

# Carolina Watchman.

PENDLETON & BRUNER, } Published Weekly at Two Dollars and Fifty Cts. { NO. 13—VOLUME VIII.  
EDITORS AND PROPRIETORS. } WHOLE NO. 577.

SALISBURY, OCTOBER 25, 1839.

would relinquish all claims to the lady save those of sad recollection. The matter being decided, the veteran lover proceeded to pay his respects to the silent charmer, who had been kept in entire ignorance of the high regard in which she was held, & the cause of the duel. To the astonishment and mortification of Chucks, she informed him she had been married twice, and was then the mother of several children—that being predisposed to consumptive affections, she had visited her friends in the South to spend the winter, and was now returning with improved health, to relieve her husband, who was an industrious mechanic, of those domestic duties which her absence incurred. The sage lover seeing his "cake was all dough," concluded to enjoy, awhile longer, that single blessedness of which he already had seen not a little.

### A LOOKER ON.

### FILIAL AFFECTION.

#### A TRUE STORY.

In a seaport town in one of the most distant provinces of France, there lived a merchant who had carried on the trade with equal honor & prosperity, until he was turned fifty years of age; and then, by a sudden series of unexpected and unavoidable losses, found himself unable to comply with his engagements; and his wife and children in whom he placed his principal happiness reduced into such a situation as doubled his distress.

His sole resource in this sad situation was the reflection that upon the strictest review of his own conduct, nothing of impudence or iniquity appeared. He thought best therefore to repair to Paris in order to lay a statement of affairs before his creditors, that being convinced of his honesty, they might be induced to pity his misfortunes and allow him a reasonable space of time to settle his affairs. He was kindly received by some, and very civilly by all, from whence he received great hopes, which he communicated to his family. But these were speedily dashed by the cruelty of his principle creditor who caused him to be arrested and put to jail. As soon as this melancholy event was known in the country, his eldest son, who was about nineteen years old, listening only to the dictates of filial piety, came post to Paris, and threw himself at the feet of his obdurate creditor, to whom he painted the distress of the family in the most pathetic terms, but without effect. At length, in the greatest agony of mind, he said, "Sir, since you think nothing can compensate for your loss but a victim, let your resentment devolve on me. Let me suffer instead of my father; and the mysteries of a prison will seem light in procuring the liberty of a parent to console the distressed and distracted family I have left behind me. Thus, sir, you will gratify your vengeance, without sealing this irretrievable ruin." And here his sighs and tears stopped his utterance. His father's creditor beheld him upon his knees for a full quarter of an hour. He then sternly bid him rise and sit down. When he obeyed.—The gentleman then walked from one corner of the room to the other, in great agitation of mind, for about the same space of time. At length throwing his arms around the young man's neck, "I find," said he, "there is something more valuable than money:—I have an only daughter, for whose fate I have the utmost anxiety. I am resolved to fix it; in marrying you she must be happy—go, carry your father his discharge ask his consent—bring him instantly hither—let us bury in the joy of this alliance, all remembrance of what has formerly happened." Thus the generous gratitude of the son relieved the calamity of the worthy father. The man who had considered wealth and happiness as synonymous terms, was freed from that fatal error; and Providence vindicated the manner of its proceeding by thus bringing light out of darkness, and although a short scene of misery rewarded a virtuous family with lasting peace, in the enjoyment of that prosperity which they so richly deserved.

An excuse.—Dr. Knox says "that complaints have been made, that in the present age, marriage is not sufficiently prevalent, or at least that good husbands are not numerous. The men who appear to be insensible to female charms, allege in excuse for their not soliciting some lady in marriage, that such are the expensive manners, dress, and amusements of the fashionable part of the sex, so little their skill in conducting a family, and such their ignorance of economy, that to be married is often to be ruined in the midst of affluence." Ladies, is this so?—is this excuse valid? If it is, you know it; and you must know the antidote. The happiness of thousands, the welfare of the public morals, the prosperity of our country, depends on a correct decision of these questions. Can it be that so many of the beautiful and the good—the accomplished in every thing, but the one thing so needful for the wife—domestic economy—are condemned from this cause to waste their sweetness on the desert air, and pine in single blessedness. That community in which marriage is neglected or disregarded, no matter what may be the reason, is in the high road to ruin; and if our fair ones, by the causes assigned, have frightened our

bachelors into hopeless celibacy, there is a fearful responsibility resting upon them. Would it not be well to pause, enquire, reflect.

