



POETRY.

FROM THE ABERDEEN JOURNAL. FEMALE PIETY.

'Tis sweet to see the opening rose Spread its fair bosom to the sky; 'Tis sweet to view, at twilight's close, The heaven's bespangled canopy.

'Tis sweet, amid the vernal grove, To hear the thrush's fervent lay, Or lark that wings his flight above, To hail the dawning day.

But sweeter far is maiden's eye Uprais'd to heaven in pious prayer; When bath'd in tears, she looks on high, What sacred eloquence is there!

O! sweeter far the sacred name, "My father!" uttered by the tongue: And sweeter when her heavenly flame Ascends in pious, holy song.

O, sweet, when on the bended knee, Her thoughts, her spirit mount above, In pious deep-felt ecstasy, To realms of everlasting love.

Miscellaneous.

STORY OF CARAZAN.

There is abundant room to improve the story contained in the following extract. There are Carazans in every community, to whom so purgent a dream may be very useful.

'There is a nobleness of soul, a grandeur of sentiment, a disinterestedness of heart, which soars as far above all consideration of self, as the heavens are above the earth.—An hour's enjoyment of that sublime pleasure is worth more than a Roman triumph—more than all the toils through which ambition toils and climbs, even though it gains the summit. There is such a thing as doing good for the sake of the pleasure it brings; and he who knows not what that pleasure means, is a stranger to pleasure. Let me here, for the sake of those who have never read it repeat the story of Carazan; and which, though I cannot reach the style of its author, and may give it but imperfectly, (having no book before me,) may furnish a useful lesson to some who may read it.

'Carazan was the richest merchant in Bagdad, with no children or dependants; his expenses had been small, and, with a prosperous run of business in the silk and diamond trade of India for many years, he had amassed immense treasures. He met with no losses, his caravans were expeditious, traded with success, and returned in safety. One enterprize made way for another; every successive project was formed on a greater scale, and all were terminated with success.—Business was swayed by his influence; merchants depended on his will; nobles and princes envied his magnificence, and even the caliph feared his power.

'But Carazan lived only for himself. His maxim was never to move but with a prospect of advantage.—He never gave to the poor; he never listened to the cries of distress; calls on his beneficence were repelled with a frown, and the poor had long learned to shun his dwelling.

'But the city was suddenly surprised with a great change in his conduct. He removed to a principal square in the centre of the city, and made proclamation to all the poor to resort to his palace. They flocked together by hundreds and by thousands; and what was their surprise to find his halls set out with tables loaded with provisions, and such things as were most needed, were dispersed in his porches and in the adjoining streets. People of all ranks were astonished, but could not surmise the motive of all this liberality and profusion.

'The second day Carazan made his appearance, and mounting a scaffold raised for the purpose, he beckoned with his hand, and the murmur of applause and admiration suddenly ceased.

'People of Bagdad,' said he, 'I have hitherto lived to myself, henceforth I intend to live for the good of others. Listen attentively to the cause of the change you see. As I was sitting in my counting room, meditating on future schemes of accumulating more wealth, I fell asleep; immediately I saw the angel of death approaching me like a whirlwind, and ere I had time for recollection, he struck me with his dart. My soul instantly forsook my body, and I found myself at the bar of the Almighty. A dreadful voice from the judgment seat addressed me thus:—You have lived entirely for yourself; you have done no good to others, and for your punishment God ordains that you be eternally banished from all society.' By a resistless power I felt myself driven from the throne, and carried with inconceivable swiftness through the heavens. Suns and systems passed me, and in a moment I was on the borders of creation. The shadows of boundless vacuity began to frown and deepen before a dreadful region of eternal silence, solitude and darkness. In another moment the faintest ray of creation expired, and I was lost forever.

