

POLTRY.

THE CHEROKEE.

We stand not where our fathers stood—
The earth that's ours no more,
And not a drop of kindred blood
Is flowing on our native shore;

In your may memory dare to trace
The glories of the days of old,
The ancient dwellings of our race,
By which two vernal rivers rolled;

The blue majestic hills, that rose
Like thrones for gods to sit upon,
The plains that spread beneath their snows,
Bequeathed to a hoary sire to son—

The old man's face, with its bounding feet
Our fathers' faces, they long ago—
The golden ears, the golden ears,
And the golden ears, the golden ears,

The old man's face, with its bounding feet
Our fathers' faces, they long ago—
The golden ears, the golden ears,
And the golden ears, the golden ears,

Ay, the old man's face, with its bounding feet
Our fathers' faces, they long ago—
The golden ears, the golden ears,
And the golden ears, the golden ears,

But there no more of our fathers' faces
The shift of war, the shift of lance,
And there no more of our fathers' faces
The shift of war, the shift of lance,

Our fathers' faces, they long ago—
The golden ears, the golden ears,
And the golden ears, the golden ears,

Not such a tale our fathers told;
And as the tale of our fathers' faces
The shift of war, the shift of lance,
And there no more of our fathers' faces,

Oh, better far for us to go,
Withering in the cooling day, by day,
To venture all our lives away,
Before our fathers' faces,

TRADITIONS.

COLUMN FOR YOUNG PEOPLE.

LETTING AND HIRING — PART I.

WHEN one man parts entirely with any thing that belongs to him, to another person, and receives payment for it, this transaction is called, as you know selling and buying. When he parts with it for a time only (that is, lends it,) to another, and receives payment for this, the transaction is commonly called letting and hiring.

But there are various words used to express this kind of dealing. When any one allows me, for a certain price, the use of his coach, ship or horse, this price is called hire. And so also if he lets me his house, that is, his house, to wait on me or work for me, I am said to hire him, and the payment he receives is sometimes called hire, though more commonly wages. But if, instead of a carriage or a horse, he lets me a house, or garden, the price I pay him is called rent. And if he allows me the use of his money, the price I pay for the loan of it is called interest. Now, though these different words are

thus employed, you are not to suppose that they signify so many different kinds of transactions. If you consider attentively what is meant by the words Rent, Hire, and Interest, you will perceive that all, essentially, signify the same sort of payment. It is only the fashion of the language, to employ these different words, according to the different kinds of articles that are lent.

The Israelites were forbidden, in the Law of Moses, to lend to their brethren on Usury, that is, Interest. As they were not designed to be a trading People, but to live chiefly on the produce of their own land, they were not likely to have any considerable money transactions together; and would seldom have occasion to borrow, except when one of them happened to fall into distress; and then his brother Israelites were expected to assist him freely, out of brotherly-kindness and friendship as is becoming in members of the same family. For they were all descended from twelve brothers, the sons of Jacob (who was also called Israel, and from whom they took their name); and they were commanded to consider each other as brethren.

But they were allowed, by God's law, to receive interest on the loan of money, or of any thing else, to a Stranger; that is, any one besides the Israelites. And this shows that there can be nothing wrong in receiving interest, or any other kind of hire; for the Law expressly charges them not to oppress or wrong the strangers, but to treat them not only justly, but kindly and charitably.

I have said that there is no real difference between paying for the loan of money, and for the loan of any thing else. For, suppose I have one hundred pounds lying by me, you easily see that it comes to the same thing, whether I buy a house or a piece of land with the money, and let it to my neighbour at so much a year, or whether I lend him the money to buy the house or the land for himself, on condition of his paying me so much a year for the use of my money. But, in the one case, his yearly payment will be called Rent; and, in the other case, it gets the name of Interest.

PART II.

EVERY man ought to be at liberty to sell, let, or use, in any way he likes best, his house, or land, or any thing that is his property. There are some Countries in the world, indeed, inhabited by half-savage tribes, such as the Tartars, where land is not private property, but is all one great common on which every man turns out his cattle to feed. These people of course, lead a wandering life, dwelling in tents, and removing from place to place, in search of fresh pasture. And the land, as you may suppose, is never cultivated, as no one would think of sowing seed, when another might reap the harvest.

There are other countries, again, where any man may keep possession of a piece of ground which he has ploughed and sown, till he has gathered in the crop; but as soon as ever it is out of his occupation, any one else is free to take possession of it. This is the case in many parts of Arabia at this day; and such seems to have been the state of many parts of the Land of Canaan, while Abraham and Isaac dwelt there.

