

Department of State  
Washington D. C.

# The Lincoln Republican.

"The tendency of Democracy is toward the elevation of the industrious classes, the increase of their comfort, the assertion of their dignity, the establishment of their power."

BY ROBERT WILLIAMSON, JR.

LINCOLN, N. C., SEPTEMBER 29, 1841.

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## NEW TERMS OF THE LINCOLN REPUBLICAN

### TERMS OF PUBLICATION.

The LINCOLN REPUBLICAN is published every Wednesday at \$2.50, if paid in advance, or \$3.00 if payment be delayed three months.

No subscription received for a less term than twelve months.

No paper will be discontinued but at the option of the Editor, until all arrearages are paid.

A failure to order a discontinuance, will be considered a new engagement.

### TERMS OF ADVERTISING.

ADVERTISEMENTS will be inserted conspicuously for \$1.00 per square for the first insertion, and 25 cents for each continuance. Court and Judicial advertisements will be charged 25 per cent. more than the above prices. A deduction of 33 1/3 per cent. from the regular prices will be made to yearly advertisers.

The number of insertions must be noted on the manuscript, or they will be charged until a discontinuance is ordered.

### TO CORRESPONDENTS.

To insure prompt attention to letters addressed to the Editor, the postage should in all cases be paid.

### COMPLETE LIST OF ACTS

Passed at the 1st Session of the 27th Congress.

An act making appropriations for the present session of Congress.

An act authorizing a loan not exceeding the sum of twelve millions of dollars.

An act for the relief of Mrs. Harrison, widow of the late President of the United States.

An act making appropriation for the pay, subsistence, &c. of a home squadron.

An act making further provision for the maintenance of pauper inmates in the District of Columbia.

An act to revive and continue in force for ten years an act entitled "An act to incorporate the Mechanics Relief Society of Alexandria."

An act to repeal the act entitled "An act to provide for the collection, safekeeping, transfer, and disbursement of the public revenue," and to provide for the punishment of embezzlers of public money, and for other purposes.

An act to provide for the payment of Navy pensions.

An act to establish a uniform system of bankruptcy throughout the United States.

An act further to extend the time for locating Virginia military land warrants, and returning surveys thereon to the General Land Office.

An act to authorize the recovery of fines and forfeitures incurred under the charter, laws, and ordinances of Georgetown, before justices of the peace.

An act to revive and extend the charters of certain banks in the District of Columbia.

An act in addition to an act entitled "An act to carry into effect a convention between the United States and the Mexican Republic."

An act to amend the act entitled "An act to provide for taking the sixth census or enumeration of the inhabitants of the United States," approved March third, one thousand eight hundred and thirty-nine, and the acts amending the same.

An act making an appropriation for the funeral expenses of William Henry Harrison, deceased, late President of the United States.

An act to appropriate the proceeds of the sales of the public lands, and to grant pre-emption rights.

An act making appropriations for various fortifications, for ordinance, and for preventing and suppressing Indian hostilities.

An act to provide for placing Greenough's statue of Washington in the Rotunda of the Capitol, and for expenses therein mentioned.

An act authorizing the transmission of letters and packets to and from Mrs. Harrison free of postage.

An act to make appropriations for the Post Office Department.

An act making an appropriation for the purchase of naval ordnance and ordnance stores, and for other purposes.

An act making appropriations for outfit and salaries of diplomatic agents, and for other purposes.

An act to provide for repairing the Potomac bridge.

An act relating to duties and drawbacks.

An act to repeal a part of the sixth section of the act entitled "An act to provide for the support of the Military Academy of the United States for the year 1838, and for other purposes," passed July 7, 1838.

### JOINT RESOLUTIONS.

A resolution relating to the light boats now stationed at Sandy Hook and Bartlett's Reef.

A resolution for the distribution of seven hundred copies of the Digest of Patents.

A resolution to provide for the distribution of the printed returns of the sixth census.

A resolution in relation to the purchase of domestic water-tight hamp for the use of the United States navy.

Joint resolution, making it the duty of the Attorney General to examine into the title of lands or sites for the purpose of erecting thereon armories and other public works and buildings, and for other purposes.

