

Poetry.

FROM THE CHARLOTTE COURIER.

THREE look upon one goodly stem, Each lovely to the view; And though not of exotic birth, Sweet, in their native climate grow.

The first that bloomed gave early proof, What charms it could impart, Though sev'rd from its parent stem— If grafted on the heart

Of one whose every care would be, To keep it from life's tempest free.

To such should that fair flower be given, Its beauty it would yet retain; And flourish still, like either gem, That's left upon the parent stem.

Long may the parent stem be given, The blessing it derives from Heaven; And cherish, with parental care, The three sweet flowers that blossom there.

C.

THE TRIPLE PLEA.

LAW, FRIEND, AND DIVINITY,

Contend which shall superior be;

The Lawyer pleads he is your friend,

And will your rights and cause defend;

The Doctor says, deny't who will,

That life and health are in his pill;

The grave Divine, with look demur'd,

To penitents with heaven assur'd;

But mark these friends of ours, and see

Where end their great civility;

Without a fee the Lawyer's dumb,

Without a fee the Doctor's mum;

His Reverence says, without his dues

You might the joys of Heaven lose.

Then be advis'd—in none confide,

But take sound reason for your guide.

BIOGRAPHICAL.

GENERAL MINA.

We are much indebted to a literary gentleman of this city for the loan of a very valuable English publication, from which we extract the following interesting and authentic account of the character and military services of Genl. MINA, the celebrated commander of the constitutional troops in Catalonia. The work was published the present year, in London, by Sir Richard Phillips & Co., and is entitled "Public Characters of all nations; consisting of Biographical accounts of nearly three thousand eminent contemporaries, alphabetically arranged; with numerous portraits; in 3 vols." This is, we believe, the only copy in this city, and there is not probably another in the country. We know not when we have met with a work so useful and interesting, and we shall, with the permission of the gentleman who has favored us with the loan of it, follow the present extract with other biographical sketches of living characters.

New-York Statesman.

"DON FRANCISCO LAFOZ Y MINA, one of the most distinguished of the Spanish patriots, is a native of Navarre, and was born in 1782, at the village of Ydociu, about two miles from Pampeluna. By some he has been represented as the son of a mere peasant, a circumstance which, if true, would only enchain his merit; but he is, in fact, of a family of some consequence. During the war against the French, his nephew, Don Xavier Mina, then a student at the university of Saragossa, raised a Guerilla corps, with which he performed several spirited exploits. Xavier being taken prisoner, in 1810, the command of the corps was transferred to Francisco, who soon rendered his name the terror of the French. Brave, active, indefatigable, full of resources, and possessed of an admirable presence of mind, he incessantly harassed and wore down the strength of the enemy not only in Navarre, but in the neighboring provinces of Alava and Arragon. Such was the rapidity of his movements, that nothing could escape him; not a convoy, not a detachment, could move from one place to another, that he did not rush upon it, and in almost every instance he was successful. The loss which the French sustained in this kind of warfare, was incalculable; while his was trifling, as the accuracy of the intelligence which he received prevented him from being ever surprised, and when he was far outnumbered, his troops disbanded by signal, and reformed again in a few hours, and resumed offensive operations. It was in vain that, resolving to exterminate his division, the enemy pored 25,000 men into Navarre. He not only stood his ground, but eventually remained master of the province. He was, in fact, often denominated the king of Navarre. In 1811, the Regency gave him the rank of colonel; in 1812, that of Brigadier general; and soon after that of general. His force in 1813,

