PEOPLE'S PRESS & WILMINGTON ADVERTISER.

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THOMAS LORING.

TERMS.

THREE DOLLARS PER ANNUM, IN ADVANCE.

ADVERTISEMENTS

Not exceeding a Square inserted at ONE DOLLAR the first, and TWENTY-FIVE CENTS for each subsequent insertion.

No Subscribers taken for less than one year; and all who permit their subscription to run over a year, without giving notice, are considered bound for the second year, and so on for all succeeding years.

Yearly advertisers, who will agree to pay $10 per year, will be allowed 30 per cent. discount, on all over that sum, and that sum included, so as not to reduce their yearly bill below $10.

☞ OFFICE on the south side of Market Street, below the Court House.

William Thomson,
WATCH-MAKER,

Informs his friends and the public that he has returned from the north, with a complete and rich assortment of the following articles, viz.—

Ladies' and gentlemen's Gold Lever WATCHES;
Silver Lever, Horizontal, and Vertical Do.
Ladies' and Gentlemen's GOLD CHAINS;
SEALS and KEYS;
Topaz, Pearl, Ruby and Fancy FINGER-RINGS;
CASTORS; Plated CANDLESTICKS;
Silver and Plated Table and Tea SPOONS;
Cornelian, Coral, and Gold EAR-RINGS;
Shell, Silver, and Gilt COMBS;
Rogers' RAZORS, Dirk and Pocket KNIVES;
Richard's Patent Gold and Silver Spring SPECTACLES;

With a variety of other articles, too numerous to detail.

His STOCK has been carefully selected from the first importers and will be sold at a reasonable price for Cash.

He returns his thanks to the public for past favors, and hopes to deserve future patronage by attention to any order in his line.

Oct 9. 40-tf.

Just Published,

AND FOR SALE AT THIS OFFICE,

A JOURNAL
Of a Tour in TEXAS;
WITH
OBSERVATIONS
On the Laws, Government, State of Society, &c. &c.

By the Agents of the W. E. Society.

Price, 25 cents each, $2 per dozen.

☞ It is believed that this pamphlet contains the most correct and interesting information concerning Texas, ever yet received in the United States.

Oct. 9. 40 tf.

To Rent,

THE STORE formerly occupied by JOHN NUTT, as a SADDLER'S SHOP; it is situated near the TOWN HALL, in the very centre of business. The Store is new and well fitted up with shelves and glass slides. There are two Rooms and a Garret above them—the latter is well lighted with dormant windows. Any person wishing to rent will please apply to

PETER SMITH.

Oct. 9. 40—tf.

To Rent.

THE STORE at present occupied by John A. Wilkings, on the south side of Market Street. Also the STORE, two doors west of G. R. French, together with the Store House in the rear.

Possession given on the 1st October.

THOS. H. WRIGHT.

Sept. 30. 39 tf

Removal.

POTTER & PARSLEY having taken the extensive Wharf and Warehouse lately occupied by Messrs. *G. W. Davis & Co.* are prepared to receive and dispose of Goods on commission, to the best advantage, and make purchases of any of the produce of our market.—Their *STEAM SAW MILL* continues in operation, with a good supply of Timber on hand.

Wilmington, N. C. October 1st, 1835. 39-tf.

Books for Sale.

THE Subscriber has on hand an assortment of miscellaneous

BOOKS,

which he will sell on reasonable terms.

ALSO A

CIRCULATING LIBRARY;

which will continue open for those who may be disposed to read. BOOKS loaned at 6 1-4 cents per week. *NEW WORKS* are expected daily. Applicants for BOOKS are requested to send the money when they apply.

FOR SALE.

SPORTSMEN'S POWDER,
(WARRANTED.)

WM. C. JACKSON.

October 2nd. 14-y.

TIN MANUFACTORY.

THE Subscribers have connected with their other business the

MANUFACTORY OF TIN,

and are ready to execute with promptness all orders in that line, in a workman-like manner, at their Store, *North Side of Market Street*, in *H. A. London's* new building, where they offer for sale at very moderate prices a large assortment of

JAPAN'D and TIN WARE.

PORTER & SHELTON.

October 2, 1835. 39-tf.

NEW, CHEAP, AND *Fashionable Goods.*

THE Subscribers inform their friends and the public that they have taken a Store in Henry A. London's new Building, North side of Market Street, a few doors East of the Court House, where they have opened an entire new Stock of **DRY GOODS,** &c. fresh from New York, which they are prepared to sell at wholesale or retail, for as low prices as goods can be obtained at any other Store in the place—*if not lower.* Persons wishing to purchase would do well to call and examine their Stock previous to buying.