### NOBILITY OF BLOOD.

"I believe in the parity of blood," was the extraordinary expression of Hon. Henry Clay during a late speech in the United States Senate. "Parity of blood!" As if he were talking of race-horses instead of human beings. He believes in the parity of blood; so do all the monarchists and aristocrats of the old world, whose ancestry is their only claim to public respect; so do the upstarts of this Republic—they whose only boast is the noble deeds of their forefathers; they who have no virtues of their own to command respect or win admiration, they always believe in the parity of blood! It is the sure mark of a narrow and unenlightened mind, to boast either of one's birthplace or parentage. This is the result of circumstances over which the individual had no control, and for which he deserves no particular credit or mark of respect; certainly not if he be worthless or wicked.

Look at these scions of noble blood in our land; who and what are they? In a very great majority of instances, they are perfect cyphers in society. They rely upon their family name, their genealogy, their purity of blood for public respect, instead of their own personal merits and individual qualifications; consequently make no effort themselves to acquire distinction, other than that bequeathed them as a legacy from their forefathers. There may be exceptions to this general remark, but we do not at present remember one.

On the other hand look at the great lights in the intellectual firmament; who compose the brilliant galaxy whose beams dazzle the eye of every beholder! In nearly every instance they are such as have emerged from the chilling depths of poverty and obscurity, to eminence, fortune and fame, by their own exertions. They are those who, for the most part, have breathed the billows of fate, unaided and alone; in other words they are self-made men. Who knows any thing of the parents of Andrew Jackson, John C. Calhoun, George McDuffie, Thomas H. Benton, Silas Wright, William Allen, O. A. Brownson, the late William Leggett, and a numberless host of others, whose names were not born to die? Even the author of this ridiculous expression, Henry Clay himself, is reported in a wily paper to be the son of a dancing master; if so it is greatly to his credit; but he should be the last person in the world to talk about parity of blood.

Martin Van Buren was the son of a village inn-keeper; Daniel Webster was the son of a New Hampshire farmer and so was Levi Woodbury, and so was five hundred others eminent for all that ennoble human kind. We mention not these facts by way of casting reproach upon these distinguished men; but on the contrary to attract the admiration of the public to that which alone renders any man truly illustrious; his own personal merit and not his birth-place, or the purity of his blood.—*Old Dominion.*

### HOW MUCH MORE!

We take leave to ask, how much more money is to be lavished upon the family of the late President, by the whig "retrenchment" and "economy" advocates in Congress! A bill has been introduced appropriating upwards of Three Thousand Dollars, to pay his funeral expenses, in addition to the infamous appropriation of \$25,000 to Mrs. Harrison.—Will this reckless waste of the public money be allowed to go on unchecked?—*ib.*

### THE JACOBIN CLUBS.

The standard and classic works which are now issuing from the French and English press—the historical works of a THIERES, and a CARLYLE, and others—will put it in the power of the rising generation of America to study the history of the Jacobin Clubs which ruled all legislation and all Government in France during the early part of the Revolution, and which have just been imitated and established in our country. The French Jacobin Club—the parent club which sat at Paris—was an invention to enable ROBESPIERRE to govern the Legislative Assembly and the Convention. In these clubs the dictator assembled his party every night, made them agree to every measure which he proposed, and bound them to support it the next day in the House. In this way all legislation was done in the club, and, as nothing was done there but that which ROBESPIERRE ordered, it resulted that he became the sole legislator of France. The machinery of the Jacobin Club effected this; and in like manner the machinery of caucus dictation has enabled Mr. H. Clay to become the sole leg-

islator of America during the memorable session of the Hundred Days. Saving the two bills wrecked upon the rack of the two vetoes, his will was law! So far as the two Houses of Congress were concerned, he was the sole legislator; and the two Houses met every morning, as he had ordered, to register the decrees which he had dictated the night before. In the House of Representatives the tyranny and despotism of the gag silenced debate and vanquished opposition, and the decrees were registered nearly as fast as read. In the Senate, where a determination to resist the gag "even unto death," prevented its application, the result was still the same, though more slow. The dictator's decrees were all registered in the end; but the freedom of speech being still maintained, the decrees, though passed, were discussed and exposed, and subjected to abhorrence and disdain. The same as to nominations. The dictator put off all to the last, and passed all! All except one, the head paper, were passed. And all this by caucus dictation, in imitation of Jacobinical clubism.

The session which has just closed—the one which from its acts may be called the "TAX—DEBT—AND PLUNDER SESSION"—is the honor of originating the Jacobin club system in the United States, for, notwithstanding we have always had, and forever shall have political meetings, called caucuses, yet all these meetings have heretofore been for political and legislative objects, for agreeing upon candidates, or upon the time, or the mode of doing a thing; and not for the purpose of binding the whole party to support, or oppose a law in the House, according to the master spirit in the caucus. This is what is new in America. This is what was done in France. This is tyranny, despotism, disgrace, ruin to all legislation, and must end, if not stopped, in the destruction of Representative Government.