consisted of 11,000 infantry, and 2500 cavalry, and with this he co-operated in the blockade of Pampeluna, and recovered Saragossa, Monzon, Tafalla, Jaca, and various other places. When the peace was concluded, he was besieging St Jean Pied de Port. After having put his division into quarters, he went to Madrid, and had the mortification to find, that he had been labouring only for the re-establishment of despotism. Disgusted with the conduct of Ferdinand, and having fruitlessly remonstrated with him, he endeavoured to persuade the other Spanish generals in the capital to join with him, and make an effort in the cause of freedom, but his efforts were rendered abortive, by the baneful influence of the priesthood. Mina then hastened to Navarre, with the intention of putting himself at the head of his division; but he found that the new captain-general had dismissed the troops which composed it. He, however, gained over the garrison of Pampeluna, and was on the point of proclaiming the constitution, when his plan was frustrated by the pusillanimity of some of the officers. He had now no resource but to seek an asylum in France, and he reached Paris in safety. While he was residing in the French capital he was arrested by a commissary of Polier whom the Spanish ambassador, Count de Casa Flores, had persuaded, or more probably bribed, to commit this act of insolence and injustice. On this occasion Louis behaved in a manner which was highly honorable to him. He turned the commissary out of his place, insisted on the ambassador being recalled, and not only released Mina, but granted him a pension of 6000 francs. The Spanish general was not ungrateful. He refused to have any intercourse whatever with Napoleon, quitted France and joined the king at Ghent, and returned with him to Paris. Till the army at Cadiz raised the standard of freedom, he continued to live very privately in France; but as soon as that event took place he hurried back to Navarre, collected a few hundred of his followers, issued a proclamation calling on the rest to join him, and was advancing against Pampeluna, when a deputation was sent to him by the inhabitants, to inform him that the city had accepted the constitution. After the king had submitted to the new order of things, Mina was appointed captain-general of Navarre. His talents, however, were soon required in the field. A few fanatics and lovers of despotism having succeeded in exciting a formidable insurrection in Catalonia, Mina was entrusted with the command of the army destined to act against them. The rugged nature of the country in which he had to act, the weakness of his own army, and the strength of the rebels, rendered his operations seemingly tardy at the outset, and the ultra royalists began to manifest the utmost confidence and exultation. But they soon discovered that they had wonderfully miscalculated. Mina was too prudent to commit any thing to chance, when a repulse might have been productive of disastrous consequences; but, as soon as he had fully prepared every thing for the conflict, he attacked the bands of traitors with his wonted impetuosity, routed them in several encounters, and drove them before him in the utmost confusion, over the Pyrenean frontiers, into the French province of Rousillon. These victories have increased his fame throughout Europe, and he is regarded as the most experienced general in Spain, and as the sheet-anchor of the constitutional cause."

FASHIONS FOR JULY.

BOSTON, JULY 5, 1823.

My dear Friend: I have been to see all the sights since I came to Boston—I have seen the governor and the glass-house, the mayor and the mummy, the mall and the mill-dam, the stone house and the steam-boat, a drawing room of dandies, and a caravan of wild animals;—a description of all of which, I shall reserve for our first meeting.

I suppose you will be most anxious to hear something about the Boston fashions. Well,—it is the fashion to wear green calashes instead of bonnets. Every body wears them. Those who wear Leghorns, cause them to flap down over the shoulders, so that a short person is nearly covered by them, and looks for all the world, like a lamp under an extinguisher. These leg-horn, or gypsies are not, however, very common.

It has been very fashionable lately for ladies to wear circingles very similar to what brother Bill buckles round his horse to make him gaunt. They are black leather straps, which buckle very tight about the waist. I should give you a more particular description of them, only that I presume you saw an account of the fashions in a late Galaxy. In the country, you know, we are taught to conceal all the arts by which we improve our appearance; and instead of letting the fellows know how tight we are laced, we endeavor to make them believe it is only our natural shape. But here, on the contrary, there appears to be no such delicacy.

One great and fashionable accomplishment, which is now learned by ladies at school, is to play with the cup and ball. There is another play of the same species, called the devil upon two sticks, which is played by ladies of every age; but it is not so common as the cup and ball.—It is all the fashion now, also, for young girls to study Latin a few months; in which time, you may be sure, they become monstrous great scholars. When we went to school, you know, it was indispensable, in order to finish our education, that we should learn to play a tune on the piano forte, and to embroider a funeral piece, representing a mishapen urn, with something intended for a female figure bending over the urn, and a great weeping willow bending over both. But now instead of working embroidery, the misses study Latin; and instead of learning to play on the piano forte, they learn to play the devil and the cup and ball! O my good old grandmother! You will cry out, what will this world come to at last! This is all a certain proof, as our parson says, of the awful depravity of the age.

I have not had an offer yet; when I do, you shall hear of it by the first post. It is not so fashionable here, among the men, to marry, as it is in the country. I like some of the Boston fashions hugely; but in one thing, at least, give me the country fashion, say I. So no more at present; but I remain your loving friend till death.

