

# NORTH CAROLINA SENTINEL.

UNION OUR WATCHWORD—TRUTH OUR GUIDE.

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## LITERARY AND MISCELLANEOUS SELECTIONS.

From the London Literary Gazette.

### THE SIBYL.

Would thy young inquiring eye  
Pierce the dark futurity—  
Read the awful book of Fate.  
Oft so sad and desolate?  
Mortal! ask not me to shew  
What of weal or what of woe;  
I, the Sibyl, there can see  
Writ against thy destiny—  
By the past, thy unerring past,  
I thy future lot will cast.  
List to me, then, whilst I tell—  
Time will shew or ill or well,  
Whether smiles or whether tears  
Gild or shade thine after years;  
So thou wilt but answer me  
Simple questions, one, two, three.

When the houseless sought thy door—  
When the hungry begg'd thy store—  
When the lonely widow wept—  
When the orphan houseless slept—  
Did the homeless find a home,  
Didst thou bid the famished come?  
Didst thou calm the widow's grief?  
Gave the fatherless relief?  
If thy conscience answer yes,  
Great shall be thy share of bliss;  
If thy conscience answer no,  
Deep the measure of thy woe!

When that one, who, side by side,  
I his days of joyous pride  
Walk'd with thee, his bosom friend,  
Found, alas! his glories end—  
Didst thou look with pitying eye  
On his sad adversity?  
As his misery deeper grew,  
Grew thy friendship deeper too?  
If thy conscience answer yes,  
Great shall be thy share of bliss;  
If thy conscience answer no,  
Deep the measure of thy woe!

When the love that bound thine heart  
To that one, as ne'er to part—  
Though no crabb'd law had prest  
Rule or fetter on thy breast,  
Mid the sorrow and the strife,  
Ebb and flow of human life,  
Sorrow gain'd, and pleasure gone,  
Was it still true to that one?  
If thy conscience answer yes,  
Great shall be thy share of bliss;  
If thy conscience answer no,  
Deep the measure of thy woe!

The wandering bird that left the Ark,  
(Tired of its fancied slighted lot),  
And skimmed the waste of waters dark,  
Nor found on earth one little spot,  
Our hermit bough, whereon to rest  
Its wearied foot and drooping wing,  
Flew back to its forsaken nest—  
A wiser, more contented thing—

So wilt thy love, by fancy wiled  
Far from the heart it bless'd before,  
When none have pleased, though all have  
smiled,  
Return, nor wish to wander more.

Look on the ore of the golden mine—  
Look long as thou wilt, it shall never be thine;  
For the wealth of this world is a treacherous snare,  
And the wealth of this world thou art doom'd not to share.

And lo! where Love weaves his web with such  
glee—  
Look long as thou wilt, he's not weaving for thee;

For who, with a soul above that of a fly,  
Would be caught in his meshes, to flutter and die?

Look on those who are dazzled by Fashion's false  
gem,  
Why look, and thank God thou art not one of them;

The bird for the air, and the fish for the sea,  
And fashion for foppings and fools—not for thee.

But look to the peace of mind wealth never  
bought;  
And look to the friendship by love never sought;  
Look to humble content, by no fashion oppress;  
Look on these, and be wise—look on these, and  
be blest.

F. I. C.

*Petrouli Abdurrahim; or, the Fetters of  
Abdurrahim.* 2 vols. folio. Printed at the  
Constantinopolitan Press, under the  
superintendence of Ibrahim Sabit. Rebrula  
chr 1243 (November 1827.)

To many of our readers it may prove a  
novelty to know that the Ottoman metropoli-  
tan possesses a press, as well as the capitals  
of Christendom. The present is by no means  
a solitary specimen of that press; and we  
promise ourselves no few thanks, hereafter,  
for the fund of instruction and amusement  
it is our purpose to extract from its produc-  
tions. In the meanwhile there are few to  
whom a word or two on the progress of the  
art of printing in Turkey will be unaccepta-  
ble. The first press at Constantinople was  
set up by Jews, and its labors were limited  
to works in the Hebrew tongue; their ex-  
ample was followed by the Greeks and  
Armenians, but found no imitators among  
the natives themselves until the year 1720.  
When Mehmet Effendi was sent on an em-  
bassy to Paris. His son, Seid, who accom-  
panied him on this occasion, visited every

