

RALPH REGISTER,

AND NORTH-CAROLINA GAZETTE.

"Ours are the plans of fair, delightful peace,
"Unwarp'd by party rage to live like brothers."

Friday, August 31, 1827.

No. 395.

Vol. IV.

THE REGISTER

is published every TUESDAY and FRIDAY, by
JOSEPH GALES & SON,
At Five Dollars per annum—half in advance.

ADVERTISEMENTS

Not exceeding sixteen lines, inserted three
times for a dollar, and 25 cents for every succeed-
ing publication; those of greater length in the
same proportion. Communications thankfully
received. Letters to the Editors must be post
paid.

From the Western Magazine and Review.

SKETCHES OF THE CHARACTER OF THE NORTH AMERICAN SAVAGES.

As a race they have countenances that are generally unjoyous, stern and ruminating. It is with them either gloomy taciturnity, or bacchanalian revel. When you hear Indians laughing, you may generally infer, that they are intoxicated. An Indian seldom speaks low and under his breath. Loquacity is with him an indication of being a trifling character, and of deeds inversely less, as his words are more. The young men, and even the boys, have a sullen, moody and unjoyous countenance, and seem to have little of that elastic gaiety, with which the benevolence of Providence has endowed the first days of the existence of most other beings. From this general remark, we ought, perhaps, to except the squaw, who shows some analogy of feeling to the white female. She has quicker sensibilities, is more easily excited, and when out of sight of her husband, or her parents, to whom these things are matters of espionage and after reprehension, she laughs, converses, shows off her charms, and seems to feel the consciousness of pleasurable existence.

The males evidently have not the quick sensibilities, the acute perceptions of most other races. They do not easily sympathize with what is joyous, or suffering about them. None but an overwhelming excitement, can arouse them. They seem callous to all the passions, but rage. The instances that have been given in such glowing colors, of their females having felt and displayed the passion of love towards individuals of the whites with such devoted constancy, have existed, no doubt. But it has never been our lot to witness any thing of the kind, & we must suppose, that the cases related, if true, were anomalies from the general character. We have once or twice, seen fathers in their cabins caressing their children, and even these caresses were of their customary moody and stern character and as though they were ashamed to do it. All their emotions seem to be deeply concentrated in the inner man. Every one has remarked how little surprise they express, for whatever is new, strange, or striking. Their continual converse with woods, rocks and sterile deserts, with the roar of winds and storms, the solitude and gloom of the wilderness, their apparent exile from social nature, their alternations of satiety and hunger, their dark thoughts of revenge, & their deep purposes of bloody retaliation, their continual exposure to danger, their uncertain existence, their constant struggle with the wild elements to maintain it, the little hold which their affections seem to have upon life, the dark and interminable forests, through which they track their listless way,—these circumstances seem to have impressed a steady and unalterable gloom upon their countenances. If there be here and there a young man among them, who feels the freshness and vivacity of youthful existence, and shows any thing of the gaiety and volatility of other animals in the spring time of life, though otherwise born to distinction, he is denounced, as a trifling being, and the silent and sullen young savage will naturally take place of him. They seem to be born with an instinctive determination, to be independent, if possible, of nature and society, and to concentrate within themselves an existence, which at any moment they seem willing to lay down.

Their impassible fortitude, and endurance of suffering, their contempt of pain and death, invest their character with a kind of moral grandeur. Some part of this, we doubt not is the result of their training, discipline, and exercise of self-control. But it is to be doubted, whether some part of this vaunted stoicism be not the result of a more than ordinary degree of physical insensibility. It has been said, but with how much truth we do not pretend to say, that in undergoing amputation, and other surgical operations, their nerves do not shrink, or show the same tendency to spasms, with those of the whites. When the savage, to explain his insensibility to cold, called upon the white man to recollect, how little his own face was affected by it, in consequence of constant exposure to it, the savage added, "my body is all face." This increasing insensibility, transmitted from generation to generation, becomes finally inwrought with the whole web of animal nature, and the body of the savage at last approximates to the insensibility of the hoof of horses. It is palpable, that there are great differences of this kind in the temperament of the whites. Considering the necessary condition of savage existence, this temperament is the highest boon of Providence. Of course, no ordinary or gentle stimulus excites them to