Saccharissa Christina Amelia Scroggins.

ADVICE.

A late writer condenses in a few lines a whole volume of practical advice—"Fill up your time so fully with useful employments as to leave little leisure for pursuits of a double character. Endeavor further to acquire such a strong sense of duty, such a taste for contemplations of a higher order, and such well arranged habits of sacred study and devotion, as may supercede the temptation to devote to idle, if not injurious amusement, moments which may be so much more profitably given to the great concern of making your calling and election sure." Keep in mind the claims which your family, your friends, and society, have upon your hours of retirement; and the importance of so employing those hours, be they few or many, that your body and mind may be refreshed for the returning duties of each successive day. And lastly, guard against habits of idleness and curiosity; and be not ashamed to own that there are many things with which neither your time nor your taste permits you to be acquainted, and least of all with every new tale that happens to be the subject of popular conversation."

CHILDHOOD.

There is in childhood a holy ignorance—a beautiful credulity—a sort of sanctity that one cannot contemplate without something of the reverential feelings with which one should approach beings of celestial nature. The impress of the divine nature is, as it were, fresh on the infant spirit—fresh and unsullied by contact with this withering world. One trembles least an impure breath should dim the clearness of its bright mirror. And how perpetually must those who are in the habit of contemplating childhood—of studying the characters of little children, feel and repeat to their own hearts, "Of such is the kingdom of heaven!" Aye, which of us—the wisest amongst us, may not stoop to receive instruction and rebuke, from the character of a little child? Which of us, by comparison with its sublime simplicity, has not reason to blush for the littleness—insincerity—the worldliness—the degeneracy, of his own!

Blanks.

OF the various kinds commonly in use, for sale at the Office of the WESTERN CAROLINIAN.

COMMUNICATED.

FOR THE WESTERN CAROLINIAN.

Mr. White: We are not of the opinion that every erroneous or scurrilous piece which is sent abroad in the weekly newspapers, ought to be noticed by the friends of religion; no, erroneous or scurrilous as they may be, they evidently do good. They show to the world how weak the reasons are, which can be urged against benevolent designs, and how grossly immoral those characters are who oppose these designs. In this way, the zealous friends of the prince of darkness have obviously of late, done much to confound the designs of their master, and to strengthen the energies of christians. So long as there are so many bitter enemies of that which is good, and so much spathy among others, which must, by some means, be destroyed, we will rejoice rather than weep, to see the railings of these phrenetic beings circulated. They do often excite the dormant feelings of a good man, and impel him to actions, when even the kind admonition of a friend would be unavailing. Many who are not quick to discover error, are liable to be misled by the sentiments of the "Lay-Preacher," which appeared in your paper of the 8th of July. As this writer was so wise as to assume this humble name, one which imparts an ignorance of logical sermonizing, we will pass over the irrelevancy of his exordium, his curious analogy between the Jewish and American Pharisees, and his forced exegesis; but at his strong appeal, we will stop a moment, and think. "But what in the name of common sense, have the Americans to do with these people? [the Hindoos.] We have never set foot in their country as conquerors. We can do nothing there, unless by a moral force.—Our missionaries are as powerless there as the Jewish doctors would have been at Rome." Now we profess to have a little "common sense," but cannot understand, why it is necessary to conquer a people, before we can act the part of philanthropists, and christians towards them. We cannot understand how the great command of our Master "Preach the gospel to every creature," is annulled, as it respects those over whom another nation holds a "civil and military control." We cannot see why we should be inactive, because "we can do nothing unless by a moral force," since this is all the force we wish to exert—all we are commanded to exert. Nor can we see the ground on which the Lay-Preacher could institute a comparison between our missionaries in India, and the Jewish doctors at Rome. These doctors were the avowed enemies of Christ. The missionaries are his friends, and go at his command. Had he said our missionaries are as powerless there as the Jewish Christians would have been at Rome, or as the Jewish Christians were at Rome, he would have come within the reach of our "common sense"—he would have told the truth. And, indeed, we are constrained to think he intended to speak the truth, when he said, "20,000 American citizens perish annually from intemperance." But allow this, and allow that the Sutees and Juggernaut's car do not destroy annually more than 10,000 of the Hindoos; we cannot see how he draws the conclusion from hence, that "our darling idol, alcohol, is twelve times as destructive as the gods of the heathen." In order to admit this conclusion, we must not only allow his bold assumption to be true, but must conclude that the accounts of men of known probity, respecting the millions who are sacrificed, by the thousand ways which pagan superstition has invented for the destruction of men, are all false. We have too much respect for the names of Buchanan, Cary, Ward and Hall, to admit this. Had the Lay-Preacher said that our idol alcohol was one fourth as destructive as the gods of the heathen, it would have been bad enough to excite our sympathies, and he would not have trespassed on our "common sense," though he would not then have gained the credence of those who are informed. But if we allow that his statements and deduction are true, still we cannot see any analogy between the friends of Asiatic Missions, and the Pharisees of old, unless they are all drunkards. Then, indeed, as he says, there would be a beam in their eye which ought to be cast out. Now we are ready to admit, that there can be no connexion between his text and discourse, unless we suppose he meant this; but strange as it may appear, in direct contradiction to the scope of both, he assures us he

