

From the New York Observer.
SPEECH
Of Hiram Ketchum, Esq., before the Bible Society.
Hiram Ketchum, Esq., then rose, and said that before introducing the resolution he had been requested to support, he wished to make one or two remarks on some observations that had fallen from the reverend gentleman who had preceded him. He deemed it a privilege to belong, though an humble member, to that church of which one of the gentlemen had expressed the hope that it was a Protestant church. Mr. K. came to say to the reverend gentleman, and to all that heard him, that he knew it to be a Protestant church. The church of Cranmer, and Latimer, and Ridley, of Bishop White, of George Washington and John Jay, is a Protestant church, and the world shall see it. The last gentleman who had spoken had said that the Bible should be put before the church. Amen! said Mr. Ketchum, to that. He held to the article that every thing contained in the Prayer Book and Confession of Faith not in the Bible, and which could not be proved from the Bible, is not binding upon a Christian man. That was the article of his church. The gentleman who had spoken the last but one had said, that the Reformation was but the resurrection of the Bible. True; but Mr. Ketchum asked the gentleman, and the Society, and all present, who it was, that church it was, that had dressed that rich body in an attire so simple, so beautiful, as to command the admiration of all succeeding generations.
And now, said Mr. K., let us proceed to consider the resolution that has been put into my hands.
Resolved, That the Bible, from its origin, purity, and simplicity of style, is a book peculiarly appropriate for use in common schools, and cannot be excluded from them without hazard both to our civil and religious liberties.
The great question of the day, said Mr. K., is this—*Shall the Bible be continued in use in common schools?* The Southern shall of yesterday, and the day before, and the day before that, brought intelligence of the depth of interest felt in that question by a portion of the American people. Inasmuch as the question is one of the most prominent topics of the day, Mr. Ketchum said he might perhaps be indulged for a few moments in endeavoring to state the origin and progress of that contest as exhibited here—for this opposition to the use of the Bible in common schools will be found to be one in character every where. It springs from one common source, from one fountain head, and all its members act in unity; and whether observed in Philadelphia, or in Baltimore, it will be found to assume the same general character.
This, he had said, was one of the most interesting questions of the day. He hoped they were prepared to discuss it candidly, coolly, and when they had come to a decision, to abide by that decision, whatever might be the consequences.
You are doubtless well aware, said he, that the common schools of the State of New York are maintained in the first place by the interest upon a large fund set apart at various times for their support. It is a provision of the law that, before the interest shall be received and appropriated to any county in the State, an equal and in some counties a greater, amount shall be raised by a direct tax on the people to be added to that interest; and the joint fund is to be appropriated for the maintenance of schools open to all the children of the community, of the rich or of the poor, of parents of one denomination as well as another. Now, it will be seen that this fact implies the principle, that it is the business of the State, that the State has a right, that it is the duty of the State to provide for the education of all the children of the community. It adopts this great principle, that all the children of the community shall have an opportunity to receive a common elementary education. But it will be also perceived that this education must be elementary, must be education in literature and science, in those ordinary branches which are necessary to fit them for the ordinary duties of life and of citizens.
I am thus guarded, for you all know that it is an elementary principle of American law, and the American Constitution, and of American hearts, that the government has no right to raise money by tax for the support of the Christian religion. And it is a great elementary principle of American law, and American politics, and of all American concerns, that religion here is to be supported by voluntary contributions. It is our glory, our joy, that religion with us is upheld by free hearts. Men may tax themselves, and I thank God they do tax themselves for the support of religion. But the State has no right to tax, and to send its officers to collect it, for the support of the Christian religion.
It follows of necessity, that these schools are not nurseries for instruction in religion. It is acknowledged in them; it is recognized by them. But the peculiar doctrines of any one sect must not be taught in schools supported by any monies furnished by tax on the people. Hence, schools furnished by the State, provide for the education of the children, as common elementary schools, for instruction in the common branches of education—and no more. Religious education is left to the parents to the spiritual teachers of the children, to their religious friends, schools, &c. But here no instruction is given in any doctrine peculiar to any denomination of Christians.
