

THE WESTERN CAROLINIAN.

PUBLISHED WEEKLY—JOHN BEARD, JR., EDITOR & PROPRIETOR—ROWAN COUNTY, N. C.

Vol. XIV. No. 42.

SALISBURY...SATURDAY, MARCH 22, 1834.

{ Whole Number 720.



North Carolina Republican

IN a Government like ours, the preservation of Liberty depends, mainly, on a general diffusion of correct information among the people. If the people be ignorant of their rights, how can they guard them against encroachment?—Our forefathers achieved freedom at the price of much blood and treasure, and we, their sons, can preserve it only by enlightened watchfulness. As intelligence and vigilance are our greatest safeguards, so ignorance and apathy are the sources of the most danger. "Power is always stealing from the many to the few," and the reason is, that the many slumber while the few are silently at work. No free people ever yet lost their liberties by open assaults, but many have lost them by secret encroachments.

Ignorance among the people begets another evil, which, above all others, was the bane of the Ancient Republics; that evil is MAN-WORSHIP. History teaches us, that wherever man-worship takes root, there political virtue dies, and sordid factions spring up—it corrupts the principles of Liberty, as Idolatry does pure Religion.

When our forefathers established the present form of Government, they fondly hoped that we would escape the fate of former Republics, and, under the wise checks and guards of a written Constitution, enjoy, through all time to come, the inestimable blessings of Freedom.—But now, at the end of the short period of forty-six years, what is our condition! We have already reached an alarming crisis in our political affairs,—the very principles of the Constitution are in imminent peril. We are in the midst of a revolution, silent, and as yet bloodless, but still rapid in its progress,—the barriers of the Constitution are broken down and trampled in the dust,—all the powers, whether of the sword or of the purse, are concentrating in the Federal Executive; and even Congress itself is outstripped in the race of usurpation. It is time for the people to awake from their apathy, and to look to their rights,—if they slumber much longer, they will awake too late—their Government will be changed, and their Liberties gone.

For the purpose of aiding other papers in the State in diffusing correct information among the people, and to arouse them to a sense of their danger, it is proposed to publish, at the Office of the "Western Carolinian," a paper under the title which stands at the head of this Prospectus—to be printed on a large size sheet, in octavo form, of sixteen pages, corresponding in size with the "Examiner," edited in Philadelphia, by Condy Raguet.

1. The North Carolina Republican will advocate the doctrines of the old Republican party, as taught by Jefferson and his compatriots of 1798.

2. It will advocate the principles of Free Trade, and oppose all systems, or measures, which have a tendency to tax the many for the benefit of the few.

3. It will support a liberal policy in our State Government, and advocate all reasonable plans for the improvement of the natural and moral condition of North Carolina; and, with a view of enlightening and encouraging our own citizens by the example of others, pains will be taken to show what our sister States have done, and are doing, in works of improvement. Useful Statistics, connected with the great interests of the State, Agricultural, Commercial, and Mineral, will be procured and published in the Republican.

4. A portion of each number will be occupied with important Congressional and Legislative proceedings, during the time those bodies may be in session; who with the latest and most interesting news of the day, foreign and domestic, and with such miscellaneous matter as may prove interesting to the general reader.

5. The question of Convention, or reform of the Constitution, has for thirty years divided the people, and arrayed one section of the State against the other; and, as a necessary consequence, has prevented the success of many measures vitally important to the honor and prosperity of North Carolina; and, until settled, it will continue to do so. It is not doubted that both parties are sincere and honest in their views; and the reason why they have so long differed, is, that neither party has ever yet been made fully acquainted with the just pretensions of the other; else this distracting question would, ere now, have been amicably adjusted. With the view, therefore, of giving to all the opportunity of "hearing both sides," it is agreed to lay before the public, in the pages of the Republican, the arguments for and against the measure; and, that this shall be done impartially, it will be as provided, that the arguments on one side shall be presented, by Western, and on the other by Eastern men. Nothing more effectually prevents liberal legislation, than sectional divisions and local jealousies—they distract the public mind, and destroy that community of feeling, and unity of action, so essential to the success of all schemes of improvement, whether physical or moral. Every real friend of North Carolina must therefore wish to see all cause of such divisions and jealousies removed, and to hail the day which shall find us one people, acting together for the general good and prosperity of the State.