did not mean this, by saying, "Many honest, pious people have given of their substance freely, for the support of Asiatic missions." Honest, pious people are certainly no drunkards,—they are not like the blasphemous Pharisees—they have not a beam in their eye, compared with which the abominations of the heathen are but a mote. We are then compelled to leave all we have gone over as irrelevant, and take his meaning from the next sentence. "They have probably been deceived." But, how deceived? This we cannot understand. Did they mistake the command of their Master? That is very plain; "Preach the gospel to every creature." Were they deceived in their anticipations? They did, indeed, think that a "moral" influence might be exerted, through the agency of missionaries, to relieve the woes of the wretched heathen. And their feeble efforts have been crowned with success, beyond their highest expectations. There is no deception. They also thought, that if they discharged this duty, they might, in return, witness an accomplishment of the promise of God, "He that watereth others, shall be watered also himself." This was urged by an able statesman, at the time the subject of granting the society a charter was before the Legislature of Massachusetts. He pleaded in favor of a grant, that "religion was that kind of commodity, that the more we exported, the more we should have at home." No one, who has attended at all, to the progress of religion in our country, can doubt whether there has been deception here. They also knew the effect which would result from cultivating an expansive principle of charity. They knew, if the eye of christian benevolence could be made to survey the Islands of the sea, and the remote regions of pagan darkness, it would, of course, weep over that soul at home, who slumbers in the arms of moral death, or who degrades himself to a level with the brutes by his dissipation. In this, there has certainly been no deception. The reaction of benevolent exertion has been, as was anticipated. The sacrifice of money and of labor, for the promotion of virtue and the suppression of vice, in our own country, is now ten fold greater than it was ten years ago. Yes, since the first missionaries were sent from our shores to India, more has been done for the moral improvement of our citizens, than at that was ever done before. And this, too, principally, by those who have first been excited to do something for the heathen. Take any good institution, which has for its object the suppression of intemperance, or any vice, or for the promotion of virtue, and the friends of foreign missions are always the abettors and supporters of it. If the Lay-Preacher, while he weeps over the prevalence of intemperance, does not find warm coadjutors to help forward any good scheme which he can devise, "to check this Hydra that is devouring us"—it is because there are no elevated friends of foreign missions around him. Not, as he intimates, because their benevolence is exhausted on a foreign object.

This principle of benevolence cannot be exhausted. It expands and gains strength by exercise, and prompts to every good work, at home as well as abroad. The Domestic Missionary Society of this State, though a large portion of its funds are expended in the western part, is entirely supported by the friends of foreign missions who live in the eastern counties. In this case, as in many others, experience confirms the dictates of reason, that those who will do nothing for the heathen, will do nothing for their own citizens. They have no principle of benevolence to which an appeal can be made with success. Ask them to give to the heathen, and they say, we have heathen enough in our own country. Ask them to assist the destitute in their own state, and they have hard work to pay their own Minister. Ask them to aid in giving instruction to the perishing natives in our western forests, and there are many poor children around them who as much need instruction. Ask them to give for the education of the poor children, and it is with difficulty that they can educate their own families. Now, it is easy to see, that this method of repelling an object of charity, though usually accompanied by the sage adage, "Charity begins at home," is nothing but a despicable subterfuge to avoid doing any deed of charity. AN OBSERVER.