This principle, early in the progress of the school system, was practically violated. As long as twenty years ago, the public authorities considered the question and saw that there were violations of this public principle in church schools sustained by taxes upon the people. It might happen that if I was taxed, my money

would go to the instruction of the children of Roman Catholics in their faith; it might happen, on the other hand, that the money of Roman Catholics would go to instruct my children in their faith.—These violations of this salutary principle could not be admitted. I should have a right to say to Roman Catholics, "I won't permit you to take my money to educate your children in your faith," and with equal right might they say to me, "We won't give our money to educate your children in your faith."
Hence it followed that, in order to provide a remedy for this violation of this principle by the church schools, these were given up, and large public schools were organized, and placed under the care of an independent company, chosen from all denominations, and embracing both clergymen and laymen, to which all the children of the city should have free admission. To this arrangement the Protestant churches all submitted; the Episcopal, the Dutch Reformed, the Methodist, the Baptist, all with one consent—except the Roman Catholics submitted to this decision. The Catholics refused. They had the largest number of poor children to be educated, and they said, "We want our own schools." We said to them, "here are public schools, common schools, open to your children as to ours; come and partake of the privileges. We have no religion taught in these schools; we have no moral principles of what are admitted by all to be religious truth, but not the doctrines of any particular denomination, nothing that can offend the prejudices of any. Come, we say to your children; listen to the same teachers, imbibe the same lessons, forget all differences, and become as brothers; as all the citizens of a nation should be." "Oh, no," say they, "we don't like that." "What's your objection to it? Are they not well taught?" "Yes." Then why not partake of them? Why not send your children to them, and let them grow up with our children, and forget all differences of birth or opinion, and melt into one American mass? "Oh, no," say they, "this public table of ours is well furnished, and the dishes may be good; but we want private tables; we want our share of the money, and we will take care of our tables in our own way." These schools were not sufficiently religious for them; they desired to have their children instructed not only in the common branches of education; but in the precise doctrine of their religion; and to do this they desired a portion of the common school fund. Now what was their share? They had the most children to be instructed, but they did not pay the greater part of the tax. The answer to their demand was, the fund was not raised to enable you to educate your children, but to educate them. They must go to the schools provided for them. This they did not like; they wanted the money. They were told they could educate their children as they chose at their own expense. But they wanted our money to do it with.
We asked them what objection they had to our schools. O, they did not know; they did not like them! And finally, they said our books, our reading books, had in them a great many reflections on the Roman Catholics, and they did not want their children to read them.
Now we were willing to meet this with all candor. We knew that in books made up of miscellaneous articles, it could not be expected that every particular sentence should suit every member of the community. We must give and take a little in this respect. But this, however just, did not suit them, and they would have it so. We went to work to find a remedy. Suggestions were made, and so we went to work to expurgate all that could give offence. We wanted their children; we wanted to educate them; we did not want them to grow up in ignorance; and so we went to work to expurgate these objectionable passages.
Mr. Ketchum here exhibited one of these expurgated editions of Murray's Reader, and pointed out the passages which had thus been stricken out; among them were a sketch of Luther's character from Robertson's Charles V.; this line from Goldsmith's Traveller—
"And even in renance planning's new."
a sentence from Lord Chatham's celebrated protest against the employment of Indian savages by the British in the Revolutionary war, in which the words "tyranny of Rome," "Popish cruelties," and "inquisitions" occurred. These were all stricken out for the sake of peace. But all would not do. Friends blamed us for having made too great sacrifices for the sake of quiet. We said we wanted to educate these children for the safety of society; we want to make Americans of them, to make them think and feel as Americans about American institutions and American people. But that was not what the Roman priests wanted, for he remembered that many of the Roman deity desired that it should be so. They knew that in these schools the spirit of liberty would be growing in their children's hearts; they would begin to exercise their right of private judgment, and this might diminish their respect for their spiritual fathers. They did not want it to.