'I stretched out my hands towards the regions of existence, and implored the Lord of creation to change my punishment if it were but to the torments of the damned, that I might escape that frightful solitude; but my horror was too dreadful for a moment's endurance and I awoke.—I adore the goodness of the great Father who has thus taught me the value of society, while he allows me time to taste the pleasure of doing good.'

SLANDER.

The following remarks on a very common but reprehensible practice are from a Sermon on Slander, preached by the celebrated Barrow, who died in the year 1617:

There is no false coiner, who hath not some complices and emissaries, ready to take from his hand, and put off his money; and such slanderers at second hand are scarce less guilty than the first authors. He that brueeth lies may have more wit and skill, but the broacher showeth the like malice and wickedness. In this, there is no great difference between the great devil, that frameth scandalous reports, and the little imps, that run about and disperse them. Another way is, when one, without competent examination, due weighing, and just reason, doth admit and spread tales prejudicial to his neighbor's welfare, relying for his warrant (as to the truth of them) upon any slight or slender authority. This is a very common and current practice: men presume it lawful enough to say over what they hear: to report any thing, if they heard it. It is not, they say, my invention; I tell it as I heard it; let him that informed me undergo the blame, if it prove false. So do they conceive themselves excusable for being the instruments of injurious disgrace and damage to their neighbors. But they greatly mistake therein: for, as this practice commonly doth arise from the same wicked principles, at least in some degree, and produceth altogether the like mischievous effects as the wilful devising and conveying slander: so it no less thwarteth the rules of duty and laws of equity. God hath prohibited it, and reason doth condemn it. "Thou shalt not," saith God in the law, "go up and down as a tale bearer among thy people," as a tale bearer, as a merchant or trader in ill reports and stories concerning our neighbor, to his prejudice.

He that by crafty significations of ill will doth prompt the slanderer to vent his poison; he that by a willing audience and attention doth readily suck it up, or who greedily swalloweth it down by credulous approbation and assent: he that pleasingly

relisheth and smacketh at it, or expresses a delightful complaisance therein, as he is a partner in the guilt: so he is a sharer in the guilt. There are not only slanderous throats, but slanderous ears also; not only wicked inventions, which engender and brood lies, but wicked assents, which hatch and foster them.

Apparent and true Friendship.

There is a kind of feeling, possessed by many, that is often taken for Friendship, and can be traced, with few exceptions, in all the walks of life. It is the child of selfishness—burning more brilliant at certain times, when some desired object is in view, but which glows with an incomparable lustre at the shrine of wealth.—Its smiles are those of affection; its professions those of hypocrisy.

The man of opulence is generally surrounded by many friends, apparently great, who give him their smiles—who court his society at all times, and in all places—who become his greatest advocates. But when the hour of adversity arrives when his riches have taken to themselves wings, and poverty saintes him with haggard looks and down-cast eyes; when care and oppression follow hard after him; when sorrow's sigh escapes his breast, and trouble's tear bedews his cheek; when he "has not where to lay his head"—will they then be his companions, and hold out to him an administering and relieving hand—hush all his cares, and pour the balm of consolation into his wounded heart? No: they will leave him no more, but will leave him to his fate, unpitied and unheard. They will be his friends no longer than they can sit at his table, and dissipate upon the luxuries of life—no longer than they can derive from his wealth benefits that his liberality had prompted him to bestow; but will seek other climes, and other benefactors, where and with whom they hope to feed and satisfy their baleful appetites.

Of what infinite value, then, is pure, constant, and unalterable friendship? A soother for every woe, a monitor in every trial, it guards us against every assault—makes plain our path, and easy our progress, through a world of guilt. It talks to us of Heaven; of the felicity there to be attained, by an upright and virtuous course in life: it will ease the aching head, and mend the broken heart—soften the pillow of death, and accompany us to that world where pure and uninterrupted friendship ever dwell.

"Hail, sacred Friendship, genial spark, "Before thy holy shrine I kneel; "Protect and guide my trembling bark, "As through the storms of life I sail.