action, or arouses their slumbering passions. The horrors of their dreadful warfare, the infernal rage of their battles, the demoniac fury of gratified revenge, the alternations of hope and despair in their gambling, to which they are addicted even beyond the gambling whites that surround them, the brutal exhilaration of drunkenness,—these are the things, that awaken them to a strong and pleasurable consciousness of existence. Our excitements, our motives to joy or sorrow, what makes us smile, or weep, are things that they either do not feel at all, or hold in proud disdain. When they feel excitements sufficient to arouse the imprisoned energies of their long and sullen meditations, it is like Eolus uncaging the whirlwinds. The tomahawks with un pitying and unsparring, and the writhing of their victims inspire a horrible joy. This is a dark picture,—but is it not too true? The very fidelity of the picture ought to arouse benevolent exertion, to ameliorate their character and condition. Surely it is preposterous to admire, as some pretend to do, the savage character in the abstract. Let Christianity make every effort to convey her pity, her mercy and immortal hopes, to their rugged bosoms. Pastorals, that sing savage independence and generosity, and gratitude and happiness, in the green woods, may be Arcadian enough to those, who never saw savages in their wigwags, or never felt the apprehension of their nocturnal and hostile yell from the depth of the forest about their dwelling. But they grate on the ear of the people of the West. Let us never undervalue the comfort and security of municipal and social life, nor the sensibilities, charities and endearments of a christian home. Let our great effort be to tame and domesticate them. The happiness of savages steels against feeling, at war with nature, the elements, & each other, can have no existence, except in the visionary dreamings of those, who have never contemplated their actual condition.

It is curious to remark, that different as are their religions, their discipline and their standards of opinion, in most respects, from ours, in the main they have much the same notion of a great, respectable and good man, that we have. A man of no account among the whites, when domesticated among them, would be equally trifling in their estimation. If we mark the universal passion for military display among our own race, and observe what place is assigned by common feeling, as well as history, to military prowess, we shall hardly consider it a striking difference from our nature, that bravery & contempt of death, and reckless daring, command the first place in their homage. But apart from these views, the same traits of character, that entitle a man to the appellation of virtuous and good, and that ensure respect among us, have much the same bearing upon the estimation of the Indians. In conversing with them we are struck with surprize, to observe how widely and deeply the obligations of truth, constancy, honor, generosity and forbearance are felt and understood among them.

Foreign writers have said, and the sentiment has been echoed by philosophers of our own country, that they were less subject to animal propensities, than the whites. It has been considered a physical proof of this, that they are seldom observed to have a beard. It is well known, that a young Indian warrior is a most accomplished dandy, most scrupulously observant of the fashion, and spends as much time in ornamenting his person, as a Parisian. We have occasionally seen a savage, who had the courage to be singular, & who had a beard, that would not do dishonor to an Oriental. One of the most troublesome employments of a young savage is, to pull out the starting crop with tweezers. Exhausting journeys, a diet often meagre from necessity, exposure, and the indulgence of passions of a deeper character, as ambition, vindictiveness, and the appetite for war, would, probably, weaken, if not extinguish in whites, passions, which are fostered by indolence, plenty and repose. But when savages are placed in positions favorable to the development of animal propensities, we have seen no indications, that they are feebler, or less intense in them, than in whites. When we look upon the naked elements, upon which in some sense their children are cast, when we consider how unfavorable is their condition for rearing children, we are astonished at seeing so many in their cabins. Of the squaws of mature age, that we have seen, a very great proportion had their babe, either swinging in its bark cradle, suspended between two trees, or if the mother was travelling, hung to her back by a bark cage, not unlike the shell of a tortoise. Its copper-colored & flattened nose is seen peeping from this cage, like that of the terrapin from its shell; and even the infant seems to feel that wailing is to no purpose, and a person must be a sojourner in an Indian wigwam, to learn, that one of their children can cry.

It is to be lamented, that the intercourse of the whites among them has taught a very different doctrine, from that of their being destitute of animal propensities.—Numberless fatal cases of jealousy are recorded of their young warriors, in reference to the relations of the whites with

their females, while among them. The manners of our people in such cases have too often an outrage upon decency and humanity.

(To be continued next month.)

ADVICE

Given to a member of a Christian community who complained that some of his Christian friends refused him fellowship, because he differed from them in opinion:

Christian Register, Aug. 18.