All went on; they could not very well get over this, but they soon raised another objection. Said they, *We don't like your Bibles.* Our answer was, We don't instruct our children out of it; we have it in our schools, and out of respect to the religious community, to the decency of life and the usages of all respectable society, we have a chapter read at the opening of the schools. Perhaps it would have been well to have had offered a petition to heaven; but there were objections to this; and, therefore, to please every body, we had a chapter read instead. They said, We can't stand that; we won't have it. Our answer was, practically, *We can't*

give up the Bible; we won't give up the Bible! (Loud applause.) We are here as agents of the public; and if the public authorize you to say that we shall not give up the Bible, we will submit; but till then we won't. And have great satisfaction in saying that the public has taken up the question, and there is no probability that the public voice will issue the command that we shall give up the Bible. It has been said, in a public controversy between Bishop Hughes and myself, that this is a Protestant country, and that we were willing that their children should come here and fare as ours do; but that this was a Protestant country, and that we love the Bible. It is a fondness we contracted from our ancestors; they used the Bible and we have continued to use it. The answer was, that this is not a Protestant country! *We don't admit it,* said they. Now I want to pause a moment and inquire if this is a Protestant country. France, Belgium, Italy, and other countries in Europe, are generally spoken of in geographies as Roman Catholic countries; but on the map, the United States are put down as Protestant. Are they not? Was that Congress which recommended the printing and distribution of the Bible a Protestant Congress, or was it not? Did Lord Chatham speak the truth when he said on the floor of the House of Lords that Indians were about to be employed in fighting their protestant brethren, or did he not? We have a little documentary evidence germane to this subject; and I beg leave to read an extract from an address in 1774 by the American Congress to the people in Great Britain:
"October 21, 1774. In Congress at Philadelphia. Extract from the address of Congress to the people of Great Britain. "The dominion of Canada is to be extended * * * that their numbers, daily swelling with Catholic emigrants from Europe, may become formidable to us * * * and reduce the ancient free Protestant colony to a state of slavery. Nor can we express our astonishment, that a British parliament should ever consent to establish in that country, a religion that has deluged your Island in blood, and dispersed impiety, bigotry, persecution, murder and rebellion throughout every part of the world."
This address was issued by an American Congress. Were their constituents Protestants or not? They were Protestants. In the time of the Revolution, when struggling for civil and religious liberty, they fought as Protestants; they conquered as Protestants; and as Protestants they rejoiced over their victory. At that time, then, this was a Protestant country. When, then, have we lost that character? Let us ask Bishop Hughes, or any other person, to say when we ceased to be a Protestant country. I do not know but the time may come when we shall cease to be such, but I do not believe it; at least while the energies of this Society are still employed, while your agents go forth and your ministers are at their altars as heretofore; while your missionaries go out into the land, I do not believe we shall cease to be a Protestant country; and may the day be long distant when the attempt to make this a Roman Catholic country shall succeed! And what, in that case, have we to expect. I will read a proclamation—since proved to be official—just issued in France.
UNIVERSITY OF FRANCE.—ACADEMY AT BORDEAUX.
The Inspector of the Schools of the Dordogne to the Schoolmasters of the Department.
Monsieur L'instituteur.—Many of the *cures* and their assistants have reported their schoolmasters as having suffered to be introduced in their respective schools, Bibles and Testaments, which contain doctrines contrary to the true religion. I know that some of the teachers have permitted these books to be used because they were deceived by the colporteurs, who told them that they were sent by me. I hasten to request you to remove these dangerous books from your school. I will, without delay, in company with the priest, visit and inspect your schools, and every copy of these books that we shall find, we shall cause to be burnt. I embrace this opportunity of informing you, that from this time, I will allow three books in the rural schools viz:
1. The catechism of the diocese.
2. A book of moral lessons, instructive and easy to be understood by the children.
3. A book of arithmetic.
(Signed) L. LAFOREST, Inspector of the Schools, &c., &c.
I desire to have it understood that no man has a right to exaggerate these descriptions of the proceedings of Roman Catholics. I hold myself responsible for whatever I have said, for I speak what I know. I have no controversy with Roman Catholics in this country. I hope they may long continue to enjoy the civil and religious liberty they have sought here. I hope they will be happy here. But let them not seek to change our institutions. Let them not take away the Bible; for I verily believe that it is to that Bible, that we are indebted for these institutions which they praise, and for the liberty we enjoy, more than to any other source whatever, and to all other sources whatever. And I doubt whether what we call republican liberty could exist here or elsewhere, unless the people are instructed in the Bible. There men learn their equality with their richest and most respectable neighbor. It is there that practical democracy can alone be learned by our children and ourselves. Let us then cling to the Bible. It is our safeguard and our only safeguard.
