

NORTH CAROLINA SPECTATOR

AND WESTERN ADVERTISER.

VOLUME II.

RUTHERFORDTON, SATURDAY EVENING, APRIL 30, 1831.

NUMBER 11.

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ROSWELL ELMER, JR.

Terms of subscription. Two dollars and fifty cents, per annum, if paid in advance; or three dollars, if paid within the year—but if delayed after the close of the year, twenty-five cents will be added.

No paper will be discontinued until particularly ordered and all arrears paid, or at the discretion of the publisher.

Advertisements inserted on the usual terms.—All persons advertising will please note the number of times they wish to have them inserted, or they will be continued and taxed accordingly.

Medical Co-partnership.

DRS. HARDY & OSBORN, having associated themselves in the practice of Medicine, beg leave to offer their services to the citizens of Buncombe and the adjoining counties, in the various branches of the profession, viz:—Physic, Surgery, Midwifery, &c., one of whom may at all times be found at their shop, in Asheville, (formerly occupied by Maj. Patton, as a Store,) unless absent on professional duties, or other indispensable business.

Asheville, March 23, 1831.

DR. J. M'FARLAND,

TAKES the liberty of respectfully announcing to the public, that he has located himself in Rutherfordton, and opened a shop at the house of John Logan, where he may be found unless absent on professional business.

Rutherfordton, March 26, 1831.

REMOVAL.

THE subscriber aware that Loans—Sales—and business in general can be effected more easily—expeditiously and satisfactorily—has removed from the City of Philadelphia to New York, where every facility is offered for transacting home or foreign business—correctly, legally, and with despatch.

GEO. W. EVERITT,
37, Nassau St., N. York City.

N. B. To Editors throughout the Union.

Those Editors desirous of supporting and patronizing this institution shall be entitled to the proprietor's aid gratis to the amount of \$5.00, by giving his advertisement in full a conspicuous place in their papers 2 or 3 times, and forward a copy containing the same.

GEO. W. EVERITT,
37, Nassau St., N. Y.

MONEY IN MARKET.

TO OWNERS OF GOLD MINES, PLANTATIONS, MANUFACTORIES, &c. &c.

THE subscriber begs leave to inform his friends and the public that he is daily visited by American & foreign capitalists, who are desirous of advancing and investing their funds to good advantage—who are desirous of purchasing & leasing whole or shares of Real Estate (improved or unimproved), and other valuable property—who wish to become proprietors, partners or shareholders in Gold Mines or Mining Companies—or would loan money in small and large amounts at 5, 5½, 6, and 7 per cent. per annum, interest to be paid annually and semi-annually—to be secured on mortgages of real estate free from incumbrances and valued and worth double the amount required. Therefore those who wish to sell, lease or mortgage—or obtain partners, &c., will, per mail, (postage paid) forward every necessary instruction—particularize their views and wishes and describe their property correctly, its location, situation, divisions, quality, improvements, quantity and real value, &c.—and enclose the advance office fee, which amounts to \$5. for every \$7500 wanted. Commissions: when loans are effected, will be from 1 to 1½ per cent. No business can meet with attention unless postage is paid and accompanied with a reasonable advance fee.—An established and not to be deviated rule is now in force, viz: no letters received (in any instance) or taken out from the Post Office, unless paid or franked.

GEO. W. EVERITT,
Real Estate Broker—American,
Foreign and General Agent,
No. 37, Nassau St., New York (City), N. Y.

WANTS A SITUATION.

A YOUNG MAN 25 years of age, who writes a neat legible hand—is conversant with and has an idea of business in general—possesses a liberal education (English and Classical)—has travelled much through Canada and the U. States—has been in business for himself—has been unfortunate and now seeks for a respectable situation at the South, in any mercantile or respectable establishment; as agent or manager on a plantation; as travelling companion, or agent, or copyist in an office, &c. &c.—if required can give reference. A moderate salary—to warrant a genteel support would be required. Communications (post paid) to the subscriber, will meet with prompt attention.

GEO. W. EVERITT,
37, Nassau-st., New York City.