work of art in that mart of human ingenu-  
ity; but none of them excited his admiration  
so forcibly as the printing-houses. On his  
return to the Turkish capital, seven years  
afterwards, he therefore solicited and ob-  
tained permission from the Grand Signior  
to set up a similar establishment, which he  
placed under the superintendence of Ibra-  
him Effendi, a Hungarian renegade, who  
conducted it with great zeal and success,  
and had his types cut out under his own  
directions. This press slowly emitted dic-  
tionaries, grammars, voyages and travels,  
and historical works;—nay, in spite of the  
Coran's injunction against pictorial sym-  
bols, it produced a work on America, which  
was accompanied by engravings. After  
Ibrahim's decease it gradually lapsed into a  
state of almost total inactivity; but its en-  
ergy has been re-awakened in a remarkable  
manner of late years; and the reigning  
master of the Seven Towers is the first Ot-  
toman sovereign by whom the mighty influ-  
ence of "the press" has been felt, acknow-  
ledged, and brought into action. We should  
add, that it is a mistake to conceive the  
Turks slight the art of printing altogether;  
or do not look upon it with a friendly eye;  
they undoubtedly prefer written works, on  
account of their superior beauty; but this is  
the whole "front and bearing" of their  
prejudices in this particular.

Having refreshed our memory with this  
scrap of fitting reminiscences, we now take  
up *Abdurrahim* as our index to the "march  
of jurisprudential intellect" within the in-  
fernal walls of Byzantium.

In the whole range of Turkish literature  
there is probably no work of greater im-  
portance, and certainly none on which a  
higher value is set, than the present Collec-  
tion of Judgments. It is the compilation  
of the celebrated mufti, Mentesh sade  
Abdurrahim Effendi, who filled the high-  
est dignity of Ottoman judicature for a space  
of many years, and died, in the enjoyment  
of his countrymen's veneration as a mufti,  
in November, 1717. It consists of judg-  
ments given at different times and by vari-  
ous muftis; and, in fact, contains a general  
exposition of the oral law of Mahomedian  
jurisprudence. Some of the judgments are  
his own, though he has not designated them  
as such. This code of "fetwas" immedi-  
ately preceded an edition which issued from  
the Turkish press seven years back, of the  
code composed by the mufti, Durri sade  
Mohammed and whose compilation embrac-  
ed about 2000 judgments delivered be-  
tween the years 1730 and 1773. The col-  
lection on which we are about to dwell is  
however, of ten fold extent, and contains  
nearly 20,000 "wise saws and instances"  
pronounced by the Ottoman chancellor.  
The classification of subjects, in accordance  
with the nature of their objects, is precisely  
the same in this as in other well known  
works relating to Turkish law;—it is di-  
vided into 944 sections, of which our limits  
preclude us from rendering any further ac-  
count than noticing the principal heads of  
the forty three books under which these  
sections are ranged, and extracting from  
each a pertinent illustration.

Begin we then with No. 1, the book of  
*purification*.—"If a hare fall into Seid's  
well and become putrid, is it necessary to  
empty out the whole of the water and purify  
the well?—Answer, Yes.

"2. Book of *prayer*.—What measure  
ought lawfully to be dealt towards Seid,  
who omits to pray 5 times a day?—Chas-  
tisement and imprisonment.

"3. Book of *alms-giving*.—Is it allowa-  
ble that the Moslem, Hind, Seid's wife,  
should bestow alms on the poor monks of a  
Christian church?—Yes! and we add, a  
blush, ye Christian advocates of intolerance!  
Go, and do likewise!

"4. Of *fasting*.—[An Asiatic canon not  
fit for quotation in a European periodical.]

"5. Of *pilgrimage*.—If the Moslem,  
Hind, possess no husband, or male person-  
ae (*mahrem*) who is privileged to enter  
the harem, is it permitted to her to enter  
upon a pilgrimage, accompanied by some  
steady females of good repute?—No."

Between this and the succeeding book is  
inserted a long digression on filices, duties,  
taxes, houses, gardens, vineyards, mills,  
sheep, brides, slaves, subjects, fiefs, farms,  
fisheries, mines, planting, bee-hives, tobacco,  
and so forth.

