THE FLOWERS COLLECTION

North Carolina Argus.

JOHN W. CAMERON, PUBLISHER.

This Argus o'er the People's rights doth an eternal vigil keep: No nothing strain of Maia's Son can lull his hundred eyes to sleep.

TERMS: TWO DOLLARS IN ADVANCE.

New Series.—Vol. IV.—No. 6. Fayetteville, N. C., Saturday February 14, 1857. Whole No. 162.

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J. C. POE,
DEALER IN
Staple and Fancy Dry Goods, Hats, Caps, Boots Shoes, and Ready Made Clothing,
Particular attention paid to
LADIES' DRESS GOODS and TRIMMINGS.
Hay Street, Fayetteville, N. C.
May 25, 1855. 72-tf

WM. H. HAIGH,
Attorney at Law,
FAYETTEVILLE, N. C.
OFFICE ON OLD STREET.
January, 1851. 1-1y.

"Law Copartnership."
WE, the undersigned, have this day formed a Law Copartnership, and will practice in the Courts of the following counties of this State: Chatham, Cumberland, Moore, Harnett, and the Supreme Court.
J. H. HAUGHTON,
JNO. MANNING.
Pittsborough, N. C., Jan'y 1, 1856. r12-tf

J. A. SPEARS,
ATTORNEY AT LAW.
Attends the Courts of Cumberland, Harnett, Wake, and Johnson.
Address, Toomer, Harnett Co., N. C.
110-1y.

W. P. ELLIOTT,
GENERAL COMMISSION AND FORWARDING MERCHANT,
Wilmington, N. C.
June 13, 1854. 23-tf

ANDREW J. STEDMAN,
ATTORNEY AT LAW,
PITTSBOROUGH, N. C.
Will attend the County and Superior Courts of Chatham, Moore, and Harnett Counties.
July 14, 1855. 79-tf

JOHN WINSLOW
Attorney at Law.
Office on the South side of Hay street, opposite the Fayetteville Bank.
FAYETTEVILLE, N. C.
February, 1854. 7ly

R. H. SANDFORD,
ATTORNEY AND COUNSELLOR AT LAW.
Office at Dr. Hall's New Building, on Bow Street.
Sept. 1855. 1855-86ly

A. M. Campbell,
Auctioneer and Commission Merchant,
GILLESPIE STREET,
Fayetteville, N. C.
Feb'y 10, 1854. 6-Y

Charles Banks,
CONFECTIONER,
WHOLESALE AND RETAIL DEALER IN
Foreign Fruits, Nuts, Cigars, Tobacco, Snuff,
GREEN STREET,
Fayetteville, N. C.
January 16, 1854. 2-tf

J. S. BANKS,
COMMISSION AND FORWARDING MERCHANT,
WILMINGTON, North Carolina.
Jan. 5, 1855. 104-1y

DAVID McDUFFIE,
BRICK MASON AND PLASTERER,
FAYETTEVILLE, N. C.,
Respectfully tenders his services to persons in this and the adjoining counties wishing work done in his line.
July 18, 1856. 132-1y

COOK & JOHNSON,
IMPORTERS AND DEALERS IN
English, German, and American Hardware and Cutlery.
January 10, 1854. 1tf

T. C. & B. G. WORTH,
Commission and Forwarding MERCHATS,
Wilmington, N. C.
Usual advances made on consignments.
14-1y-pd

A CARD.
The undersigned would respectfully inform his old friends and customers that he can be found at the Store of C. E. Leete, where he will be glad to see them.
J. R. McDONALD.
Fayetteville, N. C., Jan. 8, 1857. 157-tf

Book Bindery
R. W. HARDIE, carries on the Book-binding business in the second story of Clark & Woodward's Clothing Emporium, where he will receive and execute binding in any styles desired.
Jan'y 18, 1854. 2-1Y

Blanks for sale at this Office.
2.21

ENTERTAINMENT.