DISSOLUTION.

THE COPARTNERSHIP which has for some time existed in the firm of M'BE & REINHARDT, has been dissolved by mutual consent. All persons indebted to the concern will make payment to David Reinhardt, who will pay all the claims against the concern.

WARDRY M'BE,
D. REINHARDT,
Lincolnton, Feb. 16, 1831.

NOTICE.

I AM under the painful necessity of notifying and forewarning all persons from harboring and trading with my wife Mary, as she is in the habit of deserting my house, and wasting her time abroad, to the great injury of our domestic comforts, and the manifest inconvenience of our family relations.

RICHARD COVINGTON,
Feb. 16th 1831.

HOUSE OF ENTERTAINMENT.

AT THE SIGN OF THE BELL,
Union Court-House, S. C.

JAMES NORRIS

RESPECTFULLY informs his friends and the public in general, that he has taken that large and convenient house lately occupied by Joseph Reid, Esq. He thinks it unnecessary to make promises and will therefore only invite travellers to call and judge for themselves.

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FOR SALE AT THIS OFFICE,
SUPERFINE Letter Paper, Writing Paper,
and a general assortment of Blanks.



SALEM AND GREENVILLE LINE OF POST-COACHES.

THIS LINE is run through a distance of 196 miles in three days and half, by way of Huntsville, Statesville, Morganton, Brindletown, Bedfordville, and Rutherfordton to Greenville, S. C.

The contractors have good horses and excellent drivers; they have made their stands with a view to the accommodation of passengers.

This Line passes through a romantic and healthy country, yielding all the bounties of nature.

It passes through the bosom of the Gold Region of Western North Carolina. These considerations and the cheapness of fare they hope are sufficient inducements to insure a general run of travelling on this Line.

The Line from Washington city via Fredericksburg, Lynchburg and Danville, Va. is directly connected with this at Salem, N. C. The Augusta line connects with this at Greenville, S. C.

This is the most direct Line from Washington city to New Orleans.

The departures are as follows, viz: Leave Salem every Monday and Thursday at 5 A. M. and arrive at Greenville every Thursday and Sunday at 11 A. M. Leave Greenville every Tuesday and Saturday at 1 P. M. and arrive at Salem every Tuesday and Friday at 8 P. M.

All possible care will be taken of baggage and bundles, but the contractors will not be liable for any accidents or losses.

Fare 5 cents per mile for regular passengers, and 6½ cents per mile for way passengers.

SAMUEL M'D. & DAVID TATE, JR., Contractors.
Morganton, N. C. March 5, 1831.

NEW ESTABLISHMENT.

WESTERN LINE.

THE subscriber having become contractor for the Mail Stage from LINCOLNTON VIA RUTHERFORDTON TO ASHEVILLE, takes this mode of informing the public, that this line is connected with the Salisbury, Fayetteville and Columbia Lines at Lincolnton, and is a continuation of the two former westwardly to Asheville, where it meets the Knoxville, Tennessee line.

The country through which it passes is healthy and romantic, affording an exhibition of its grand mountain scenery as can any where be found. This line is the shortest between Carolina and Tennessee;—it leaves Lincolnton every Saturday morning and runs to Rutherfordton, and thence to Asheville on Sunday evening, whence it returns to Lincolnton on Tuesday—making an easy travel each way of 85 miles in two days.

All possible care will be taken of baggage or other things, but no liability for any loss or accident that may happen.

Rutherfordton, March 26, 1831.

GARLAND DICKERSON, Contractor.

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EDUCATION OF SLAVES.

[From the Southern Religious Telegraph] What can the American people do, and what ought they to do, for the Black Population of this country?

(Furnished by the Society of Inquiry in the Union Theological Seminary.)

(Continued from page 38.)

