

Poetry.

ODE TO WOMAN.

"O! fairer of creation! but and best.....MELTON."

Oh, WOMAN! on thy faithful breast
The weary wanderer seeks repose,
And in thy fond affection bleat,
Soon finds a cure for all his woes.
The wakeful son of worldly care,
Sleeps softly in thy tender arms;
To Mammon he prefers his prayer,
But owns thy far superior charms.
Oh, WOMAN! if life's prospects lower,
Thou bid'st the clouds fly far away;
And e'en in sorrow's darkest hour,
Thy bright eye lends a cheering ray.
'Tis thine to balm the wounded soul,
That with the world long time has warr'd,
The storm of passion to control,
And melt the spirit frozen hard.
But, WOMAN! wert thou heavenly fair,
If all thy charms external shine,
If thou no mental beauty share,
Ah! what avail these charms of thine?
Unstable still is beauty's power,
Whose base is built on outward form;
And soft the rapture gleaming hour
That oft precedes domestic storm.
Oh! if the glowing gem of mind
Illumes the lovely female face;
If bright intelligence be shrin'd
With feeling in the form of grace;
'Tis then that beauty's beams impart
Her charms to intellectual eyes;
Then if affection fix her heart,
Can man appreciate the prize!

THE AMIABLE WIFE.

The maid I shall love, must be free from disguise,
Wear her heart on her lips, and her soul in her eyes;
A soul by the precepts of virtue informed,
And a heart by the purest benevolence warmed.
Her converse so varied, as ever to please;
Unaffectedly cheerful, and polished with ease;
Her person attractive, her temper serene,
And her wit rather brilliant and playful, than keen.

Original.

FOR THE WESTERN CAROLINIAN.

MESSRS. EDITORS:

In perusing the 35th number of your paper, I found a piece headed "New Laws," and being naturally fond of news, I had the curiosity to read the piece; which, to my surprise, did not contain, as I expected, an account of some great change in the laws of a foreign government, but highly censured several acts of our late legislature; among which the writer is pleased to enumerate one only, to wit: the one extending the jurisdiction of justices of the peace.

It would seem that "Solon" is yet to "learn the object of this law." But he ventures to assert its inconvenience to both debtor and creditor; and alleges, as his reason, that, under the present law, the debtor will be compelled to give security for the payment of the debt; and that the creditor will be kept out of his money by a "long-winded constable." For my own part, I can truly say that the sheriffs and clerks are punctual in the payment of moneys due to creditors, so far as has come under my observation; but with the same truth I can say, that, with a very few exceptions, the constables have been equally punctual in their payments. And which is the least expense and trouble to the creditor? In the one case, you may ride three or four times to town, (for we all do not live at the court-house,) to commence a suit, receive your money, &c.; losing as many days from other business, and expending, perhaps, twice as many dollars for necessary entertainment; whereas, in the other case, your only trouble is to take a receipt from one of your neighbors, a constable, for your bond; and six or seven months after, receive on your own table your money, with no other expense than a glass of whiskey and thank ye.

But for the purpose of ascertaining which method of collection is to the interest of the debtor, we will make an estimate of expenses he must pay on the collecting a debt of one hundred dollars, according to the former law, and agreeably to the late act.

EXPENSES OF THE FORMER LAW.

At the return court at the court when the case is determined	\$1.00
Clerk's fees for a subpoena a witness ticket an execution	75
Two attorneys' fees	15
For serving writ bail bond	40
Sheriff's fees for summoning witnesses empanelling the jury commissions	8.00
Witnesses travelling, say 30 miles attendance, say one day	75
	25
	30
	19
	82
	60
	60
	\$15.87

EXPENSES AGREEABLY TO THE LATE ACT.

For serving the warrant	49
Constable's fees for summoning a witness execution costs	20
	40
	\$1.00

Now let me ask "Solon," whether it be easier to get a neighbor to ride a few miles with you to a justice of the peace, and stand security for the stay of execution, or pay attorneys and others 14 or 15 dollars?

But "experience" proves the law to be "unconstitutional," because the constitution provides that where the value in controversy shall exceed 20 dollars, the right of trial by jury shall be preserved; and because justices grant appeals for much smaller sums—and what does this prove? Why, it proves that our legislature were yet more tenacious of a "trial by jury" than the framers of the constitution themselves: the one restrained the state legislatures from depriving their citizens of a trial by jury where the value in controversy exceeded 20 dollars; the other granted them that privilege where the value is five cents only.

But as "Solon" has appealed to "experience" for proofs of the unconstitutionality of the law, he will grant me the privilege of proving therefrom that he is under a delusion. In 1794 the law was revised, pointing out the manner in which debts of 40 dollars and under should be collected; authorizing justices of the peace, in the first instance, to hear and determine. In 1802, the jurisdiction of justices of the peace was extended, so that they took cognizance of suits not exceeding fifty dollars. In 1803, their jurisdiction was extended to suits not exceeding sixty dollars: And in 1820, the law in question was enacted. Now if the last is unconstitutional, so are all the former ones. And it would be passing strange, if four separate legislatures should each of them be so led astray as to violate their most solemn oath to "support the constitution of the United States," especially when we consider that, in all probability, their members were severally possessed of as much wisdom as this modern "Solon."

