

THE WESTERN CAROLINIAN.

THE POWERS NOT DELEGATED TO THE UNITED STATES BY THE CONSTITUTION, NOR PROHIBITED BY IT TO THE STATES, ARE RESERVED TO THE STATES RESPECTIVELY, OR TO THE PEOPLE.—Amendments to the Constitution, Article X.

BY JOSEPH W. HAMPTON, {

SALISBURY, N. C., AUGUST 11, 1837.

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THE WESTERN CAROLINIAN.

BY JOSEPH WADE HAMPTON.

TERMS OF PUBLICATION.

1. The Western Carolinian is published every Friday, 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 arrearages are paid, unless at the discretion of the Editor.
3. Subscriptions will not be received for a less time than one year; and a failure to notify the Editor 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 the Subscription-money to the Editor, shall have a paper gratis during their continuance.
5. Persons indebted to the Editor, may transmit to him through the Mail at his risk—provided they get the acknowledgment of any respectable person to prove that such remittance was regularly made.

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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.

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

To Debtors!

ALL those indebted to the Estate of the late Fielding Slater, either by note or otherwise, are requested to call and settle the same without delay, as the business of said Estate must be closed, and all persons having claims against said Estate are requested to present them for payment within the time prescribed by law, or this notice will be plead in bar of their recovery.

THOMAS CRAIG, Adm'r.
BURTON CRAIG, Adm'r.
June 3, 1837. —52 dt.—

THE MARKETS.

AT SALISBURY, August 11, 1837.

Bacon, 10 a 13	Molasses, 62½ a 70
Brandy, apple, 60 a 70	Nails, 9 a 10
peach, 75 a 80	Oats, 25 a 30
Butter, 15 a 20	Pork, 600 a 800
Coffee, in sacks, 27½ a 30	Sugar, brown, 13 a 14
clean, 8 a 9	do. lump, 18 a 20
do. 15 a 18	Salt, 30
Corn, 60 a 75	Tallow, 15
Feathers, 30 a 35	Tobacco, 8 a 25
Flour, 700 a 800	Wheat, (bushel), 100 a 125
Flaxseed, 57½	Whiskey, 53 a 60
Lined Oil, per gallon, \$1 25	

AT FAYETTEVILLE, August 2, 1837.

Bacon, 10 a 11	Iron, 3½ a 6
Brandy, peach, 75 a 80	Molasses, 25 a 40
apple, 60 a 70	Nails, cut, 7 a 8
Beeswax, 12 a 13	Sugar, brown, 7 a 11
Coffee, 12 a 13	Sugar, lump, 14 a 18
Cotton, 6 a 7	do. loaf, 18 a 20
Corn, 115 a 125	Salt, 30 a 35
Flaxseed, 100 a 112	do. bushel, 100
Flour, country, 700 a 800	Cotton Bagging, 18 a 20
do. northern, 10 a 12½	Bale Rope, 12 a 14
Feathers, 40 a 45	Wheat, 50 a 100
Iron, 5 a 6	Wool, 16 a 18
Molasses, 40 a 50	Whiskey, 40 a 45

AT CHERAW, August 9, 1837.

Bacon, 10 a 12½	Nails and Brads, 2½ a 4
Beeswax, 18 a 20	Sugar, brown, 10 a 12½
Coffee, 12 a 16	do. lump, 14 a 18
Cotton, 7 a 9	do. loaf, 16 a 18
Corn, 100 a 112	Salt, per sack, 300 a 225
Flaxseed, 100 a 112	do. bushel, 100
Flour, country, 700 a 800	Cotton Bagging, 18 a 20
do. northern, 10 a 12½	Bale Rope, 12 a 14
Feathers, 40 a 45	Wheat, 50 a 100
Iron, 5 a 6	Wool, 16 a 18
Molasses, 40 a 50	Whiskey, 40 a 45

FAREWELL ADDRESS,

At the Examination of Mrs. HUTCHISON'S School, in 1837.

MY DEAR PUPILS: The revolving year, in its resistless course, has brought us onward, whether through joy or grief, improvement or neglect, to another stage in the great thorough-fare of our temporal existence.

How rapidly are we leaving behind us, the privileges offered to us for improvement. How much like the "airy vision of a dream" do the opportunities so lately our real possession, now rise before us! But still they have a permanent existence, and soon must they appear as evidences either to our dismay or justification, before that great last tribunal, from whose decisions there is no appeal.