Their Stock consists in part of the following Articles:

Black, blue and brown *BROADCLOTHS, SATTINETS* of all kinds and descriptions, colors, &c. &c. some extra fine,
Flannels, scarlet, red, yellow and white, some extra fine and warranted not to shrink,
French Ginghams,
Domestic do
Calicoes of all descriptions,
Irish Linen and brown do
Cambries of all colors,
Jaconet Muslin,
Swiss, plain, and fig'd do
Plain and fig'd Book do
Bobinet Laces, plain and fig'd,
Gimp Laces, all qualities,
Edging,
Merinoes, French and English,
Merino Circassian,
Bombazettes,
Imitation Merinoes,
Rattinetts.

SILKS.

Black Italian Lutestring,
Sinchew, Levantine, Gro de Nap, Gro de Soie, col'd Gro de Nap, col'd Florence.

VESTINGS.

Marseilles, Swansdown, Valencia and Velvet.
Bed Ticking, Negro Cloths,
Oznaburgs, Padding and Buckram,
Apron Check, Fustians,
Canton Flannels, Negro Blankets,
Bleached Sheeting and Shirting,
Brown do do
Stormants, SHOES,
Flag, Silk and Pongee HANDKERCHIEFS,
Imitation Linen do
Cotton do of all descriptions,
Fancy do
Prussian and Thibet do
Crape, gauze and sewing Silk,
Corded Skirts,
Crape Scarfs,
Merino Shawls,
Valencia do
Prussian do

HOSE.

Ladies' white cotton Hose, from fine to superfine,
Do white do open worked do
Do black do do do
Do do worsted do do do
Fancy and slate col'd cotton Hose,
Blue do
Men's Mixt half Hose, cotton,
Do do woollen,
Ladies' English Silk Gloves,
Do Horse skin do
Gentlemen's Buck skin do
Woollen and cotton do
Tuck, side, dressing, ivory, and pocket Combs,
Umbrellas,
Bandboxes, Suspenders, Bonnets, a variety,
Ribbons of all kinds,
Scissors, Razors, Knives,
Pins and Needles, Hooks and Eyes,
Bone and tin-faced Suspender Buttons,
Gilt Coat and Vest do
Pearl Shirt do
STOCKS, a great variety,
Bead Bags,

Together with a great many other articles too numerous to mention—making altogether one of the best assortments ever offered for sale in this market.

PORTER & SHELTON.

October 2d. 39-tf

Notice.

I want to sell my **House and Lot** on Mulberry-street, in as healthy and almost as pleasant a place as any in town. The house is large and comfortable, both summer and winter. I wish to sell, and any one who wishes to buy can call on me for particulars.

JERE NICHOLS.

October 2d, 1835. 39—tf.

JUST RECEIVED
From Philadelphia.

CASES of Assorted DRY GOODS, consisting of

Fancy Prints, Super Irish Linens,
White, red and green Flannels.
Furniture Plaid, Sattinetts, Velvet Vestings,
Kerseys, Flag and Pongee Silk H'dkfs,
Fancy col'd Cotton H'dkfs, Berlin Gloves,
Hosiery, 4 point Rose Blankets,
Ladies' Merino Cloaks, Waistcoats,
Cotton and worsted Suspenders,
Coat Buttons all kinds,
Bales Sheetings and Shirtings, all widths,
Kegs assorted cut Nails,
Pipes 4th proof French and Champaigne Brandy,
Pipes Holland Gin,
Casks pure Madeira Wine, &c. &c.

For sale low, by

J. N. BREWSTER & CO.

October 2. 39-tf.

Notice.

THE Co-partnership existing heretofore between MARLEY & MURPHEY, at Taylor's Bridge, Sampson County, is this day dissolved by mutual consent; all persons indebted to the same for the year 1834, are requested to pay without delay.

Taylor's Bridge, 30th Sept. 1835.

Robert Marley

INFORMS his customers and the public generally, that he continues to transact Business at the above place, and will keep on hand a general assortment of

Dry Goods, Groceries, and Hardware,

which he is determined to sell as cheap as any Country Store in the State, (none excepted.)—He returns his most sincere thanks to those who have patronized him, and solicits a continuance of the same.

October 2d, 1835. 39-3t.

JOB PRINTING
NEATLY EXECUTED
AT THIS OFFICE.

DEBATE,
ON THE THIRTY-SECOND ARTICLE.

