

POET'S CORNER.

FOR THE MARYLAND GAZETTE.

A SONG

FROM THE JOURNAL OF OSWYN, THE MINSTREL.

IN the luminous moments of passion and soul,
When, like the bright sunbeam that mellow
The tremulous thrillings of transport have stole
O'er my bosom, and hallow'd each thought with
a sigh;

Thro' the golden hued regions of fancy I've stray'd,
For the loveliest being its mirror could show;
With a smile to enrapture—a voice to persuade—
With a spirit as pure as her ruby lip's dew:

For a nymph who was all that was gentle and kind,
Whose form of most exquisite beauty and grace,
Was a casket to shrine the rich gem of her mind,
Was a temple resplendent with purity's trace;

But when in this mystical trance, was resign'd
All below, for the fairy throng'd chimera of the
air;

And the sensitive eye of my tranquilliz'd mind
Was hung with fond gaze on this paragon there;

I have sadden'd to think that I ne'er could be blest,
In the world's mazy range, with a woman so
dear—

Who was all that an angel above had carest—
Who was more than a mortal had languish'd for
here:

And have said, as I glanc'd on the earth far be-
hind,
Ah! why should this magical witchery mould,
Such perfection as nature has never design'd
For the ignoble lap of creation to hold?

Oh! I then little thought that such graces divine
E'er would beam on my view when the vision
should fade—

No form that is mortal, I said, can unhrine,
Such a soul as the dreams of my fancy have
made—

But thou art the twin of that image I love—
In those luminous moments of feeling and fire—
For in goodness, thou'rt all which an angel can
love,

And in beauty, all man can doat on desire.

LEGISLATURE OF VIRGINIA.

REMARKS BY MR. NOLAND,
On the passage of the Bill to Suppress
DUJELLING.

MR. SPEAKER—The bill which has been read, is one which claims the serious attention of this house; it is one in which every member of this body; in which every citizen of Virginia is deeply interested. The practice of duelling seems to me to be an unnatural graft on general courage growing out of a barbarous age; for we find, that it was first introduced by the Goths and Vandals, during the days of their ignorance and barbarism. The polished and political nations of Greece and Rome, who were ever prodigal of their blood when in defence of their country's rights knew nothing of this detestable practice, which appears to me to be built on an infinity of absurdities; because, while it seems to suppose, that a man's honour ought to be dearer to him than his life, it at the same time supposes that this honour is in the power of every unprincipled villain that can invent or tell a lie, or every careless or ill bred person that may jilt him in his way; it supposes, that a lie may become true and honourable, provided the person who tells it is willing to fight in support of it, and that any crime whatever may become honourable, by fighting in its defence, it supposes that a man who is covered with guilt, who has wounded the peace of his friend, by staining the character of his wife, or of his daughter, becomes at once an honourable man, by heroically washing out those stains in the blood of the husband or the father: it farther supposes that it is better for a man to be condemned by his own conscience, and by the virtuous and rational part of mankind than to suffer one moment in the opinion of the advocates for duelling—finally, that steel and gunpowder are true diagnostics of innocence and moral excellency. If, sir, having seized the villain who has violated my wife, I should bring him before a tribunal of justice, what would be your opinion of the judge, who should order that I, the innocent injured man, must cast lots with the guilty, which of us must die? Would not your heart chill at such a sentence? Would not you pronounce it contrary to reason, to common sense and justice?—You surely would. In the case of duelling the public is the judge. I receive an injury, for which nothing but life can atone. I do not appeal to the public; no sir, the public officiously interferes and condemns me, under the penalty of perpetual disgrace, to cast lots with the aggressor which of us must die. Was there ever any thing more preposterous! more abominably absurd!

It is the opinion of many, sir, that duelling is an evil which will correct itself; while others say, it is of little concern to the rational and virtuous part of mankind, in what manner knaves and fools may think proper to rid the world of each other, as it will not deprive society of one valuable member; but daily experience teaches us, that both those opinions are incorrect; for while the evil is growing to an alarming height we find that some of our best citizens have exposed their

individual lives, while others have fallen victims to this abominable practice; and will the collected wisdom of this commonwealth make no effort to suppress the sanguinary and growing evil? Will this enlightened legislature of Virginia make no stand against the current of public opinion? I hope—I trust they will. Sir, so long as it is believed that the practice of duelling is sanctioned by public opinion, there is no man, who is anxious to maintain his social standing, can refuse, what is termed, an honourable call. No matter how much his moral and religious principles may be opposed to the practice—no matter though he may have a wife and children depending on his exertions for their daily bread; no matter how great claims his country may have on his talents, in critical and trying times, he loses sight of all in the dreadful idea of being stigmatized as a coward—*Pejus que letho flagitium timet*—he seizes the fatal weapon—he marches to the combat, receives the mortal wound and leaves a disconsolate widow and a number of helpless orphans to mourn their irreparable loss. This, sir, is not fancy these are scenes that frequently pass in review before us—Pass this bill, sir, and you put a stop to the evil—pass this bill and you place a shield between the man of feeling and the public opinion—you raise a barrier in the road to honour and preferment, at which the ambitious man will pause and reflect ere he rashly engages in a duel—pass this bill and I will venture to predict that you will preserve the lives of many, very many valuable citizens. Had a similar bill passed at your last session, Mr. Speaker, it would have been attended with the best of consequences. We should not now be lamenting the loss of a Pope, a Hoop, and a Smith. On us in part rests the blame of robbing society of those able and useful members—on us, sir, in part rests the blame of preparing affliction for the widow's heart, of filling the orphan's eyes with tears, and bringing trouble and misfortune on numerous relatives.