6. In this paper season, correct tables of the Prices Current will be regularly given.

TERMS:

The North Carolina Republican will be published semi-monthly, that is, on the first and third Monday in each month, during the period of one year only, unless its patronage may be such as to demand its continuance. Each number will contain 16 pages, carefully put up so that at the end of a year each subscriber will have a volume of 348 pages filled with interesting and useful matter.

The price of subscription is ONE DOLLAR, in all cases to be paid in advance.

The 1st No. will appear on the 2d Monday in MAY, should the subscription list justify the publication.

As the object of the publication is not to make money, but to support the rights of the people, as appeal is now made to the friends of Constitutional Liberty, to interest themselves in procuring subscribers.

All who may be good enough to procure subscribers, will, by the first day of March, communicate to the publisher the number and names so procured, retaining the money in their hands until notified that the paper will certainly appear.

All Letters and Communications must be addressed (post paid) to the "North Carolina Republican," Salisbury, North Carolina; where they will be promptly attended to.

January 15th, 1834.

Poetic Recess

"Thy strains, O Poet! shall never die,
"Whistle thou thyself, or thine share the sky!
"O'er thee the sword in victory can gibe,
"And time shall cease thy fervid words in vain."

FOR THE WESTERN CAROLINIAN.

"And he lingered long at midnight, and brooded o'er his sorrows and his destiny."

The crowded stars are out upon the sky
With tremulous lustre, and the large late moon
Her wan orb above these walls
Lifts with calm sadness, like a broken heart
That struggles dimly on. Every sound is hush'd—
It is an interval of peace to all—not an echo breaks,
And not a form moves in the wordless quiet—
And it seems as if all had done their task
Forever. What a time to muse upon the past,
To court the tones of dear remembered voices,
And hold communion with the dead!
The tomb holds one dearer to me than life!—
I cannot feel that she is gone! Her voice,
Her step, her gentle eye, where are they, where?
Dark in the dust forever! In her recent grave
She lies unmoored as she was in life!
And what the lone heart feels, can find no name!
Show me some ravine lone where I can weep,
And wish my lonely heart could break.

From the Cincinnati Mirror.

EVE'S BENVENIMENT.

She knelt—the ever glorious sky
Spread its blue wings above,
And angelic harps were breathing songs
Of never-dying love:
The stainless moon was glancing bright
Upon the glittering robes of night.
She knelt—in its untroubled pride,
The waveless stream rolled by,
And glittered in the beamy light,
Of an unclouded sky:
And onward passed, with murmuring sweep,
Unto the full and vasty deep.
She knelt—the myriad stars looked down,
In their untroubled gaze,
Upon that green and amiable bower,
Her home in happier days:
And whispering winds and zephyrs bland,
Her pale and feverish temples fanned.
She wept—a curse was on her heart—
A curse that could not die,
For the deep sin that rested there,
Was registered on high:
And hope could lend no vision thir,
To the starless night of her despair!
She wept—to leave the cherished band
That decked the sylvan scene,
And descent, like fairy revelry,
Upon the glittering green:
And almost offered rivalry
Unto the bright and glorious sky!
She wept—that all the shining host,
That grazed upon her then,
Should never light her steps unto
That sinless bower again:
But hence her hermitage should be,
To lose on life's wild billowy sea!

MISCELLANEOUS.

From the Lutheran Observer.

MARTIN LUTHER.

He was born at Eisleben, on Nov. 10th, 1483. He was of humble but respectable parentage. "I am," said Luther, "a farmer's son; my father, grandfather, and great-grandfather, were real farmers." His parents were very solicitous about his education. He was first sent to school at Mansfeld—in his 14th year he was sent to Magdeburg, and afterwards to Eisenach, and at both places he was obliged to beg his bread, by public praying and singing, as was the custom with all poor children, until a pious woman boarded him at her table. God thus taught him to know what poverty was, but also permitted him to experience his wonderful providence. In his 18th year he went to the university of Erfurt. He devoted much time to the study of philosophy, and to the old Latin writers, and committed many passages to memory. Every morning he began his studies with prayer, and used to say, to have prayed fervently is more than the half of study. Here in the monastery library he first saw a Latin Bible, and a new field was opened to his investigations after truth. "I thought," said he, "there were no other epistles and gospels than those in the manual, but I found a Bible in the library at Erfurt, which I read with great astonishment."

