

THE WESTERN CAROLINIAN.

PUBLISHED EVERY SATURDAY MORNING—ASHBEL SMITH AND JOSEPH W. HAMPTON—EDITORS AND PROPRIETORS.

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SALISBURY, NORTH CAROLINA, OCTOBER 31, 1835.

Number from beginning 804.

The Western Carolinian.

BY ASHBEL SMITH & JOSEPH W. HAMPTON

TERMS OF PUBLICATION.
1. The Western Carolinian is published every Saturday, at Two Dollars per annum if paid in advance, or Two Dollars and Fifty Cents if not paid before the expiration of three months.
2. No paper will be discontinued until all arrears are paid, unless at the discretion of the Editors.
3. Subscriptions will not be received for a less time than one year; and a failure to notify the Editors of a wish to discontinue, at the end of a year, will be considered as a new engagement.
4. Any person who will procure six subscribers to the Carolinian, and take the trouble to collect and transmit their subscription-money to the Editors, shall have a paper gratis during their continuance.
5. Persons indebted to the Editors, may transmit them through the Mail, at their risk—provided they get the acknowledgment of any respectable person to prove that such remittance was regularly made.

TERMS OF ADVERTISING.
1. Advertisements will be conspicuously and correctly inserted, at 50 cents per square for the first insertion, and 33 1/3 cents for each continuance; but, where an advertisement is ordered to go in only twice, 50 cts. will be charged for each insertion. If ordered for one insertion only, \$1 will in all cases be charged.
2. Persons who desire to engage by the year, will be accommodated by a reasonable deduction from the above charges for transient custom.

TO CORRESPONDENTS.

1. To insure prompt attention to Letters addressed to the Editors, the postage should in all cases be paid.

DAVID L. POOL.

CLOCK & WATCH MAKER,
JEWELLER & SILVER-SMITH,



RESPECTFULLY informs his Friends and the Public, that he still continues to carry on the above business, in all its various branches.

His Shop is still kept on the Main-street, in Salisbury, one door above the Store of Samuel Leiby & Son. Watches and Clocks of every kind will be REPAIRED with neatness, at short notice, on reasonable terms, and Warranted for 12 Months.

He will always keep on hand a variety of articles in his line; such as
Patent Lever Watches, (English, French, Gold and Plated Fob Chains, Gold and Plated Watch Guards, Gold and Plated Watch Keys, Gold and Plated Watch Seals, Gold Ear-bobs, Breast-pins, and Finger-rings, (latest fashion.)

Silver Ware; Ever-pointed Pencil Cases, and Leads, Silver Spectacles, and steel frames and glasses, Fine Pocket and Dirk Knives, and Silver Fruit Knives, Pocket Pistols and Dirks, Breast-Buttons and Musical Boxes, Gilt and Steel Watch Chains and Keys.

Old Gold and Silver taken in exchange for articles purchased at his shop, and in payment for work done and debts due.
D. L. P.
Salisbury, August 22, 1835.

Current Prices of Produce, &c.

AT SALISBURY.....October 28, 1835.

Bacon, .. .	18	Molasses, .. .	50
Brandy, apple, .. .	25 a 00	Nails, .. .	9 a 10
peach, .. .	30 a 35	Oats, .. .	20 a 25
Butter, .. .	12 a 13	Rye, .. .	75
Cotton, in seed, .. .	24 a 3	Sugar, brown, .. .	00 a 12 1/2
clean, .. .	12 a 13	loaf, .. .	16 a 20
Coffee, .. .	16 a 18	Salt, .. .	112 a 125
Corn, .. .	25 a 00	Tallow, .. .	10
Feathers, .. .	30 a 33	Tobacco, .. .	8 a 20
Flour, .. .	40 a 50	Wheat, (bushel) .. .	80 a 100
Flaxseed, .. .	100	Whiskey, .. .	30 a 35
Linseed Oil, per gallon, .. .	\$1 25		

AT FAYETTEVILLE.....October 20.

