

It is even wise to abstain from laws, which, however wise and good in themselves, have the semblance of inequality, which find no response in the heart of the citizen, and which will be evaded with little remorse. The wisdom of legislation is especially seen in grafting laws on conscience.

Dr. Channing.

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## MISCELLANEOUS.

[It is with great pleasure that we comply with the request of a friend in publishing the subjoined letter of Mr. Wirt, to the Sunday School meeting lately held in Washington. The cause of religion, does not to be sure, stand in need of the influence of great names, to sustain its principles or advance its progress, but there is something cheering in the spectacle of the homage sometimes paid to its excellence, by those high in the favour and esteem of their fellow men, and whose opinions are received with attention and regard. The sentiments contained in Mr. Wirt's letter, do honor to his feelings as a true patriot, and will elevate his character higher than ever. We will not, however, by any remarks of our own, longer detain the reader from a perusal of this truly excellent letter.

Ed. Gaz.]

WASHINGTON, Feb. 16, 1831.

Dear Sir: I regret that it is not in my power to be with you this evening, but I might have united my humble efforts with those of our fellow citizens who will be present, in advancing this great and, as I believe it Heaven-directed cause. That "Liberty and Learning lean on each other for support," is a truth which has long been known to the wise, and of which we are all becoming convinced by fearful experience. It has been the ignorance of the people which has so long enabled tyrants to hold the world in chains; and they have never failed to burst them asunder whenever light has broken in strongly upon them. But if they are permitted to relapse into ignorance and its natural attendant, grovelling vice, tyrants will rise a gain, under the name of patriots, and we shall see the world replunged into Gothic darkness and despotism. It is not in the nature of things, that a popular government can long subsist, except among an enlightened and virtuous people; nothing else can shield them against the designs of wicked and intriguing politicians, who always come in the name and garb of patriotism, and, calling themselves friends of the people, cheat them to their ruin. Every effort, therefore, to enlighten the people, deserves the zealous support of every genuine friend of Liberty; and I hail, with unaffected joy the ardor with which this great and philanthropic plan, has been every where received. Viewed in a temporal and political light, merely, it deserves the strongest support from all who wish the continuance of our free and happy institutions at home; and when we see the effect that our example is producing on the world, the motive for our exertions rises to a far loftier and nobler sentiment. It is the cause, not of the United States only, but of the whole earth. It is the cause of man throughout the world; and who is then so poor and sordid of spirit, as to think only of himself, when the great question is, whether this earth shall be inhabited by enlightened and virtuous freemen, erect and firm on the basis of independence, or by hordes of ignorant, grovelling and prostrate slaves, hugging their chains and licking the dust from the feet of their oppressors?—But in connexion with these great temporal benefits, your society has a still higher and holier aim—spreading the light of the Gospel and advancing the kingdom of the Redeemer.—In relation to the world at large, I believe that public virtue has no solid basis, but in Religion. I mean by public virtue, that which impels a man, in all his public acts, to look solely to the good of his country, without any view of personal aggrandizement. I believe that the fathers of our revolution, were for the most part such men. A great crisis called them out, and the common danger, as well as common hope, supplied a great motive of action—which held them together, and directed their united efforts to the liberation of their country. But the crisis once passed, and the object achieved, the natural

passions of man came into play and then came personal ambition, with all its diastrous retinue of faction, intrigue, injustice, barbarity, slander, contention and strife, until our whole country presents a scene from which every honest and peaceable man recoils, without a ray of hope, except from the power of the Almighty.—Private vice always keeps pace with public immorality. Principles and manners descend naturally from those who occupy distinguished places, to those who dwell in the humbler walks of life. This is an admitted truth in monarchies, and we have had experience enough to know, that it is extensively true in republics. One distinguished man is able to corrupt a whole neighborhood by his example and machinations; and the sphere of his pernicious influence becomes enlarged, in proportion to the eminence to which he has risen. The only correction is that which you seek to apply, and the plan is laid in the profoundest wisdom. Begin at the other end of society, with the rising generation, in the humbler walks of life. Plant in them the seeds of that Gospel, to whose power—the world of civilized man bears evidence, and you raise up a great antagonist principle which will overwhelm corruption, though seated on high. The people in truth hold the upper place among us. They are the spring head, the natural fountain of all power. Purify the fountain and its stream will be pure. And what is there so efficacious, nay, what is there that has any power at all to produce such an effect, but the Gospel of this redeemer carried home to the heart by his spirit. Mere human virtue is a cheat—a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the issue of vile means and agents which such an ambition never fails to employ. It may make a shew in public; but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral actions among us. Nothing less than the living conviction of an ever present God, before whom we are acting and thinking and speaking, and that we have a future state of never ending existence, dependent on his approbation, can impose a moment's restraint on the indulgence of human passion; and the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the services of God his highest happiness, here, as well as his only sure hope, hereafter. This is the spiritual work of the Gospel of the redeemer, which has brought life and immortality to light, and furnish to man a motive and a spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet; in the contemplation of that immortality to which he is hastening. With these sincere and deep convictions on this subject, it is delightful to anticipate the change that will, in all human probability be wrought by this great and magnificent scheme of Sabbath schools, in the rich and populous valley of the Mississippi. It is happy to see that there is nothing sectarian about it, but that the whole christian church unites in its advancement. And it is not less happy to see that the narrow spirit of political party, or of temporal dominion to the church, has no concern in this case: that the great objects in view are of universal concern, the diffusion of light and knowledge, and the deep and wide disseminating of that pure religion, without which human virtue degenerates into an empty show, or a hypocritical instrument of ambition. That this truly noble and benevolent plan may be placed under wise and judicious direction, that it may be crowned with success by Him alone who has power so to crown it, and that the kingdom of that Redeemer may come, is the fervent wish and prayer of  
Your fellow-citizen,  
WM. WIRT.  
The Rev. Mr. Breckenridge.