God schooled him severely, in a dangerous attack of sickness, in which his mind was much employed about dying. "An old priest who visited him said, among other things, 'My son, be of good cheer, you will not die. God will yet make a great man of you, who will comfort many people. Him whom God loves, he chastens early, in which school the patient learns much.'"

In his 23th year he took the degree of Master of Arts, which he might earn something in instructing others—he now studied law, but he had not prosecuted it more than a year, when the unfortunate death of his friend Alexis, as well as his own wonderful escape from a flash of lightning, which struck near him, induced him to go to an Augustinian monastery, for he was troubled with the doubt whether he could secure the grace of God in his former condition, and he regarded the monastic life, unassisted as it was to his disposition and former principles, as most pleasing in the sight of God.

This step was not sanctioned by his father, and he himself confessed that it was precipitately made. Severe were the duties of the first year; he was obliged not only to go round the town and beg, but to guard the doors, sweep the Church, and to clean out all the filth of the monastery; but keener still were his internal sufferings, for the strictest observance of all his duties and the mortifications of the body did not secure that peace of mind which he expected. Although he exercised himself incessantly in prayer, and read the writings of ancient and modern theologians in connection with the Bible, yet he was still melancholy, and could not be relieved. He often consulted Staupitz, the vicar-general of his order, and confessed to him the

troubled state of his mind; he encouraged him, and said, "You do not know how necessary these temptations are to you. God is exercising you not in vain. You will see that he will use you for great designs." In a dangerous sickness in the second year of his monastic life, he opened his heart to an old monk, who directed him "to exercise faith in Christ, through whom our sins are forgiven, and consequently in whom alone peace of conscience is found." This gladdened his heart, and induced him to examine the subject more intently.

In 1507, he was consecrated priest, in his 24th year, and although the Bible was taken from him, yet he visited the library as often as he could, to read that beloved book.

In 1509, he was appointed Professor of the new University of Wittenberg, where he first taught Philosophy, but soon after began to teach Theology. He constantly read the Bible, admonished the students to esteem the word of God highly, to adopt it as their code of morality, to believe what it taught, and to reject every thing that was opposed to it. He already began to explain the nature of sin, the insufficiency of human power, the necessity of Grace, and the right way to Salvation, so that Dr. Polichius said, "This monk will prove all doctors to be wrong, and introduce a new doctrine, and reform the whole Romish Church."

In 1510 he was sent to Rome on some business relating to his order. Here he saw things as they were. With astonishment he beheld the universal corruption and levity of the Italian clergy, particularly at mass, which impressed him deeply. He said "that rather than a 1000 guilders he had not seen Rome." But yet he was a wonderful saint, so that, to seek consolation for his conscience, he visited all the holy places and the graves of the Apostles, and full of devotion crawled up the steps of Pilate on his knees, in order to receive the indulgence of the Pope, founded on that of devotion, but yet that passage "the righteous shall live by faith," was constantly in his mind, for he read the Epistle of Paul to the Romans very attentively.

After his return he commenced his labors with new zeal, and explained the Psalms and Romans, in which he every day saw more clearly, and taught, to the astonishment of all, that Salvation is by Faith alone.

In 1512 he received the degree of Doctor of Divinity. Unwillingly, and not without resistance, did he accept of this honour, although he was not 30 years of age. Yet he consented, not said, "that Popes, Emperors, and Universities, can make Doctors of Arts, Medicine, and Laws, but none but the Holy Ghost can make a Doctor of the Holy Scriptures!" He vowed to teach and preach the Scriptures purely and faithfully, and kept his vow. He became more and more identified with the Philosophy of the day, and tried to bring back the Holy Scriptures, which he now read in the original, into common use, to elevate them above every thing else, and to examine every thing by them.

In 1516, Staupitz committed to him the visitation of forty monasteries, which gave him the opportunity of making known the Scriptures to them, and of ascertaining the melancholy condition of the monasteries and churches.

