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PRUDES AND COQUETTES.

[From a work recently published entitled " Jest and Earnest."

What different effects does the same cause produce! That universal desire of pleasing the opposite sex which exists amongst young females, makes of one a Prude and of another a Coquette; both by different means, hoping to arrive at the same end; the one by a graceful vivacity-the other by an interesting diffidence; the one by ostentatiously parading her charms-the other by ostentatiously veiling them. This is ridiculous enough when something attractive really exists; but it becomes exquisitely so when there is absolutely nothing worth parading, and nothing worth veiling.

A Coquette and a Prude commence their

existence at the age of fifteen; and if not married, pass into another state of being at about thirty, or a little more, according to temperament. The whole interim has been employed in one continual attack on that wayward creature, Man; the Coquette, like a bold sportsman, aiming at all she considers worthy of powder and shot-the Prude, like a wary fowler, spreading a snare to entrap the wandering. But after a time hope is generally abandoned; and wonderful to behold is the change! The Coquette throws away her weapon and retires, with the most bitter resignation, to meditate on the folly of her tormer pursuits; whilst the Prude, in despair of nobler game, is fain to put up with any miserable hedge sparrow she may find in her net. In short, to drop all metaphor, there is but one established course to pursue-the Coquette turns religionist, and the Prude marries the best lover left. -

It is highly amusing to watch, in a ballroom, the manœuvres of these two fair enemies of man. The Coquette is all animation-her heart fluttering with the imagined conquest of her partner in the quadrille, the first to give his consent, and stated that slavery in the abstract, I am not one of who (very possibly) may never think of her till he sees her again, and who (very probably) thinks more of himself than of her at any time. On the other hand, the Prude looks icy-winter at a man who asks if she has seen the last new opera, seems astonished at his daring to hand her a glass of lemonade, and, in fact, upon all occasions performs the part of the "Cruel Beauty"-the gentleman being supposed to enact the "Despairing Lover.

But how unavailing are, often, all these efforts! The male creatures seem endowed with an instinctive ability to escape the most desperate attempts and the most deeply-laid plans. "Men are all brutes," it hath been comprehensively remarked; and, in good truth, the expression may be allowed to a woman who perceives, with indignation, that the meritorious endeavors of those who studied Fascination as a science are frequently defeated by some perverse girl who protests against their practices, laughs at their laborious attempts, and pleases merely because the initiated of the highest order, and it has often surprised me that some well-organized plan of operations has not been projected where all would be compelled to regularly enter themselves, according to taste, in eithe system, and those who refused would. on all occasions, be discouraged and placed without the pale of communion.

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The principal reason, I apprehend, why the ladies have not endeavored to carry out something of the sort is, the jealousy that prevails between the two great parties into which they are divided. A Prude cannot, for her life, speak well of a Coquette; nor has a Coquette a good word for a Prude. Their ill-feeling towards each other is greater than towards the daring Radical who laughs at them both; and whilst they should be guarding against the common enemy they would be quarreling amongst themselves.

Another reason is, their conviction of the truth contained within the before-mentioned n axim-namely, that " men are all brutes." Manage as cleverly as they might, and dreadful as might be the penalties for disclosure, the existence of such a formidable union could never be kept from the knowledge of the men, who, with their natural obstinacy and dread of being outwitted, would immediately support the cause of the malcontents, exhibit a marked coldness to the allied members, and, at last, by these means, succeed in breaking up the coalition. Thus would matters come again to their present state, and the dissenters from their doctrine would set with perfect impunity.

But though it would be so difficult for the two great parties to combine against their op-ponents, yet the same reasons do not prevent the opponents from combining against the two great parties, and endeavoring to set up their theory as the Universal Creed. As the asis of the present system is Falsehood, inducing the practice of deceit, let those who agree not with it base their system on

Sincertty, and make the practice of truth their chief study.

It would be charming to see the race of Prudes and Coquettes supplanted by a con-federation of spirited and sensible girls, whose avowed determination was, as regards the other sex, to affect neither more nor less than they actually felt. I predict that their success would be immense, and that they would demonstrate, by the number of their conjuncts, the superiority of their system over that of their rivals. Besides, such a good example would have a very beneficial ffect on the "brutes" of men, and tend marvellously to polish their manners. If sin-terity influenced the one sex, it must soon influence the other, and the present cunning and the gais they got something odd in 'em, And tew sootse themselves they go to taking land warlike mode of conducing matters

BALBICH STAR, And North Carolina Gazette.

