

POETRY.

THE INFLUENCE OF GOLD.

I wish'd to win the smiles of Love,
And all its tender raptures prove;
In Hymen's soft and downy bowers
To spend my life's love-brightened hours.

EPIGRAM.

Will follow thy fortune, a termagant cries,
Whose extravagance caus'd all the evil.
That were some consolation, the husband replies,
For my fortune has gone to the devil.

SUNDAY SCHOOLS.

FOR THE WESTERN CAROLINIAN.

Mr. Editor: You will oblige some
of your readers, and I hope disoblige
none, by inserting in your useful paper
the following essay:

Should Sunday Schools be encouraged?

In answering this important question,
we must discuss two others: Are
the exercises of Sunday Schools consistent
with the designs of the day? and is there
any need for them in this country?

Besides the negative duty of abstaining
from ordinary labors and amusements,
the word of God requires that the Sabbath
should be spent in public and private
devotional exercises, and in works of
necessity and mercy. See Matt. xii. 1, 13,
particularly v. 12. But to make out our
point, we must show that the employments
of a Sabbath School are works of mercy
and necessity. We think that it will not
be disputed, that it is a work of much
greater necessity and mercy too, to afford
a facility to acquire the information
necessary to salvation, especially as without
the affording of that facility it is more
than probable that that information would
never be acquired by those for whom
Sunday Schools were primarily and specially
designed. Hence most of such persons,
without the aid of Sunday Schools, would
perish for lack of knowledge. And leaving
eternity out of view, most of them would
grow up and pass their whole lives,
worse than a nuisance, a perpetual pest
and disgrace to society. Is it not a work
of necessity, mercy and the most noble
philanthropy, as far as possible to prevent
all this? None but a heart of more than
savage insensibility—of more than adamant
hardness—of stronger than Roman Catholic
prejudice; none but a heart that regards
not its fellow man's present or eternal
weal or woe—no man but he who has
no tears to shed over human wretchedness—
no disposition to make any sacrifice
whatever, either of the purse or of personal
exertion, to rescue from that wretchedness,
one is tempted to think, can answer that
question in the negative. Sunday Schools
have already rescued thousands from present
disgrace and everlasting ruin. Read any
of the reports of any Union Sunday Schools,
or Sunday School Associations, and you
will perceive that such facts are many,
notorious, and exceedingly encouraging.
But could not this be done on any other
day but Sunday? If they who find fault
with Sunday Schools, will, in every neighborhood,
undertake and accomplish, on other
days, what Sunday School teachers
accomplish on Sundays, for my part,
I should be perfectly willing to dismiss
the Sunday School teachers from their
laborious charity.

But, Mr. Editor, I suppose that neither
you nor I have rhetoric enough to
persuade such guardians of the Sabbath,
to undertake this business in the week.
Most, and perhaps all, our Sunday School
teachers, cannot spare the time in the
week. From these several facts, it results,
that, in regard to the poor children,
who would not otherwise be taught,
Sunday School teaching is clearly a work
of necessity and mercy, as we observed
before, a much greater case of necessity
than a goat in a ditch, (as those in South
Carolina are;) (Mr. Editor, pardon an
ungraceful parenthesis, or rather a couple
of them,) or any other beast in the mire.
Our blessed Lord deemed it a work of

necessity, to relieve a brute on the
Sabbath; a fortiori, it is a case of necessity
to relieve, in the deepest exigence,
an intellectual creature.

But there are some children at Sunday
Schools, whose parents are able to have
them taught at common schools. There
are two classes of these. The first class
are the children of parents who, though
able, are not willing to pay for the instruction
of their children. And there are not a few
of these cruelly covetous parents in this
region, and, perhaps, in other regions
of the globe. The children, in this case,
are as much objects of charity, as the
children of the poorest people in France,
Portugal, or Ireland. The same arguments,
therefore, hold in this as in the former
case. The other class are the children
of those who are both able and willing
to pay for the instruction of their children.
These, of course, do not look to Sunday
Schools for literary instruction, simply
considered. The main, and as far as possible,
the only design of these, is to gain religious
instruction. This, indeed, is the ultimate
design in regard to all Sunday School
scholars. The parents of this class have
another view in sending their children.
It is to take off the seeming stigma of
standing disclosed to the public eye as
the poor,—and thus to encourage the
poor parents to send, and the poor children
to come. This, surely, is a noble procedure
of the independent and wealthy.