Who can think of being hurried forward, by an irresistible power, toward that solemn point of universal destination, without feeling deep solicitude that all the events through which she is so rapidly passing, should contribute to prepare her for the great trial towards which she is certainly advancing?

Who can think of being bound (by a decree not to be reversed) to give an impartial account of every act, and word, and thought, without an irrepressible desire to meet the approbation of that Judge whose voice alone decides our everlasting weal or woe?

And who can think of meeting again beneath the eye of Omniscience, in the midst of countless millions, every act she has performed, and every word she has uttered, and every thought she has indulged, without the deepest solicitude to improve aright whatever privilege may yet be within her reach? Let me then, my dear pupils, seize the present

moment to impress upon you the value of the blessings now offered to your acceptance, and your improvement.

Think of the love of your fond parents, and of the thousand comforts their tenderness has bestowed upon you! Think of the endearments of the domestic circle, and all the enjoyments of civilized life; think of the dignity and refinement of intellectual cultivation; and think yet farther of those neglected, and full often despised privileges, from which all our other blessings flow—the *Preached Gospel*, and the *Scriptures of eternal truth*.—All these are yours—will you cultivate them?—or must they lie waste,—a moral desolation to be a swift witness against you! None of us appreciate them aright.

Ah! could we conceive of the deep, deep darkness of that rayless night, which envelops our wretched sisters of eastern lands! could we see them bowed down with hard labor, helpless and hopeless victims of tyrant husbands and fathers, bowed down with hard labor, a prey to every hateful and degrading passion, without one drop of joy from earth, or even one single ray of hope from heaven, to cheer their despairing gloom, surely we should seek to prove our gratitude to that grace which alone has made us to differ, and to promote, by our untiring efforts, the diffusion of that holy light, whence all our joys arise.

You are now, my dear pupils, believe me, I speak from conviction; you are now passing a most important period of your existence. No other season, in the brief space allotted you on earth, exerts so powerful an influence on your temporal and eternal happiness, as that through which you are now passing.—There may be others which seem to have a more direct bearing upon your situation in life, but here are found the hidden springs, which (under Providence) control your destiny.—Now, your characters are forming, now your minds are expanding,—now, your principles are developing,—now, your habits are fixing; but soon, like metal in the mint, the impression will be made too deep to be eradicated; and whether it be an eagle, a dollar, a cent—or only a mill, or a cypher, the world will receive it at its stamped value, nor is it likely ever to pass for more than its present worth.

It is not then your interests as well as your duty to improve your present advantages for the cultivation of your mental and moral powers! Say not, the school room is a dull and tiresome place, and that the lessons are dry and uninteresting—say not the teacher is hard to please. Who ever saw the kindly shower descend to fertilize the earth without a cloud to obscure the brightness of the sunbeam?—and who ever gazed with admiring eye upon the brilliancy of the sparkling diamond, which had not first yielded itself unresistingly into the rough, but friendly hand of the polisher?

Earth never saw but one who needed no instruction—in Him dwelt wisdom, and righteousness and truth; all others must be taught; and she alone becomes wise, who is willing to receive instruction—who is willing to dig deep and lay a strong foundation; for the sandy foundation gave way before the storm, and became a mighty ruin.

Some too, are willing to labour awhile with diligence to erect a showy superstructure which they presume will last as long as they need its use. Alas! they seem never to have discovered that there are other inlets to the heart than the eye—and that the gayety of youth is sometimes like the bright halo of the morning; but a splendid precursor of a cold bitter storm; where! oh where will such misguided ones find support when the heyday of youth, and beauty, and fortune is succeeded by the sombre evening of age, and sickness, and want!

But hoping none such are present, I proceed to leg you all to endeavor to bring back, not to the memory alone, but deeper still to the inmost heart, whatever instruction or reproof or counsel, it may have been your privilege to receive. The fertile soil must cherish in its bosom, for a while the precious seed it receives. Afterwards the rising germ gladdens the eye, and the opening flower fills the air with fragrant sweets, and the ripening fruit repays an hundred fold the labour of cultivation.

And will you not meditate with seriousness and self-application upon all you have been taught in the School-Room? Will you not yield your lives to the influence of the principles which have been inculcated upon you, so far as you shall find them consistent with that rule, which is laid down by unerring wisdom to guide us all through the devious mazes of this uncertain life! Thus will your characters be formed to virtue and consequent usefulness on earth, and, if sanctified by the Divine Spirit, to happiness and glory in those abodes of celestial blessedness which have been prepared for the followers of the Divine Redeemer.