.. NORTH CAROLINA-Powerful in moral, in intellectual, and in physical resources—the land of our sires, and the home of our affections.

RALEIGH N. C. WEDNESDAY, JULY 14, 1841

NO. 28

would give place to one more rational and agreeable. The two great classes of De-ceivers and Believers, which now include nearly all of both the sexes, would then di- ofated question of slavery, as it exists in minish rapidly, and truth would, to some ex- the States; or attempt to prove on this

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tent, exist between man and woman. hope and suggest that the disciples of the want our slaves, "come and take them." New Movement may wear some distinguish- But before you enter upon this mad crued mark (such as a peculiar comb or flower sade, I would advise you to count well the in the hair) by which all men of sense may cost of your undertaking. Before you acknow them from Prides and Coquettes who complish your purpose, you must march will surround them. The creed should be over hecatombs of bodies; you must concalled Sinceritarianism, and the professors vert every one of our smiling fields into known as Sinceritarians. A committee chosen from the general body must be formed, plough shares into swords. Long, long to examine into charges of insincerity which before you reach the banks of the Roanmay be brought by either sex against mem- oke, every stream will run red with your bers; and, if proved, the culprit should be blood, every hill whiten with your bones. deprived of her symbol of sisterhood, and Attempt this wild project, when you will, branded with the ignominious name of a and if there be any truth in Heathen story, Prude or Coquette, as the case may be, un- the banks of the Styx will be lined with til, by repentance and amendment, she shall your shivering ghosts, for a hundred years have proved her right to enjoy again the to come. And the battle will not be fought honorable title of a Sinceritarian.

There are many scattered believers and There are many scattered believers and as intimated by the gentleman from Ken-practisers of this doctrine; but hitherto the tucky, (Mr. Marshall;) when your myrprejudices amongst women it favor of either midens, after conquering them, shall reach Prudery or Coquetry have been too strong to the borders of the Old North State, they allow the few advocates of the New Move- will find the brawny sons of the mountains, ment to form themselves into a distinct and and the quiet citizens of the plains, conorganized association. The time, however, gregated on our northern border; we will is perhaps not far distant when they will be there form a rampart with our bodies, over able to do so; and in the mean time I drink, which you will never pass, till you have

HOW TO GET A SUPPER.

had seen him go through his performances, by their own fire-side, at the sacrifice of to do it with more taste and judgment than every comfort, at the risk of every danger. any other man living. The landlord was So far as regards the mere question of quart of ale; and the third piece of bread and cheese soon followed the first two pieces. Now the grand trick was to be performed, and the landlord and his companions anxiously awaited it. The conjurer

the bread and cheese under?" The landlord pointed out his own hat wishing his hat to take part of the trick as well as his bread and cheese. It being so arranged, the conjurer said, "Gentlemen, I have eaten the bread and cheese, and now l will bring it under the landlord's hat," and men surprised at our excitement and impa immediately placed the hat upon his head tience, at being thus harrassed ? Do they and said... Now you perceive it is under insist, that we must not only submit to an the hat without any deception," amidst invasion of our rights, but that we must shouts of laughter from all the company ex- not be allowed to complain? As well cept the landlord who was minus three pieces might you blame the victim at the stake of bread and cheese, which he did not seem for his cries, or the worm for turning, when

fected with an impediment of speech, sat down to a crowded dinner table, at a public hotel, and calling to a servant addressed him thus: - We-w-waiter gi-give-to-me some rr-roast b-beef. He stammered out in reply— w-w-we a a-ant g-g-got any. At which the gentleman, highly enraged, supposing the servant was mocking him, sprang from his seat and was proceeding to knock him down, when a third person arrested his arm, and cried out to him not to strike, saying, he stst-st-stutters s-a-a-same a-as we-we d-d-do.