Bacon, .. .	18	9 Iron, .. .	4 a 4 1/2
Brandy, peach, .. .	40 a 50	Molasses, .. .	32 a 33
apple, .. .	30 a 35	Nails, cut, .. .	6 1/2 a 7
Beeswax, .. .	22 a 23	Sugar, brown, .. .	8 a 9 1/2
Coffee, .. .	12 a 14	loaf, .. .	10 1/2 a 11
Cotton, .. .	14 a 14 1/2	loaf, .. .	11 1/2 a 12
Corn, .. .	50 a 60	Salt, .. .	65 a 75
Flaxseed, .. .	600 a 650	Whiskey, .. .	90 a 100
Feathers, .. .	35 a 36	Wool, .. .	30 a 32

AT CHERAW, (S. C.) October 19, 1835.

Bacon, .. .	8 a 10	Nails and Brads, .. .	7 1/2
Beeswax, .. .	20	Sugar, brown, .. .	9 a 10
Coffee, .. .	13 a 16	do. loaf, .. .	14 1/2 a 16
Cotton, .. .	16 a 17	do. loaf, .. .	16 a 17
Corn, .. .	65 a 07	Salt, per sack, .. .	250 a 275
Flaxseed, .. .	100 a 120	do. bushel, .. .	65 a 70
Flour, country, .. .	750 a 800	Cotton Bagging, .. .	25 a 30
do. northern, .. .	800 a 900	Bale Rope, .. .	10 a 12
Feathers, .. .	34 a 37	Wheat, .. .	115
Iron, .. .	41 a 5	Wool, .. .	16 a 18
Molasses, .. .	33 a 40	Whiskey, .. .	40 a 47

RATES OF EXCHANGE

At the Merchant's Bank of S. Carolina, at Cheraw:
Checks on New York, .. . 1/4 per cent. prem.
do. Charleston, .. . 1/4 per cent. prem.

AT COLUMBIA, (S. C.).....October 14, 1835.

Bacon, .. .	8	10 Lard, .. .	14 a 15
Brandy, peach, .. .	75	Molasses, .. .	37 1/2 a 40
apple, .. .	40 a 50	Mackerel, .. .	700 a 950
Beeswax, .. .	15 a 16	Salt, in sacks, .. .	a 300
Butter, .. .	25 a 31	bushel, .. .	75
Coffee, .. .	15 a 15 1/2	Sugar, brown, .. .	09 a 11
Corn, .. .	80 a 00	loaf & lump, .. .	18 a 22
Cotton, .. .	14 a 15	Tallow, .. .	10 a 12 1/2
Flour, .. .	900 a 1000	Tens, .. .	100 a 112
Iron, .. .	5 1/2 a 5 1/2	Whiskey, .. .	40 a 45

Beckwith's Anti-Dyspeptic PILLS.

WE extract, from the Hand-bills accompanying each Box, the following testimonials to the efficacy of this valuable Medicine:

From the Rt. Rev. Levi S. Ives, D. D., Bishop of North Carolina.

RALEIGH, March 2, 1835.

Having, for the last three years, been intimately acquainted with Dr. John Beckwith, of this City, and enjoyed his professional services, I take pleasure in stating that his character as a Christian gentleman and experienced Physician, entitles his testimony, in regard to the use of his Anti-dyspeptic Pills, to the entire confidence of the public.—My experience of the good effects of these Pills, for two years past, satisfies me of their eminent value, particularly in aiding in impaired digestion and warding off bilious attacks. Having been for a long time subject to the annual recurrence of such attacks, I was in the habit of resorting for security against them, and with a very partial success, to a liberal use of Calomel or blue Pill. But since my acquaintance with the Anti-dyspeptic Pill of Dr. Beckwith, which he prescribed in the first instance himself, I have not been under the necessity of using Mercury in any form, besides, being wholly exempt from bilious attacks. Several members of my family are experiencing the same beneficial effects.

L. S. IVES.

From Governor Iredell.

AUGUST 21, 1835.

Dr. Beckwith's Anti-Dyspeptic Pills have been used in my family, which is a large one, with the most beneficial effects. A number of my friends who have been afflicted with the Dyspepsia, and other disorders of the stomach, have spoken to me in strong terms of the relief they experienced from this remedy. Without the evidence I have received from others, my intimate knowledge of the professional and private character of Dr. Beckwith, for the last twenty years, justifies me in declaring, that he would give no assurances of facts of his own experience, or of professional deductions, of which he was not perfectly confident, and on which the public might not safely rely.

JAMES IREDELL.