Is it the duty of a parent, at home,
on Sunday, to assemble his children
around him, and instruct them in religious
things? Is not this a little Sunday School?
Is it then a crime, because several families
are gathered together on Sunday for the
same purpose: that is, to hear something
serious read and sung, to hear prayers,
to read the Bible, to repeat memorized
passages of the Bible, approved Catechisms
and Hymns or Psalms? To have it impressed
on the mind of children and youth, how
mean and perilous it is to lie, or steal, or
do any other bad things? For children
and youth to receive most affectionate
and impressive advice so to conduct themselves,
as to become respectable and honorable
in this life, and happy in eternity? The
reader is now requested to compare these
statements with the design of the Sabbath
as stated in the outset.

The second inquiry is, is there any
need for Sabbath School exertions in
this country? Like Socrates, I will answer
this question by asking other inquiries.
Are there no young white men, and young
white women, in the upper part of North-
Carolina, who do not know a letter in the
book? How would several parts of Burke,
Rutherford and Sumner, answer this question?
What quota of such could Buck Creek
and Crooked Creek, alone furnish? Shall
I say a dozen for the one, and half a dozen
for the other? Would not this computation
fall very far short of the number? On the
supposition, that the remaining parts of
Western North-Carolina are similarly
circumstanced, may we not compute that
there are hundreds, if not thousands, in
this region of country, who cannot read?
Are there not thousands of children in
the same region, who have no probability
of ever learning to read, unless they should
be addressed by the mild accents of charity,
and apprehended by the kind hand of
Sunday School mercy?

Do I hear the hoarse, cruel accents
of muttering opposition, say, The parents
of these children are thus reduced by their
own fault, therefore nothing should be
done for their children? God forbid, that
such an emotion should ever rise in my
bosom. I cannot envy the feelings of the
heart of that misanthrope, who can raise
an objection so savage. It requires no
discussion, but only the expression of
our horror.

Do I hear the cavil, that the law
makes provision for the instruction of
the poor, by making it the duty of masters
to have their apprentices instructed?
Does this, in fact, take in all poor children?
Does it take in a hundredth part of
them? Have females any interest in it
at all? In what way do masters generally
attend to this duty? Does this law make
any provision for the moral and religious
instruction of apprentices? If this law
makes full provision for the instruction
of all poor children, how does it happen,
that there are so many young white
men, and young white women, who
cannot read? Is not this a provision
that does not provide?

On the whole, I think the state of
things requires legislative interference.
It would be a good measure if the legislature
should vote fifteen or twenty dollars
a year to every permanent Sunday
school in the state.

If the independent and wealthy
would form a Society for the encouragement
of Sunday Schools, in the western part
of this state; appoint agents to act for
them in every county; to procure and
distribute books; they would perform
a feat of noble patriotism and philanthropy.

ONE OF THE LAMBS.

FROM THE CAROLINA GAZETTE. THE JEWS.

Not only at Weimar, in Saxony, but
in Rome, that "scarlet sinner," are the
persecuted Jews forced into the adoption
at least of an outward shew of proselytism.
In this enlightened age, when every thing
is "delivered"—Kings delivered from responsibility
to the people—and nations delivered
from the dangers of constitutional government;
the Jews of course are to be "delivered"
from the faith of their forefathers. In
Saxony the very increase of the seed of
Abraham, which the Almighty foretold
should be "as the sands on the sea shore,"
is vainly and impiously attempted to
be limited. And in Rome, the Israelites
are made to listen to doctrines which
they cannot believe, and endure homilies
that pain both the heart and the head.
What an enlightened era we have reached!

A German paper contains an edict
of the Pope, given at Rome the 20th
of February last, the principal part of
which is as follows: "For the purpose
of better diffusing light among the
Israelitish nation, the measures taken
in the time of Pope Clement VIII.\*
to compel the Jews to assist at the Catholic
sermons, and which have been discontinued
only in consequence of political events
to which Italy has been a prey, are re-
established, dating from the 1st of March
last." The edict ordains that 300 Jews
shall assist every Saturday evening at
sermons by turns. So that they are to
diffuse the "light" as well as receive it.
Of this number there shall be 100 individuals
from 12 to 13 years of age, and 50 girls
and women of the same age. An age
rather requiring instruction than fit to
disseminate religious opinions, in which
they can have no faith. Every time a
Jew is absent from a sermon, he shall
pay a fine of five paoli; no excuse whatever
shall be admitted. If the elders do not
persuade the recusant, they shall be
subject themselves to a fine of thirty
scudi.† What mingled tyranny and folly!
Christians who may attempt to insult
the Jews during the sermon, shall be
publicly whipped, or incur other punishment,
as the case is more or less aggravated.
What a mockery of Heaven! What an
insult upon Truth and Religion!