Mr. Gaston's Speech—*Continued.*

If there be difficulties in ascertaining what the Article in question *effectually* enacts, we are at least able, with some degree of confidence to pronounce what it does not enact. It in no degree abridges the *elective* franchise. Every citizen, however heretical his religious opinions, has a right to vote in the *choice* of those who make the laws or who administer to the service of the State. It *unquestionably* has no application to military offices However dangerous may be supposed the religious principles of an individual, he is constitutionally qualified to command the military strength of the State. It is clear too, and I suppose will be admitted by every legal gentleman, that the prohibitions in this Article can exclude no one from *seats in the General Assembly.*—Whenever the Constitution means to exclude any man from a seat in the Legislature, it says so in express terms. Thus in the 25th section, it declares that no Receivers of Public Monies, &c. "shall have a seat in either House of the General Assembly or be eligible to any office in this State." A seat in the Legislature is *above* offices or places of trust in the Civil Department, and is not comprehended impliedly within these terms If there had been any good reason to doubt this construction, such a doubt would have been removed by the adjudication of the Senate of the United States upon the impeachment of William Blount, and the decision of our House of Commons, in the year 1808, in the case of Mr. Jacob Henry, a Jew, and a Representative in that body from the County of Carteret. The persons therefore whom this Article proscribes are not only qualified to choose the law makers and to hold military appointments, but *may* themselves become the law-makers of the land. Let us pause a moment, and consider the *wisdom* of the provision. The only ground upon which a constitutional disqualification of a portion of the citizens for any public trust, can possibly be vindicated, is the public safety. The People, the legitimate fountain of power, should not be forbidden from confiding the management of their concerns to any whom they may prefer, unless it be to those who *cannot* have the ability and integrity to serve them faithfully. Now if the profession of certain irreligious notions or certain heretical religious opinions renders a man *necessarily* unfit for the public service, he is peculiarly and emphatically an unfit depository of the political power and controller of the physical strength of the State. Yet this Article permits unbelievers and misbelievers to elect those who shall enact laws—and permits them, if the People so please, to enact laws themselves for the government of the whole State, and permits them to command the Militia by whom the laws are to be enforced. If it be safe to allow them to wield these powers, on what pretence can it be alleged, that it is utterly unsafe to permit their fellow citizens to appoint one of them to a subordinate civil employment, whatever knowledge they may have of his fitness for its duties, and whatever confidence a long and intimate acquaintance may warrant them in reposing in his tried virtue? He may elect rulers, or may himself be a ruler There is no danger in his being a member of the Senate or House of Commons—there is no danger in having a command over the armed force of the State—But, the country's safety forbids, however exemplary his conduct or excellent his character, that he should be a Judge or a Sheriff or Clerk of a Court or a Constable! Wonderful sagacity! Admirable prudence! A congeniality of sentiment sometimes betrays men into a misplaced confidence; but it seldom happens that an individual, whose opinions on any subject of deep concern, are quite different from those of his neighbors, commands their respect and affection, unless his life be such as to keep down and overrule the prejudice so naturally arising from this dissimilarity.—Bad men, belonging to obnoxious sects, stand no chance of obtaining appointments; and therefore our Constitution takes care that good ones *shall not* be elected. Profound wisdom! This provision has been called a badge of ancient prejudice, and no doubt it is in part the result of prejudice. But it does not spring from prejudice only—from a mere dull, sullen unreasoning antipathy. It manifests also the agency of another temperament or passion of a more calculating character—a passion not unfrequently seen on occasions where one would least expect it; which may be discerned through disguises most carefully put on to hide it from observation. When the renowned John Gilpin was about to enter on his gallant expedition to Edmondton, he was delighted to perceive that his money-loving spouse, in all her preparations for the celebration of the happy day, still exhibited her characteristic disposition to take care of the main chance—

"That though on *pleasure* she was bent,
She had a *frugal mind.*"

While this restraint on the freedom of choice professes an affectionate solicitude, lest the good People or their Agents may ruin the country by employing in the public service, men whose faith is unsound, that solicitude is satisfied by an exclusion from offices or places of *profit.* It apprehends no danger, provided the *emoluments* of office can be kept sacred.—Although bent on the preservation of Religion, it has a selfish mind—it is of the same spirit which prompted multitudes to follow after the Redeemer of mankind, under the pretence of witnessing his marvellous deeds and listening to his holy doctrines, but, in truth, because he had multiplied the loaves and fishes in the wilderness. It is of the same spirit which would find a belief in the Bible or in the Koran, the rite of Baptism or Circumcision, a reasonable and useful constitutional requirement, if it but insured a monopoly of the public service money. It is the same spirit which actuates the sutlers and followers of a camp, the retainers and slaves of successful power, who discover in the hopes of victory an inducement for fidelity, and in its plunder, a reward for baseness. It is the spirit of cupidity, cloaked but not concealed beneath the mantle of Religious zeal, offering bribes for conformity—courting prejudices and bigotry on the one side and wooing dissimulation and human infirmity on the other—it is a spirit which should find no abiding place in the Constitution of a free People.