The letters of Mr. KURTZ and Mr. INGERSOLL, are laying open this wickedness to the people. Let other members do the like; and let the people decide whether a Jacobin club shall rule their Government.

### FOR THE LINCOLN REPUBLICAN.

At a large and respectable meeting of the citizens of the counties of Lincoln and Caldwell held on Saturday the 18th of September 1841 at Springville, pursuant to public notice, E. L. Shuford was called to the Chair, William Harmon, Esq. was appointed Vice President, and \_\_\_\_\_ was appointed Secretary.

The object of the meeting was explained by the Chairman in a brief manner, and on motion of Dr. J. H. Lytle a committee was appointed to draft resolutions expressive of the objects and views of the assembly, and the following were appointed, viz: A. Connor, J. Yount, Henry Fisher, Jesse Gant, Isaac Bradburn, Adam Flowers, Jacob Bolick, J. Wilfong, J. Robinson and G. W. Wilkie, who reported the following resolutions.

*Resolved,* That the good people of this region of the State labor under great inconveniences from the distance to the Court Houses of their respective counties, Lincoln and Lenoir.

*Resolved,* That from the large size of the present county of Lincoln, the great distance to the Court House is not the only inconvenience; but the consequent large number of cases in Court occasions great inconvenience to suitors, Jurors, Witnesses and others, until the delays of justice have amounted almost to a denial of right.

*Resolved,* That many of the present inhabitants of Caldwell while attached to Burke have recently assisted in building a new Court House at Morganton, and now are called upon to build a new Court House, while at a distance of more than 30 miles from Lenoir their present seat of justice, and also the present inhabitants of Lincoln will be called upon soon to build a new Court House at Lincolnton, while many of them reside at a distance of 30 miles; these facts are considered by this meeting as matters of serious injustice, calling loudly for redress.

*Resolved,* That the above inconveniences, grievances, and difficulties are only to be remedied by the erection of a new county out of parts of the counties of Lincoln and Caldwell to be called Catawba county, the county seat to be located within a mile of Springville or Wilfong's Springs, to be called by such name as the pleasure of the Legislature may indicate, to commence at Alexander Moore's on the Catawba River, and run from thence in a straight line to Andrew Wilson's, thence to the juncture of Jacob's and Henry's

fork, thence along the South West River by the little mountain to David Link's, thence to the mouth of Drowning Creek, then to where the Horse ford road crosses the Lovelady Ford near Mordecai Williams', thence along said road to Gaither's Store, then to the corner where Wilkes county joins Iredell county, then along the Iredell and Caldwell line to the River, then down the river to the first station, comprising an area of from 25 to 30 miles square and a population of 1000 votes.

*Resolved,* That the following persons be appointed a committee to carry the above resolutions into operation, viz: Bywell Allen, E. Connor, John Yount, E. L. Shuford, George Wilfong, Dr. J. H. Lytle, George Smoyer, Frederick Hoke, Esq. John Smith, Sen., Peter Rowe, Henry Fisher, William Harmon, William Abernathy, Daniel F. Perkins, Jacob Honsicker, Jacob Little, Sen., Martin Ichenhor, Martin Huffman, James Moore, Peter Keller, Jacob Bolick, Jesse Gant, George Harmon, Henry Harmon, Thomas Cloninger, James Cowan, William Hale, Jacob Moore, Isaac Bradburn, Adam Flowers, Abner Paice, Elisha Dockery, Babel Snerrill, E. Taylor, Geo. Eckart, M. Lansford, Peter Whittenburg, T. & R. Meser, Henry Allen, Joshua White, S. Bowman, David Bowman, Daniel Bowman, Daniel Fry, Geo. Harmon, Martin Huffman, Philip Eckart and Jesse Barger; and also that they procure a memorial to the Legislature to be drafted and printed, and to select suitable persons in each "captain's" district to procure signers to the same; and to forward said petitions to the Legislature, and also to call another meeting of the citizens of this neighborhood just before the assembling of the next Legislature, to take such other steps as may be necessary.

*Resolved,* That A. H. SHUFORD be nominated as a proper person to represent Lincoln county in the next Legislature, to carry the above wishes into effect.