Remember, the lessons of the School-Room were never intended to be the whole of education. They are a lamp to guide your search for precious treasures which, without its light, would have been forever hidden from your view,—a bridge over a deep stream which will enable you to explore larger, richer, lovelier scenes beyond its banks, than ever yet have met your mental eye.

Let me beg you to avail yourselves of these advantages, and go on to cultivate an acquaintance with every branch of female education.

The rules you have been taught will be guides for your practice; but of themselves they are not unlike the frame work of a building, which is destitute of use and beauty, until the workman bestows upon it much labour and skill. You, also, must faithfully and skilfully improve the advices so often given you, before you can hope to enjoy all the benefits they are capable of bestowing.

Go forward then, my dear pupils, to the diligent cultivation of your mental powers—say not, you are unable to conquer your indolent habits—she, who has repelled an incitement to indolence, will find the next temptation more easily resisted—and she, who has read with serious attention one useful volume, will be prepared to enjoy double satisfaction from the perusal of the next.—"Twere vain to say, "I have no time to read." Have you not an hour in the twenty-four to spare from what you deem important engagements! Then snatch it even from your needful rest. One hour exclusively devoted to instructive books would at the year's end make a large amount. Even the most common reader, will read fifteen or twenty pages an hour. Let us take the least number, and you will have 5,475 pages in one year, and what an immense fund of information might you acquire! Suppose you continue the habit three years—and at only one hour a day you will read 16,425 pages!! How soon would reading become a principal source of amusement! How high would rise your intellectual enjoyments. How frugal would you be of time. How seldom would you engage in frivolous occupations and trifling conversations. Soon you would discover that one hour spent with a useful author gave you subjects of delightful meditation for the following day;—and you would hail the return of the appropriated hour with a purer joy than the most expensive, most fashionable amusements ever impart. The latter but too often leave behind them, a barbed arrow, to corrode and rankle in the heart; while the former, like oil on the troubled waves, soothes and allays the stormy passions, reflects upon the vivid imagination, thousands and tens of thousands of beautiful images, and diffuse over all the mental powers, the soft and cheering influence of truth.

But oh, my pupils! whatever else you neglect, and whatever else you remember, forget not the Holy Scriptures which alone are able to make you wise unto eternal life. Without their aid the loftiest intelligence—the brightest beauty, the richest joy that earth can give will be but so many lights to lead you to the dark retreats of eternal death.—Read them seriously, read them daily,—they give to prosperity a double power to bless;—but should adversity throw her sable mantle round you—'tis theirs alone to soothe and cheer by hopes of a glory which sin and sorrow can never obscure. How many, many hours have you already wasted. Think how many volumes would have lent their aid to strengthen and enlarge your reasoning powers; how many to interest and delight your imagination; how many to elevate and purify your affections; think also, how many of your young acquaintances within the sphere of your influence, would have imitated your example, and already might they have made much progress in the path towards wisdom,—and remember that influence is a talent which like every other must give its faithful account at last.

'Tis sad reformation is half effected when one is sensible of an error. If you feel conscious of having spent your time unwisely, you will begin the work of reformation immediately;—and if you are faithful to yourselves, you cannot be otherwise to your families, to the world, and to Him who has an undoubted right to rule over us all.

Do not content yourselves with the name of a scholar. Names indeed, what are they! but empty bubbles wafted on the ambient air, which gently floating for a little moment in the sun-beam, give to the delighted eye the gorgeous colouring of the rainbow, but if approached too nearly, even the softest breath of the beholder, bursts their bright envelope, and all their glories vanish into empty air "leaving no trace behind," to tell where all that beauty was.

Do not seek so evanescent a possession! It is thus that budding hopes rich in every glowing promise have been blighted and withered, and many a house, otherwise the delightful home of contentment and love and joy, has degenerated under the baneful influence, of an ignorant, improvident, useless wife, and mother—into an abode of bitter disappointment, discord, dissipation, poverty, and wretchedness.—And women originally given as a crowning blessing, even in the beautiful bowers of Eden, has become but another name for weakness and folly.

We are all equally concerned in removing this reproach; but generations of intelligence and virtue must follow one after another in long succession before they can redeem our sex from the sad consequences arising from ages upon ages spent amid the more than midnight gloom of ignorance and servile abasement. But though we are not required to raise our whole sex from degradation, yet is our responsibility of no common character.