### "WHERE DID HE GET THAT LAW?"

In a neat and beautiful city, in one of the Northern States, lived a lawyer of eminence and talents. I do not know many particulars of his moral character; but he was notoriously profane. He had a negro boy, at whom his neighbors used to hear him swear with awful violence. One day this gentleman met a decided Christian, who was also a lawyer, said to him, "I wish, Sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The pious lawyer, surprised at the inquiry, replied: "That is a question, Sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"It is late," said the inquirer. "I never knew much about it; but I always supposed that Christianity was rejected by the great majority of learned men.—I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half, or two years, but not probably longer. What books, Sir, would you advise me to read?"

"The Bible," said the other. "I believe you do not understand me, resumed the unbeliever, surprised in his turn: I wish to investigate the truth of the Bible?"

"I would advise you, Sir," repeated his Christian friend, "to read the Bible. And," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on subjects with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?"

"No," said the other, "at the beginning—at Genesis."

The infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well disciplined powers of mind to the Bible, to try rigidly but impartially its truth. As he went on in the perusal, he received occasional calls from his professional friend.—The infidel freely remarked upon what he had read, and stated his objections.—He liked this passage—be thought that touching and beautiful—but he could not credit a third.

One evening the Christian lawyer called, and found the unbeliever at home walking the room, with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. His friend at length spoke:—"You seem, Sir, said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the infidel "the moral law."

"Well what do you think of it?" asked his friend.

"I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti, that having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he showed off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

But what do you think now? interposed his friend.

"I have been looking," said the infidel, to the nature of that law. I have been trying whether I can add any thing to it, or take any thing from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and Supreme Benefactor, we ought to treat him, and none other, as such.

"The second forbids idolatry. That certainly is right."

"The third forbids profaneness:

"The fourth fixes a time for religious worship. If there be a God, he ought surely to be worshipped. It is suitable that there should be an outward homage significant of our inward regard. If God be worshipped it is proper that some time should be set apart for that purpose, when all may worship harmoniously and without interruption.—One day in seven is certainly not too much; and I do not know that it is too little."

"The fifth defines the peculiar duties arising from the family relations.

Injuries to our neighbors are then classified by the moral law. They are divided into offences against life, chastity, property and character. And, said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury of life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and protected by a

command forbidding every improper desire in regard to our neighbor.

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It must have come from Heaven. I am convinced of the truth of the religion of the Bible."

"The infidel—infidel no longer—remained at his death a firm believer in the truth of Christianity. He lived several years after this conversation; about three, I believe. He continued to pursue the study of the Bible—his views of the Christian religion expanding and growing correct. Profaneness was abandoned. An oath was now as offensive to him as it was familiar before. When his former gay companions used one, he habitually reproved them. He remonstrated with them upon his folly and want of meaning, and said he could never imagine before, how painful profane language must be to a Christian. But did he become a sincere disciple of Christ?—He always expressed great doubt upon that point. He could hope for nothing from the world, and he was afraid that he might choose other pleasures from that circumstance without a radical change of heart.

I learned these particulars, a few years since, from one of the parties. The lapse of time may have caused some immaterial variation; but I believe no other. I have endeavored to be substantially correct, and have therefore left many important ideas unexpanded, as I understood them to occur in the actual conversation.