When I speak of the Bible, I mean this book.—do not come here to talk about versions of the Bible. What did our ancestors, for a hundred and fifty years, know about versions? We talk of the Bibles which we and our fathers for two

hundred years have read, in the faith of the doctrine in which they have lived happily and died triumphantly. These are the Bibles, those which the Society has printed and of which they have distributed thousands of copies, to which we cling. I talk not of versions. It is to this Bible that the resolution refers. Its purity and simplicity of style—where shall we find them surpassed? Here are words taken from the language of the people; and if we speak in these words to all who know the English tongue, we shall be understood. Doubtless criticism may detect errors in language and punctuation, a little here and there; but we do not believe it possible for more learning and purity to be employed upon the Bible than upon this. Let us, then, stand by it; and as it was the Bible of our fathers so let it be the Bible of our children to the remotest generation.
Zinc Mines in New Hampshire.—At a recent Rail Road Convention at Hanover, N. H., Mr. Baker, (or Becker), now of Warren, addressed the meeting. He is a German, by birth, and had not been in this country but about nine months. He remarked that his time had been principally spent in exploring the mineral resources of many different States; that he had found none so rich and so inviting as the zinc mines of Warren, and the iron mines of Pierpont, that in those towns he intended forthwith to invest a large capital for the purpose of manufacturing zinc and sheet iron, that he intended to erect such works as would produce five tons of zinc daily, that there was none of this worked in the United States, what was used being imported; that he intended to manufacture very extensive, a kind of sheet iron which was now imported from Russia, which now costs 14 cts per lb.
Points of a Good Milch Cow.—The following may be useful to your correspondent "G," in answer to his inquiries. It is from a report of the Guernsey Agricultural Society.—1. Purity of breed and qualities of the dam for yielding rich and yellow butter. 2. Small head, large and bright eye, small muzzle, small ears, orange-colour within. 3. Straight back from the shoulders to the tail, and chest wide. 4. A fine and loose skin, with soft and short hair. 5. Sides well rounded, flank small between the side and haunch, tail fine. 6. Fore legs straight and well proportioned, hind legs broad above the knee, fine and clean below; hoofs small; legs should not cross in walking. 7. Udder large, and the teats large and springing from the four corners of the udder; milk-vein large and well defined.—*Guernsey, in Gard. Chron.*
Hash for Dinner.—A few weeks ago, a wealthy family in Philadelphia, (says the Times) having hired a cook who had been highly recommended to them, she was ordered one day to prepare among other things a "hash" for dinner. The hash came, and it was charming; all eagerly partaking of it until the dish was scraped out. So popular after this did the hash of the new cook become, that it was nothing but hash every day. At last the poor cook, bringing in a large dish of it, the perspiration pouring down her face, which was as red as coal on fire, she set it down, and turning to her mistress and drawing herself up, said—
"Madam, I strikes!"
"Strikes! why, what is the matter, Betty?"
"Cause ma'am, I can't give you hash every day and forever—no jaws is all broke down, and me teeth is all wore out, chewing it up for ye!"
TERMS OF THE WATCHMAN.
Two dollars in advance, and two dollars and fifty cents at the end of the year.
No subscription received for a less time than one year, unless paid for in advance.
No subscription discontinued (but at the option of the Editors) until all arrears are paid.
TERMS OF ADVERTISING
One dollar per square for the first insertion and twenty five cents for each continuation.
Court notices and Court orders will be charged 25 per cent. higher than the above rates.
A deduction of 33 1-3 per cent will be made to those who advertise by the year.
All advertisements will be continued until forbid and charged for accordingly, unless ordered for a certain number of times.
Letters addressed to the Editors must come post paid to ensure attention.
THE PROPRIETORS
OF THE
WATCHMAN OFFICE,
J. J. BRUNER & S. W. JAMES,
Respectfully inform the Business Public, that they are now prepared to execute at the shortest notice,
LETTER PRESS
JOB PRINTING
OF EVERY DESCRIPTION, AND IN THE VERY BEST STYLE.
Their assortment of TYPE for large Posting-Bills, Blankets, &c. is perhaps superior to any in the State;—and we flatter ourselves that we know as well how to use them as any Printer or Printers in the Southern Country.