*Resolved,* That the person nominated be requested to pledge himself if elected to sustain the views of this meeting.

Whereupon, Mr. Shuford declared his Democratic principles and his determination if elected to make every honorable effort to carry out the wishes of this meeting.

*Resolved,* That the proceedings of this meeting be published in the Lincoln Republican, signed by the Chairman, Vice President and Secretary.

E. L. SHUFORD, Chairman.  
WM. HARMON, Vice President,  
Secretary.

### FOR THE LINCOLN REPUBLICAN.

Mr. Editor:—I perceive, you have given a part of your columns to the discussion of abstract points in theology. To this, I do not object, if the writers maintain that charity which they profess, and which should be more prominently exemplified in their lives, than through the medium of the press.

But alas, for the degeneracy of the times! How many make a fair show of christianity outwardly, who know nothing of its saving power. What avails our strife concerning *FORN*, if the sanctifying grace of God be not enjoyed? It is but a "sounding brass or a tinkling cymbal." You have some among you, who profess to be regularly descended from the Apostles of our Lord and Saviour Jesus Christ, without as I understand it, the loss of a single link. But there is one difficulty in my mind about this matter, if no more. Do they mean that there have been holy men in a direct line from the Apostles, without a single *defect* link? For instance take the Church at Rome, and bring it on down in consecutive order to the point at which they would connect the English ordination, and thence on downward to the present day; do they believe that that, or any line they may choose to select, has been composed of holy men alone? They will confer a favor by giving a categorical answer to this question. Again: do they believe that the Roman line, or any other they may choose to select, has had a triple ordination from the commencement! To this interrogatory, I would also ask a direct answer.

But what else can they mean? that there have been Ministers, either good or bad from the Apostolic age to the present, who have succeeded each other is not, as

should not be disputed. But have they all been pious? Have a majority of them been arranged in any one line? And yet again: have the pious and useful Ministers always received ordination from the hands of such as have received triple ordination? I would also ask *Episcopos* whether he believes any Minister in the Lutheran, Presbyterian, German Reformed Baptist or Methodist Churches, can be a minister of Jesus Christ? Does he look on either, or all of those denominations as christians, or as forming any part of the Church of Christ? As he has come out boldly to defend Episcopacy, I wish him to give the community an unvarnished statement of his views on these points. Some of us in this country are now old and have never been confirmed by the imposition of a Bishop's hands; yet we have received what we deemed to be the means of grace. Will he tell us plainly whether "he does think it very doubtful whether we can be saved," and belong to what he might modestly call the "dissenting Sects?" Let him not persist in saying that Episcopacy is essential to a valid ministry, let him plainly come out and tell us that all others cannot be saved. I see one of their writers signs himself *Spyglass*, by which he endeavors to brush away the clouds of the *dark ages*. Be it so, I hope in answering this communication they may keep clear. I wish to know their opinions of the denominations in this country, and then I shall be prepared to give my testimony.

If they look on Episcopacy as a mere matter of opinion, or as a matter of expediency, I shall not trouble my mind about it, but if they make it essential to salvation, I ought to know it, as I wish to be saved.

IOTA.

Long Creek, Lincoln County.

### FOR THE LINCOLN REPUBLICAN.

#### "THE DARK AGES."

Mr. Editor: In the Republican of the 15th Sept. appeared some observations by one Mr. *Spyglass* on the dark ages. Who this Mr. *Spyglass* is we have but little more than "an atom of an idea." It seems from his pretension to knowledge of the "common law" that he is a smatterer in the science of jurisprudence. It is no doubt very fortunate for the world, that this opportunity of displaying his vast amount of the knowledge of "the common law" was afforded the gentleman, for if it had been reserved for some emergency at the bar, the world must have been minus one *great light*. For we suppose that Mr. *Spyglass* is one of that fraternity of *pettifoggers* (if you will allow me the expression) whom, some of our over curious and meddlesome ones are wont to put to the torture of answering some very unpleasant questions, which are no doubt best known to themselves.