Prejudice and cupidity are formidable foes and will no doubt oppose an obstinate resistance to every effort which may be made to dislodge them from their hold. But we should be false to this people, if we distrusted their ability to decide correctly on this question. Lay it *fairly* before them, and no man need doubt the issue. The question is, ought there to be any Religious test in the Constitution?—Shall any man be debarred from office, merely because of his *opinions* on matters of Religion? To me it seems, if there can be any certainty in moral or political science, the answer must be in the negative. It is an invasion of the right of the people to select those whom they deem worthy of confidence, and a violation of the right of the citizen to acquire the confidence of his fellow men, and to enjoy the rewards which they wish to bestow on his intelligence, industry, patriotism and virtue. In those governments which undertake to prescribe a Religious faith to their subjects and command its profession as a part of civil duty, there is at least a congruity in visiting disobedience by appropriate penalties. Incapacitation for office is *there* a punishment for disloyalty—and if it be supposed not adequate to its end, it is followed up by imprisonment, fine, confiscation, exile, torture and death. The *principle* is the same in all these grades of punishment. It is a visitation of the vengeance of the State upon those who offend against its institutions. But where a State is avowedly based on Religious Freedom, where it proclaims that every man has from nature a right which he cannot surrender, and which none may take away—a "natural and unalienable right" to worship Almighty God according to the dictates of *his own conscience*—a right of the correct exercise of which, his conscience is the sole judge—how can that State, without a violation of first principles, punish him by degradation because of the exercise of that very right? To this question, an answer is attempted to be given; and if the indefensible character of the cause did not forbid all wonder at any sophism that might be pressed into its defence, I should find it difficult either to restrain, or fitly to express my surprise at the nature of the pretended answer. It is very gravely said, that no man has any natural right to office, and therefore, the refusal of an office to him cannot be a punishment. Sir, how could it have escaped the intelligent mind of the gentleman from Chatham (Mr. McQueen,) who has given undeserved honor to this notion by his approbation of it, that although no man has a natural right to an office, *all* have an equal right to *deserve* and to *acquire* whatever may be had without injury to others? How could he fail to discern, that although the bestowal of an office by the community on one of several competitors for distinction, ought not to be felt as a wrong by those who have been disappointed, because their claims have been fairly presented to and fairly passed upon by that community; yet an *interdict* to become a candidate and to present his claims for distinction, would be felt by every man of sensibility as an act of arbitrary power? What is punishment, but pain or inconvenience inflicted, because of something done or intended? Is there no punishment but that which causes *corporal suffering?* Are there not pangs "sharper than what the body knows?" Is an *incapacity* to be called to an office of public trust or emolument, no penalty? Is it not a putting down of those, declared incapable, below the rest of their fellow-citizens? and is reproach, is less of rank in society, no privation—no injury? The oppressor's scorn and the proud man's contumely, are classed by him, who of all mere mortals, seems to have best understood human nature and to have most thoroughly read the human heart, as among the sorest ills which flesh is heir to. Insult is of all injuries the hardest to be borne. And what can be a more direct insult to any man, than a deliberate declaration that he is utterly unworthy of confidence. Why Sir, the miserable wretch who is whipped for larceny, writhes less under this torture, than under the *disabilities* which the conviction produces. It is no punishment to any individual not to be called on to give testimony, but to be declared infamous and incapable of giving testimony is more than he can bear. Disgrace is the worst of punishments. It is like the shirt of Nessus which stung the fabled son of Jove into madness. I pity from the bottom of my heart the poor creature who hankers after office. There is not one which this people can give, that I would turn on my heel to obtain. But to be declared by the Constitution disqualified for office, is an indignity which I could not but feel, although the consciousness that it is unmerited, might enable me to treat it with calm scorn.