Polish Society. The manners of the Polish ladies are more exquisitely

fascinating than those of all others. To prefer another city to Warsaw is impossible. There you find the most refined ton of Paris allied with oriental manners, the good taste of Europe, and the magnificence of Asia united, the politeness of the most civilized society with the plain unaffected hospitality of barbarous nations. Who would not admire a people whose external appearance is universally noble and propossessing; and whose manners though plain and unassuming, are polite and cordial. In the cities you meet with good breeding and urbanity every where and in the country a good natured roughness prevails. The comprehension of the Poles is quick, their conversation light and agreeable, and their education has made them possessors of every talent. They have the gift of languages, are deeply read in general literature, eloquent and accomplished. Their taste in every thing is highly cultivated; they are admirers of the fine arts passionately fond of fetes and private theatricals, and of their national dancing. Their dress is original; some of their customs extraordinary; their style of living magnificent. They are good and open-hearted, and very gratefully inclined. Jour. of a Nobleman.

From the New-York Daily Advertiser.

### Further particulars of the fate of Guerrero.

Messrs. Editors.—The attentive and continual perusal of the journals of this city, has convinced me that very erroneous opinions are entertained here about Mexican affairs, and especially about the causes of the assassination of President Guerrero. But it is in relation to the latter event alone that I now propose to communicate to you the contents of two letters received here by a friend of mine, per brig Virginia, from respectable persons, in order to warn you against the fallacy of the ministerial Registro Oficial of Vera Cruz.

Guerrero was peacefully living in Acapulco, constantly a stranger to the operations of the southern-insurgents of the country against the government of Bustamante, although obliged to live sheltered among them, that he might not fall into the hands of his enemies, by whom he had been declared to be an outlaw. But Bustamante and his ministers, Alamau and Frazio, thinking that the destruction of Guerrero alone could cause that of all the democratic part of the nation formed in January last a secret contract with a Francisco Pitaluga then in Mexico, captain of the Sardinian brig Colombo, anchored in Acapulco, and an agent of the house of Giralamo Rossi, Genoa. Pitaluga was then seen to depart again for Acapulco. On arriving at Chicalcainago he was imprisoned, (probably in virtue of a previous plan concerted secretly with Gen. Bravo, residing there,) as a spy of Guerrero; he was tried and set at liberty, for want of proofs. He then proceeded to Acapulco to show to Guerrero an official copy of this sentence, as a title to his confidence and friend. Guerrero fell into the snare—they became intimate; they gave dinners to each other and finally Pitaluga invited Guerrero, together with Primo Tapia, Tavlitia, and two other persons, to a dinner on board the Colombo. There they spent a joyful day; the night approached; coffee was served in the cabin—when Pitaluga went suddenly on deck, shut the door of the cabin, cut the cable and set sail. The darkness of the night prevented the garrison of the Fort from perceiving the treacherous movement of the brig. She left the port in safety, and went and landed the victim at Hautulco, a small port of the neighboring state of Oajaca, where every thing was prepared to receive them.

A few days previous to this admirable coup d'etat, Bustamante had said to a friend of his in Mexico, 'How much will you bet that before the end of this month (January) Guerrero will be in my power?'

The news of the arrest of Guerrero having reached Mexico a council of ministers was held to determine whether the affair ought to be laid

before Congress, but it was resolved that Guerrero ought not to be locked upon as a more privileged person than any other criminal. There was, however, an individual who tried to save his life, by speaking of clemency and generosity to Vice President Bustamante; but behold the reply of this hero: 'When I drew the sword against the revolutionists, I threw the sheath away until their destruction should be complete. Who had more right to Mexican gratitude than Senor Iturbide, who did not cause a single drop of Mexican blood to be shed to sustain himself? But the negro (Guerrero) who has cost so much to the republic? Bustamante, Aleman, Frazo, and others, aim at the centralization of the Republic; that is at the consolidation of their throne.'

### THE BOUNDARY LINE.

FROM THE NATIONAL GAZETTE.

Much dissatisfaction with the decision of the King of Holland is expressed in Maine. This feeling is not, however fully warranted. All that is wanted cannot be obtained in every case of arbitration. Much has been accorded in this instance. What remains will one day accrue to our Union in another mode.—Some of the Maine writers have bestowed uncivil epithets on the royal umpire—a proceeding unjust and indecorous. It cannot be presumed that he was partial to Great Britain. His decision was communicated at a time when he had taken much umbrage at her conduct in relation to Belgium.