A farmer had a sailor to dig a lot of potatoes for him. and at Jack's request, gave him a bottle of rum in advance. The sailor not having made his appearance at dinner the farmer thought it was owing to his anxiety to complete the job, but going into the ety to complete the job. but going into the garden about four o clock, he perceived the sailor stretched at length, with his head resting against a stump, and the bottle lying empty by his side. "You drunken dog." said the farmer, "why 'aint you digging my potatoes?" To which the sailor raising up, hiccupping and holding on by the stump, replied. "Come now, I say, shipmate, if you With heaven a raishow; alchymis a may doubt plied, "Come now, I say, shipmate, if you want your potatoes dug fetch 'em on, for damme if I am going to run round the lo after 'em'"

Beautiful.-The following very exquisite scrap of poetry was written by the editor of

MR. RAYNER'S SPEECH CONCLUDED.

Sir, I will not attempt to discuss the isthe exist between man and woman. floor, our right to our own property. All When this great reformation takes place, I we have to say on this subject is, if you by the descendants of the Cavaliers alone, in this cup of coffee—To the speedy advent planted your feet upon our graves. I say not this in idle bravado—we shall never leave our homes to make war upon you-A few nights ago, a conjurer entered an but I warn you to leave us unmolested, to Inn at Ludlow, and asked the company if let us alone. You know nothing, sir, you they would like to see a little of his perform- know nothing, of the feeling of our peoances, as he was allowed by all persons who ple, determined to maintain their rights

he knew a few tricks hig self, and had seen those who believe it to be a blessing. many wonderful ones. The conjurer then believe it to be an evil. And when I say requested the company to place three hats an evil, I do not mean that its toleration is upon the table, which being done, he request- a crime, a political sin; but that it is a ed the landlord to bring a loaf of bread, and misfertune to any people, among whom i the conjurer cut three pieces, (nearly half a exists. But if it were ten times greater pound each) and then placed one upon each as evil than it is, we will never suffer those nat. The conjurer then stated that he should who are uninterested in the matter, to inperform the trick much more comfortably terfere with us. There is a natural repugand agreeably to himself if he had three nance in man, against the idle and insu pieces of cheese. The cheese being brought, Lent interference of others; and we never the conjurer cut three good sized pieces, and will be driven to do that, which, in process placed one by each piece of bread. Now of time, we might have done from policy, was the grand trick. The conjurer turned and from interest. And I can assure Northup the cuffs of his cout, took off his neck- ern gentlemen, that the course of the abohandkerchief, unbuttoned his shirt collar, and litionists has riveted the chains of slavery, stated that he would now eat the three pieces with double and tripple bolts of steel. I of bread and afterwards bring them all under has thrown back the cause of non-slavery one hat. The conjurer commenced cating in the South, at least a century. Site the bread and cheese, and after eating two the people of the North have taken this pieces, declared he could not proceed with matter in their keeping, we no longer conthe third and finish the trick, unless he had template the time in advance, when slavesomething to drink. The worthy landlord, ry is to cease amongst us. We had rather desiring that the wonderful trick should be proceeded in for the amusement of his cuscilain as a triumph, that which future poltomers, immediately gave the conjuror a icy might have dictated to us to do of our own accord.

We are told by gentlemen from the North-and I am sorry to see a gentleman from the South (Mr. Botts of Virginia) has "Now gentlemen, which hat shall I put addressed to his constituents—that if we wish peace and quiet on this subject, we must receive and entertain these petitions. Then we must purchase peace, by what we conceive to be a surrender of our rights. Can webe expected to remain tame under such an alternative as this ! Are gentle-The conjuger left the house without make our part, is of a defensive character—we ing any collection of the company, being want no discussion—we call for no action, well satisfied with the landlord's generosity, but we simply ask to be let alone. We The three Stutterers, A gentleman af are blamed for the tone of defiance and