THE Subscriber is prepared to take boarders at the JACKSON HOTEL, Liberty Point, by the week or month.
She will also entertain, upon reasonable terms, all such transient customers as may favor her with their patronage. She is provided with a good and careful hostler, and no pains will be spared to please those who may call.
JANET JOHNSON.
Fayetteville, N. C., Jan. 10, 1857. 157-tf

Edgeworth Female Seminary,
GREENSBOROUGH, N. C.
THE next Session of this Institution will commence on FRIDAY JANUARY 23d, 1857.
The course of study is designed to embrace everything necessary to a **substantial** and **ornamental Education.** Great prominence is given to the **Solid Branches.**
Neither labor nor expense has been spared to secure instructors of the highest qualifications in all the various departments, and to make Edgeworth second to no Institution in the country, in everything necessary to a complete education.
For circulars containing terms, course of instruction, &c., apply to
RICHARD STERLING, Principal.
December 1856. 129-y

WE CALL THE ATTENTION OF
Whole Sale Dealers
TO our present Stock,—and we have recently received—
300 bags Rio, Laguira, Maricaibo and Java Coffee,
20 hhds Sugar, assorted grades,
75 hhds do, Refined, Crushed and Powdered,
95 boxes Sperm, Adamantine and Tallow Candles,
66 do Fancy and assorted Candies,
100 coils Kentucky, Jute and Manilla Rope,
7 bales Bagging, Gunny, Dundee and Burlaps,
50 tons Hoop Iron,
120 boxes Cheese,
20 half-bbls. Super Carb. Soda,
40,000 Cigars, various brands,
—ALSO—
Pepper, Spice, Ginger, Cloves, Nutmegs, Borax, Madder, Indigo, Spanish Brown, Brimstone, Fancy and Bar Soaps, Starch, Powder, Shot, Bar Lead, White Lead, Putty and Linseed Oil, Window Glass, Snuff in Boxes, Eagle Mills do., in half bbls.; Green and Black Teas, Hollow-ware, Sassafras Iron, English, German and Cast Steel; Plows, Straw Cutters, Corn Shellers, Sausage Cutters and Stuffers, Trace Chains, Sole Leather, &c., &c.
The above Goods we offer on the most favorable terms to prompt time or cash purchasers.
D. & W. McLAURIN.
Nov. 6, 1856. 145-3m

LAND FOR SALE.
THE subscriber offers for sale four hundred and thirty acres of Land, (more or less) situated and lying to the fork of the little and big Raft Swamps, in Robeson county, N. C. Those wishing to purchase, will do well to examine the land, as a description of it here would be useless. I will sell the above named land on TUESDAY the 24th day of February, 1857.
For farther particulars apply to
M. S. BROWN.
Fair Play, Robeson Co., N. C.
Jan. 20, 1857. 152-5t

NOTICE.
S. & M. McLEAN design keeping constantly on hand a well selected stock of GROCERIES and DRY GOODS, which they will sell cheap for cash or exchange for produce, at Smith's Store, now McLean's, 25 miles from Fayetteville, on the Turnpike road.
January 28, 1857. 160-tf

A NEW YEAR'S CALL TO ONE AND ALL.
WM. OVERBY respectfully tenders his thanks to a generous public, for the liberal patronage he has received from them since he has commenced business on his own hook, and hopes by strict attention and untiring industry, to merit a continuance of their favors.
He has now on hand and will constantly keep a good assortment of Saddles, Bridles, Martingals. Also, Carriage, Buggy, and Sulay Harness of all varieties and of his own manufacture. Having in his employ first-rate workmen in the different branches of his business, he is not under the necessity of keeping Northern work for sale. He has also on hand for sale Wagon and Carriage Collars; Wagon, Carriage, Buggy, and Drovers' Whips of every description, and every other article usually kept in his line.
Repairing attended to as usual—done neatly and with dispatch.
N. B. He earnestly requests all those indebted to the late firm of Houston & Overby to call and settle the claims he holds against them, as the settlement of the co-partnership requires it without delay.
January 3, 1857. 156-3m