I have now done with "Solon," and his "new laws." I have not heretofore been in the habit of troubling editors of gazettes with any scribbling of mine, nor should I have done so at the present time, had I not thought it a duty incumbent on me to refute the arguments brought forward with a design to depreciate or destroy the public confidence, not only in constables and justices of the peace, but also in our legislatures.

LEONIDAS.

FOR THE WESTERN CAROLINIAN.

MESSRS. EDITORS:

I have been blessed with a religious example and education. Taught to believe that supreme love to God was the first and highest duty of man, it has been my practice to attend upon divine service when opportunity offered. Brought up among a people who believed it to be their duty and their honor, and found it to be their interest, to observe the worship of God in their families, I have often enjoyed the privilege and the pleasure of joining with different families in offering their spiritual sacrifice of prayer and praise.

Not long since, being present where family worship was performed, I was not a little surprised to see a number of the family assiduously fixing themselves in the most easy posture possible; and before prayer ended, was induced to believe that it was for the express purpose of sleeping in the most comfortable manner; for they slept sound, and snored so loud as to be heard distinctly at the remotest corner of the house. I felt indignant, and, at the same time, felt a secret gratification in their being put to shame by being left upon their knees; but to my astonishment I found that they all (for there were three of them) awoke at the very instant the conclusion of the prayer began to be repeated. Telling these circumstances, as matter of novelty, to my companions, one of them observed, that he had often seen the same thing, and had even himself frequently fallen asleep in the same manner, and had always been fortunate enough to awake at the right time.

If any of your correspondents will be at the trouble of explaining the principles upon which the good fortune of the three sleepers, and of my companion, depends, they will much oblige their humble servant,

BASANISTES.

A CHARACTER.

FROM THE NATIONAL INTELLIGENCER.

When men of distinguished worth are snatched away by the hand of death, it is proper that some record of their example should be kept for the benefit of survivors. Col. WILLIAM M'GUIRE, who departed this life a few weeks since at Harper's Ferry, whether regarded as a soldier, as a private citizen, or as a public officer, was such a man. At the early age of 11 years, he entered the army of the revolution, and, before he was 16, he received a wound at the battle of the Eutaw Springs, which disabled him for life. After the peace of 1783, he devoted himself to the practice of the law. Possessing in a high degree the confidence of those who knew him, he was called by his fellow citizens to represent them in the legislature of his native state, Vir-

ginia, and, by the general government, to fill the chief judicial station in the then territory of Mississippi. At length, in the close of life, he was appointed to the office of Paymaster at Harper's Ferry. While there, he became distinguished by the order and excellence of his domestic arrangements, by the urbanity and integrity of his public life, and by his unwavering promotion of morals and piety. Strong in mind, and clear in discernment, warm in heart, and true in principle, he has left an impression not easily eradicated. He died in the confidence of the christian's faith, and has gone, we trust, to a better world.

But, the best estimate of his character may be formed from the following resolutions which have been discovered since his death. They appear to have been entered into at the time of his appointment to the office of paymaster, and they are of such a nature as richly to deserve the attention of every officer who is called to the disbursement of public money. Suffice it to add, Col. M'Guire faithfully kept them:

RESOLUTIONS.

"As it has pleased my Heavenly Father, for which I most sincerely offer my humble acknowledgments, to dispose the President of the United States to bestow upon me a public office, and as there is annexed to that office great responsibility, I earnestly implore the blessing of God on my efforts in fulfilling the duties thereof. And as I shall receive and disburse large sums of public money, I have thought it prudent to establish rules for my government in the discharge of my official duties.

Having, upon due consideration, established the following rules, I am bound invariably to adhere to them.

1st. Faithfully to discharge the duties of my station, according to the best of my abilities.

2d. Never to appropriate any part of the public money to my own use, before it is due to me, nor then, if I can possibly do without it, should there be other urgent demands for it.

3d. To confine the disbursements of public money exclusively to public uses, and only to those for which it is placed in my hands.

4th. In order that I may exercise strict and impartial justice towards all with whom I may transact public business, it is necessary for me to lay aside all private friendships and family considerations, and conduct myself as I have hitherto done, viz. render a kindness to a friend, to promote the interest of my family, whenever I can do it without a sacrifice of my christian duties or the principles of honor and integrity.

5th. To treat my associates in office with kindness and attention; to promote, by all honorable conduct, harmony and good order at the establishment; by which means the public interest will be promoted and private happiness increased and secured.

May every public officer, and, *mutatis mutandis*, every private man, resolve and do likewise.

FROM RELF'S PHILADELPHIA GAZETTE.

THE ESCAPE OF MARY.