foot prints will all tend in one direction, of the heart. like those of the beasts, to the sick lion's "Wherever a tear is dried, a wounded heart den? The fear of that did not intimidate the apostles of our holy religion-it did not frighten the great reformer of our church, to whom this fanatic banditti are there is woman's sphere, there is the proprequently compared-and to whom Lhave er theatre for her action. But when they hea d the gentleman from Vermont (Mr. will unsex themselves, by thrusting them-Stade) compare them. The apostles, in selves into scenes for which nature never stead of annuying the Senate of Rome intended them, they must expect their with their petitions, hoisted the banner of conduct to undergo the ordeal of criticism, the cross, and preached the gospel of the for a reprobation of their course is a duty Saviour in every land, unterrified and un- which we owe to others of their sex, whose dismayed. The great apostle of the Gen- modesty and sense of propriety restrain tiles carried his doctrines to the city of them within their own sphere. It always the Cmsars, even when he knew that mar- denotes a distempered state of moral feettyrdom awaited him. What was the re-ply of Luther, when warned of the dan-ger of going to the Diet at Worms? Said lory reads us many lessons on this subject. he, "if there were as many devils there The plans of intresgues that led to the go on." Tell me not of the sincerity, the hypocrite of modern history, were originvalor, or the patriotism of these incendiaated and natured at the pretended meetries. If they possess those qualities in ings for prayer, in which the women of the degree that has been attributed to the time not only participated, but exerthem, they would risk something for the cised an important influence. What sort promulgation of their doctrines. As they of an administration had England in the duty to come and teach us our error .- held seals to-day, and were expelled from Why do they not come, I ask, and attack office to morrow, as one favorite or anothour crimes and our errors, fairly and o- er happened to predominate in the Soverskulking, like Seminoles, attacking us was hurried in its progress by the fish-wo-from the everglades and the thickets? men of Paris, and many of the horrors of Now, I do hope that gentlemen here, who that bloody time, were perpetrated by feapprove of their course, will persuade some of them, to be pity on the poor deluded of the days of Cromwell—sil the disguspeople of the South, to come amongst us, ting intreague of the court of Charles II and enlighten us on this question. I ad- all the horrid excesses of the French rev-vise the gentleman from Massachusetts, olution—proceed not from a more flendish (Mr. Adams)-from Vermont, (Mr. Slade) from Ohio, (Mr. Giddings)-from New York, (Mr. Gates)-and the old gentie-man over the way (Mr. Mattocks, who man over the way (Mr. Mattocks, who man suffering which may result from their talked the other day about the damning course; but the invitable tendency of their sin of slavery - I advise them, when they return home, to pesuade some of the lead-ers of abolitionism in their districts, to hopes of freedom throughout the world. take pity on our ignorance in the South, to Now, sir, I taink the time has arrived come and teach the people of my district, when the North and the South should un-

Sir, there is another consideration con-nected with this subject, which is not only disreputable to the country, but a reproach last session, was a then administration to the age; and denotes a vitiated state of measure—and spoke with apparent pride, moral leeling, that threatens to revolution of the abrogation of this rule, being the ize society itself. It is, that this crusule first measure of the Whig administration. against the institutions of the South, is, in And this speech of his will be printed and a great degree, carried on and sustained by men professing to be the ministers of the gospel of Christ, and by—I almost blush to say it—women. I believe it was and the sallowed to complain? As well might you blane the victim at the stake the work government on earth wars a government of priests, and the next wars agreed for his cries, or the worm for training, when he work government of priests, and the next work government of government of priests, and the next work government of government of priests, and the next work government of government of priests, and the next work government of government of priests, and the next work government of government of priests, and the next work government of government o the orator of Rosnoke, who once sail that they are not, why have they not disclaim-the worst government on earth was a gov- ed it? Now, if the gentleman from Mas-

nevolence, and their real object is reform; gard, my inexpressible veneration, for the if they are following the dictates of duty, female character, my elevated conception of why do they not go themselves in the its dignity and its worth that cause me to South, and preach their doctrines in per- look with such utter abhorrence upon the son-as true and faithful missionaries conduct of the female portion of abolition should do? If they were really sincere petitioners here. At least half of the signers and conscientious in their course, they to these petitions, breathing venom and dewould not, like dastardly cowards, assail nunciation against the entire South, are wous from their retreats; but they would men. Sir, women have no business interpreach their doctrines to a deluded people (as they are pleased to call us) even at the risk of martyrdom itself. The assurance litical duties, as they are to lead our armies of truth and the consciousness of inno- in war, or to conduct our councils in peace. cence always embolden the advocates of The scenes here are too exciting the conreform; and "the righteous are always as flicts too bitter, for their tender and delicate bold as a lion." Why do they not come natures. Their business is to soothe the smonget us in the South? Perhaps they impetuous and hardened nature of man, inmay convert us over to their opinion. - stead of exciting it into still more violent Are they afraid that if they come, their commotion. Their empire is decidedly one

