatherers of his corn, else had been at home before sunset, and is sorry for it, acknowledging disorder in it. I fine him only 5s. to the county, and so discharge him.

One of our late French papers relates that a poor shoemaker, of the name of Confreville, upwards of fifty years of age, had been arraigned, for the second time, before the court of assizes, for seditious expressions. He was so deaf that it was necessary to place his wife next to him during the trial, to acquaint him with the tenor of the indictment and of the testimony. He pleaded not guilty, and accused the witnesses of a conspiracy to ruin him. The jury found him guilty—the court sentenced him to six months' imprisonment, and a fine of fifty francs.

What a picture this altogether! Looking to such things in France, and to the execution of journeymen weavers in Scotland for high treason, accompanied with the most barbarous judicial hacking of the carcasses, how ought we not to feel and enjoy the serene mildness and immovable security of our own order of society and government! [Nat. Gaz.]

From the Boston Daily Advertiser.
IMPORTANT FACTS.

It is stated in Rees's Cyclopaedia, article London, that in the year 1700, the average weight of cattle and sheep killed for the London market was as follows:—An Ox 370lbs; a Calf 50lbs; a Sheep 28lbs; a Lamb 18lbs; and that the average weight at present, arising from improvements in the breed and management of these animals, is as follows: Oxen 800lbs each; Calves 140lbs each; Sheep 80lbs each; Lambs 50lbs each. Such facts are of more weight than an argument ever so long, and ever so good, to convince our agriculturists of the benefits to be derived from improving the breeds of cattle, &c.