\* Clement VIII. assumed the papal dignity in
1595, and was succeeded by Pope Paul V. in
1605.

† A scudo is a silver coin, value something
more than a dollar. A paolo is equal to ten
paoli.

SIR CHARLES ASGILL.

The Baronet of this name died lately in
England, at the advanced age of seventy
years. The following notice of the most
important incident in the life of this
British officer, is taken from the Boston
Centinel:

"It will be recollected that this officer,
when a captain and a prisoner to the
American arms in the war of the
revolution, was designated, by lot, to
be executed in retaliation for the barbarous
execution of Captain Huddy of the
American army, by the British army
in New-York, in case the murderers
of the American captain were not
given up, or punished. It will also
be recollected, that the delay of the
execution was owing to promises on
the part of the British general to seek
out and punish the authors of the
outrage; that the perilous situation
of captain Asgill occasioned a great
sensation in England, France, and all
Europe; and that his agonized mother,
lady Asgill, repaired to Paris, and
supplicated the beautiful Maria Antoinette,
of France, (one of the best friends
America then had in Europe) to
interpose her powerful solicitation
to our great commander-in-chief,
to revoke his order, and liberate the
devoted officer; and that the petition
of lady Asgill to the queen was considered
to be one of the most pathetic appeals
in the English language. This
interposition of the queen, and many
others, were received by General

Washington, it is well known; with
the respect they merited; but it is
equally well known, that they had
no effect on his great mind to divert
him for a moment from his inflexible
resolution to put a stop to the enormities
of the enemy; and when he found, as
he did find, that the conduct of the
enemy had been wholly changed by the
measures he had adopted, and had
assurances that the executions would
not be repeated; that then, and then
only, the Christian Chief, voluntarily,
and of his own accord, countermanded
the orders given for the execution
of his prisoner, and restored him to his
afflicted family and friends. It is known
that the family and nation of captain
Asgill, at first were so ignorant of the
character of our great chief, as to believe
and report that Asgill owed his
life to the powerful applications made
for his liberation, and not a sense of
duty in the American general. But it
is due to history to repeat, what is well
known to hundreds now alive, and well
acquainted with the motives which
always governed the conduct of Washington,
that the eventual revocation of the
order was dictated wholly by that
moral principle—the attainment of a
great object by the least sacrifices,
without fear, favor, or affection."

INDIAN CHARACTER.

The Sangerfield, N. Y. Intelligencer,
states that Abraham Antone, the
Indian who was executed in Madison
county, on the 12th instant, had committed
three murders previous to the one
for which he suffered. The first was
a child of his own, which he buried
in the embers on the hearth, because
he was disturbed by its crying. The
second was a man, who he said
insulted him by calling him Indian
dog. He followed him several days,
when finding him at an inn, he obtained
privilege to sleep by the fire, and
going to his bed in the night, gave
him his death wound with a knife,
and giving an Indian whoop of victory,
escaped. The third was of an Indian
whom he shot at a raising on the
Susquehannah, on pretence that he
had wronged him of part of a certain
bounty. The fourth was on Mr. Jacobs,
for which he was hung. Antone's
daughter murdered another female
through jealousy, at drawing away
her Indian suitor, and was executed
for it some years since at Smithfield.
Jacobs was a principal witness against
her, and to escape the threatened
revenge of Antone, left the country;
but Antone sent him word that he
might come back, for he would not
hurt him.— This was a plan to get
him within his reach, for coming up
to Jacobs, he took him by the hand
in a friendly manner, and slipped
a long knife from his sleeve, with
which he gave him several wounds
which proved mortal, and again
escaped. He was, however, after
some time, arrested. There was
another murder which it is supposed
Antone committed, which he denied,
and the evidence was not strong
enough to establish the fact.

HORSE RACING IN CANADA.

Horse racing was introduced at
Quebec by Sir James Craig, July
1807, on the memorable plains of
Abraham.— Several gentlemen entered
for the purse and rode their own
horses. The races lasted for a week,
and the purses were made up by
subscription. Governor Craig gave
a purse of ten guineas, with saddle
and bridle, to be run for on the
last day by Canadian horses only.

This was the greatest scrub ever
run in any country, and the Sporting
Calendar of Canada will never record
such another day as this. A crowd
of peasants were assembled with
red caps, pipes in their mouths, and
mounted upon the ponies of the
country—some had saddles and some
had none—some had bridles and
others had none. Such flogging,
kicking, yelling, and swearing,
were never before heard.