"When dark portentous clouds of care "O'er my despairing soul impend; "Or fell misfortune, fraught with fear, "And rankling grief my bosom rend:

"Then, sad, benighted, lone, and dear, "Thrice hallow'd Friendship's cheering ray,

"Sweet soother of my soul, appear; "Dispel and chase the gloom away.

"Thus when the adverse tide runs strong, "Let thy efficient power extend; "Oh! shield me from oppression's wrong, "And bless me with a bosom friend."

LORD—Origin of the Title.

Lord, is a title of honor, given to those who are noble, either by birth or creation. In this sense it amounts to much the same as Peer of the Realm, or Lord of Parliament. The title is by courtesy also given to all the sons of Dukes and Marquises, and to the eldest sons of Earls: and it is also a title of honor bestowed on those who are honorable by their employments, as Lord Advocate, Lord Chamberlain, Lord Chancellor, &c. The word is Saxon, but abbreviated from two syllables into one: for it was originally *ilaford*, which, by dropping the aspiration, became *laford*, and afterwards, by contraction, *Lord*. "The etymology of the word, says (J. Coates) is well worth observing: for it was composed of *ilaf*, (a loaf of bread) and *ford*, (to give or af-

ford): so that *ilaford*, now *Lord*, implies, 'a giver of bread;' because, in those ages, such great men kept extraordinary houses, and fed all the poor, for which reason they were called *givers of bread*, a thing now much out of date; great men being fond of retaining the title, but few regarding the practice for which it was first given."

If you have any desire to shine in politics, particularly if you should have any trying place in any office under government, assume a proper pomposity, and carefully observe two rules that will always carry you through with eclat. The first is, if you receive information from a stranger of the earliest intelligence of the day, pay no attention to his communication, informing him that you received the intelligence some time before, from one of your numerous correspondents. On the contrary, if he asks you for political intelligence, put on a grave face, and observe that things of that serious nature are not to be drawn from you on every trifling occasion; but give broad hints that you are in possession of very extraordinary intelligence though you do not think proper to divulge it.

A patent for five years has been granted in Denmark to the inventor of a new mode of making paper, namely of sea weed. This paper is said to be stronger and whiter than other paper, and at the same time cheaper.

Sensation—All the mere gratifications, or natural pleasures, that are in the power even of the most fortunate, are quite insufficient to fill our vast craving for Sensation; and a more violent stimulus is sought for by those who have attained the vulgar heights of life, in the pains and dangers of war—the agonies of gaming—or the feverish toils of ambition.

Beautiful Allegory—Happiness and virtue are twins which can never be divided. They are born and flourish, or sicken and die together. They are joint offsprings of good sense and innocence—and while they continue under the guidance of such parents, they are invulnerable to decay.

Spartan Oath.—The following is a curious specimen of the laconick manner in which state business was despatched among the Spartans (translated from the Latin):—"We that are as good as you, do constitute you our King, and if you defend our liberties, we will defend you: if not, not."

Curious Signboard.—Upon the door of a house near Bridgewater, occupied by a father and son, the former a blacksmith and publican, the latter a barber, is a signboard, with the following inscription:—"Burness and Son, blacksmith and barber's work done here, horse shoeing and shaving, locks mended, and bare curling, bleeding, teeth drawing, all sorts of other farriery work. All sorts of spiratus lickens according to the late comical trety. 'Take notes my wife keeps skool, and laves fokes as you shall; taches reading and viting and other langwitches; and has assistants, if required, to teach horritory, sowing the mathematics, and all other fashionable diversions.' London paper.

A dispute arising in a public house between two men respecting a point of law, they agreed to refer it to a third, who recommended them to the decision of the landlord, who, he said, was no doubt well versed in those matters, having been a long time at the bar.