"6. The book of *seir or campaigns*.—  
When the unbelieving Albanians, who are  
for ever warring against the Moslems, may  
obtain the upper hand, is it lawful to dis-  
pose of their captured men and girls, and  
take the latter to wife?—Yes."

There is a most extraordinary chapter  
interposed between this and the seventh  
book; it concerns offences and blasphemies  
against God, the Koran, learned scribes,  
wives, &c. and breathes the spirit of Islam-  
ism in all its purity. Take this instance  
in proof.—"If Seid says the Koran is not  
God's word, but Othman's invention, what  
is fit to be done? Put the unbeliever to  
death." This judgment is worthy of atten-  
tion in an historical point of view, as pro-

"The mufti, or sheik ul-islam, i. e. "chief  
of the elect, is the great expounder of the Koran in  
all judicial proceedings, especially such as are of  
a criminal nature; and announces his decision  
with such commendable laconism, as never to  
vouchsafe any exposition of their grounds, though  
he has the modesty, in intricate cases, to wind  
them up with a—'God knows what is better!'  
and subscribe himself the poor slave of God. It  
is this written judgment which is styled 'fetwah,'  
whence he derives the title of *Sahib-fetwa*, or  
lord of the judicial decisions.

ving that Othman commonly called Dscha-  
miol kuran, or collector of the Koran, is its  
real editor; a point which Hamaker has  
disputed in his real *Bibliotheca Critica*. We  
resume:—"If the unlettered Seid should  
wax wroth with the learned Amru, and  
abuse him, saying, 'A fig for your learn-  
ing; 'tis all filth and dirt!' how is Seid to  
be dealt with?—Let him be scourged; and  
if Amru be a learned scribe, and Seid has  
hereby scandalized the light of the law, let  
him be held to renew the formularies of his  
faith and marriage.

"7. Of *punishments*.—If Seid do vio-  
lence to the maiden, Hind, in what manner  
is he to be treated?—Let him be stoned.

"8. Of *theft*.—If Hind, the Moslem, have  
stolen valuable articles belonging to Amru  
out of a place of safe custody; and if, after  
confessing the theft, she do not restore the  
property, what is right to be done with her?  
Let her hand be cut off.

"9. Of *those things which the law ap-  
proves and disapproves*. (To wit, as to  
eating and drinking, dancing and music,  
touching and bedding, &c.)—Are the dance  
of Soffi and the circular reel of the Me-  
wlewis, accompanied by kettle drums and  
flutes, allowable by law? There is noth-  
ing inherently evil in these; but they pro-  
duce such evil consequences, that his ma-  
jesty the padishah, the extinguisher of the  
prohibited, and preserver of the pure ego  
of Islamism, has done himself great honor  
by forbidding and banishing such disgrace-  
ful practices." It appears by the preroga-  
tive of the fetwah, that the flock of the  
prophet is not without its pharisaical lean-  
ings; which prompts our Minos to the fol-  
lowing rebuke:—"The Soffis, who permit  
themselves to do disgraceful actions whilst  
they are pronouncing God's name, must in  
future pronounce that name with becoming  
reverence for the law; and the Mewlewis  
must wholly abandon the dance with flute  
and kettle drum accompaniments, and must  
listen like their neighbors to lectures and  
sermons.

"10. Of *killing and hunting animals*.—  
When Seid, the Moslem, on occasion of the  
sacred festival, orders Rajah Amru to  
slay the offering and pronounce the solemn  
formula, 'In the name of God!—Is this  
a valid act?—Yes.

"11. Of *sowing and watering*.—If Seid  
have an ox and possess a field, which he  
cultivates, and Hind contribute an ox and  
seed, is it a binding contract, when they  
agree to divide the produce between them?  
No.

"14. Of *marriage*.—If Seid say, in the  
presence of witnesses 'I give Hind, my  
youthful daughter, to bekie, the youthful  
son of Amru, in marriage,'—does Hind  
really become the betrothed of Bekir?—  
Yes."