From the Hon. George E. Badger.

RALEIGH, Nov. 7, 1834.

For several years past, Dr. Beckwith's Anti-dyspeptic Pills, in my family. I have myself frequently used them for the relief of head ache, acid and otherwise disordered stomach, resulting from impudence or excess in diet, and I have had many opportunities of learning from others their effects, when used by them for like purposes. My experience and observation justify me in saying that the relief afforded by the Pills is generally speedy, and almost always certain—that they may be taken at any time without danger or inconvenience, and their operation is attended by no nausea or disagreeable effects whatever—and though I have known many persons use them, I have known none who did not approve them—none who sustained any injury, and none who failed to derive benefit from their use. And upon the whole, I do not hesitate to recommend them as an agreeable, safe, and efficacious remedy in Dyspeptic affections, and believe them myself to be the best Anti-dyspeptic medicine ever offered to the public.

G. E. BADGER.

A constant supply of these Pills on hand for sale, at
THIS OFFICE.
September 5, 1835.

LIST OF LETTERS

REMAINING IN THE POST OFFICE AT LEXINGTON, N. C., ON THE FIRST DAY OF OCTOBER, 1835.

PHILIP BEAKER, Shadrick Beckwith, Andrew Thos. Davis, Joseph Evans, Barbara Easter, Cronson John O. B. Ford, Henry Frazer, Richmond Hearnly, John Hyor, John Jarret, Clinton Johnson, Alfred Kinney, Henry Loffard, Daniel Leonard, Mary J. Luntson, Elizabeth Lane, William Moore, William McDaniel, Daniel Merrill, William Moten, Celia Northem, John Payne, Willis Peck, Christian Stockinger, William Stephens, Casper Smith, Mathew Skein, John E. Wooden, Joseph Ward, Mary Willford, David Yarborough. M. ROUNSAVILLE, P. M. October 17, 1835.

Bees Wanted!

THE Subscriber, intending to carry on the Butchering Business regularly in the Town of Salisbury, wishes to purchase a number of

GOOD BEEVES,

For which the highest prices will be given, in cash. His customers are notified that he will be ready to furnish them with GOOD BEEF on Monday, Wednesday, and Friday mornings of each week the balance of the season.

DAVID KERNS.

September 5, 1835.

Taken Up and committed

TO the Jail of Rowan county, North Carolina, on the 12th inst., two negroes, as runaways; one a Woman, about 40 years of age, stout and black, who says her name is SILVY. The other, Silvy's daughter, about 12 years of age, named ELCEY. They say that they belong to Stephen Moore, of Hillsborough, N. Carolina, and was on their way to Alabama with William Nelson. They left said Nelson between the Yadkin river and Salisbury. The owner is requested to prove property, pay charges, and take them away.

F. SLATER, Sheriff.

October 17, 1835.

MORE NEW JEWELLERY.



THE Subscriber has just returned from Philadelphia, where he purchased a rich assortment of

WATCHES, JEWELLERY, & C., Of the most recent Fashions.

Gentlemen's Gold and Silver Lever, Ladies' Gold Lever and Duplex, Plain English and Swiss, Fine Gold Fob-Chains and Keys; Fine Plated Fob-Chains and Keys; Ladies' Plated Neck-Chains; A rich assortment of Breast-Pins and Rings; Fine Ear-Rings, Gold and Plated; Ladies' Jet, Silver, and Gilt Waist-Buckles; Shell Music Boxes and Silver Pencils; A large assortment of Spectacles for all Eyes; Ladies' and Gentlemen's Fine Pocket Books; Superior Wade and Butcher Cane Razors; Pocket Knives and Scissors; Leather and Silk Money-Purses; Ladies' large Tuck and Side-Combs; Do. Snuff-Boxes, and Thimbles; Fine Plated Castors and Candle-sticks, Together with Chains, Pistols, Seals, and Keys, &c.—Also, Silver Spoons and Sugar-Tongs.

He hopes that his Friends and Customers will call and see his fine assortment, and BUY.—He will sell low for CASH, or on a short credit.—Orders from a distance will be promptly filled.

Watches and Clocks repaired well, and Warranted for Twelve Months. Old Gold and Silver taken in exchange for Jewellery.

JOHN C. PALMER.