Let the reader meditate on this history, for it is believed to be rich in practical instruction. The main thought is this, that the moral law is a monument—a sublime monument—of the great moral transaction at Sinai, in the delivery of the ten commandments. But mark also the species of unbelief here exhibited; the improvement made of a lingering disease; the judicious advice and kind attention of the Christian friend; and the beautiful arrangement of Providence by which these occurred: the excellence of the moral law as explained and felt; and under the blessing of the Holy Spirit, the gloriously reforming power of the Bible.

From the Monthly Genessee Farmer  
FARMING IN PENNSYLVANIA.

Dr. Humphreys, of Amherst College, Mass., well known as a gentleman of extensive literary acquirements, and an accurate observer of men and things, as his celebrated letters from England fully proved, has commenced a series of letters in the North American newspaper, giving his impressions of the West, through which he has travelled the present season. He commences his notices at Philadelphia, and his first letter, dated at Pittsburg, has some remarks on Pennsylvania farming, given with his usual discrimination.

The neat style of farming in the country from Philadelphia to Lancaster, excited his admiration, as it must that of every lover of good husbandry; reminding one continually of the best cultivated districts of England, except that there is more wood and fewer hedges in this country than in that. Dr. H. says—

"In the slovenly farming of our country (and there is a great deal of it) you will see balks and head-lands of briars, and thistles, and clover, together with bushes scattered here and there, over the meadows and pastures. But not so in this part of Pennsylvania. The little birds must go elsewhere to build to their nests among the bushes, and the children will find no blackberries nor wild raspberries for their bread and milk here."

"There are no waste lands, no swamps, no cat-tail flag bottoms, for 70 or 80 miles, that I could see on this route; and if the little peepers that used to lull me so sweetly to sleep in my childhood were to find a bog half a perch square to sing in, the good conditioned German proprietor would probably spoil their music by filling it up between the two next pipe times, after finding them in possession of the premises."

Near Philadelphia, he found the winter wheat a little killed, but farther on excellent. The rye fields were beautiful, but the distilleries, "black as Erebus," waiting to convert the crop into poison, reminded him of Deacon Giles and his famous distillery. It is certainly to be regretted, that so much which might be converted into bread, should be worse than thrown away, not only in Pennsylvania but in other parts of our country.

The following extract reveals a state of things produced in a great measure by the unprecedented drought of last year, and which shows most conclusively the cause of the high prices of fat cattle in that district, and the folly of the squabble that has been going on between the butchers and the drovers.

"In passing over this fine region, I looked in vain for the fat cattle which I expected to see ruminating in the farm yards, or wending their sluggish way to Philadelphia markets; and the cows presented a strange contrast to the rank clover upon which they ought to have been feeding. I do not remember to have seen a single cow in a thriving condition, during the whole day; and not more than one from Philadelphia to the mountains. Most of them, I am sure, must have escaped from the crows in March with great difficulty; if, indeed, the farmers allow any of these sable and noisy tax-gatherers to nestle upon their manes."

That it was with the greatest difficulty the Pennsylvania farmers were able to preserve their stock of cattle alive, owing to the extreme scarcity of fodder, were well aware; the drouth not only destroying their grass, but their root crops also. The swine of the region under notice, come in for a share of the Doctor's animadversions; and from his remarks it would appear that a sprinkling of Berkshires and Chinas, might be as useful in exterminating the "alligators and land shads" from Pennsylvania, as from some of the other states.

"As for the swine," says Dr. H., "they looked more like a frightened roach or kid-

loom, and immediately constructed one which is worked by power instead of the hand, makes seven pieces of ribbon or lace, where only one was made in the French loom, and gives the figure, color, or pattern with equal exactness and greater rapidity. In this single improvement of the ribbon loom, then, five or six-sevenths of the labor required abroad is wholly dispensed with, and articles of any pattern can at once be furnished. In very narrow patterns, from ten to fifteen pieces can be woven at once. Such improvements at the outset leave no room for doubt, but that when the attention of our artisans shall be directed to the manufacture of silk machinery, we shall soon find our improved processes amply, to compensate for any supposed difference in the price of labor.

