

Terms of subscription:—
cents, per annum, if paid in advance;—
fars, if paid within the year:—but if
the close of the year, twenty-five cents
added.
No paper will be discontinued until all arrear-
ages are paid, or at the discretion of the publisher.
Advertisements inserted on the usual terms.—
All persons advertising will please note the num-
ber of times they wish to have them inserted, or
they will be continued and taxed accordingly.

DR. D. W. SCHENCK,

RESPECTFULLY informs the citizens of
Rutherford County, that he has established
himself, as a practitioner of Medicine, in Ruther-
fordton; and has taken the room formerly occupied
by Dr. Schieffelin, at Mr. McAfee's; where he may
be found: except when engaged on professional or
other duties.

LAND FOR SALE.

TWO LOTS in the town of Rutherfordton,
joining the Main-street, one Front Lot con-
taining one acre of ground, and is one half the
square formerly held by Mrs. Gilbert.
Also 33 or 34 acres adjoining the town lands,
surrounding the Academy, on which is a field of
8 or 10 acres cleared and enclosed with a good
fence. For terms inquire of Mr. Jacob Michal of
this town, or the subscriber.

ANDREW LOGAN.

March 1, 1830.

POCKET BOOK LOST.

LOST by the subscriber on the 5th inst. in pass-
ing from Patton's Store, in Burke, to Moore's
Mills, in Rutherford, a POCKET BOOK, which
had in it \$20 in different bank notes beside some
small change; among the notes were two of \$5 and
three or four of \$2, and the others are not recol-
lected. The Pocket Book contained several notes of
hand, two on Elizabeth Wilkins, one for \$125 as
well as can be recollected, there were several cred-
its on the note,—the other of \$55.50, according to
the best recollection; a note on Daniel Blanton
due Elizabeth Wilkins for \$15 with a credit of five
dollars; a note on Granderson Blanton due Green
B. Palmer, for \$10 with a credit of five dollars; a
note on Green B. Palmer for \$16; a due bill on
Hezekiah Wilkins for \$27; and other papers, a-
mong which is an old grant made to Mathew Gaty
for 100 acres of land. A drove of negroes were com-
ing down Cane Creek on the day of the loss, & it is
tho' some of them may have picked it up. Any per-
son who may find said pocket book or any of the pa-
pers, and return them to the subscriber shall be
well rewarded. All persons are hereby warned
against trading for said notes or papers.

REUBEN WILKINS.

Irvinestown, March 8, 1830.

NOTICE.

WHEREAS, JOSEPH LAYPOLE was
bound to me by the County Court of Pleas
and Quarter Sessions of Lincoln County, and he the
said Joseph having ran off from me, I do hereby
forwarn any person from harboring the said Jo-
seph.
MARTIN ZIMMERMAN.
Lincolnton, N. C. March 9, 1830.

SCHOOL.

THE subscriber will commence his School in
Charlottesville, on the 10th day of January
next, for the instruction of boys, in the English,
Latin, Greek and French languages,—which will
comprise a session of little upwards of ten months.
A vacation of one month will be given in August.
The course will comprise; in the English Depart-
ment, English Grammar, Geography, Book-keep-
ing, Arithmetic, and a preparatory course of Ma-
thematics; viz. Lacroix's Algebra and Legendre's
Geometry; in the classical, the Latin, Greek and
French languages with Ancient History, Geograph-
y, and Mythology. The instructor will be gener-
ally during the day with his pupils, save a suffi-
cient time for exercise and recreation; so as to as-
sist and instruct them both in the preparation and
recitation of their lessons. As he intends his school
to be permanent, and believes the advantages of an
education, and the facility of acquiring it increased
by pursuing a regular and systematical plan, he
would prefer, as pupils, those boys who will prob-
ably complete their scholastic course with him.
His course is such as to give boys all the necessary
preparation for any of the Colleges or Universities,
and especially for the University of Virginia, with
an eye to which it has been prepared. He would
be glad if those who intend to favor him with their
patronage, would immediately apprise him of their
intentions, for if the size of the school will justify
it he will employ an assistant, so as to have the
French Language taught by a native Frenchman.
Those who may not be acquainted with the subscri-
ber, he would refer to Thomas W. Gilmer, Rice
W. Wood, V. W. Southall, James W. Saunders,
Henry T. Harris, Dr. Ch. Cocke, Thomas J. Ran-
dolph, Philip P. Barbour and Wm. E. Gordon.
Board in genteel families, can be obtained in
Charlottesville from eight to ten dollars per month.