DISSOLUTION.
COUNCIL, RAY & CO. have this day dissolved copartnership by mutual consent. Alex. Ray is authorised to use the name of the firm in liquidation. He may be found at the stand formerly occupied by them, where all indebted to the firm are requested to call and settle. Longer indulgence will not be given.
JOHN T. COUNCIL,
ALEX. RAY,
JOHN A. NICHOLSON.
November 7, 1856. 148-tf

FOR SALE,
A VALUABLE PLANTATION containing about **700 acres** of Land, well adapted to the culture of corn, cotton, wheat, oats, &c., lying within two miles of Wadesborough, in Anson County. On the premises is a comfortable dwelling together with all necessary outhouses, and several negro cabins, a good Gin house and Cotton Screw. The place lies near the route of the contemplated Rail Road from Wilmington to Charlotte.
ANGUS McIVER, Jr.,
JOHN L. McIVER.
For further particulars apply to A. Little, Esq., or W. E. Troy, Wadesborough.
December 15, 1856. 154-tf

STATE OF NORTH CAROLINA,
RICHMOND COUNTY.
Court of Equity, Fall Term, A. D. 1856.
R. S. McDonald vs. Daniel Currie, Hugh Currie, Angus Currie, Lauchlin Currie, Hugh Currie son of John, John McLean and wife Margaret, James S. Baxter, James Angus Baxter, Daniel Thomas Baxter, John Wesell Baxter, Hugh Currie Baxter, and Bethune B. McKenzie and wife Abigall.
Petition for the sale of land.
In this case, it appearing to the satisfaction of the Clerk and Master that Daniel Currie, Hugh Currie, Angus Currie, Lauchlin Currie, Hugh Currie son of John, John McLean and wife Margaret, James S. Baxter, James Angus Baxter, Daniel Thomas Baxter, John Wesell Baxter, and Hugh Currie Baxter, are non-residents of this State; it is therefore ordered that publication be made for six weeks in the North Carolina Argus, notifying said Defendants personally to be and appear at the Court of Equity, to be held for the County of Richmond, in the town of Rockingham, on the third Monday of March, in the year of our Lord one thousand eight hundred and fifty-seven, then and there to plead, answer or demur to this petition, otherwise judgment *pro confesso* will be entered and the cause heard *ex parte* as to them.
Witness, John W. Leak, Clerk and Master of our said Court, at office in Rockingham the third Monday in September, A. D. 1856.
JOHN W. LEAK, C. M. E.
Jan. 24, 1857. 160-6t-$4.20

POETRY.

DO YOU OWE THE PRINTER?
BY ESTHER SEYMOUR.

Come sinful debtor, in whose breast
Some conscience may revolve,
Come with your coward fear oppressed,
And make this wise resolve:

I'll seek the printer, though my debts
Have like a mountain rose,
I know his wants, I'll pay him off,
Whatever may oppose.

Perhaps he may take my excuse—
Perhaps believe I lie—
But if I perish I will pay,
And thus his thoughts defy.

Sometimes I'll do his business up,
Perhaps for days to come,
I'll boldly "fork the tin" that's due,
And thank him for his grace.

Although ashamed thus late to go,
I am resolved to try,
For if I stay away I know
In infamy I'll die.

I know his patient nature well,
Delinquents he'll forgive;
He'll kindly pardon debtor's sins,
And bid such suppliants live.

MISCELLANEOUS.

CAMP-MEETING TALK.

A chap down South went to a camp-meeting and gives the following amusing account of the disjoined conversation he heard there:

Preaching had not begun, and promenading was in progress. We took a convenient stand, and tried to catch the remarks of the various couples, as they went slowly by us.