Anecdote.—A punster observing two sheriff's officers running after an ingenious but distressed author, remarked, that it was a new edition of the "Pursuits of Literature," unbound but hot pressed.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION "In the Town Columbia, (S. C.) A WEEKLY MISCELLANY, TO BE CALLED THE

SOUTHERN LITERARY REGISTER, BY ANDREW J. CLINE.

THIS paper will be principally devoted to History, Biography, Criticism, Moral and Religious Essays, Poetry, and the Fine Arts. Agricultural, Medical, and other articles, which may be thought of general interest, will likewise be admitted, together with such matter of wit and amusement as may be judged useful or entertaining. A general Summary of Politics will be added each week, and a Monthly List of New Publications at the end of every fourth number.

The inducements which have led the editor to issue proposals for a publication of this nature, are such as he believes to be of sufficient weight and importance to warrant the undertaking. The wealth, refinement, and literature of the southern states; the genius and erudition of numbers, who either hold important offices under government, or are at the head of the literary institutions established among us; and the rapidly increasing taste for learning and the arts, which is spreading among all classes of people, are the proud evidences of a flourishing and improved state of society, and afford him abundant encouragement to hope for a successful prosecution of his plan. It is not a little remarkable, perhaps, that an undertaking of this kind has been so long delayed, and that while, in many instances, our daily newspapers have attempted to blend literary articles of interest and merit with the dry detail and confusion of political matter, no one should have thought of separating the two, and establishing a general repository for the reception and circulation of useful and polite literature. As far as the editor has the means of information, he is acquainted with no paper published south of Baltimore which bears the character of the one he has in contemplation; and as Columbia is nearly the central situation between North Carolina and Georgia, this place embraces superior local advantages to many others, and particularly favorable to the wide distribution of such a paper through this and the neighboring states.

In prosecuting this work it will be the editor's constant aim to furnish it with such matter only as may be of general utility, or interesting and important on account of the ability and merit which it may display. He will firmly resist any importunity from private friendship or individual worth, (whatever importance he may otherwise attach to these considerations,) whenever a subject presented for publication shall be deemed unfit for the pages of the Register. A constant regard will be had to the moral tendency of every article, whether original or selected; and however striking the wit and imagery of a writer may seem, these will never be considered as making up for a general looseness of expression, or a want of fitness and propriety in the management of his subject. Party disputes, either in religion or politics, will be as carefully avoided.

CONDITIONS.

The Register will be published every Friday, on a fine super-royal sheet of paper, in an octavo form, each sheet to contain sixteen pages, at four dollars per annum, if paid within thirty days after the delivery of the first number, four dollars and fifty cents if paid after that time and within twelve months, and five dollars if not paid until the year has expired.

At the end of every six months a title page and index will be added, for the accommodation of those who may wish to have their numbers bound into volumes.

Advertisements will be inserted on the two last pages only, at the usual rates.

No subscription will be received for less than a year, nor discontinued until all arrearages shall be paid.

The first sheet will be issued as soon as a sufficient number of subscribers is procured to encourage its publication.

Letters addressed to the editor, post paid, will be punctually attended to.

Subscriptions received at this office, by the different post-masters throughout the state, and the publisher's agents in the principal southern towns and cities.

December 2. 90—1f

South-Carolina—Lancaster District. IN THE COMMON PLEAS.

Zaddock Perry, vs. Matthew Hood } Case in Attachment.

WHEREAS the Plaintiff in the above case, having this day filed his declaration in the Office of the Clerk of this Honorable Court, against the defendant, who is absent from and without the limits of this State, and hath neither wife nor attorney known within the same, upon whom a copy of the said declaration, with a rule to plead thereto, within a year and a day might be served: It is therefore Ordered, That the said defendant do appear and plead to the said declaration, on or before the sixteenth day of November, which will be in the year of our Lord one thousand eight hundred and twenty—otherwise final and absolute judgment will be given and awarded against him.

William M'Kenna, C. C. P. Clerk's Office, Lancaster District, November 15, 1819.