The Churches around you from their fellowship. This cannot be a greater evil to them than to you: for from it may be expected, at least in some degree, the unsocial influences that make religion unamiable. But though you are free from the first action of such feelings you may be provoked to the unworthy and equally pernicious reaction of resentful retaliation. Be on your guard. It is becoming you to recompense evil for evil. It is particularly incumbent on you, if it be possible, as much as lieth in you, to live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath. Trust in him who judgeth righteously, and he will overcome evil, but overcome evil with good. Recollect, the opinions of men, however erroneous, however illiberal they may seem to us, are still a sacred thing, a privileged sanctuary not to be profaned by angry intrusion. Should one of us, therefore, see reason to adopt the sentiments of those who differ from us,—and it seems but fair to say the same, should one of them come over to us,—regard him with the mild respect which becomes the consciousness of our own frailty and ignorance. His motives you cannot know. His heart is open to but one eye. To his own Master he standeth or falleth; who art thou that judgest the servant of another? For what he does, he knows that he must give account before the judgment seat of God: why should men oppress him with their premature inquisition and impatient reviling? Brethren, we have something else to do besides passing sentence on one another here: let us thank God, this invidious duty is not imposed on us. With regard to those, from whom we lament that we are separated by opinions which we dare not hazard our souls by relinquishing, were it not like presumption in such as I am, it would give me pleasure, to bear most willing testimony to the many and great excellencies I have found among them. Notwithstanding what I think, I am warranted by experience in terming the ungracious social influence of their system, I have experienced in them, with a frequency to which I delight to recur, the exercise of virtues such as the world cannot exceed, and of which deep Christian piety alone could be the spring. Shall we not love such Christians wherever they may be found? And shall we not look up to him who maketh his sun to rise on the evil and on the good, and practise the more difficult and more uncharitable Christian grace of charity, even to the uncharitable? Life is not long enough to be wasted in contention. While we are inflaming our hearts with the rancour of unholloved disputation, eternity stands waiting for us,—stands waiting! do we say? It comes sweeping on us, and nearer continually, and we silently and imperceptibly draw nigh to its inevitable solemnities. Brethren, the time is short: to our task then, to our task for heaven, "is ever in our great taskmaster's eye." It may be well for us to remember, for us who are to stand or fall, when worlds shall be passing away, by the judgment of the meek and lowly Jesus,—that the only spirit to which he gives his sanction is the spirit of the lamb and of the dove, the emblems of his grace. It may be well to bear in mind, that he rebuked the impetuous zeal of Peter, when he drew his sword even in his Lord's defence; and when he would prove his fitness for the office of the highest apostle in his church, he asked him not, "wilt thou fight for my name?" but gently, "Simon, son of Jonas, lovest thou me?" Truly Christians, happy will it be for us, if we can truly give the answer of the apostle, "Lord, thou knowest that I love thee; thou knowest that I love thee; and when thou shalt say unto me, 'Follow me,' I will follow thee; and when thou shalt say unto me, 'Inasmuch as you have done an act of kindness to one of the least of my brethren, you have done it unto me.' Happy, thrice happy shall we be to receive thy commendation from him on that day when 'three words spoken in charity shall be found to avail us more than a library of controversy.' Contravert! let it be with our own hearts, with our evil propensities; against the dexterous logic of the sin that doth so easily beset us; against the insidious pleas of base self-interest; against the eloquent rhetoric of impetuous passions. Then shall we be saved, when the Lord shall have his controversy with the wicked. Then shall we be saved already; saved from the dominion of sin that worketh death, the great salvation which Jesus came to effect. Friends, strive for this, and the peace of God be with you in your efforts.

LOOK AT HOME.

One half of the mischiefs that annoy mankind, are occasioned by a disregard of this useful and comprehensive precept. There is a practical excellence about these three short words, that is really worth cherishing, and moreover, the sentiment thereof cannot be misunderstood. There can be no mistake touching its meaning. It requires no display of antique lore,—no notes, illustrations and commentaries; it comes at once to "the business and bosoms" of men—aye, women too. The maxim itself is very ancient; but unlike other matters that grow old, is not likely to become superannuated; nor has time in its flight brushed away any of its beauty. It is so applicable, in fact, to all the purposes and conditions of life, in general and in particular, that it deserves an impression on the mind, in characters not less durable than those impressed on old-fashioned coins of Rhode Island, saying "mind your business."

Those people who do not feel disposed to mind their business, are very apt, kind souls, to pay especial attention to the concerns of others. Such is the restless benevolence of human nature! While they claim the supervision of other people's faiths, they seem to forget the right of every man to think as he pleases on all subjects. It is not a question with them whether a man's conduct disturbs the peace of

society, or interferes with his neighbor's welfare—the privilege of acting according to one's opinions, be the act or motive ever so innocuous, must be measured and circumscribed by those benefit busybodies who so disinterestedly abandon their own affairs to look after those of others.