"Yes, indeed," (two girls talking of course) "and my brother Tom says that Henry Soker brags about the many times he has kissed her right in the mouth and she never slaps him when nobody is by, and I'm sure I should die if people was to talk of me as they do about her"—

"Corn is up again, you know, and I shall make at least six hundred barrels if I make a peck, and consequently"—

"What a spectacle this is, to be sure. Chaw. Ah, wondah if these people—dem'd pooty gal, sint she—build theyah own tents awa hiwah men to do it fowah em. Must be a great bosh to"—

"Be married in six weeks from last Tuesday I heard ma talking about it, but you mus'nt mention it for the world. It is a great secret."

"Really now, and sho's as ugly a,"—

"The finest sow you ever saw, sir. Pure Berkshire, and has nine splendid pigs. It was the best trade I ever made, and I would'nt take thirty dollars for"—

"The hoped petticoat! only look, Amy! 27 flounces and hoops in the bargain! Oh, how I should love to"—

"Go to pic-nic on Thursday! Oh, thank you. You don't know how I would like to be present, sir, I am so fond of the exhilerating dance, but father says"—

"I am truly gratified, my dear young friend, to learn that you are deeply impressed with the necessity of immediate repentance, and I shall this very day make"—

"Ten yards of gimp for the bosom, and maroon velvet binding for the neck and sleeves, and oh, Emily"—

"The finest baby you ever saw—black eyes and large limbs, six weeks old, and weighs"—

"Sixty-one and a quarter to the bushel. None better in the country. Free from garlic and cockrel, and large grained. I hold it at"—

"Stillopolis, next Saturday. Bob Bothsides, the former Congressman, will speak, as he says"—

"Ah, Mr. Pepper, you flatter me so! Just see how horribly Kate Wilmot is dressed. She will wear yellow, though it makes her look like"—

"Fever and agy, I believe. They have all been laid up with it, and now the poor man's got"—

"The sweetest bonnet I ever saw. Where did you get it? I must recommend my sister to your"—

"Watermelon patch. Stole every darned one. Some of 'em 'bount half ripe. I swow I will shoot them if they don't"—

"Go to the White Sulpur. It is the best in the whole world, ma'am. I've seen some of the most wonderful effects of the waters. Tom Holocaust was cured of"—

"Twenty-five pounds of butter a week. And always get a quarter a pound, and sometimes"—

"Four eggs, two handsfull of flour, a dab of yeast, half of tin cup full of molasses, and it makes"—

"The best manure I ever used, sir. Vastly superior to guano, or super-phosphate. Two hundred and fifty pounds to the acre raised me"—

"The handsomest woman on the ground. I can see none equal to her, except Miss Mary ——, and she's got"—

"Both hind legs spavined. And there is a speck in her right eye that's bound to"—

"That beautiful girl in black over there. I never saw her but once before, and that was at"—

"Mr. Muggin's failure, sir. And he has taken to drink awfully, and only last week had"—

"His head under my arm, and was plugging him in the mouth, when he got my finger"—

"Between the 10th and 15th of September, I will get my wheat to market, and it will bring"—

"His grey hairs in sorrow to the grave. Oh, it is awful to think how"—

"Close she hangs to his arm. She ought to be ashamed of herself, and never saw him until"—

"William was born twenty-five years ago last April. I am an old woman now, and the grey hair makes"—

"Toot, toot! Preaching will now commence," said the Presiding Elder, and we heard no more.

The man who does not take a newspaper, (and pay for it,) might as well retire into a monastery, for he is incompetent to come into contact with the man who does. Read the biography of our most successful merchants, and it will be discovered that reading the newspapers, and advertising in them liberally constituted the basis upon which they erected their magnificent fortunes. It is impossible to be a newspaper reader and not be intelligent. The daily life of the whole world is written down therein. Intelligence by railroad, steamship and telegraph, hurries over the land and sea, and the editor, with his unresting pen, records it for the public eye, forever.