The imprisonment of the Queen of Scotland, her resignation of the Crown, and her escape from the place of her imprisonment, are among the most captivating scenes recently published in the novel, entitled *The Abbot*. In turning over the pages of the *Port Folio*, I found the following beautiful passage, which I immediately copied for your Gazette:

"Most of my readers are familiar with the mournful story of this lovely Queen. She was released (May 2, 1568) from her confinement on a solitary Island in Loch Leven, whose waters are immortalized in the song of Michael Bruce, by George Douglas, a youth of eighteen.—In the travels of a recent tourist, the intrepidity and success of this gallant lover are represented in a beautiful allegory. 'Neither the walls of Loch Leven castle,' says the traveller, 'nor the lake,' were barriers against love.

Mary had those bewitching charms which always raised her friends.—She wore a cestus; and might be said to number among her constant attendants the god of love himself. His ready wit restored her liberty. Time and place were obedient to his will. His contrivance laid the plan. His address secured the keys, and his activity provided the bark, to which he led her, with his own hand carrying the torch, to guide her footsteps through the darkness of the night. Confusion ran through the castle. Hasty lights were seen passing and repassing at every window; and traversing the island in all directions. The laughing god, meanwhile, riding at the poop, with one hand held the helm, and with the other waved his torch in triumph over his head.—The boat soon made the shore, and landed the lovely queen in a port of security, where loyalty and friendship waited to receive her."

J. E. H.

Religious.

EXTRACT FROM CHALMERS.

"Though this earth were to be burned up, tho' the trumpet of its dissolution were sounded, tho' yon sky were to pass away as a scroll, and every visible glory, which the finger of the Divinity has inscribed on it, were to be put out forever—an event so awful to us, and to every world in our vicinity, by which so many suns would be extinguished, and so many varied scenes of life and of population would rush into forgetfulness—what is it, in the high scale of the Almighty's work-

manship? a mere shred, which, though scattered into nothing, would leave the universe of God one entire scene of greatness and of majesty.— Though this earth, and these heavens, were to disappear, there are other worlds, which roll afar; the light of other suns shines upon them; and the sky which mantles them, is garnished with other stars. Is it presumption to say, that the moral world extends to these distant and unknown regions? that they are occupied with people? that the charities of home and of neighborhood flourish there? that the praises of God are there lifted up, and his goodness rejoiced in?— that piety has its temples and its offerings? and the richness of the divine attributes is there felt and admired by intelligent worshippers?

And what is this world in the immensity which teems with them—and what are they who occupy it? The universe at large would suffer as little, in its splendor and variety, by the destruction of our planet, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind tears it from its stem, and it lights on the stream of water which passes underneath. In a moment of time, the life, which we know, by the microscope, it teems with, is extinguished; and, an occurrence so insignificant in the eye of man, and on the scale of his observation, carries in it, to the myriads which people this little leaf, an event as terrible and as decisive as the destruction of a world. Now, on the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and systems that astronomy has unfolded—we may feel the same littleness, and the same insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us. But these elements exist. The fire which rages within, may lift its devouring energy to the surface of our planet, and transform it into one wide and wasting volcano. The sudden formation of elastic matter in the bowels of the earth—and it lies within the agency of known substances to accomplish this—may explode it into fragments. The exhalation of noxious air from below, may impart a virulence to the air that is around us; it may affect the delicate proportion of its ingredients; and the whole of animated nature may wither and die under the malignity of a tainted atmosphere. A blazing comet may pass this fated planet in its orbit, and realize the terrors which superstition has conceived of it. We cannot anticipate with precision the consequences of an event which every astronomer must know to lie within the limits of chance and probability. It may hurry our globe towards the sun—or drag it to the outer regions of the planetary system—or give it a new axis of revolution—and the effect, which I shall simply announce, without explaining it, would be to change the place of the ocean, and to bring another mighty flood upon our islands and continents. These are changes which may happen in a single instant of time, and against which nothing known in the present system of things provides us with any security. They might not annihilate the earth, but they would unpeople it; and we who tread its surface with such firm and assured footsteps, are at the mercy of devouring elements, which, if let loose upon us by the hand of the Almighty, would spread solitude, and silence, and death, over the dominions of the world.

Now, it is this littleness, and this insecurity, which make the protection of the Almighty so dear to us, and bring, with such emphasis, to every pious bosom, the holy lessons of humility and gratitude.—The God who sitteth above, and presides in high authority over all worlds, is mindful of man; and, though at this moment his energy is felt in the remotest provinces of creation, we may feel the same security in his providence, as if we were the objects of his undivided care. It is not for us to bring our minds up to this mysterious agency. But, such is the incomprehensible fact, that the same Being, whose eye is abroad over the whole universe, gives vegetation to every blade of grass, and motion to every particle of blood which circulates through the veins of the minutest animal; that, though his mind takes into its comprehensive grasp, immensity and all its wonders, I am as much known to him as if I were the single object of his attention; that he marks all my thoughts; that he gives birth to every feeling and every movement within me; and that, with an exercise of power which I can neither describe nor comprehend, the same God who sits in the highest heaven, and reigns over the glories of the firmament, is at my right hand, to give me every breath which I draw, and every comfort which I enjoy.