What then, is the true answer to the interesting question, "What can be done for the blacks?"—We reply—"Give them oral religious instruction." Teach every colored person in all our borders, bond and free, those truths which it most concerns him to know—the truths of religion.—Teach him that he is an immortal being—destined to exist forever—that there is a God, who created him and preserves him—that this God requires him to love and serve him—that his present life is a short period of probation granted to him and that according as he improves or misimproves it, he will be happy or miserable forever.—Teach him that he is a sinner—and as such condemned. Tell him of Christ—and of the way of salvation through him—of the nature of regeneration—and of a life of piety and holiness, and of the glorious hope held out in the Bible to the believer in Christ.—These are truths which concern the slave as much as they do the master.

It is through ignorance of these truths, and a saving embrace of them, that thousands of our black population pass every year, into a miserable eternity. And that too, out of enlightened and christian neighborhoods—and out of pious families.—This fact cannot be too often presented. It cannot be told too plainly. It cannot make too deep an impression. Of the whole number of black people with whom we are acquainted, how many have we reason to believe are truly pious—or to hope that they will become so? The number is exceedingly small. So it is every where. This fact then, is of itself sufficient to prove the duty of every Christian, and of course, the obligation of every other person, to do all he can to enlighten them, and to affect them on the subject of religion. No possible circumstances in which men can be placed, can make it to be the duty of their fellow beings to cease laboring for their eternal good.—And in the case of the negro, every circumstance concurs to make our duty more binding;—and it will probably be a question, put to every one of us, and to all others, at the judgement day, and examined in all its details. "Have you done all you could for the black population which was around you?" We know who is our neighbor, and now the Saviour commands us as He did the Scibe—go and do him all the good you can.

The plan recommended is feasible, and will be successful. There are Christians enough, and those probably, in convenient locations, to instruct every black person through all our country. Every Christian is able to impart this instruction; and every other person who can read, is able, and is under obligation to do it. If he does not do it, the blood of the African is on his head.—This kind of instruction will be understood. It requires some advance in intellectual culture to understand what is read. But the most ignorant can understand what is told them in a proper manner.—It can be communicated rapidly. It requires but to speak and hear.—It can be communicated without previous expensive and discouraging preparation. There is no buying of books, no years of trying tuition to precede, discouraged at every step, by the dullness an inattention of the learner. This plan is more apt to be generally embraced. All other plans are indefinite, and the object to be gained distant and uncertain. The blacks must first be taught to read.—Whether they will ever learn to do so, is very uncertain. It is then doubtful whether they will read, after they have been taught. In the majority of cases, they never do. And if they do, it is very doubtful whether they will not abuse their acquirement—and much more, whether they will really be benefited by it. The mere ability to read does not change the feelings or the heart. This state of the case makes most people, who otherwise, would feel it their duty to do something, indifferent, or at least, negligent. It is impossible that it should be otherwise. But in the other case, the object is definite and near. It is, to fix in the mind and conscience religious truth. And if the persons are within hearing, it is impossible but that they should hear and remember something; and when religious truth is thus fixed, it will produce an effect. It is objected however, that the blacks are so hardened to religious truth, and are so hostile to, and suspicious of the whites, that all endeavors of this kind are entirely useless. Masters and mistresses, frequently,—though there are many honorable exceptions—make the excuse; and they appeal to facts.—Some of