The merchant, if there was but one newspaper in the land, and the cost of it was two thirds of his gains, would be obliged to be a subscriber or retire from business. The newspaper in this country is the agent which every person consults when he wishes to buy or sell. A man in this country may have nearly all the merit, talent, and cheap goods in the world, and they will be of no avail or profit to him unless [illegible] it known to the people. There is [illegible] way to discriminate, this [illegible] by the press. It is only [illegible] a little serious reflection [illegible] become convinced that [illegible] and always here to stay [illegible] the press is bound to succeed.

N. O. Picayune.

THE MARCH OF (TEUTONIC) MIND.—It is stated that a German city, to be inhabited by Germans alone, and built after the style of residence in Germany, is about to be erected at Egg Harbor, N. Y., to be called Egg Harbor City, and a meeting to take measures for assisting in its erection was held recently. The property is to be owned entirely by Germans, and lots are to be sold, to be paid for in instalments of two dollars per month. It is the impression of the principal movers in the matter, that they can, in the course of a few years, erect a large and prosperous city at the place above named. Everything is to be modelled, in building, &c., after the style of the cities in Germany. And why not? It has been already pronounced by German orators and journals that the Teutonic element is destined to absorb the Anglo-Saxon and Celtic in the United States, &c., at any rate, thoroughly infuse the dominant ideas and habits of Germany into our less intelligent masses. So, we may as well make up our continental minds to the deglutition which is to be our fate.

POLITICAL

EXTRACTS
FROM THE SPEECH OF HON. THOMAS P. AKERS, OF MISSOURI,
Delivered in the House of Representatives Jan. 14th, 1857.

It is not my purpose, in treating this branch of the subject, to worry the House and the country by rehearsing the tragic story of foreign crime, and foreign pauperism, and mobs, and riots, and all that. The public mind is already well informed in reference to these matters. They each and all have an important bearing on the subject in hand, and the lesson of warning which they read to the nation should not be wholly disregarded. But our greatest danger, in my opinion, comes from an entirely different quarter, [illegible] which the public mind has not yet been fairly directed. I refer to the corrupting "*isms*" which are fast being foisted upon us by foreigners in the great cities of the land. These are the points on which we are most vulnerable.

The relation of our cities to the country at large is well understood. We know that they are centres of wealth, that they are centres of power; that they are centres of intelligence; that they are the *great hearts* of the nation, which send out their pulsations to every part of it; so that what the cities are now the country soon will be.

I have only space to mention two of these "*isms*"—one of them imported from France, and the other from Germany.

The french "*ism*" writes its creed in one sentence—"*Marriage is an unreasonable restraint, and ought to be abolished.*" This creed was inaugurated in the city of New York only a few years since, and now it counts it votaries by thousands. Its practical effect is to substitute for virtue the vagrancy of lust. It seeks to disband the family, to stop the warm beating of its heart, and quench the pure fires that burn upon its altar. Yes, the family! that sacred shrine of the pure and holy affections; that centre of attraction which holds back the heady and high-minded, and whose cord draws out of the vortex the shipwrecked mariner, when the last strand of every other cable is parted; that verdant spot in life's dreary waste around which memory lingers—these political Vandals would desecrate and wither with the foul breath of lewdness.

The other "*ism*" to which I refer, and which is brought here by immigrants from Germany is, if possible, still more terrific in its baneful tendency. I mean the demand which is made in the platform of principles published by the Free Germans of the city of Louisville, in 1854, "*That all laws for the observance of the Sabbath shall be repealed.*"

Sir, I regard our peaceful Sabbaths as the brightest, if not the only relics that have survived the general wreck of the fall. I look upon them as bivouacs "preparatory to the battle of the week," or rather as "beautiful islands," cast out by the hand of the Divine Benignity on the roaring and restless torrent of time, within whose quiet groves the voyager of life finds rest and refreshment, and from which he looks out at the rush and listens to the din of the eddying world around him. But these more than Goths would cover these beautiful islands with the mantle of desolation and death.