At the tap of the drum, away they
started, helter skelter, for the purse.—
Most of the horses bolted—many
were foundered on the occasion,
and a majority of them threw their
riders at the first jump.

Not half a dozen horses survived,
if we may believe reports, and the
spectators, particularly the English
officers, were convulsed with laughter
at so small a spectacle.

Mrs. K\*\*\*n, said to her husband,
that if she died, rather than live
single, he would marry, though it
were to the Devil's daughter! "No,
my dear," said he, "I should not
choose to marry twice in the same
family."

DANDY HATS.

Our city has been much amused
with a law tripod kind of a hat,
made of fine beaver, and worn by
our Bang-ups. Some call them the
Touch, others the Gape and Stare;
the real name is the Bollingbroke.
It is about 6 inches in crown, and
4 in rim, shaped like an inverted
cone. It is a real tippy. We yesterday
saw one of the fancy dressed quite
unique, blue frock, black silk Wellington
cravat, buff waist coat, Cossack
pantaloons, buff heel boots, black
ribbon and eye glass, bushy hair
frizzed, and surmounted with one
of these little tippy hats. He looked
like an hour glass, and minced his
steps along Broadway in the real
Jemmy Jump style. The ladies
were highly amused, and more
glasses were directed towards him,
than would be to the Emperor
Iturbide; had he just landed; while
our blood, insensible to all this
curiosity, danced up the street,
humming the favorite air of, "Look
here ma'am, I'm quite the thing;
natus hay, tippity ho!"

N. Y. Advocate.

TWO GREAT MERCHANTS.

Dr. Richardson, in his "Travels,"
says that the Pacha or Governor
of Egypt is the only merchant in
the country. He furnishes the
shoemaker with leather, and pays
him so much a day for his labor;
the shoes are deposited in a general
store, and sold to the public for
the benefit of the Pacha, who
pockets all the profits. It is the
same with cloth. He provides
the weaver with yarn; pays him
about 6 cents per day for his labor;
the cloth is then sold out by the
agents of the Pacha. The King
of Siam, in India beyond the
Ganges, is said to be the only
merchant in his kingdom. No
subject dares offer to purchase
any thing until the king has
made his bargain. His agents
then sell out the articles at retail,
and the king receives a handsome
profit. It appears that during
the last year, the English sent
an embassy to Siam, for the
purpose of opening a commercial
intercourse with that kingdom;
but the Siamese were so jealous
and cautious that they could
not be persuaded to relax their
restrictive system.

A FABLE—not Sleep's.

Wise men say nothing in dangerous
times. The lion called the sheep
to ask her if his breath smelt
unpleasant; she said aye! and
he bit off her head for a fool.
He called the wolf, and asked
him: he said no! he tore him
in pieces for being a flatterer.
At last he called the fox, and
asked him: "Truly," said the
fox, "I have caught a cold,
and cannot smell."

There is a propensity existing in
the minds of the most of mankind
to resist the claims of those who
appear to think that they deserve
distinction, and profess to be
candidates for renown. The
best way, therefore, to win
applause is not to court it.
Persevere in the path of rectitude,
and if fame follows you, very
well—but never run after it.

A fashionable doctor lately told
his friends, in a large company,
that he had been passing eight
days in the country. "Yes (said
one of the party) it has been
announced in one of the journals."
"Ah! (said the doctor, stretching
his neck very importantly) pray,
in what terms?" "In what terms!
Why, as well as I can remember,
in the following: "There were
last week seventy-seven in
terments less than the week before."
The doctor's neck was seen
suddenly to shrink down, till
his head nearly touched his
shoulders; and shortly after he
was missed from the saloon, to
the no small diversion of the
company."

Good Advice.—Electioneering goes
on briskly in our sister state of
Pennsylvania; Gregg and Schultze,
and Schulze and Gregg, are the
principal subjects which engross
the time and attention of Editors
and partizans.— The characters
of both are traduced and vilified;
and to us, who are at a distance,
the whole scene is loathsome
and disgusting. We have no right
to express our opinion for or
against either of the candidates;
but we have a right, as neighbors,
to advise editors and partizans
not to lose sight of decency
and self respect in their political
warfare.—Fed. Rep.

None are so fond of secrets as those
who do not mean to keep them;
such persons covet secrets, as a
spendthrift covets money—for the
purpose of circulation.