We find, between this and the succeed-  
ing book, a chapter on daughters, mothers,  
and degrees of kindred not admissible into  
the harem. The 15th book is of *suckling*;  
and then a chapter on marriage portions  
and legal descent intervenes.

"16. Of *divorce*.—When Seid marries  
Hind, and waxing wroth with her before  
the marriage is consummated, pronounces  
the words, 'She shall depart thrice un-  
touched and divorced from me,'—is she  
thence thrice divorced?—Yes." Under  
this head is introduced an exposition of the  
term "*lawful maintenance*," which is wor-  
thy of forming "part and parcel" of the  
law of England, or any other Christian  
land: to wit,—"If destitute Hind stand in  
need of support, in what proportions is this  
to be provided by her children, the son of  
Amru, and her daughters, Semeh and  
Chadische?—Each of the three shall contri-  
bute an equal portion."

The next, or seventeenth book, lays  
down a very cheap and easy mode of man-  
umission; not found, it is true, in Bryan  
Edwards or Clarkson, but not on that ac-  
count to be withheld from the ken of a Wil-  
berforce or Buxton. In this book of "*ma-  
numission*," it is asked, "If Seid say of  
Amru, his slave, that Amru is his son,—is  
Amru free?" And the answer is, "Yes!"

Again, in the next chapter, "of *previously  
promised manumission*," the following ques-  
tion is put: "If Seid says, my maid,  
Hind, shall become free forty days before  
my death, and if he die a twelvemonth af-  
terwards,—is Hind to be set apart as not  
forming a portion of Seid's chattels?" And  
again the mufti says, "Yes."

"19. Of the *penal inflictions*.—If Seid  
designedly wound Amru with a sharp in-  
strument and slay him,—what ought to fol-  
low?—The atonement of like with like."

We recommend our excerpt from the  
twenty first book, "of *persons lost*," to the  
attention of the commissioners for reforming  
abuses in the Court of Chancery; our  
friend Abdurrahim is, beyond dispute, a  
scion of the old Lincoln's Inn stock.  
"What age must a lost individual have at-  
tained before he can be pronounced dead  
in the eye of the law? NINETY YEARS!"  
More "new light" is in store for them.  
The twenty-second book, "of *commercial  
co-partnership*," recites, *inter alia*,—"If Seid  
and Amru are partners, and Seid buy any  
article that is not stipulated in the arti-  
cles of partnership, can Seid make that  
partnership liable? No."

The twenty-third book, which is the  
most bulky of all, treats of "*ecclesiastical  
endowments*," and fills 180 pages, whereof  
a portion terminates the first volume, and  
the remainder occupies eleven pages of the  
second. Passing over the book on "*buy-*

ing and selling," we come to somewhat  
debateable ground, "*the rights of pre-sale*"  
(Schufaat;) at all events, the application of  
such a right as is allowed under the subse-  
quent dictation, would provide abundant food  
for Mr. Peel's new petty sessions. "If  
Seid sell a vineyard to Amru, and make it  
over to him, and Bekir be owner of the  
vineyard abutting upon the same—can he,  
upon fulfilling all covenants binding upon  
Amru, possess himself of Seid's vineyard?  
Yes!"

"28. Of *lending*.—If Amru, when going  
upon service, borrow a horse of Seid, on  
condition that two thirds of all booty shall  
accrue to himself, and the other third shall  
be reckoned for the horse, and the horse be  
ruined without blame attaching to him,—is  
Amru bound to make good the loss?—No."

It would appear, by a decision we are  
about to quote from the twenty ninth book,  
"of *pledging*," that in certain circumstances  
the Turkish owner becomes the heir of his  
slave's effects. "If Seid's slave, Amru,  
pledge 500 piastres with Bekir, and Amru  
die—can his master claim the said sum  
from Bekir?—Yes."

The tongue is a more potent weapon in  
Turkey than in Christendom. *Ex. gr.*  
"If Seid ask Hind to give him one of her  
vineyards, has he admitted that the vine-  
yard is Hind's property?—Yes." Vide p.  
235, in the thirty second book, "of *ad-  
missions*" (Ikrar.)

The 'statute of limitations' is unknown at  
Constantinople, as we gather from a case  
and opinion given in the thirty sixth book,  
"of *demands and claims*." "If legal de-  
mands, founded on legal grounds, have not  
been urged during the space of 15 years,  
can they be brought before the courts?—  
Yes.