Abolish our Sabbaths and you remove the most powerful restraints which hold back the impatient depravity of man. The repeal of all laws requiring its observance would be to us like the falling of the dam, and the unobstructed over-whelmings of the flood. The healthful tone of our morals would relax. The purity and virtue which form the foundations of public strength would perish. Vice and crime—long maddened by confinement, but now unchained—would less rend than tear the strength of the nation asunder. Insubordination, then anarchy, and then revolution, would follow each other in quick succession; and finally, after buffeting the waves until its energy and vigor are exhausted, the nation would seek repose in the calm of despotism.

In answer to all this, we are told that the American people will never consent to the repeal of their Sabbath laws. Our reply is, they have already consented. In the city of Saint Louis—the commercial metropolis of my own State—the present Board of Aldermen, consisting in part of Germans, did actually repeal the Sabbath laws a few months since, that were enacted by the American Board of Aldermen of last year.

Sir, in less than ten years, at the present ratio of immigration, and with the present facilities for acquiring suffrage, our large cities will be ruled by foreigners. And who can doubt that they will then finish, in other cities, what they have begun in the city of St. Louis?

You tell me that the number of foreigners is too insignificant to excite alarm. And this is precisely what was said in France of the Infidel clubs of Voltaire. "What can they do?" said the King, in the pride of his power.—"What can they do?" said the nobility that surrounded the throne. Contemptible visionaries! "What can they do," said the bishops, "against us who hold the conscience of the nation by the force of habit and by the terror of eternity?" And thus—while the leaven was fermenting, while the fever was rising, while the unquiet earth was heaving and the magazines of wo were filling up—the people were soothed to sleep. They were assured only by the roar of recollections and only to rise to see the ensweeping of that fearful volcano which rolled out a continuous sheet of desolation over all the land.

It is vain that we rely for safety on the freedom and power of the government; for these, in the hands of a profligate suffrage, are the very attributes of our peril. Nor will it afford us protection from these menacing evils to close our eyes to the fact of their existence; for all history testifies that the danger of national ruin is augmented and rendered more inevitable, inversely, in proportion as the sources of ruin are less clearly discerned. Nor yet will it save us to have an aggregate majority on our side, for, as I have stated above, these evils assail us on our weak points, and where we have not the majority. It must also be remembered that the alertness of minorities is quite as proverbial as the phlegmatic indolence of majorities—commonly the one gains and the other loses, until the majority changes sides. But a majority is not needed to destroy our government. Ask history how the governments of antiquity were subverted. The answer is, in the general, "By the decay of virtue and the consequent growth of vice." It was this that destroyed the Grecian republic. It was this that touched with death the iron sinews and proud heart of the Roman Empire. It was this that broke down the ancient and illustrious kingdom of David and Solomon into a trembling dependency, which was finally subverted by the sin of Vespasian in the midst of boundless slaughter. It was this, in short, that ruined all the governments of ancient story. Such, at all events, is the teaching of history. And how does philosophy account for this uniform destiny? Let it speak for itself. Its utterance is clear and distinct. "Slowly," it informs us, "and reluctantly does human nature rise up from sloth, and ignorance, and animalism; and many hands and constant effort are demanded to raise and hold up the sluggish mass; but a single hand may cut the cord and let it thunder back on destruction. A well turned orchestra and a harmonious choir demand science and skill; but a fool may put the instruments out of order, and send out notes of discord. To bring a garden to its highest state of culture, taste and industry and experience must combine the discoveries of ages; but a herd of swine may destroy its beauties in an hour."

Finally, on this point, to throw, into one sentence the cause and reason of our fears, as well as the distinctive ground upon which we base our preference of the native to the foreigner, I remark that it is infinitely easier to *pull down* than it is to *build up* a government; and while the foreigner is peculiarly qualified to achieve the former result, he is utterly unable to accomplish the latter.

We are not alarmists. We trust that our government will live, and rise to a glorious immortality; but if it is destined to fall on evil times and be ruined, then we desire, while the smoke of our burning ascends, and the fragments of our wreck are floating by, that our countrymen may know that we put forth our hands, in feebleness it may be, to arrest the evil. This is the position of the American party; and for this the gentleman from Maryland [Mr. Bowie] brands it with proscription.