There is a remarkable letter which he wrote about this brother monk, which contains the whole doctrine of justification, as he subsequently more extensively treated it in his writings.

Such a man was Luther, when, in 1517, he publicly commenced the work. He was unquestionably a man of uncommon attainments even at this time, and was certainly led all along by the wonderful providence of God. God designed him for a great work, and gradually prepared him for its successful execution.

RELIGION—POLITICS.

"Religion and politics," says a western contemporary, "should be separated as widely as the poles." If the writer meant that religion should never be made the subject of political discussion or legislative enactment, he is right. He who would thus mingle politics and religion, is a doubtful friend of religion, and the open foe of freedom. If, however, the writer meant, as we fear he did, that the influence of religion on a people, and through the people on the government, is malign and injurious, we must differ with his altogether.

This subject has been made, here, too much a matter of feeling. Every lover of freedom ought to be jealous of religious power, but it is prejudice alone that prompts a political jealousy of religion itself.

The danger of legislation on religion is not that it would encourage religion and evangelize the people, but that it would corrupt religion and oppress the people. These are the dreaded consequences of an union of Church and State. It would destroy real piety.—Religion craves no authority—needs no power. When the credulous multitude would clothe her form in scarlet, and surround her with epistles, she abandons her desecrated temple; and oppression takes her place and assumes her title and tiara. It is then that corruption, hypocrisy, oppression, and extortion, grind the people to the dust. But these results should be ascribed, not to religion, but to the malgovernment that prostituted its name by uniting it with politics.

It is moral excellence alone, that renders a people free, great, or happy. Without it all is empty splendor and hollow decay. Religion is the source of most of the moral excellence of the race. Its influence, when pure and liberal, and wholly disconnected with government, is wholesome and ennobling. It renders a people temperate and industrious in acquiring, hardy and resolute in defending, their national blessings. It surrounds the citizen with all that makes patriotism a passion; and cherishes into being those noble virtues which alone can exalt and perpetuate a nation. No man is less faithful to his country because he is true to his God. History attests that wherever piety has been a national trait, it has been accompanied by virtue, courage, moderation and freedom. On the other hand we have lamentable examples of the horrors of a land whose altars have been overthrown, and whose religion extinguished—vice, selfishness and ferocity struggled for the mastery, until no fire from heaven was required to blast that land; but, self-consumed, it became, of itself, a desolation.

The influence of piety in producing and sustaining a noble moral elevation of character, is well exemplified in the history of most of the worthies of the Revolution. They were generally men of calm and humble piety. Who will not regard with exultation the contrast presented by Washington and Bonaparte—the former retiring to lift up his great soul in humble gratitude to Heaven for the victories of his country—the latter trampling his native altars in the dust, and bowing the knees of affected devotion to the crescent of Mahomet? A bad man is seldom a good patriot; a good man is seldom a dishonest statesman. No one will be dreading for approaching in his moral character to the purity and elevation of Washington.

THE DEAD OF 1833.

Our readers have seen, under this title, a catalogue of splendid names of Foreigners, but as it may not have occurred to them how distinguished a portion of our own countrymen has supplied

The innumerable caravan that moves
To the pale realms of shade—

we recall a few instances which present themselves most readily. Besides Randolph and Bainbridge, who are at the head of the list, we may mention Turnbull of South Carolina, a man of splendid talents—our lamented Consul at Havana, Mr. Shaler—Senators Johnston and Buckner, and Krepps, of Pennsylvania—Chief-Justices Henderson and Skinner, of North Carolina and Vermont—Governors Wolcott of Connecticut, and Edwards of Illinois—Right Rev. Bishop Neckere, of New Orleans—Generals Breckenridge and Coffee—and, by no means among the least, the brave Commodore Tucker, of Maine, next to Lafayette, the highest surviving officer of the Revolution, and inferior to none in energy, patriotism, and hardihood. Tucker's age, as we have often heard him say, varied but a week from that of Paul Jones, and he was a man of the same invincible and iron mould. He watched on deck, when he carried out John Adams, first Minister to France, seventy-two hours at one time, closely pursued all the time by a convoy of British cruisers.—Boston Journal.

POLITICAL.

From the Philadelphia Commercial Intelligencer.