We live in a favoured age, and in a country blessed almost beyond any other the sun ever enlightened. We have many talents committed to our trust;—but let us never forget that the indolent servant found the labour of burying his talent in the earth, but the beginning of his disgrace and ignominy. The high privilege offered him of fitting himself for the joy of his Lord, was but the vestibule to the outer darkness of despair and horror. And such will assuredly prove, at last, all slighted and contemned opportunities of intelligence, usefulness and piety.

While I congratulate you, my dear pupils, upon the happiness you enjoy, in the high benefits of education, I warn you at the same time to bear in mind that where much is given, much will be required. Society has a high claim upon you; you are her favoured, her privileged daughters; your parents have done much for you; and they have a right to expect much in return.

If you have been permitted to learn many things not useful only, but elegant also; if you have had the privilege of cultivating the ornamental as well as the substantial branches of education,—remember that their highest use, and noblest end is, not to make you the butterflies of fashion doing the gay summer rounds of your own vanity for cheering and blessing, in the declining pathway of life, those who have so fondly and tenderly watched over you in the beginning of yours.

Unfortunately mistaking respecting their duty here, many an accomplished girl, while madly pursuing the delusive phantom of fashionable pleasures, has fatally wrecked the happiness of her parents, and in the vortex of their ruin irretrievably found her own.

Go then, my dear pupils, to the cultivation of your moral, as well as mental powers; learn the lofty art of subduing yourselves;—practice the noble precept of doing to others, as you would that they should do to you. Be happy yourselves in your kind efforts to promote the happiness of others. There is no source of happiness so sublime, as that of doing our duty to our God, and to our fellow creatures. Say not you are unable to conquer your erring tempers, or subdue your habits of self-indulgence,—she who has once repelled a provocation to anger, will find the next temptation a favorite pleasure to advance the good of another, will find a purer happiness than any selfish gratification ever bestows.

But there is a still higher and holier motive to action, than the pursuit of personal happiness,—a motive which ought to influence every thought, and every word and action. I mean love to Him whose life's blood has purchased a flood of glory for his chosen people; to him we owe all things, whether of time or eternity,—and full soon must we render to him an account of our stewardship, and receive at his hands according to our deeds.

You are now about to leave me, to mingle again in the domestic circle. Let your presence, I conjure you, shed a lustre over every social pleasure;—learn early in life, that to be blest yourselves, you must be a blessing to others.

It would afford me no small degree of satisfaction, to meet you all at the re-opening of our seminary, and to aid you further in the pursuit of knowledge and virtue. But none of us can know what a day may bring forth. Well do many of us remember one * dear to us, who at our last examination stood among us, a lovely budding flower, promising long to shed abroad her fragrance and beauty, who, in one short day, was cut down and withered in the tomb!

O think, my dear young friends, that her sudden, unlooked-for fate may be yours!—And may we all be admonished, to prepare to meet God, who cometh with ten thousand of his saints to sit upon the throne of his judgment. And now, with the most sincerely affectionate feelings towards you all, I resign for a short season, my maternal relation towards you. May that gracious Friend and Protector, who loved young children and blessed them, watch over and bless you!—that he may fit us all for his presence and his glory, is the unfeigned wish of your friend and teacher.

SUSAN D. NYE HUTCHISON.

* Sarah Ann Scott, an uncommonly interesting little girl, who died very suddenly, soon after the examination, of 1836.

From the New York Review.

RELIGIOUS OPINIONS AND CHARACTER OF WASHINGTON.

The assertion has been often lightly made—by such as wished it true—that George Washington was an infidel. On the other hand, there have been a great many who, without giving credit to that assertion, have yet too readily admitted the impression that it was very far from being clear he was a Christian. The evidence contained in this book, [The Religious Opinions and Character of Washington, by E. C. McGuire,] ought to convince both these sorts of persons of their mistake. Nobody can read it without coming to the conclusion, that Washington was either a true believer in the Christian religion—or else a hypocrite of the basest sort, destitute of every honorable and upright principle.

It may be well enough to state that Washington was baptized and educated in the bosom of the Protestant Episcopal Church, of which his parents

were members, and which was at that time the established church of Virginia. Mr. McGuire gives the following record from the old family Bible: "George Washington, son to Augustine and Mary his wife, was born the 11th day of February, 1731-2, about 10 in the morning, and was baptized on the 15th of April following.—Mr. Beverly Whiting and Captain Christopher Brooks, god-fathers, and Mrs. Mildred Gregory, godmother."