But it is more than time that I should turn to the last point in the gentleman's speech which I propose to notice. It is the charge of religious intolerance.

In submitting my views on this branch of the subject, it may not be improper to state that there are leading men in the American party who differ with me. Of this class I may mention my distinguished colleague (Mr. Kennett) of the St. Louis district. I will therefore be understood as only proposing to give my own construction as to its policy.

And here I must be permitted to express my regret that the gentleman saw fit to leave out the proof of his charge. I had heard it made on the stump, with apparent sincerity; but the proof has invariably been wanting. I had never expected to hear it in Congress unaccompanied with the proof. But I here affirm, that neither in the speeches which I heard during the canvass, nor in the gentleman's speech on yesterday, have I been able to discern even the trace of an argument in proof of the charge alleged. The truth is, there has been no attempt at argument, unless there is argument in abuse, or in drollery, or in swaggering gesticulation.

What do we say in our published platform of principles on the subject of religion? We say plainly and distinctly, "No religious intolerance." We did, I admit, in our first platform, express a determined resistance to the "aggressive policy" and "corrupt tendencies" of ecclesiastical domination; but we never have proposed, nor do we now propose, to interfere with any man's rights of conscience. We have said, and still say, that there shall be "No union of Church and State," in this country, for the Church has always been corrupted by the foul embrace. How was it affected when Constantine united its powers with those of the State? History symbolizes its spiritual condition by the apt and appropriate figure of a "whited sepulchre"—beautiful without, but within full of dead men's bones. How has it invariably been affected under similar circumstances; and how has it scourged the State for seeking and securing the unholy alliance?—Look at Spain, groaning under the lash of the Church! Look at Galileo, whose genius it tortured on the rack!—Look at Latimer and Ridley, whom it burned at the stake! Look at the horrid Inquisition, whose galling weight it dared to lay on the world! Behold it wielding the axe, and wearing off its bloody edge in beheading men, because they dared to read their Bibles, and interpret its meaning for themselves! See it in Ireland, driving from the door of the starving peasant his only cow, and selling her for half her value to raise tithes for the support of a Protestant clergyman whom he never saw! And in addition to this, see the priests of his own Church, as they meet him at the cradle; watch them, as with jibbering and clenched teeth and hungry stomach, they dog him through life, to the grave; yes, and beyond the grave, with their demand for money! Hear them asking for money when the infant is baptized; hear them asking for money when the boy is confirmed; hear them asking for money when he goes to confession; hear them asking for money when they grant an indulgence; hear them asking for money when they visit the sick; hear them asking for money when they grant the benefit of extreme unction to the dying; hear them asking for money when they perform the last sad offices to the dead; and finally, hear their heartless and *conscious* demand for money from the friends of the departed, until the monk and the nun have extracted his soul from purgatory!—The voyage to Paradise by this expensive and circuitous mode of transit, becomes an intolerable burden; and it is made to pass round by the way of purgatory for no other conceivable purpose, I can discern, than to justify their enormous exactions of *freight*. [Laughter.]

Sir, we love religious liberty. We are jealous of the rights of conscience; and hence we will ever resist such a union of Church and State in this country as would crush out religious liberty. Nor do we, in this respect, go a whit further than the American Catholic goes. He eschews, as cordially as we do, the dogma once held by the Church of Rome—"That the Pope has power to dethrone Kings and Princes, and deprive them of their crowns." He would resist, as promptly as any other American, the erection on this continent of that inexorable tribunal, whose pathway through Spain is still marked with the traces of ancient murder. So far from being intolerant in matters of religion, we are the first political party, if not the only one, that has ever distinctly declared its opposition to religious intolerance. We propose to protect the religion of both the Catholic and the Protestant; and to that end we intend to resist the "*aggressive policy*" by which the one might crush out the *free* and being of the other.