TERMS FOR A SESSION OF TEN MONTHS.

For instruction in the English branches, Lat-
in, Greek, French and Mathematics, \$35
English branches, Latin and Mathematics, \$30
English branches only, \$25

GEORGE CARR,

Principal.

Charlottesville, Va. December 1, 1829.

JOB PRINTING AND BLANKS.

FOR sale at this office the following kinds of
Law Blanks:
Subpoenas, Administration Bonds,
Constables Bonds, Constables Warrants,
Appeal Bonds, Judgments and Ex-
Prosecution Bonds, ecutions,
Writs, Marriage Licences,
Executions, Witness Tickets,
Sheriff Deeds, Deeds of Bargain & Sale,
Apprentice Bonds, Guardians Bonds.
—All orders for blanks, show bills or job printing,
of any description, will be executed with neatness
and despatch, upon new and handsome type, and
on the most reasonable terms, at this office.

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committee might here rest the
the ground that the question referred
not come within the cognizance
the perseverance and zeal with which the memo-
rialists pursue their object, seems to require a fur-
ther elucidation of the subject. And as the oppo-
sers of Sunday mails disclaim all intention to unite
church and state, the committee do not feel dispo-
sed to impugn their motives; and whatever may
be advanced, in opposition to the measure, will ar-
rise from the fears entertained of its fatal tenden-
cy to the peace and happiness of the nation. The
catastrophe of other nations, furnished the framers
of the constitution a beacon of awful warning, and
they have evinced the greatest possible care in
guarding against the same evil.
The law, as it now exists, makes no distinction
as to the days of the week, but is imperative that
the Postmasters shall attend at all reasonable
hours, in every day, to perform the duties of their
offices; and the Postmaster General has given his
instructions to all Postmasters, that at Post Offices
where the mail arrives on Sunday, the office is to
be kept open one hour, or more, after the arrival
and assorting the mail; but in case that would
interfere with the hours of public worship, the
office to be kept open for one hour after the
usual time of dissolving the meeting. This
liberal construction of the law does not satisfy the
memorialists. But the committee believe that
there is no just grounds of complaint, unless it be
conceded that they have a controlling power over
the consciences of others. If Congress shall, by
the authority of law, sanction the measure recom-
mended, it would constitute a legislative decision
of a religious controversy, in which even Chris-
tians themselves, are at issue. However suited
such a decision may be to an ecclesiastical coun-
cil, it is incompatible with a republican legislature,
which is purely for political and not religious pur-
poses.
In our individual character, we all entertain op-
inions, and pursue a corresponding practice upon
the subject of religion. However diversified these
may be, we all harmonize as citizens, while each
is willing that the other shall enjoy the same lib-
erty which he claims for himself. But in our rep-
resentative character, our individual character is
lost. The individual acts for himself; the repre-
sentative for his constituents. He is chosen to
represent their political, and not their religious
views—to guard the rights of man; not to respect
the rights of conscience. Despotism may regard
their subjects as their property, and usurp the Di-
vine prerogative of prescribing their religious faith.
But the history of the world furnishes the melan-
choly demonstration, that the disposition of one
man to coerce the religious homage of another,
springs from an unchastened ambition, rather than
a sincere devotion to any religion. The principles
of our government do not recognise in the major-
ity, any authority over the minority, except in mat-
ters which regard the conduct of man to his fellow
man. A Jewish monarch, by grasping the holy
censer, lost both his sceptre and his freedom; a
destiny as little to be envied, may be the lot of the
American people, who hold the sovereignty of
power, if they, in the person of their representa-
tives, shall attempt to unite, in the remotest de-
gree, Church and State.
From the earliest period of time, religious teach-
ers have attained great ascendancy over the
minds of the people; and in every nation, ancient
or modern, whether Pagan, Mahomedan, or
Christian, have succeeded in the incorporation of
their religious tenets with the political institutions
of their country. The Persian idols, the Grecian
oracles, the Roman auguries, and the modern
priesthood of Europe, have all in their turn, been
the subject of popular adulation, and the agents of
political deception. If the measure recommen-
ded should be adopted, it would be difficult for hu-
man sagacity to foresee how rapid would be the
succession, or how numerous the train of measures
which might follow, involving the dearest rights
of all—the right of conscience. It is perhaps for-
tunate for our country, that the proposition should
have been made at this early period, while the
spirit of the Revolution yet exists in full vigor.
Religious zeal enlists the strongest prejudices of
the human mind; and, when misdirected, excites
the worst passion of our nature, under the delusive
pretext of doing God service. Nothing so infu-
riates the heart to deeds of rapine and blood; no-
thing is so incessant in its toils; so persevering in
its determinations; so appalling in its course; or so
dangerous in its consequence. The equality of
rights secured by the constitution, may bid defian-
ce to mere political tyrants; but the robe of
sanctity too often glitters to deceive. The con-
stitution regards the conscience of the Jew as sac-
red as that of a Christian; and gives no more au-
thority to adopt a measure affecting the conscience
of a solitary individual, than that of a whole com-
munity. That representative who would violate
this principle, would lose his delegated charac-