Salisbury, September 12, 1835.—tf

CATAWA SPRINGS FOR SALE.

THE Subscriber having determined to remove to the south-west, offers for sale the above property, with or without the Furniture. The Plantation contains about 700 Acres of Land; between 95 and 100 acres are low grounds, cleared, ditched, and in good order otherwise; and is either good for Grain or Grass—there being about 12 Acres of the latter, (viz: meadow land.) About 200 Acres of the high-lands are cleared and in the order for cultivation. There is also a good for 3,000 bushels of Corn, with a proportionable quantity of small grain.

The Houses want no repair, and are sufficient for entertaining 60 or 70 boarders, with fine Stables, Carriage-house, and Threshing Machine. No building of any description is requisite for the place at present.

The property is now positively offered at a price so low that it will pay for itself in three years, by attention to the Farm and House. Persons wishing to buy had better lose no time, as it shall be sold, and the price at which it is offered will force it immediately. Letters to my address, at this Office, will meet prompt attention.

NEGROES, for my own use, will be taken at fair prices.

Application may be made, for prices and payments, to the following Agents, viz:—Maj. H. W. Conner, of Salisbury; James A. Johnston, Esq., Charlotte; C. C. Henderson, Esq., Lenoirton, and A. M. Burton, Esq., of Beattie's Ford, who have the terms and will make sales.

WM. S. SIMONTON.

P. S. Attached to the Plantation is a fine stock of Hogs and Cattle, and an outstanding Crop of Corn—say 2,000 bushels, which may be had with the plantation.

W. S. S.

Catawa Springs, September 26, 1835.—tf
The Yorkville Journal of the Times will insert the above until forbid, and forward the account to Catawa Springs for payment.

To Country Merchants.

THE Subscriber begs leave to inform his customers and friends generally, that he is now receiving his Fall supply of Goods; which consists of a general, heavy, and well selected assortment of

GROCERIES AND DRY-GOODS,

Hardware & Cutlery HATS AND SHOES, Drugs and Medicines, WINES, & C., & C.

Without further enumeration, his Stock comprises almost every article now in common use in this country.—It is inferior to none in Fayetteville.

C. J. ORRELL.

N. B. Personal and strict attention will be given to the receiving and forwarding Goods; receiving Cotton and other Produce for Storage, Sale, or Shipment as the owner may direct.

Brick Row, Haymount, Fayetteville, September 19, 1835. 6m

Six-and-a-quarter cents reward,

WILL be given for the apprehension and delivery at this office, of ALEXANDER LYLES, an Indented Apprentice to the Printing Business, who left his employ on the 18th instant. It is probable, from circumstances, that he has made for the South; and Editors in that direction are requested and warned not to employ said boy, as the law will be strictly enforced against any who may. Lyles is about 17 years of age; very slim, speaks quick, and somewhat addicted to dissolute habits.

SMITH & HAMPTON.

October 24, 1835.

CONVENTION DEBATE.

SPEECH OF MR. FISHER, OF ROWAN. Delivered in the late Convention, on the proposition to amend the 32d Article.

Mr. Fisher said, he should vote for the amendment which was reported from the Committee of the Whole—namely, to strike out of the 32d Section of the Constitution the word *Protestant*, and instead thereof insert the word *Christian*, so as to allow all who believe in the truth of the Christian Religion to hold civil office in the State.

In giving this vote, he was not influenced by the motives which the gentleman from Halifax (Gov. Branch) had so charitably attributed to the friends of the Amendment, that is, to throw the tub to the whale, as he is pleased to call the people; nor yet for the accommodation of a certain individual, as he supposes—but, for reasons which he would undertake to state for himself.