We give, in another part of to-day's paper, the proceedings of a State Rights meeting, held where those meetings were first held in the times that tried men's souls, in the cradle of Democracy—the Northern Liberties of Philadelphia. The persons whose names are given, are generally members of the party, old-fashioned Democrats and Jacksonians. This is a noble beginning. The friends of principle, the Republicans of the school of Jefferson, the patriots who would rescue the country from the gulph of consolidation into which she is sinking, will rally around the banner thus erected, until the party is regenerated, and the State is once more, in reality, OLD DEMOCRATIC PENNSYLVANIA. It is these principles alone that can save the country from a consolidated, despotic government; can preserve at once the inestimable blessings of liberty and union; and restore the Government to the simplicity, economy, purity, and mildness, which constituted originally the glory and the happiness of the American people.

STATE RIGHTS MEETING.

At a meeting of the friends of State Rights, held at the News Rooms, Third street, below Callowhill, on Friday evening, the 22nd November, 1833, CHARLES NAYLOR was called to the chair, and SAMUEL MAGARGEE appointed Secretary.

On motion, a Committee of seven gentlemen was appointed to draft a Constitution, for the purpose of organizing a State Rights Association of Pennsylvania, which subsequently reported the following, which was adopted:

CONSTITUTION

Of the State Rights Association of Pennsylvania.

PREAMBLE:

Whereas, the democratic party of Pennsylvania, since the glorious result which attended their first struggle against Federal usurpation, in 1790, have gradually lost sight of those great conservative principles of Liberty and Union, to which they owed their triumph, until at length little has been left of Democracy but the name:

And, whereas, it is in our opinion essential to the future peace and welfare of the American people, as well as to the perpetuity of their freedom, that the Republican party should be re-organized upon the original ground of the Sovereignty of the States, and a strict construction of the Federal Constitution, as interpreted by the great Apostle of American Liberty, Thomas Jefferson:

And, whereas, (in the words of the Pennsylvania Legislature, in 1810) the States composing the United States, by the adoption of the Federal Constitution, established a General Government, for special purposes, which purposes are stated in the Constitution: each State reserving to itself and its citizens, all the rights and authorities not delegated to the General Government.—To this compact each State acceded in its character as a State, and is a party, the other States forming, as to it, the other party: The written agreement thus entered into, being to all intents and purposes, a treaty between Sovereign Powers. The General Government, by this treaty, was not constituted the exclusive or final judge of the powers it was to exercise: if it were so to judge, then its judgment and discretion; and not the Constitution, would be the measure of its authority. The interpretation of that instrument was, as in all other cases of compact between parties having no common umpire, each party having an equal right to determine for itself, not only as to infractions of the compact, but as to the kind of redress to which it would resort:

We, the subscribers, impressed with the above truths, agree to form ourselves into an Association to be denominated the State Rights Association of Pennsylvania, under the following Constitution:

Article 1. The officers of the Association shall be a President, two Vice Presidents, Secretary, Treasurer, and a Committee of Correspondence, consisting of three members, who shall be elected annually on the last Tuesday in January.

Article 2. The members of this Association must be citizens of the United States, and inhabitants of the State of Pennsylvania, and must sign this Constitution on admission to membership. Honorary members, citizens of the other States, may be admitted.

Article 3. Applicants for membership shall be recommended by at least three members at any stated meeting, and shall be balloted for at any subsequent stated meeting; the votes of two-thirds of the members present shall be necessary to a choice.

Article 4. The stated meetings of the Association shall be held on the second Monday in every month.—Adjourned meetings may be held at any time that may be determined by the Association, and special meetings shall be called by the President, or in case of his absence, by one of the Vice

Presidents, at any time, on the application, in writing, of any five members.

Article 5. The contribution of each member towards defraying the expenses of the Association, shall be one dollar per annum, payable at the time of signing the Constitution, and in advance annually thereafter.

Article 6. By-Laws, for the regulation of the proceedings of the Association, and of such other matters as are not herein provided for, shall be adopted at some future meeting.

Article 7. Amendments to this Constitution can only be proposed at a stated meeting, and can only be adopted at a subsequent stated meeting, provided that the Preamble, which defines the character of the Association, can never be changed.