their slaves can read, and instead of being better for it they are worse.—This instead of being wonderful, could hardly be otherwise. They give them liberty to attend church, and family worship—but they won't do it.—And if you should pursue the same course with your children, what would be the result? The very same. But these you rightly think it proper to govern by authority, and yet you hope that they will be benefited. The slaves have however a predisposition which sets them farther off from religious influence than others.—And this very fact makes oral religious instruction necessary. They must be approached with the feeling and the voice of kindness. They must be convinced that we are really in earnest for their best welfare—that we are prompted by disinterested zeal for their good. And then the barriers of their prejudices are broken down, and you gain their hearts. Over none can you gain so complete an influence, as over the black man, when you have convinced him that you are his friend. A fact which is a good illustration of this lately occurred, not far from here.—An old negro came to the house of a lady on the Sabbath, on the common errand of Sunday marketing. She met him on the steps, and immediately began, with great earnestness, to speak to him of the sin and guilt of this practice, and the consequences which would follow his persisting in it; and after speaking some time, begged him to go home, and cease from this wicked course. He plead the common excuse, that he had no other time, and declared his purpose of persisting in the practice, "Well, Dick,"—said she, with the tone of disappointed zeal for his good—"I will pray for you."—The old man was melted.—He wept.—He could not resist such evidence of disinterested regard for his welfare. Such will almost invariably be found to be the case, when this work is engaged in with similar feelings.—Oral religious instruction can be made very interesting, if the heart of the instructor is right. And if we wish for proof of success, in this plan, we could appeal to facts which have occurred very near us, within a short time—we could appeal to the success of our Methodist brethren, and others who have gathered churches from the free black population of the Northern and Western States, which contain a great deal of sincere piety—we could appeal to the Presbyterian Church, which exists in this region of country, a majority of the members of which are slaves—and we could appeal to the great success of the Wesleyan and Moravian Missions, among the degraded slave population of the West India Islands: where multitudes give evidence of having been regenerated by the Holy Spirit, and of being heirs of eternal life.

With respect to this plan of instruction, it may also be remarked, that it is perfectly safe. People have, very erroneously, and very injuriously connected religious with intellectual instruction in this particular. It is curious that there should exist a mistake so perfectly groundless. As far as religious instruction is successful—and it always will be in some degree—it is of directly the contrary character. In the absence of the common motives which govern men, religious instruction will, as far as it produces effect, supply the negro with principles far more extensive and powerful than they are. He feels that there is a God—who sees him. He knows the law of God. He thinks of death, judgement and eternity.—The man is elevated. He feels that he is a candidate for eternity. You have supplied him with principles—with motives. He has now reasons for being upright and honest—for refraining from vice. And if he be truly pious, he will exhibit all the virtues and excellencies of any Christian. The pious slave loves the Bible as much as the pious master—and obeys its precepts. Let him then, hear the following passage:—"Servants be obedient unto your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ. Not with eye-service, as men please; but as the servants of Christ, doing the will of God from the heart. With good will doing service, as unto the Lord and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—What will be his principles and his conduct after hearing this? All that the master, even on the principles of self-interest could desire. Now each step in real religious knowledge and feeling advances the slave toward this point. There is no possibility of his abusing his knowledge. Masters then—the whole community—the government—should give every facility for imparting religious instruction to the black population. If there exist legal prohibitions or restraints, they should be

CHEAP AND FASHIONABLE TAILORING!

THE subscribers inform the public in general that they continue to carry on the Tailoring Business in greater perfection than they have formerly done; they flatter themselves by their long experience and faithful exertions that they will continue to receive a liberal patronage. They keep constantly in their employ a number of experienced hands. They further promise the nearest fits the London and Philadelphia Fashions can produce.

J. OSBORN,
C. OSBORN,
Asheville, March 27, 1831.

\$3.06 REWARD!

RUNAWAY from the subscriber an Apprentice Boy to the Tailoring business, named ALFRED BAGWELL. Said boy is of tall stature, bad countenance; dark visage, and well dressed. I hereby caution all persons against trading with said boy, employing or harboring him in any way. The boy stated no reason for leaving the subscriber, only that some fellow had offered him wages; I suppose some fellow about his equal. The boy was employed, but sacked his job and fled.

JOHN OSBORN,
Asheville, March 14, 1831.

NOTICE.

THE undersigned will have the BRIGHT HOPE FURNACE, in Greene County, Tennessee, in full operation by the 20th instant, where all kinds of Castings can be had on the shortest notice.

Mill Castings; Park Mills;
Forge Hammers &c.,
can be had, to order, at any time.

Orders addressed to Greenville, Tennessee, will be promptly attended to.

D. SHIELDS, & Co.
Brighthope, March 7, 1831.

Look at this!

THE compass has been so long in use, that I hope its utility will ere long find its way into Rutherford county, and put every man in possession of his own land marks—they may then escape the judgment denounced in a certain book.