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stitution recognised the eternal
man's relation with his God, is abov
gislation, and the rights of conscience in
Reasoning was not necessary to establish
truth; we are conscious of it in our own bosoms.
It is the consciousness with which, in defiance of
human laws; has sustained so many martyrs in
tortures and in flames. They felt that their duty
to God was superior to human enactments, and
that man could exercise no authority over their
consciencs: it is an inborn principle which noth-
ing can eradicate. The bigot, in the pride of his
authority, may lose sight of it—but strip him of his
power; prescribe a faith to him which his con-
science rejects; threaten him in turn with the dun-
geon and the faggot; and the spirit which God
has implanted in him, rises up and defies you.—
Did the primitive Christian ask that Government
should recognise and observe their religious insti-
tutions? All they asked was toleration; all they
complained of, was persecution. What did the
Protestants of Germany, or the Hugonots of
France, ask of their Catholic superiors? Tolerat-
ion. What do the persecuted Catholics of Ire-
land ask of their oppressors? Toleration.
Do not all men in this country enjoy every reli-
gious right which martyrs and saints ever asked?
Whence, then, the voice of complaint? Who is it,
that in the full enjoyment of every principle which
human laws can secure, wishes to arrest a portion
of these principles from his neighbor? Do the pe-
titioners allege that they cannot conscientiously par-
ticipate in the profits of the mail contracts and post
offices, because the mail is carried on Sunday? If
this be their motive, then it is worldly gain which
stimulates to action and not virtue or religion. Do
they complain that men, less conscientious in re-
lation to the Sabbath, obtain advantages over them,
by receiving their letters and attending to their
contents? Still their motive is worldly and selfish.
But if their motive be to induce Congress to sanc-
tion by law, their religious opinions and observan-
ces, then their efforts are to be resisted, as in their
tendency fatal, both to religious and political free-
dom. Why have the petitioners confined their
prayer to the mails? Why have they not request-
ed that the Government be required to suspend all
its executive functions on that day? Why do they
not require us to enact that our ships shall not sail?
that our armies shall not march? that officers of jus-
tice shall not seize the suspected, or guard the con-
victed? They seem to forget that government is
as necessary on Sunday as on any other day of the
week. The spirit of evil does not rest on that day.
It is the government, ever active in its functions,
which enables us all, even the petitioners, to wor-
ship in our churches in peace. Our Government
furnishes very few blessings like our mails. They
bear from the centre of our Republic to its distant
extremities, the acts of our legislative bodies, the
decisions of the judiciary, and the orders of our Ex-
ecutive. Their speed is often essential to the de-
fence of the country, the suppression of crime, and
the dearest interests of the people. Were they
suppressed one day of the week, their absence must
be often supplied by public expresses; and, besides,
while the mail bags might rest, the mail coaches
would pursue their journey with the passengers.
The mail bears, from one extreme of the Union to
the other, letters from relatives and friends, preserv-
ing a communion of heart between those far sep-
arated, and increasing the most pure and refined
pleasures of our existence: also, the letters of com-
mercial men convey the state of the market, prevent
speculations, and promote general, as well
as individual interest: they bear innumerable reli-
gious letters, newspapers, magazines and tracts,
which reach almost every house throughout this
wide republic. Is the conveyance of these a vio-
lation of the Sabbath? The advance of the human
race in intelligence, in virtue, and in religion itself,
depends in part upon the speed with which a knowl-
edge of the past is disseminated. Without an in-
terchange between one country and another, and
between different sections of the same country,
every improvement in moral or political science,
the arts of life, would be confined to the place
hood where it originated. The more frequent this interchange,

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