BLANKS.
They keep constantly on hand a large and handsome supply of BLANKS, of almost every variety used by Sheriffs, Clerks and Constables, (printed on fine paper).
—SUCH AS—
Sheriff's Deeds, Marriage Licences, Subpoenas, c. & s. Courts, Trusts, do, Ca. Sa. Bonds, Bail, do, Prosecutions, do, Letters Testamentary, Ca. Sa. Notes of hand, Guardian Bonds, Executions for c. & s. Courts, Warrants, Jurors tickets, c. & s. Courts.
BESIDES OTHER VARIETIES, among WHICH ARE A QUANTITY OF EQUITY BLANKS.
All orders of Job Printing, or for Blanks, with which they may be favored, shall receive punctual attention; and no effort on their part shall be spared to merit the favor and patronage of the public.
If any BLANKS that they may not have on hand, will be printed to order without delay.
SUPERIOR CHEWING TOBACCO. Just received a supply of Rumba's extra Cheewing Tobacco; for sale by the box, pound or cut. Also, fine smoking Tobacco. J. H. ENNIS, Druggist, March 15, 423

NEW DRUG STORE.

MEDICINES, DRUGS, & C. & C.
THE Subscriber having opened a new and well selected assortment of MEDICINES, DRUGS, & C., would respectfully call the attention of the citizens of Salisbury and the surrounding country to an examination of such articles in his line as they may want. From his long experience in the business, he flatters himself that he will be able to give satisfaction. Below is a list of a few articles in his line, and for sale upon the most accommodating terms:
EAST INDIA CASTOR OIL, (a new article), BLUE MASS, (London), CALOMEL, QUININE, OPIUM, RHEUBARB, IPECAC, SCAMMONY, JALAP, GAMBAGE, COLOCYNTH, Evans Thumb Lancets, Spring Lancets, (guarded, a new article), Scarificators, &c. for sale at
Salisbury, May 11th, 1844.
P. S. An additional supply expected very soon.
SPRING & SUMMER FASHIONS FOR 1844
At the Old Tailoring Establishment.
HORACE H. BEARD
HAS just received of Mr. F. MARAS, the London, Paris and Philadelphia Fashions, for the Spring & Summer of 1844, which far surpasses any thing of the kind heretofore published. He still carries on the TAILORING BUSINESS in all its various branches, at his old stand, where he is ever ready to meet and accommodate his old and new customers with fashionable cutting and making of garments, not to be surpassed by any in the Southern country. Punctuality, despatch and faithful work as has been, always shall be his aim and object. Thankful for past encouragement, he hopes to merit its continuance. P. S. Reference be deemed unnecessary, as his experience and work for the last thirteen years will show. May 4, 1844—423 H. H. BEARD.
NEW APOTHECARY & DRUG STORE.
THE subscribers hereby inform their friends, and the public generally, that they have purchased the entire interest of C. B. Wheeler, in the Salisbury Medical and Drug Store, and have authorized Dr. PLEASANT HENDERSON and C. B. WHEELER, to conduct the business for them at the old stand, where Dr. P. Henderson will at all times take pleasure in prescribing, when not absent on duty. RICHARD LOCKE, N. S. A. CHAFFIN, WILLIAM LOCKE. Salisbury, October 9, 1844—1926
AL CARD.—Dr. P. HENDERSON, respectfully informs the Public that he has removed to the Salisbury Medical and Drug Store, where he may be found when visitation is required, or consulted privately in his office. Messages or communications left at the Store will receive prompt attention. Salisbury, Jan 27, 1844
To our Friends and the Public generally.
HAVING taken charge of the SALISBURY MEDICAL and DRUG STORE, the subscribers respectfully announce that the stock on hand embraces not only the medicines daily in use, but most of those new remedies which chemistry perpetually presenting to the science of medicine. Besides medicines, we have on hand Pains, Dys-pepsia, Wines and Spirits of fine quality, Instruments, Shop Furniture, &c. All of which will be renewed from time to time as may be necessary to supply the wants of the community. Having ourselves selected most of the articles, we trust a fair assurance can be given of their excellence, in quality and freshness. In due time a catalogue will be published. The public can command the attention of the shop at all times. HENDERSON & WHEELER. Salisbury, Jan 27, 1844
HILLSBOROUGH ACADEMY.