Mr. F. said he had listened with very strict attention to all that had been said on this subject; and, of all debates he had ever witnessed, this had taken the widest range. As regards TIME, it had swept over eighteen centuries; and as regards SPACE, it had travelled round the globe; its range has been circumscribed only by the limits set to human imagination. If a stranger, uninformed as to the true state of the question, had dropped in here, and listened attentively to all that has been said, he must have come to the conclusion, that we were debating whether we should, or not, establish a cruel restraint to bind men's consciences; nay, most likely, he would have come to the conclusion, that we were about to establish the "Holy Inquisition" in North Carolina; that we are now preparing the wheel, and the rack, the thumb-screws, and the hot irons, for the punishment of recalcitrant Papists—that the merciless *Auto de fe* itself, was to be kindled up in the midst of this Protestant community. Now, sir, is this so? Is it true, that we are about to establish a TEST OATH? Is it true, that we are about to commence the work of persecution against a class of people for consciences' sake? No, sir, it is not so. If gentlemen will descend from the clouds in which they have been wandering; if, from that "march of mind" we have heard so much about, they will please to march back to the regions of common sense, they will see that their imaginations have run away with them. What is the true state of the question before us? In the Constitution which our Revolutionary forefathers established for North Carolina in the year 1776, there is a clause designated as the 32d section, which provides, that no person who denies the being of God, or the truth of the Protestant Religion, or the divine authority of the old or new Testaments, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding civil office within this State. Ever since the adoption of the Constitution, some have thought that a part of this Article is illiberal, and ought to be stricken out, and others have thought that the whole of it ought to be expunged. In consequence of these opinions, the Legislature, in the act under which this Convention meets, gave a discretionary power to the Convention; "to amend the 32d Article of the Constitution;" and the only question now before us is—shall we amend it, or shall we leave it as it is? Some wish to amend it, others wish to strike it out altogether, and others again wish to leave it as it is. For my part, said Mr. F., I am opposed to striking out the whole Article, but I wish to amend it. To amend, is one thing—to strike out altogether, is another. We have a right to amend, but we have no power to destroy, and to strike out altogether would be to destroy.

Among the arguments advanced by those who are for striking out altogether, one is, that the 32d Article comes in direct conflict with the 19th section of the Bill of Rights, which says—"That all men have a natural and unalienable right to worship Almighty God according to the dictates of their own conscience." Mr. F. said, for his part, he could not see this conflict—this incompatibility. The 19th section of the Bill of Rights secured to all men the right of *worshipping* God according to the dictates of their own conscience; the 32d Article does not deny this right, nor take it away; it does not *proscribe* any mode of *worship*, or any set of religious principles—it only declares, that persons who deny the being of God, &c., shall not be capable of holding civil office within this State.

Now, to show that the 32d Article conflicts with the 19th section of the Bill of Rights, gentlemen must first prove, that it is necessary for men to hold civil office before they can worship God according to the dictates of their own conscience.

Will any one rise up here and say, that you must first be in possession of a civil office in North Carolina before you can exercise the freedom of conscience? No! no one will say so. The Turk, the Hindoo, the wild Savage of our own forests, can come among us and worship God according to the dictates of their consciences, and there is nothing in our Constitution or laws to harm them, or make them afraid; they cannot only worship God according to the dictates of their own conscience, but they may acquire all the civil and political rights of native-born citizens—they are protected in their persons and property—they may vote for the law-makers, and if the people choose to vote for them, they may occupy seats in the Legislature, and become law-makers themselves. The 32d Article deprives them of none of these rights, either civil or religious, but it forbids them from holding civil office, so long as they may deny the being of God, or the other truths referred to in that Article.

Surely, there is nothing so very cruel and proscripive in this, as gentlemen would seem to make out. Mr. F. said, it appeared very strange to him, while gentlemen were so bitterly denouncing the 32d Article, that the 31st should have entirely escaped their notice. If the 32d Article excludes Atheists and Deists from civil office, does not the 31st go very much further—for it excludes Preachers of the Gospel from seats in the Legislature? Will gentlemen contend that the doors to civil office shall be thrown open to Atheists and Deists, and that the

Teachers of the Christian Religion shall be shut out from our Legislative halls? If it is a violation of principle to exclude the Atheist and Deist from office, is it not equally so to exclude the Preacher of the Gospel from the Legislature, and from seats in the Council of State? But the sympathies of gentlemen seem to be with the one class, and not with the other. A Preacher of Mahomedanism may come among us, build his mosque, collect his congregation, and preach to them, and, if he has the civil qualifications, may be elected to, and take his seat in the Legislature, while the Teachers of our own Religion—of that Religion on which all our Institutions stand, are denied the like privilege! and yet, gentlemen who talk so much about liberality and the march of mind have not uttered a single whisper against the 31st Article!