Mr. *Spyglass* would make his readers believe by his long list of the "illustrious" ones of the dark ages that he is a man of great research; that he, as well as some of the authors, to whom he refers, "is a store house of learning." He would make them believe that he has discovered streams of light flowing, like the rivers of Eden, all through the dark ages. I suppose Mr. *Spyglass* himself may be regarded one of the reflected rays of those lights; but in what number of reflections he is found we shall not say. He tells us of "illustrious hundreds" whose light, not only shined in their own day, but even in our day they are looked up to, some of them at least, "as masters of moral wisdom." In this thing, Mr. *Spyglass* brings very strikingly to our minds, the interrogatory of the little school boy after reading the heathen poet's description of Jupiter's forging and hurling his thunder bolts in wild confusion "Pa" says the little fellow in amazement, "which is the greatest, Jupiter or God Almighty?" Mr. *Spyglass*, which are the greatest, your "illustrious hundreds" of the dark ages or those who have lived since?

Mr. *Spyglass* says it has been publicly avowed that "no streams of light flowed through that long lapse of time—no learning lent its aid to dispel, even in the smallest degree, the ignorance of the age." This assertion, Mr. *Spyglass*, wants that, without which, no assertion is worth notice. It wants truth; that most precious thing, that would as little become Mr. *Spy-*

glass, it may be, as a jewel of gold would become a swine's snout. Here is what the preacher said, Mr. *Spyglass*, about the Bishop's "streams of light." What sort of "streams" said he, were shining when the Bible was locked up, when the pope claimed to be the infallible head of the church? When sees of the highest dignity were openly sold—transferred backwards and forwards by popular tumult—bestowed sometimes by a profligate woman on her paramour—sometimes by a warlike baron on a kinsman, sull a stripling.

"We read of bishops 10 years old"—"of bishops 5 years old—of many popes, who were mere boys." Now, where did these streams of light come from, said the preacher, that were shining at this time." "If there was any light, it seems to us, it must have been the glarings of the fires below; certainly it came not from Heaven above." Now Mr. *Spyglass*, please point out to us the assertion that you have charged the preacher with making. Where has he said that no "streams of light" flowed through that "long lapse of time" that thousand years—"no learning lent its aid to dispel, even in the smallest degree, the ignorance of the age." Now we call on Mr. *Spyglass* to produce the assertion. And if he cannot do it; has he magnanimity enough to confess that it was not so said? Mr. *Spyglass* ought to know that men of his profession are not regarded by the community generally as great sticklers for veracity. Does he not know that the imprecision of many, is that the term lawyer & liar are nearly synonymous. About the correctness of such an impression we say nothing; but we do say that Mr. *Spyglass* ought so to speak and write as to remove such an impression. We believe that many of your profession are gentlemen of undoubted veracity, misgannous, noble spirited and intelligent. they will no doubt condemn your course and rebuke your temerity in this matter.

The remarks of the preacher on the *Dark Ages*, as Mr. *Spyglass* knows very well, were made with a direct reference to the state of the church. The time alluded to, is clearly designated by the crimes specified. No one, I suppose, could misunderstand them, except those of the same obliquity of mind with Mr. *Spyglass*.

But let us spy a little into the learning of this redoubtable Mr. *Spyglass*; for he must know that Presbyterians are about as hard to manage as any set of people he ever met with. They rely implicitly on the assertions of no one—not even the assertions of bishops and popes—much less would they think of confiding in the statements of Mr. *Spyglass*.

When we speak of the dark ages of the church we mean the period of time beginning about the VII century, and extending to the XIV. The church is supposed to have been held in papal chains about 800 years. But all this period is not regarded as the dark ages; for in the XIV century learning was revived and continued to revive till the reformation. Wickliffe, of the XIV century, is generally regarded as the morning star of the reformation. The darkest part of the dark ages is included between the X and XIII centuries inclusive. Now Mr. *Spyglass* mentions Tasso, Raphael, Michael Angelo, and some others, as lights of the dark ages; but those men lived about the close of XV and the beginning of XVI century. To say that their light shined upon the dark ages is like saying the sun shines upon us before it rises.

Let the great, Theodoret, Eutyches and Nestorius (the last two were heretics) do not belong to what we called by theologians the dark ages; and I suspect the party, in whose defence Mr. *Spyglass* has taken up arms, will by no means thank him for such a classification of Theodoret and Eutyches, as places them in the dark ages.—"Theodoret, you ought to know Mr. *Spyglass*, is an important witness, in the estimation of prelatists, to prove their apostolic succession. Now I do suppose they will be unwilling to call witnesses from the dark ages to defend their beloved Episcopacy.

Enodius was classed, by our young tyro in polemics (for such he seems to be,) in the V century. This, Mr. *Spyglass*, is about one hundred years before Enodius had an existence, according to the classification of a very distinguished and im-