As fathers then, as brothers, as men and as legislators, I call on this house to suppress an evil which strikes at you in all these tender relations—I call on you to raise your hands against a crime, the disgrace of the land and the scourge of our peace—I call on you to set an example worthy of yourselves and of those you represent; and should this bill not have the desired effect, you will enjoy the consolation of having performed your duty. Before I sit down, I give notice, I shall call for the ayes & noes. I am anxious to have my name recorded on this question—I wish to enter my protest against duelling—There are some gentlemen, Mr. Speaker, far be it from me to insinuate that there are any in this assembly, who though opposed to the principle of duelling, do not wish to proclaim their sentiments to the world, lest they would be suspected of a want of fortitude: I, sir, have no such fears, for I never did suppose the fighting of a duel a mark of fortitude—No, sir, true fortitude is a cardinal virtue, depending on and inseparable from other virtues—it is that firm, manly intrepidity of soul, which enables us to meet danger in critical and trying situations—it is the virtuous man's shield, by which he defends himself from the evils of the world—it is the anchor which keeps himself steady amidst the storms and hurricanes of life. The intrepidity or courage of a duellist, although it seems to imitate, cannot be said to be a virtue; because it is not the object of moral virtue.

The bill pass'd in the following form:
“And be it further enacted, That from and after the passing of this act, every person who shall be appointed to any office or place, civil or military, under this commonwealth shall, in addition to the oath now prescribed by law, take the following oath: I do solemnly swear, or affirm, [as the case may be] that I have not been engaged in a duel, by sending or accepting a challenge to fight a duel, or in any manner, in violation of the act, entitled an act, to suppress duelling, since the passage of that act, nor will I be so concerned directly or indirectly in such duel, during my continuance in office; so help me God.”

Pottery.

THE subscribers respectfully inform their friends, and the public in general, that they have now on hands at their manufactory, about 200 yards over Gay-street, or Griffith's bridge, a large and general assortment of EARTHEN WARE, of the first quality, highly glazed, and nicely polished, amongst which are, 400 dozen milk pans, also Moody ware, & square dishes, nice for baking in, all of which will be sold at the established prices. Any orders left with either of the Messrs. BARBERS, Annapolis, or N. S. JONES, No. 12, Bowley's wharf, will be thankfully received and carefully attended to.

JOHN BECHLINE, & Co.
Baltimore, April 15, 1810. 8 w.

JUST PUBLISHED,
AND FOR SALE AT THIS OFFICE,
AN APPENDIX
TO A
RELIGIOUS COLLOQUY.

In Council,

Annapolis, March 15, 1810.

ORDERED, That the following acts, to wit:
An act to alter and abolish that part of the constitution which permits certain citizens of Annapolis to vote for delegates for Anne-Arundel county, An act to admit persons conscientiously scrupulous of taking an oath to serve as jurors, An act to repeal and abolish the forty-fifth article of the constitution and form of government, An act to alter such parts of the constitution and form of government of this state as relate to voters and qualification of voters, An act to alter all such parts of the declaration of rights, constitution and form of government, as make it lawful to lay an equal and a general tax for the support of the Christian religion, and An act to alter and abolish all such parts of the constitution and form of government as require a property qualification in persons to be appointed or holding offices of profit and trust in this state, and in persons elected members of the legislature or electors of the senate, be published once in each week, for the space of three months successively, in the Whig, Evening Post and Federal Gazette, at Baltimore—the Maryland Republican and Maryland Gazette, at Annapolis, and in the Star, at Easton.

By order, NINIAN PINKNEY, Clk.

An Act to abolish all that part of the constitution which permits certain citizens of Annapolis to vote for delegates for Anne-Arundel county.

BE it enacted, by the General Assembly of Maryland, That no person residing in the city of Annapolis shall have a vote in the county of Anne-Arundel for delegates for the said county, and all and every part of the constitution which enables persons holding fifty acres of land to vote in said county, be and is hereby abolished; provided nevertheless, that if this act shall be confirmed by the general assembly, after the next election of delegates, in the first session after such new election, according to the constitution and form of government, that in such case this alteration and amendment of the constitution and form of government, shall constitute and be valid as part thereof, and every thing therein contained repugnant to, or inconsistent with, this alteration and amendment, shall be repealed and abolished.

An Act to admit persons conscientiously scrupulous of taking an oath to serve as jurors.