This is therefore, to notify all persons, (that they may not plead ignorance in future,) that I am determined to prosecute all and every individual, who shall be found trespassing, by cultivating the soil, removing timber, or in any otherwise committing waste upon any of the various tracts of land belonging to Col. RICHARD LEWIS, situate in the Rutherford county—lots and land adjoining the village of Rutherfordton, unless with my written or verbal consent; and it is presumed that all leases and permissions granted by him, for any of those purposes, have expired.

Persons holding bonds on him for titles, would do well to present them.—Also persons having made purchases of land, in which he is interested, are hereby notified that no titles will be executed, unless satisfactory evidence is adduced that, his proportion of the purchase money has been actually paid, or secured to be paid, either to himself or his properly authorized agent.

J. OVERTON LEWIS, Agent.
Rutherfordton, 25th Jan'y, 1831.

WANTED.

THE subscribers wish to purchase 30 LIKELY NEGRO MEN, for which they will pay cash.—Apply to the subscribers, either at Pattonville in Burke, or Asheville.

JAMES W. PATTON,
JOHN E. PATTON,
March 18, 1831.

TATE'S HOTEL.

THIS establishment is open for the accommodation of gentlemen. It is the house formerly occupied by David Tate, Esq. and lately by Maj. Bouchelle. The undersigned, promise, to those who may give them a call, genteel attention, and the best possible fare. The Salem and Greenville Stages, and the Stages to Asheville, stop at the Hotel. They can afford any travelling accommodations to those who wish to visit the Gold Region of Burke and Rutherfordton.

D. TATE, JR. & BROTHERS.
Morganton, N. C. March 5, 1831.

RE-ESTABLISHMENT.

HAVING once carried on a Shop in the town of Morganton, and that with the general satisfaction of the people; and having left the place against the advice of the citizens, I make use of this method to inform the people of Burke County and its adjacent country, that I have resumed my OLD STAND, in the town of Morganton, for the purpose of carrying on the

TAILORING BUSINESS,

in all its various branches. The subscriber can assure those whom may be his customers, that his leaving the County of Burke at the time he did, will be to their interest, as he intends to adopt a new course in doing business, viz: he has become a subscriber to the most approved and best Patent Systems of Cutting now extant in the United States, and receives the Fashions quarterly from New-York, Philadelphia and Liverpool. The subscriber can also assure his friends and the public, that the most approved plan of Cutting by Signures or Wilson's Patent, has not to the date of this notice, been used by any in Morganton, except in one or two cases by itinerant or travelling workmen, which Patent he will use, in connexion with others, for the best interest of his customers. He appeals to the people to say, whether, in any case, when free too from the power of competition, he ever exceeded the sum of Seven Dollars for making Cloth Coats, Five for Sattinet and Three Fifty for Homespun—which prices have been exacted from the People during the last Summer and Fall.

The subscriber's prices will be from \$5.00 to \$6.00 for Cloth Coats; From \$3.00 to \$4.00 for Sattinet; and \$2.50 for Homespun. He hopes by his attention to business, he may receive a share of public patronage. He warrants all Garments to Fit, and in execution surpass any that have been made in Burke County.

He will have constantly from 4 to 6 good workmen who have served a regular time to the business, and hopes to be ever ready to accommodate, at short notice and on Good Terms.

WILLIAM C. BEVENS.
Morganton, Feb. 12, 1831.

COPARTNERSHIP.

THE undersigned have this day entered into copartnership in the TAILORING BUSINESS.

They respectfully inform their friends and the citizens of this and the adjoining county, that they will be always ready to execute any order in their line of business, at the shortest notice, and on the most reasonable terms. They deem it unnecessary to speak of their ability. They flatter themselves, however, that by their long practice and facilities they have of obtaining the latest fashions and their constant exertions to please, that they will receive a due share of the public patronage.

They will occupy, as a shop, a room over Twitty & Miller's Store.

VALENTINE MOONEY,
JAMES V. JAY,
Rutherfordton, Jan. 6, 1831.

HORSE-BILLS

HANDSOMELY EXECUTED AT THIS OFFICE.