But it is plain that, in such a state of things, it would not be worth any one's while to spend money in fencing, drawing and manuring the land; because a world know that, if he were disabled by sickness from continuing to cultivate it, or if he died leaving young children, it would pass into other hands and all he spent would be lost to him.

In order, therefore, that the land should be properly cultivated, it must be private property. And if a piece of land is your property, you ought to be at liberty to dispose of it like any other property; either to sell it, or to cultivate it yourself, or to employ a bailiff and labourers to cultivate it for you, or to let it to a farmer.

When land is scarce, in proportion to the number of people in any Country, the hire, or rent, as it is called, which the farmer pays for the use of it will be the greater. The reason of this is very simple, and easy to be understood. The price of land, either to buy or to hire, increases, like the price of every thing else, in proportion to the scarcity of it, compared with the number of those who want it, and can afford to pay for it. When horses are scarce, in proportion to those who want them, and can afford to pay for them, the price, or the hire, of a horse, increases. And so it is with every thing, and with land among the rest. A farmer desires land, because he hopes to make a profit by raising corn and other crops from it; and he consents to pay rent for it, because he cannot obtain land without. And so it is with every thing that we buy or hire. We consent to pay for it as much as we think it worth to us, when we desire to have it, and cannot obtain it without that payment.

[To be concluded next week]

—TURKISH NOTIONS OF ENGLAND.—During a recent tour of inspection by the Turkish Ambassador, he visited, among other places, the silk manufactory of Mr R—, at Manchester, who very politely conducted the stranger over his admirably conducted establishment. Beginning at the upper story, his Excellency was shown a large room, in which between three and four hundred children, between the ages of five and eleven or twelve, were suitably employed. These he contemplated with much admiration, and then taking Mr R— (who is a stout and well-looking Englishman) said to him, "You have a very fine family, Sir! All your own, eh? How many wives you got, eh?"—Literary Gazette.

The following act was passed by the Legislature of Franklin, a small State now united to Tennessee:

"An Act of the State of Franklin, for the relief of the 'Civil list'—Whereas the collection of the taxes for want of a circulating medium has become very oppressive to the people of this commonwealth,—and whereas it is the duty of the Legislature to relieve the same, the prayers of their constituents, and to apply as speedy a remedy as lies in their power. Be it enacted by the General Assembly of the State of Franklin, and it is hereby enacted by the same, that from the first day of January, A. D. 1789, the salaries of the officers of this commonwealth be as follows, to wit:

His Excellency the Governor, per annum, 1000 dollars, His honor the Chief Justice, 500 do. do. The Attorney General 500 do. do. Governor's Secretary, 500 racoon do. do. State Treasurer, 450 otter do! Each County Clerk, 300 beaver do! Clerk of the House of Commons, 200 racoon do! Justice fee for signing a warrant, 1 muskrat do! To the Constables for serving a warrant, 1 mink duto! &c. &c. —Am. paper.

A NEW MODE OF DEFRAUDING THE POST OFFICE.—A London paper says:—"A cunning citizen, of the name of Macdonald, whose good lady had gone into Yorkshire on a visit to her friends—made the following simple arrangement with her as to the mode of communicating intelligence without incurring postage:—"If all was well he was to send her a newspaper, addressed 'Mrs Macdonnell;' and if otherwise, 'Mrs Macdonill,' in which latter case she was to return without a moment's delay."

SEBASTIAN EARTHQUAKE.—The Sandwich Island Gazette, received at New York, describes a remarkable agitation of the sea on the 7th of November. The tide suddenly receded about 8 feet, leaving several vessels aground, and after remaining stationary a few seconds, rose again to high water mark in 27 minutes. It continued to ebb and flow in periods of about 28 minutes, through the night and part of the succeeding day. There was no unusual atmospheric appearance, or trembling of the earth.

Mr Watson, uncle to the late Marquis of Rockingham, a man of immense fortune, finding himself at the point of death, desired a friend who was present, to open him a drawer, in which was an old shirt, that he might put it on. Being asked why he would wish to change his linen when he was so ill, he replied, 'because I am told that the shirt I die in must be the nurse's perquisite, and that is good enough for her.' This was as bad as the old woman, who, with her last breath, blow out an inch of candle, 'because,' said she, 'I can die in the dark!'