WHEREAS persons conscientiously scrupulous of taking an oath are deprived of a full participation of the rights of citizenship, owing to their solemn affirmation not being admitted as a qualification to serve as jurors; therefore,

2. Be it enacted, by the General Assembly of Maryland, That the people called Quakers, those called Nicolites or New Quakers, those called Menonists, Tunkers and others, holding it unlawful to take an oath on any occasion, shall be allowed to make their solemn affirmation as a qualification as jurors, except in criminal cases that are capital, and upon petitions for freedom, in the manner that they have been heretofore allowed to affirm, which affirmation shall be of the same avail as an oath to all intents and purposes whatsoever.

3. And be it enacted, That before any of the persons aforesaid shall be admitted as a juror in any court of justice in this state, the court shall be satisfied, by such testimony that they may require, that such person is one of those who profess to be conscientiously scrupulous of taking an oath.

An Act to repeal and abolish the forty-fifth article of the constitution and form of government.

BE it enacted, by the General Assembly of Maryland, That the forty-fifth article of the constitution and form of government be and the same is hereby repealed and utterly abolished.

2. And be it enacted, That if this act shall be confirmed by the general assembly, after the next election of delegates, in the first session after such new election, as the constitution and form of government directs, that in such case this act, and the alteration of the constitution and form of government therein contained, shall be taken and considered, and shall constitute and be valid, as a part of the said constitution and form of government, to all intents and purposes, any thing therein contained to the contrary notwithstanding.

An Act to alter such parts of the constitution and form of government of this state as relate to voters and qualification of voters.

BE it enacted, by the General Assembly of Maryland, That every free white male citizen of this state, above twenty-one years of age, and no other, having resided twelve months within this state, and six months in the county, or in the city of Annapolis or Baltimore, next preceding the election at which he offers to vote, shall have a right of suffrage, and shall vote, by ballot, in the election of such county or city, or either of them,

for electors of the president and vice-president of the United States, for representatives of the state in the congress of the United States, for delegates to the general assembly of this state, electors of the senate, and sheriffs.

2. And be it enacted, That all and every part of the constitution and form of government of this state repugnant to, or inconsistent with, the provisions of this act, shall be and the same are hereby abrogated, annulled and made void.

3. And be it enacted, That if this act shall be confirmed by the general assembly, after the next election of delegates, in the first session after such new election, as the constitution and form of government directs, that in such case this act, and the alteration of the constitution contained therein, shall be considered as a part, of the said constitution and form of government, to all intents and purposes, any thing therein contained to the contrary notwithstanding.

An Act to alter all such parts of the declaration of rights, constitution and form of government, as make it lawful to lay an equal and a general tax for the support of the Christian religion.

BE it enacted, by the General Assembly of Maryland, That it shall not be lawful for the general assembly of this state to lay an equal and general tax, or any other tax on the people of this state, for the support of any religion.

2. And be it enacted, That if this act shall be confirmed by the general assembly, after the next election of delegates, in the first session after such new election, as the constitution and form of government directs, that in such case this act, and the alteration and amendment of the constitution and form of government therein contained, shall be taken and considered, and shall constitute and be valid, as a part of said constitution and form of government, to all intents and purposes, any thing in the said declaration of rights, constitution and form of government contained to the contrary notwithstanding.

3. And be it enacted, That the several clauses and sections of the declaration of rights, constitution and form of government, so far as they are contrary to the provisions of this act, shall be, and are hereby declared to be, repealed and annulled on the confirmation hereof.

An Act to alter and abolish all such parts of the constitution and form of government as require a property qualification in persons to be appointed or holding offices of profit or trust in this state, and in persons elected members of the legislature, or electors of the senate.

BE it enacted, by the General Assembly of Maryland, That all such parts of the constitution and form of government as require a property qualification in persons to be appointed or holding offices of profit or trust in this state, and in persons elected members of the legislature, or electors of the senate, shall be and the same are hereby repealed and abolished.

2. And be it enacted, That if this act shall be confirmed by the general assembly, after the next election of delegates in the first session after such new election, as the constitution and form of government directs, that in such case this act, and the alterations and amendment of the constitution and form of government therein contained, shall be taken and considered, and shall constitute and be valid, as a part of the said constitution and form of government, any thing in the said constitution and form of government contained to the contrary notwithstanding.

The Subscriber

TAKES this method of informing his friends, and the public, that he has taken the house formerly occupied by Captain James Thomas, and lately by Mr. William Brewer where he intends keeping a PRIVATE BOARDING HOUSE. All those who may favour him with their company, may depend on his best endeavours to give general satisfaction.

WILLIAM TUCKER.

Annapolis, April 10, 1810.

The Subscriber,

HAVING received from David Hanson, an assignment of his books, previous to his partnership with Thomas Karney, and at the same time, having also received of Hanson & Karney, an assignment of their books, hereby notifies all persons indebted as above, to make payment to him immediately, as indebtedness cannot be given.

BARNEY CURRAN.

N. B. Should those indebted neglect this call, the books will be put in the hands of a proper person to enforce payment.

Annapolis, May 9, 1810.

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