"38. Of *evidence*.—How many wit-  
neses are requisite to support a case of incon-  
tinency?—Four."

We observe, that neither *blind men* can  
be clothed with judgeships, not idiots or  
madmen make a will; and shall now aban-  
don the foregoing specimens of Turkish  
jurisprudence to the cogitation of the in-  
quisitive, with a valedictory citation from  
the *olla podrida* contained in the forty third  
and last book, "of *partition walls*."—  
(Haitan) where we find fetwas on bridges,  
cessions, chimneys, baths, trees, *et eis dis-*  
*crutissima*, heaped together in most ad-  
mired confusion. "Can the inhabitants of  
a village expel Hind for treading unseemly  
ways?—No; because it belongs to magis-  
trates alone to decide in cases of immoral  
deportment."

From the Boston Courier.

MR. JEFFERSON'S CORRESPONDENCE.—A  
friend in Virginia, to whom we have been  
indebted before for a similar favor, has sent  
us a few pages of the fourth volume of Mr.  
Jefferson's *Memoirs and Correspondence*,  
from which we take the two letters annex-  
ed. It will be seen that they are on subjects  
quite opposite in their nature; the first relat-  
ing to political circumstances and occur-  
rences, but imperfectly known to a genera-  
tion that has since grown up, and which  
would form the subject of a few interesting  
essays, if one suitably qualified would un-  
dertake the task; the other is an affection-  
ate letter to a near relative, and may be plac-  
ed by the side of letters written under like  
circumstances by Chesterfield and Frank-  
lin.

It may be well in this place to correct an  
erroneous statement which appeared in our  
paper some days ago, copied from some  
other journal. It was stated that Mr. Jef-  
ferson's *Memoirs* would consist of six vol-  
umes; they will make but *four*, the last of  
which is in press and will be completed in  
a few weeks.

TO DOCTOR JAMES BROWN.

Washington, Oct. 27, 1808.

DEAR SIR: You will wonder that your  
letter of June 3d should not be acknowleged  
till this date. I never received it till  
September the 12th, and coming soon after  
to this place, the accumulation of business I  
found here has prevented my taking it up  
till now.—That you ever participated in  
any plan for a division of the Union, I never  
for one moment believed. I know your  
Americanism too well. But as the enter-  
prise against Mexico was of a very different  
character, I had supposed what I heard on  
that subject to be possible. You disavow  
it; that is enough for me, and I forever dis-  
miss the idea. I wish it were possible to  
extend my belief of innocence to a very  
different description of men in New Orleans;  
but I think there is sufficient evidence of  
there being there a set of foreign adventur-  
ers, and native mal-contented, who would  
concur in any enterprise to separate that  
country from this. I did wish to see these  
people get what they deserved; and under  
the maxim of the law itself, that *inter arma  
silent leges*, that in an encampment expect-  
ing daily attack from a powerful enemy,  
self preservation is paramount to all law, I  
expected that instead of invoking the forms  
of the law to cover traitors, all good citi-  
zens would have concurred in securing  
them. Should we have ever gained our  
Revolution, if we had bound our hands by  
manacles of the law, not only in the begin-  
ning, but in any part of the revolutionary  
conflict? There are extreme cases where  
the laws become inadequate even to their  
own preservation, and where the universal  
recourse is a dictator, or martial law. Was  
New Orleans in that situation? Although  
we know here that the force destined against

it was suppressed on the Ohio, yet we sup-  
posed this unknown at New Orleans at the  
time that Burr's accomplices were calling  
in the aid of the law to enable them to per-  
petrate its suppression, and that it was rea-  
sonable, according to the state of informa-  
tion there, to act on the expectation of a  
daily attack. Of this you are the best  
judge.