Article 8. It shall be the duty of the Committee of Correspondence to open a correspondence with citizens residing in all parts of the Commonwealth, who are known to be the advocates of State Rights, and to urge upon them the expediency of adopting measures for the organization of a Society in every county, or if practicable, in every township and ward. Of the proceedings of this Committee, a report shall be presented to the Association at every stated meeting.

Many affect to regard the Jefferson or State Rights School of politics as violent and revolutionary in its character. They seem to consider it the doctrine of hot spirits alone, and as tempestuous and warlike in its tendency and results. Nothing is more erroneous. It is a doctrine of mildness. It teaches that men are to be governed by opinion, not by the sword. It raises between the States a spirit of mutual forbearance; and prescribes that there should be no oppression (for none is necessary)—and there will be no resistance. These were always the doctrines of the Democratic party.—They are the principles of every true Democrat now.—Philadelphia Intelligencer.

The above remarks are just and appropriate. The source from which they emanate would, of itself, entitle them to respect. We look with well grounded confidence to this able paper, for a continued and zealous co-operation in the great work of advancing the true and original principles of State Rights. It must be obvious, to every observer of political events, that the tone of public feeling in the North has undergone a radical change.—Twelve or eighteen months since, the doctrine of State Rights found few supporters. The general current of public opinion was decidedly adverse to it, and the Southern party, which, in opposition to the clamors and denunciations of interested politicians, had continued, "through good and bad report," to bear aloft its glorious standard, met the open rebuke or half concealed sneer of almost the entire Press. But we rejoice to find that this is no longer the case; every thing indicates that the attention of the Northern people has been aroused to a full and fair examination of the Democratic doctrines of '98 and '99, and that they seem destined to be once more triumphant. In Pennsylvania particularly, a State, which, in former times, was distinguished for its close and faithful adherence to the principles inculcated by Mr. Jefferson, we observe with pleasure that a new and flattering interest has been created and exhibited in behalf of the Southern creed. It is a feeling worthy of the keystone of the Federal Arch, and affords reasonable ground for the hope that the artful machinations of designing politicians, who are anxiously seeking the elevation of Mr. Van Buren, will fail in securing the powerful aid of this State.

With these and other good omens to cheer and animate the exertions of the true supporters of the Constitution, they can scarcely entertain a doubt of final success. Sentinels who once swore eternal devotion to the cause, may treacherously have deserted their posts, or given to the opposition a secret support, by the feebleness or ambiguity of their resistance; but the main body of the people have not forsaken the banner unfurled by their fathers, and consecrated to the defence of constitutional liberty. They are awakening to a true sense of the danger which menaces their rights; and the time is not far distant when the State Rights Party will present the same determined front that distinguished them during the stormy conflicts of '98 and '99. In the South the sceptre is rapidly departing from the grasp of former political leaders, who have proved themselves unworthy of their trust, and the people evince a determination to think and act for themselves. The faithful and steadfast friends of State Rights are invigorated by the hope of success, and no exertion will be omitted on their part to restore the Constitution to its primitive simplicity, and thus give to the Union that internal stability which can alone preserve and transmit it, with all its invaluable blessings, to remote generations.—Peterburg Intelligencer.

THE REPUBLICAN DOCTRINES FOR 1834.

OR THE YEAR OF OUR INDEPENDENCE!! 59.

By the President.—Andrew Jackson will never recharter the Bank. Andrew Jackson will never restore the deposits. Neither persuasion, nor coercion, nor the opinions of the people, nor the voice of the Legislature, can shake this fixed determination.

I will try the "experiment." I will furnish a better and more solvent currency than that of the National Bank. I know it causes some distress; but Brokers and Stock-speculators, and all who trade upon borrowed capital, ought to break!!!

If the Bank persists in its hostility, I have a measure in view which will destroy it at once, and which I am resolved to apply, be the consequences what they may to individuals!!!

By Senator Wright.—I am against the Bank of the United States. I am against any National Bank. I am indeed against all Banks; but if we must have a Bank, I am for a political! rather than a commercial Bank.

By Senator Forney.—Our talents are loaded with miserable pretensions—miserable pretensions, up by miserable means, and for miserable ends—and organized in pot houses. [The Senator not desisting, at least he was not assented to, describing, the Tammany national.]