> Bound up, a bruised spirit with the dew Of sympathy anointed, or a pang Of honest suffering soutled,"

olution-proceed not from a more fiendisl spirit, than that which hurries on, in their course, the abolitionists of the present day; for they are not only regardless of the hu measures, is to overthrow the Government itself, and thereby extinguish forever, the

what a great curse slavery is. They will gain one point at least by coming. They will convince us of their sincerity. And although I cannot answer for the number of converts they may make—yet, I will promise them one thing, they shall be treat ed with the highest consideration.

derstand each other on this question. I wish the South to know who are the friends, and who the enemies of their constitutional rights. The gentleman from Massachusetts (Mr. Adams) has said this is the great question—that it is a question ed with the highest consideration.

their fears.

The course of Northern gentlemen who have acted with us on this matter, presents an instance of high moral sublimity of noble self-sacrificing devotion. They had every thing to lose and nothing to gain at home, and yet, in discharge of a constitutional obligation, they have come to the relief the unoffending Sputh.

Mr. Speaker, let it be recollected, we of the South did not commence this controversy. We wish no excitement on this

troversy. We wish no excitement on this subject: all we ask, is to be let alone.we wish to proceed to business under the rates of the last Congress, till new ones can be reported; but the gentleman from Massachusetts, (Mr. Adams,) and those who sustain him, objected to this; they refuse to move one step; they refuse to urganize this House, till they have triumphed over the feelings of southern men; and when we complain, they turn upon us with scorn and insult, and accuse us of agitation—agitation. We know our position here. Although we are but defending ourselves, yet we are taunted with creating excitement. I call upon this Rouse, and this country to witness, that we of the South are not responsible for the consumption of time, and excitement of feeling growing out of this discussion.

We know that we came nere for a different purpose. We know that we came here for the purpose of trying to heal the sufferings, and to relieve the currency and finances of the nation. The very men who taunt us with this delay, are the ones, who suffer themselves to be diverted from the great purposes for which we assemblcd—who reglect the important inter-ests of the country—merely for the pur-pose of pandering, to the prejudice and bigotry of those whose very element is mischief, and the success of whose schemes must inevitably result in disun-

This 21st rule was not originally passed for the purpose of enabling the South to oppress the North, as contended by the gentleman from Massachusetts, in the fury of his temper and the wildness of his imagination; but it was passed for the purpose of defending the South, against the unjust aggressions and hypocritical philanthropy of a band of fanatics at the North, who are urged on and instigated by a few political discontents, who hate us and our institutions on account of some political pique. The gentleman from Massachusetts said the object of southern gentlemen, in voting for this rule, was to screen themselves from the charge of auditionism at home. Is this all the charithat gentleman has learnt in a life of mear fifty years of public service? What right has he to impugn the motives of others? Who made him a judge of the hearts of men? By what authority does he condemn the motives of men, who act under the same responsibility to God and their country, that he does? It is as iltiberal and unkind in him to make the charge he does, as it would be in me to say, that his motives, in pursuing the course, he does, is to create an insurrection among the slaves at the South.
The gentleman from Massachusetts

says, the reason why we are not willing to listen to the prayers of the abolitionists is, that "conscience makes cowards of us." Which is the most cowardly, to defend our rights on our own soil, or to take advantage of our position, to assail with impunity the rights of others? According to the code, which prevails in this land of "cowards," as the gentleman would call us, it is considered the greatest evidence of cowardice, for any one to take advantage of age or station, to cast his insults and denunciations upon his unoffending neighbors. "Cowards" as we may be, we have magnanimity enough, to spare those who are shielded by their irrespon-

we of the South, I repeat, are not respensible for this discussion, and the ex-citement growing out of it: we were con-tent with the rule of the last session; we were opposed to agitating the subject. --But, sir, if the issue must be made, if the war must come, we are ready to meet you if you will come out, and take your po-sition in a fair field. Don't send your missiles from your secret retreats, but