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"As for the swine," says Dr. H., "they looked more like a frightened roach or kid-

dy, when first taken from the water, than any thing else I can just now think of. The growing of wool I take to be no object with the farmers of eastern Pennsylvania, as scarcely saw a hundred sheep in as many miles of my journey."

The field cultivation was most admirable; and the use of lime almost universal, and its good effects every where apparent. To a New Englander or New Yorker, the appearance of the women, as laborers in the fields, presents a spectacle by no means pleasing, though common in the Eastern part of Pennsylvania; and as a proof of the want of taste among the inhabitants, Dr. H. observes—

"That he hardly saw flowers enough to fill a day long except in the woods, to decorate one lady's parlor."

From the Monthly Genessee Farmer  
WOOL.

Few are aware of the importance of this article, as an item in our production, and the amount which it already reaches us. The sum total of value. Two years since, the number of sheep was estimated at two millions, it is now not less than fifteen millions. Allowing the estimate of three pounds per head, the clip of the present year will be forty-five million pounds of wool. We have been careful observers of the price of wool, and find it has ranged from 40 cents per pound, some few lots going as low as some have fallen below, the price is now 45 cents. To be sure of being within the average we will take the average at 45 cents, and that rate, the last clip of wool worth more than twenty millions of dollars. Yet this is but one item in the production of the industry of the north.

At the present prices of sheep and wool, the business of growing them is a profitable one; and we think may with safety be calculated upon as a good one for time to come. Wool of good quality could hardly be paid for as an article of export to England. France, should present prices steadily maintained, and the supply for home consumption in this country be exceeded, we prove that growing wool is a good investment of money, we have only to look at the cost, expenses and returns of a flock. A flock of good ewes, with proper management, will hardly fail of doubling the numbers within the year, and if to the value of the wool the value of the lambs is added, it will be seen, after deducting the expense of keeping, that a handsome profit remains. But to have good sheep, or good wool, attention must be paid to them than is usually given. Sheep that get their living hook or by crook; that are allowed to graze on other burweeds that line too many of our roads and fences, and fill our woods with those exposed to all the vicissitudes of our severe and variable climate without shelter, or barely make a live through the winter, cannot be expected to raise many lambs, or produce good wool. Wool and mutton to be the great sources of our supply of clothing hereafter, and their importance to the country will be proportioned to the general use.

TO CORRECT DAMAGED GRAIN.

Musty grain, totally unfit for use, which can scarcely be ground, may, it is said, be rendered perfectly sweet and sound by immersing it in boiling water and letting it remain till the water becomes cold. The quantity of water must be double to that of the grain to be purified. The musty grain rarely penetrates through the husk or bran of the wheat. In the hot water all the decayed or rotten grain swims upon the surface, so that the remaining wheat is effectually cleansed from all impurities, without any material loss. It is afterwards to be dried, stirring occasionally on the kiln.

New England Farmer

WHIG POLITICAL CRED.

A great Whig Festival recently took place at La Grange, Tenn. at which there were many distinguished guests from all parts of the Union. The following Synopsis of the principles of the Whigs, which had been compiled by the Committee, was read on the occasion and received by the People with acclamation. To the great Republican principles embodied therein, every Whig pledges his cheerful and hearty support.

1. A majority of the People to rule in all cases, under the Constitution.
2. The rights of the minority, as secured by the Constitution, to be held sacred and inviolable.
3. Government is designed for the benefit of the whole People, and not of a party.—No public officer should place the welfare of his party before that of the country.
4. A pure and free elective franchise, unobscured by Executive patronage.—When we see an Executive officer busy in elections, we naturally conclude he has forgotten his duty to the public, and is thinking of his hire.
5. A curtailment, by law, of the patronage of the Federal Executive. Executive patronage which was originally too great is now ten-fold greater than at first, and is not checked by the people, will soon be ten times greater than it is. The patronage has increased, and is still rapidly increasing, and ought to be diminished—otherwise it will be the advancement of party ends, and the