Mr. McGuire has brought together a great variety of evidence illustrating the consistency of Washington's practice with his religious profession—in his habits of regular and devout attendance at church, and his regard for the institutions of religion. Early in the course of his military career, while occupying Fort Mifflin, it was his custom to have prayers in the camp. The following year, according to the testimony of an old soldier, adduced by Mr. McGuire, Washington read the funeral service over the remains of General Braddock, by the light of a torch. The author remarks, that "it was very common at that day, and long afterward, with gentlemen in Virginia, to perform such offices in the absence of a clergyman."

"After this period, he was engaged in the French and Indian war for some years. Of his habits, during the vicissitudes of that trying contest, one of his aids, Colonel B. Temple, of King William county, Virginia, testifies, that 'frequently on the Sabbath, he has known Col. Washington to perform divine service with his regiment, reading the scriptures and praying with them, when no chaplain could be had.' For a considerable part of the time during that border war, his regiment was without a chaplain, of which he often complained in his communications with the Governor. In all these he manifested his high sense of the propriety and importance of public worship. In a subsequent letter to the President of the Council, he says:

"The last Assembly, in their Supply Bill, provided for a chaplain to our regiment. On this subject I had often, without any success, applied to Governor Dinwiddie. I now flatter myself that your Honor will be pleased to appoint a sober, serious man, for this duty. Common decency, sir, in a camp, calls for the services of a Divine; which ought not to be dispensed with, although the world should be so uncharitable as to think us void of religion and incapable of good instructions." p. 138.

After the close of the French and Indian war, he married and settled at Mount Vernon. From his private diary of the year 1760, Mr. McGuire gives several passages, showing his habit of regular attendance at church. In a letter written later than this, we find him a vestry man of his parish church, and actively exerting himself for the rebuilding of the edifice which had become dilapidated.

"It was here," says our author, "at the new or Pohick church, that Washington habitually attended, from the period of its erection till the commencement of the revolutionary war. Here he offered his adorations to the God and Father of all, and here received the symbols of a Savior's love at the hands of the consecrated servant of the altar.

"The Rev. Lee Massey was the Rector of the parish at the time here referred to. He was a highly respectable man, and shared much of the esteem of Washington. In regard to the religious department of his distinguished friend, especially in the house of God, he has often been heard to express himself in the following strain: "I have never known so constant an attendant on churches as Washington. And his behavior in the house of God, was ever so deeply reverential, that it produced the happiest effects on my congregation; and greatly assisted me in my pulpit labors. No company ever withheld him from church. I have often been at Mount Vernon, on the Sabbath morning, when his breakfast table was filled with guests; but to him they furnished no pretext for neglecting his God, and losing the satisfaction of setting a good example. For instead of staying at home, out of false complaisance to them, he used constantly to invite them to accompany him." p. 141-2.

In regard to Washington's being a communicant—a point about which a good deal of doubt has been expressed—we will give the substance of what is to be found in this book. We may remark, by the way, that the personal opinion of Mr. McGuire is entitled to more than ordinary weight, from the fact of his being connected by marriage with the family of Washington, and having some special advantages for forming a correct judgment. Besides the statement quoted above, McGuire elsewhere says that he "considers it certain that Washington did partake of the Lord's Supper."—He then goes on to say:

"Among the aged persons residing in the neighborhood of Mount Vernon, and the descendants of such others as have recently gone down to the grave, there is but one opinion in regard to the fact of his having been a communicant in Pohick Church, previous to the revolutionary war.—The writer himself had it from a respectable lady, that she once heard her mother unqualifiedly declare, that General Washington was a communicant in that church, in the vicinity of which she had her residence, and on the services of which she attended. A living grand-daughter of the Rev. Lee Massey, Rector of Mount Vernon Parish, for some years after Washington's marriage, says, her grandfather, on a special occasion, told her the same thing in answer to a particular inquiry on the subject." p. 141.

The Rev. Dr. Richards, of Auburn, in a letter to the author, referring to a report of Washington's having partaken of the communion at Morristown, in New Jersey, while the army was encamped there in 1780, thus writes: "I became a resident in that town in the summer of 1784. * * * The report that Washington did actually receive the communion from the hands of Dr. Johnes, was universally current during that period, and so far