The editor of the Boston Daily Advertiser, a qualified critic as to the geographical question of the North Eastern Boundary, says.—

'The leading points of the decision have been reported unofficially from Amsterdam, and from London. We know of no reason to doubt the substantial accuracy of these reports. If they are correct, the umpire has divided the territory in dispute, between the two parties, making the St. John river the boundary line, and giving to Great Britain nearly 2,000,000 acres of the territory claimed by the United States, and to the United States nearly 3,000,000 acres of the territory claimed by Great Britain.'

'The question appeared to be one which might be, with the utmost propriety, submitted to the arbitration of a friendly power. It was so submitted; and the decision is now made. We find from the language of the papers of Maine, and from other sources, that the decision is entirely unsatisfactory to the people of that State. It was not to be expected that it would be satisfactory, but we had hoped that whatever might be the decision, it would be submitted to with a good grace and in a becoming temper. We trust still that such will be the course pursued by the people of the State at large, though some intemperate expressions may be thrown out in some quarters.

'Admitting that the St. John is to be excluded from the discription of rivers emptying into the Atlantic, we do not see that so reasonable a principle could be adopted for settling the controversy, as that of dividing the territory, to which, under the admission, each party had but an imperfect title. Admitting the justice of the principle, too, we have the advantage in the decision, by gaining the best part of the disputed territory, besides gaining two and a half times as much as is awarded to Great Britain.'

Street Preaching.—An individual calling himself Adam Paine, wearing a beard which reaches nearly to his girdle, has been engaged during the last two or three days in riding about the streets on horseback, and preaching to such individuals as curiosity draws around him.—Yesterday he was rather roughly handled by some idle boys, who collected about him and perpetrated sundry annoyances as well on himself, as on the animal he rode; but this is not all; he seems to be annoyed by the police, who threaten to confine him, for gathering crowds to the injury of the public peace and decency. He seems, however, to be no wise ambitious of the crown of martyrdom.

tyrdom. He told a crowd yesterday, who were around him near the Park that he was not in the power of the law, as he had not called them together, that he knew both the divine laws, and the corporation laws, bye laws and all. In conclusion, he recommended all to read a particular chapter in the scriptures, which describes the abominations of one of the ancient cities, and to apply the description and denunciations, to our good city of modern Gotham. N. Y. Courier.

### BAD COMPANY.

The very sound of the expression, bad company, is painful to a pudent and pious ear. The soul of the good man trembles at the idea of being the companion of the wicked. And who is the reason? He has many reasons for it. He has reasons which relate to time, and reasons which relate to eternity. He knows such company to be disgraceful. The wise and good judge of men by their company; and with them it is always counted disreputable to be seen in the society of those whose character is stained. Evil company also hinders religious improvement; takes off the heart from God; gradually lessens the fear of sin; imperceptibly draws men into the commission of iniquity; and in this way, destroys both the usefulness and comfort of life. It has been the ruin of thousands and tens of thousands. By it multitudes have been led on to actions and crimes at the bare thought of which their souls once shuddered. By means of evil company, they have had their minds filled with fears, and consciences overwhelmed with horrors and for one that has escaped by true faith and sincere repentance, there is reason to expect many have gone down to hell.

If therefore you value your credit and comfort in life, your peace in death, or your happiness in eternity, shun evil company as destruction; and remember, that under the idea of dangerous society, we are to include not only the drunkard, the profane swearer, the unchaste, or the dishonest; but likewise all who do not love God, and obey the gospel of Jesus Christ Lord, keep me near thyself.

General Guerrero.—The New York Mercantile Advertiser, after saying that the Mexican papers have not informed us of the manner in which this General was made prisoner, states on the authority of a private letter, that it is reported that he had chartered a Sardinian vessel at Acapulco, to convey him to a small port south of that place, in the possession of his partisans. The Sardinian captain, enticed by the expectation of a large reward carried him to another port privately informed the government authorities of the passengers he had on board and demanded the sum of 25,000 dollars for delivering him into their hands. After some parley the captain agreed to take 6000 dollars for his treachery, and Guerrero was thus delivered into the hands of his enemies. His subsequent fate is known. The letter states that he was tried and condemned by a Common Court Martial, of no higher rank than would be required for the trial of a common soldier.

Behind Hand.—An idle fellow the other day complaining of his hard lot, said he was born the last day of the year, the last day of the month, and the last day of the week, and he had always been behind hand. He believed it would have been fifty dollars in his pocket if he had not been born at all!

This man belongs to the same school of wits no doubt with him who hired himself out to labor for life at eight dollars a month, with an agreement that he should have half his pay at the end of every month and the rest when his time was out.

Taunton Reporter.

A gentleman in Georgia advertising a farm for sale, says that thirty or forty bushels of bull frogs may be raised to the acre—and alligators sufficient to fence the track. Ky. Gazet.