It is somewhat queer, that so many gossips, male as well as female, are constantly running at large, when their employment is so universally despised, and their labors are productive of so few thanks.—Were every individual scrupulously to keep within his or her own sphere, there would be much less jostling and wrangling in this wicked world, so called. One officious meddler however is sufficient to stir more strife than a dozen well meaning, quiet-loving citizens can possibly allay. For rather than the circulation of poison through the body politic should be retarded, falsehood and even crime are resorted to. The evil fattens and flourishes upon its own wild basis—and a whole community is frequently wrought into inextricable brails, because some of its members run their noses into the premises of others, instead of looking at home.

Nantucket Enquirer.

NOTICE.

A valuable Negro Man for sale,
A Shoemaker and Ditcher.

ON Monday the first day of October next, before the Courthouse door in Raleigh, there will be offered at public sale, to the highest bidder, a valuable Negro Man by the name of BOB. He is a shoemaker by trade, and also, a good ditcher. His character for honesty, industry and obedience, stands as high among those acquainted with him as perhaps any Slave in the State. He will be sold to close a Trust, on six months credit, the purchaser giving a note which can be discounted at the office of the Bank of Newbern, in Raleigh, bearing interest from the date. No title will be made until the note is accepted and discounted at the office aforesaid.

M. COOKE, Trustee.
94 ts

August 27, 1827.

Mrs. James M. Garnett's School

WILL adjourn as usual from the 1st of August to the 1st of October. In giving this annual notice at present, she must, though at the risk of appearing too obtrusive, most earnestly urge one request of mutual and deep interest to all concerned. It is, that all who are to continue her Pupils, may return as soon as possible, after vacation. If they have formed any habits of application, they will not then be lost, simply by the usual discontinuance incident to a long Holiday. Neither will the preliminary work—so essential to all mental improvement, of imparting diligence, a task equally arduous to teachers, and irksome to scholars, require to be repeated; nor will there be any needless loss of that very brief period, usually allotted for educating girls, who are too often taken from school at the very time they are deriving most benefit from it.

Mrs. G's terms are the same as before, viz—\$210 for board, tuition and lodging, for 10 months—if she furnishes bed and bedding; but \$10 less, when the pupils supply themselves. Board for the two months' vacation is \$25. Scholars will be received at any season, and will pay only from the time of entrance; but no deductions will be made for home-visits, or removals, before the end of the session.

The above sum of \$210, always payable half yearly in advance, pays for diet, lodging, washing, fire, candles, and instruction in all the branches taught by Mrs. Garnett and her assistants. These are,—the English Language, including its grammar, with the arts of Reading and Composition; Writing, Arithmetic, Geography, and the use of the Globes; Also Belles Lettres, the Elements of Chemistry, of Natural and Moral Philosophy, the Latin, French, and Italian Languages, with general History.

The Vacation for August and September is the only Holiday in the year; and in addition to the usual number of school-hours for five days in the week, Mrs. G. teaches, when health permits, every morning during the session, from 15 or 20 minutes by sun until breakfast. This time is devoted, exclusively on Sundays, and chiefly on other days, to religious and moral instruction; and a part of every Sunday forenoon is spent by all the younger portion of her pupils, in a Sunday School, attended by some of her neighbours, her family and herself.

All necessary Books and Stationery will be furnished by Mrs. G. if desired, and at much less than retail prices. Music, Drawing, and Painting; will be separate charges, payable at the end of the session, to the respective Teachers, but through the hands of her husband. Their amount shall not exceed what is common in other large schools.

Heretofore, in most cases, Mrs. G's pupils have been supplied with apparel and pocket money, chiefly at her discretion. This responsibility she can no longer take, except for very young children coming from a great distance.—It is not to any advance of money that she objects, but to exposing herself unnecessarily to possible blame from parents and guardians, and to the certain discontent of her pupils themselves, at restraints in expenditure, the true motives for which they almost always mistake. She well knows, much less will amply suffice than her scholars generally would ask, if they could have. She is therefore, the more solicitous that some moderate limit should be positively fixed by parental authority, which she would then take care should never be transgressed. In a school so retired as hers, there cannot possibly be a necessity for much expense in dress, and still less in pocket-money, which, unless bestowed in charity, must be literally thrown away in the indulgence of mere animal appetite; which no scholastic discipline can restrain within proper bounds, if money, the effectual means of gratification, be profusely furnished.

Should any parents and guardians desire to supply vacancies, (of which there will be several,) Mrs. G. will thank them to apply as soon as practicable, directly to herself or husband. All letters addressed to either, & directed to Loretto, Essex county, Virginia, will be immediately answered, and the applications registered according to their respective dates, that each may be accommodated in turn.

Elm-Wood, Essex county, Va.
July 10, 1827.

94 St.

BL N&S
For Sale at this Office.