OPINION OF THE SUPREME COURT
Of North Carolina, in the case of Shaw vs. Moore, Delivered at December Term, 1856.

The only question in the case was whether a person professing the religious faith of the denomination called the Universalists, (which is explained by the witness himself to be as stated in the first paragraph of the opinion of the Court,) is a competent witness in a judicial trial. The opinion of the Court was delivered by his Honor Judge Pearson. It is a document of uncommon ability, and as liberal as the professors of any religion could desire. It concedes to the members of all religious denominations equal privileges in our Courts of Justice. The opinion of the Court is as follows:

The case presents this question: Is a person who "believes in the obligation of an oath on the Bible—who believes in God and Jesus Christ, and that God will punish *in this world*, all violators of his law, and that the sinner will justifiably be punished in *this world* for each and every sin committed; but that there will be no punishment *after death*, and that in another world all will be happy and equal to the angels"—a competent witness?

The law requires two guaranties of the truth of what a witness is about to state—he must be in the fear of punishment by the laws of man, and he must also be in the fear of punishment by the laws of God, if he states what is false; in other words, there must be a temporal and also a religious sanction to his oath. In reference to the first, no question is made; but it is insisted, that the religious sanction required, is the fear of punishment in a *future* state of existence.

This position is not sustained by the reason of the thing, for, if we divest ourselves of the prejudice growing out of preconceived opinions as to what we suppose to be the true teaching of the Bible, it is clear, that in reference to a religious sanction, there is no ground for making a distinction between the fear of punishment by the Supreme Being in this world, and the fear of punishment in the world to come; both are based upon the sense of religion. If, on the one hand, it be said, that there is in the fear of punishment in a future state of existence an awful, undefined dread, and on the other, that from the constitution of our nature, we fear more that punishment which is near at hand, than that which is distant, the reply is, this is matter of speculation merely, and has no bearing upon the question, because the efficacy of the fear of punishment in either case depends upon the degree of the belief as to the certainty of that punishment; so that, there can be, upon reason, no ground for making a distinction. The rule of law which requires a religious sanction, is satisfied in either case.

It is true, that in the old cases it is held to be the common law that no infidel, (in which cases Jews were included,) could be sworn as a witness in the courts of England, which was a *christian* country, and Lord Coke gives this as his opinion, in which he says all the cases agree, and he assigns as the reason on which the law is based, "All infidels are to him *perpetui inimici*; for, between them, as with the devils, whose subjects they be, and the christian, there is perpetual hostility." This reason, to say the least of it, is narrow-minded, illiberal, bigoted and absurd.

One excellence of the common law is, that it *corrects itself*, by drawing from the fountain of reason, so that if errors creep into it, upon reasons, which more enlarged views and a higher state of enlightenment, growing out of the extension of commerce and other causes proves to be fallacious, they may be worked out by subsequent decisions. Accordingly, it is laid down by Lord Hale, notwithstanding the opinion of Coke and the old cases, to be the common law, that a Jew is a competent witness, and may be sworn on the old testament, and such has ever since been taken to be the law. Afterwards, in the case of Omichund vs. Barker, 1 Atk., 19, and also 3 Willes' report, 538, it was decided by the Lord Chancellor, with the assistance of Chief Baron Parker, Ch. J. Willes and Chief Justice Lee, that a Gentoo, who was an infidel, and did not believe in either the Old or New Testament, but "who believed in a God, as the Creator of the Universe, and that he is a *rewarder of those who do well*, and an *avenger of those who do ill*," is, according to the common law, a competent witness, and may be sworn in that form which is the most sacred and obligatory upon his religious sense. The case does not show whether, according to the Gentoo religion, rewards and punishments are to be in this world or in the world to come. The decision was made without ascertaining how the fact was; so, it must have been considered by the court to be immaterial; no reference is made to any distinction in regard to the time of punishment by any of the counsel in the long and full