Mr. Fisher said, he would now state what, to his mind, was a very strong argument against striking out the 32d section. If we take up the Constitution and examine it, we will find that there are four Articles in it, which have reference to the Christian Religion—that is, the 19th section of the Bill of Rights, and the 31st, 32d and 34th sections of the Constitution. Three of these would seem rather to discountenance, or throw aside the Christian Religion, while the other one alone, namely, the 32d, seems to recognize it. Now, sir, shall we, a Christian people, living in a Christian country, expunge from our fundamental law the only Article which recognizes Christianity, and leave remaining the three Articles which would seem to discountenance it, and actually lay its Teachers under civil disabilities?

If the 32d Article was expunged from the Constitution, and the instrument then placed in the hands of an intelligent Turk, judging from it, what would he suppose our Religion to be? He would first read the 19th Article of the Bill of Rights, from which he would see that *all men*, Christian, Turk, and Jew, stand precisely on the same footing, and consequently, so far as this goes, in North Carolina, the Christian has no advantage over the Turk. He would then come to the 31st Article, where he would see that Preachers of the Gospel are excluded from holding seats either in the Legislature or in the Council of State, but that Preachers of the Koran are not so forbidden; thus far he would see that the Constitution is more favorable to Mahomedanism than to Christianity. He would next come to the 34th Article. If he should have sagacity enough to discover the wisdom of the prohibition in this article, he would at the same time discover that a jealousy exists against "Religious Churches." Taken altogether, he will see nothing against the religion of the Turk, but an evident expression against the Christian Religion.

As he can judge from what is before him, he must doubt whether we are Christians. But now lay before him the 32d Article, and all his doubts will vanish, for in this he will see a full recognition of Christianity. Then, I ask again, shall we expunge the only Article that Recognizes our Religion, and leave standing those Articles which appear rather to discountenance it? If we had power to strike out the whole, he did not know that any great evils would follow from doing so, for he had no fears for the Christian Religion. It had spread to what it now is, against all opposition—it grew up in despite of oppression, and has flourished under persecutions. We have nothing to fear for its final triumph; but we have no such powers, and as the subject stands balanced in the Constitution as it now does, he was unwilling to expunge one side, and retain the other.

But, said Mr. F., let us take up the 32d section itself, examine its parts, and see if it be so very objectionable as some would make it out to be. The first clause is in these words—"That no person who shall deny the being of God"—"shall be capable of holding any office, or place of trust, or profit in the civil department within this Government." Now, sir, is this so very wrong? Is it bigotry and intolerance in a Christian community, to exclude from civil office the man who denies the being of God?—the wretch who can look up at the glorious sun—gaze on the stary heavens—"the spacious firmament on high," who can look abroad on the face of nature, or turn his eyes in on his own bosom, and yet deny the being of God? If it is bigotry to withhold civil trust, or moral confidence from such a wretch; then, sir, for one, I am willing to be called a bigot. Some gentlemen, however, tell us that there are no such persons as *Atheists*, that is, no persons who deny the being of God. If they intend this assertion as an arguement why the clause in question ought to be stricken out, then I meet it as follows. There are either such persons as Atheists, or there are not. If there be such persons, then they ought not to be trusted with office, or with any thing else; and, if there be no such persons, then this clause in the Constitution is at most but surplusage, and as it takes up but little room, it may as well remain as an evidence of the honest precaution of our forefathers. But, sir, I differ with gentlemen, when they say there are no such persons as Atheists. I cannot say, remarked Mr. F., that I know any such, but we have heard of them. We read that during the French Revolution *Atheism* triumphed in all France. We read that the National Assembly expelled Christianity from the country, decreed the destruction of the Holy Bible and extirpated it from the land. It is a known fact, when the British and Foreign Bible Society, at the close of the French Revolution, sought to restore the sacred volume to France by printing in London an edition in the French language, after a diligent search, not a single copy of the Bible could be found in all Paris. We also read, that the National Convention at one time, was composed wholly of *Atheists*, who, to convince the world that they were such, passed a decree, "that death is an eternal sleep!" The learned gentleman from Halifax (Judge Daniel) says, however, that they were not *Atheists*, but *Saducees*. Mr. F. said, he should not dispute about names, though, he would say, that this is the first time he had ever heard of French Saducees. Of this, he was confident, that the doctrines held

October 17, 1835.

October 24, 1835.