Taken up and committed

TO the Jail of Montgomery County, N. C. a Negro Fellow who calls himself WILBY, of dark complexion, two feet high, quick and lively spoken when spoken to, and says he belongs to Kinchen Freeman of the county, and that his master sent him off by one Harris to sell, and that he left Harris in Mecklenburg. The owner is requested to come forward, prove property, pay charges and take him away.

A. FORREST, Jailor.
August 15. 32 saw46

A Sale of Importance.

THE purchaser of the EAGLE HOTEL, in the City of Raleigh, late the property of William Ruffin, dec. having failed to comply with the terms of the sale made on the 24th July, the Commissioners will again expose that valuable Property for Sale, on Friday, the 5th day of October next (that being the week of our Superior Court)—upon the terms proposed in the late advertisement,—to which they refer for a more particular description of this property.—The Sale will be made before the Courthouse door, and possession be given on the 10th of October.

By the Commissioners,
Raleigh, N. C. August 25 91

To Hire by the Month,

A Bricklayer and Plasterer, whose qualifications, particularly as a Plasterer, are not surpassed by any in the State. Apply to
WILL POLKJ
July 10, 1827.

State of North-Carolina.

Granville County.
August Court, A. D. 1827.
Governor to the use of Wm. Bullock,
Thomas N. Pulliam & others,
Judicial attachment—Levied on 100 acres of land and other property, the property of Thomas N. Pulliam.

Governor to the use of Wm. & Richard Bullock,
Thomas N. Pulliam & others,
Judicial attachment—Levied on 100 acres of land and other property, the property of Thomas N. Pulliam.

T. Pulliam to the satisfaction of the Court, that Thomas N. Pulliam one of the defendants in the foregoing cases, is not an inhabitant of this State and that the ordinary process of law cannot be served on him; therefore it is ordered that publication be made for six weeks successively in the Raleigh Register, that the said Thomas N. Pulliam appear before the Justices of said Court, to be held for said County on the first Monday in November next, in the town of Oxford, reply and plead to issue, or judgment will be rendered against him, and the property levied on condemned subject to the plaintiff's recovery.

Witness, Step K. Sneed, Clerk of said Court, at Office in Oxford, the first Monday of August, A. D. 1827.
94 STEP. K. SNEED, Clk.

University of North Carolina.

IN obedience to an ordinance of the Board of Trustees, the undersigned hereby give notice, that they are authorized and ready to receive proposals, for boarding the students at Chapel-Hill. The contractor will be allowed the steward's buildings, and the cleared land attached thereto free of rent, and in addition be permitted to take from the Wood-Lands of the Corporation, all necessary fire-wood. This Boarding-House must open with the session in January, 1828.

Written proposals addressed to the "Committee of Visitors," Hillsborough, North-Carolina, will meet with prompt attention.
FRED'K NASH,
A. MOORE,
J. MEBANE,
Hillsborough, July 5th, 1827.

State of North-Carolina,

Duplin County.
Court of Pleas and Quarter Sessions,
July Term, 1827.
State Bank vs. Amos Kilpatrick, John E. Hussey and Charles Hooks.
Judicial Attachment levied on the lands of Charles Hooks one of the Securities in this case.
IT appearing to the satisfaction of the Court that Charles Hooks is not a resident of the State; ordered therefore, that publication be made six weeks successively in the Raleigh Register, for the said Charles Hooks to appear at our next Court of Pleas and Quarter Sessions to be held for the County of Duplin, at the Courthouse in Kenansville, on the fourth Monday of November next, and reply, &c. or judgment final will be entered up and the property levied on condemned, subject to payment of plaintiff's demand. Witness Jas. Pearsall, Clerk of said Court, at Office, the third Monday of July A. D. 1827.
93 Attest. JAS. PEARSALL, Clk.

PRINTING-INK.

J. GALES & SON'S supply of Printing Ink, which has for some time been lying on board a Steamboat in Cape-Fear River, owing to the shallowness of the River, is at length received, and will be sent to order.

For Sale.

A likely Negro Man about 27 years old. A good bargain may be had in him for cash.—Apply to Zadock Daniel, Wake County, near the Fish-dam on Neuse.
August 25. 94 St

Council of State.

THE members of the Council of State are requested to meet at the Executive Office, in the city of Raleigh, on the 31st inst. on pressing business of importance. By the Governor,
JOHN K. CAMPBELL, Secy.
August 10, 1827.

FOR SALE.

THE House and Lot occupied by Mrs. A. Taylor, in the immediate vicinity of Williamsboro', with seventy acres of Land adjoining. A reasonable credit will be allowed the purchaser.
JNO. C. TAYLOR, Esq.
August 14. 92 saw51