Burr is in London, & is giving out to his  
friends that that government offers him two  
millions of dollars the moment he can raise  
an ensign of rebellion as big as an handker-  
chief. Some of his partizans will believe  
this, because they wish it. But those who  
know him best, will not believe it the more  
because he says it.—For myself, even in his  
most flattering periods of the conspiracy, I  
never entertained one moment's fear.—My  
long and intimate knowledge of my coun-  
trymen, satisfied and satisfies me, that let  
there ever be occasion to display the ban-  
ners of the law, and the world will see how  
few and pitiful are those who shall array  
themselves in opposition. I as little fear  
foreign invasion. I have, indeed, thought  
it a duty to be prepared to meet even the  
most powerful, that of a Buonaparte, for  
instance, by the only means competent,  
that of a classification of the militia, and  
placing the junior classes at the public dis-  
posal; but the lesson he receives in Spain  
extirpates all apprehensions from my mind.  
If, in a peninsula, the neck of which is ad-  
jacent to him and at his command, where  
he can march any army without the possi-  
bility of interception or obstruction from  
any foreign power, he finds it necessary to  
begin with an army of three hundred thou-  
sand men, to subdue a nation of five mil-  
lions, brutalised by ignorance, and enervated  
by long peace, and should find constant  
reinforcements of thousands after thousands  
necessary to effect at last a conquest as  
doubtful as deprecated, what numbers  
would be necessary against eight millions of  
free American, spread over such an extent  
of country as would wear him down by  
mere marching, by want of food, autumnal  
diseases, &c.? How would they be brought,  
and how reinforce across an ocean of three  
thousand miles, in possession of a bitter  
enemy, whose peace, like the repose of a  
dog, is never more than momentary? And  
for what? For nothing but hard blows. If  
the Orleans Creoles would but contemplate  
these truths, they would cling to the Ameri-  
can Union, soul and body, as their first af-  
fection, and we should be as safe there as  
we are every where else. I have no doubt  
of their attachment to us in preference to  
the English.

I salute you with sincere friendship and  
respect,

THOMAS JEFFERSON.

To Thomas Jefferson Randolph.

WASHINGTON, Nov. 24, 1808.

My Dear Jefferson:

Your situation, thrown at such a distance  
from us & alone, cannot but give us all great  
anxieties for you. As much has been se-  
cured for you, by your particular position  
and the acquaintance to which you have  
been recommended, as could be done to-  
wards shielding you from the dangers which  
surround you. But thrown on a wide world,  
among entire strangers, without a friend or  
guardian to advise, so young too, and with  
so little experience of mankind, your dan-  
gers are great, and still your safety must  
rest on yourself. A determination never  
to do what is wrong, prudence and good  
humor, will go far towards securing to you  
the estimation of the world. When I recol-  
lect that at fourteen years of age, the whole  
care and direction of myself was thrown on  
myself entirely, without a relation or friend  
qualified to advise or guide me, and recol-  
lect the various sorts of bad company with  
which I associated from time to time, I am  
astonished I did not turn off with some of  
them, and become as worthless to society  
as they were. I had the good fortune to  
become acquainted very early with some  
characters of very high standing, and to  
feel the incessant wish that I could ever be-  
come what they were. Under temptations  
and difficulties, I would ask myself what  
would Dr. Small, Mr. Wythe, Peyton Ran-  
dolph do in this situation? What course  
in it will insure me their approbation? I  
am certain that this mode of deciding on  
my conduct, tended more to its correctness  
than any reasoning powers I possessed.  
Knowing the even and dignified line they  
pursued, I could never doubt for a moment  
which of two courses, would be in charac-  
ter for them. Whereas, seeking the same  
object through a process of moral reason-  
ing, and with the jaundiced eye of youth, I  
should often have erred. From the circum-  
stances of my position, I was often thrown  
into the society of horse racers, card-play-  
ers, fox-hunters, scientific and professional  
men, and of dignified men; and many a  
time have I asked myself, in the enthusias-  
tic moment of the death of a fox, the victo-  
ry of a favorite horse, the issue of a ques-  
tion eloquently argued at the bar, or in the  
great council of the nation, well, which of  
these kinds of reputation shall I prefer? That  
of a horse jockey? a fox hunter? an  
orator? or an honest advocate of my coun-  
try's rights? Be assured, my dear Jef-  
ferson, that these little returns into ourselves,  
this self-catachising habit, is not trifling,  
nor useless, but leads to the prudent selec-  
tion and steady pursuit of what is right.

I have mentioned good humor as one of  
the preservatives of our peace and tranquility