THE undersigned, Trustees of the Hillsborough Academy, have the satisfaction of announcing to the public, that they have secured the services of MR. JOHN A. BINGHAM and MR. JAMES H. NORWOOD, who as joint principals will succeed Mr. William J. Bingham, the present able head of the school, who retires from his clear and extensive, in quality and amount. These gentlemen have been brought up among us, and from their high moral character, their experience, and known qualifications, both as scholars and teachers, the Trustees believe they may cheerfully and heartily recommend the school to the undiminished confidence of the public. The trustees promise their cordial co-operation in maintaining and advancing the present reputation of the school, and the correct department and thorough instruction of the students. This institution is designed to be strictly preparatory to the University, and we are permitted to refer to the President and Faculty with respect to the character and qualifications of the instructors. The full session will commence on Thursday the 18th day of next month. JAMES WEBB, FRED. NASH, CARL JONES, JR., JAMES PHILLIPS, JOHN TAYLOR, THOMAS CLANCY, EDMUND STAUDWICE, JOHN W. NORWOOD, JOHN L. KIRKLAND, 6th St. Hillsboro, May 8.
State of North Carolina, DAVIDSON COUNTY.
Davis Hix and wife and others, Petition to sell Slaves, onon Partner and wife Susan, Leah Hix and wife Nancy. In this case appearing to the Court that the defendant is not an inhabitant of this State. It is ordered by the Court that publication be made for four weeks in the Carolina Watchman for the sale and removal of the said slave and appear before the Justices of our Court of Pleas and Quarter Sessions at the next Court to be held for said County, at the Courthouse in Lexington on the second Monday in August next, and plead, answer or demur to the plaintiff's petition, or it will be set for hearing ex parte as to them and Judgement entered against them. Test, CHARLES MOCK, c. c. c. June 1, 1844.—4w5 Printers for \$5.
WHITE LEAD!
100 KEGS No. 1, pure and extra white lead, for sale low at J. H. ENNIS' Drug Store, May 27, 1844. 423
ADMINISTRATOR'S NOTICE!
THE undersigned having on the 24th day of April, 1844, taken letters of administration according to law, on the Estate of Gen. Edmund Jones, dec'd, late of Caldwell county, hereby give general notice to all the creditors of said estate, to present their claims duly authenticated within the time prescribed by law for that purpose; otherwise this notice will be plead in bar of their recovery. All persons indebted to said estate are also hereby notified and required to make payment without delay. Ed. W. JONES, Adm'r. S. F. PATTILSON, c. c. c. DOCTS. DOUGLAS & WILLIAMS, HAVING associated themselves in the practice of Medicine, offer their professional services to the public. Office on J. H. Ennis' New Drug Store. Salisbury, April 3, 1844. 1-2m3
TAKEN UP and committed to the Jail of Davidson county, N. C., on the 20th. May, 1844, a negro girl by the name of MARY, and she belongs to Thomas Cox, near Camden, S. C. Said girl is some 18 or 20 years old, 4 feet 10 inches high, black and stout. She says she was purchased by M. Madlock, a trader from Mr. Skinner of Perquimans county, N. C., and sold to Mr. Cox. The owner is requested to espouse her, prove property charges and take her away. B. B. ROBERTS, Lexington, June 8th, 1844-4f
TAILOING.
THE above business is carried on in all its various branches, by
B. F. FRALEY.
in as fashionable and durable style as it can be done in the Southern States, and warranted to fit well. He also keeps on hand ready made
COATS, VESTS AND PANTS,
for sale very low for cash, and a full supply of cloths and trimmings, which will be made to order cheap. Clothing cut on short notice. April 6, 1844
NOTICE.
MY JACK DAHLIA, fancy striped and double, is now in full blossom. All those who are desirous to have Grafts from so rare a specimen, will have an opportunity at my stable two miles north-west of Salisbury, from the 1st of April, to the 1st of July. Terms of grafting will be five dollars for the season, and ten dollars to insure. Every attention will be given to guard against accidents, but I will be liable for none. Persons desirous of knowing the character of the stock are invited from the late William Haden, of Davis county, WM. S. MACAY, Proprietor. 2m3