Sir, I am opposed, out and out, to any interference of the State with the *opinions* of its citizens, and more especially with their opinions on Religious subjects.—The good order of society requires that *actions* and *practices* injurious to the public peace and public morality, should be restrained, and but a moderate portion of practical good sense is required to enable the proper authorities to decide what conduct is really thus injurious. But to decide on the truth or error, on the salutary or pernicious consequences of *opinions*, requires a skill in dialectics, a keenness of discernment, a forecast and comprehension of mind, and above all an exemption from bias, which do not ordinarily belong to human tribunals. The pre-conceived opinions of him, who is appointed to try, become the standard by which the opinions of others are measured, and as these correspond with or differ from his own, they are pronounced true or false, salutatary or pernicious. Let the Arminian pass on the doctrines of the high Calvinist, and he will have no hesitation in branding them as utterly destructive of the distinctions between right and wrong, and leading to the subversion of all morality. Let the Calvinist determine on the soundness and tendencies of the Arminian faith, and he will have little difficulty in arraigning it for blasphemy, as stripping the Almighty of his essential attributes, and setting up man as independent of God and needing not his grace. Law is the proper judge of *action*, and reward or punishment its proper sanction. Reason is the proper umpire of *opinion*, and argument and discussion its only fit advocates. To denounce opinions by law is as silly, and unfortunately much more tyrannical, as it would be, to punish crime by logic. Law calls out the force of the community to compel obedience to its mandates. To operate an opinion by law, is to enslave the intellect and oppress the soul—to reverse the order of nature, and make reason subservient to force. But of all the attempts to arrogate unjust dominion, none is so pernicious as the efforts of tyrannical men to rule over the human conscience. Religion is exclusively an affair between man and his God. If there be any subject upon which the interference of human power is more forbidden, than on all others, it is on Religion. Born of Faith—nurtured by Hope—invigorated by Charity—looking for its rewards in a world beyond the grave—it is of Heaven, heavenly. The evidence upon which it is founded, and the sanctions by which it is upheld, are addressed solely to the understanding and the purified affections. Even HE, from whom cometh every pure and perfect gift, and to whom Religion is directed as its author, its end, and its exceedingly great reward, imposes no coercion on his children. They believe or doubt or reject, according to the impressions which the testimony of revealed truth makes upon their minds. He causes His Sun to shine, alike on the believer and the unbeliever, and His dews to fertilize equally the soil of the orthodox and the heretic. No earthly gains or temporal privations are to influence their judgment here, and it is reserved until the last day, for the just Judge of all the Earth to declare who have criminally refused to examine or to credit the evidences which were laid before them. But Civil Rulers thrust themselves in and become God's avengers. Under a pretended zeal for the honor of His house, and the propagation of His Revelation,

Snatch from His hand the balance and the rod;
Rejudge His justice—are the God of God,

define faith by Edicts, Statutes and Constitutions; deal out largesses to accelerate conviction, and refute unbelief and heresy by the unanswerable logic of pains and penalties. Let not religion be abused for this impious tyranny—Religion hath nothing to do with it. Nothing can be conceived more abhorrent from the spirit of true Religion, than the hypocritical pretensions of Kings, Princes, Rulers and Magistrates to uphold her holy cause by their unholy violence.

Sir, when that moment had arrived at which an offended but yet gracious God was pleased to send his beloved Son into the world for the redemption of sinning and sinful man, a Messenger of light announced the glad tidings to the astonished Shepherds that were watching their flocks in the stillness of night, on the plains of Judea; and suddenly, he was joined by a multitude of the Heavenly Host, chaunting "Glory to God in the Highest, and on Earth, Peace, good will unto Men." Certainly never was there an event so fit to call forth this gratulation from Heaven to Earth, never an announciation so abounding in peace and good-will to all the children of Adam.

He, whose birth it proclaimed, had long been promized under the appellation of "the Prince of Peace". Of him it had been predicted, "he shall not strive nor cry, neither shall any man hear his voice in the streets; a bruised reed shall he not break, nor smoking flax shall be quench, till he send forth judgment unto victory." Truly did he bring good will and love to man, for "greater love hath no man than this, to lay down his life for his friend." Meek and humble, patient, long suffering and kind to all, by example as by precept, he inculcated brotherly love as the characteristic distinction by which his disciples were to be known, and forbade all violence, strife and contention in his cause. When asked to what extent the duty of forgiveness should be carried to an offending brother, he declared it to be without limit, and to the enquiry, "who is my neighbor?" he answered by that beautiful parable which, more than any positive precept, teaches that the schismatic and the heretic come within the sacred embrace of Charity.—When James and John would have called down fire from Heaven to punish the cities of Samaria, that withstood him before his face was turned to Jerusalem, he rebuked them, as not knowing what manner of spirit they were of. When, in the defence of his divine Master, the ardent Peter smote the servant of the High Priest, he reproved him for the violent deed and ordered him to return the sword to its scabbard. Dragged before wicked Priests and wicked Rulers, and questioned upon the false charge by which it was sought to take away his life, he calmly proclaimed that his kingdom was not of this world. And when finally, the unspeakable deed of iniquity was done—that deed which nature could not witness without proclaiming her abhorrence—at which the Sun withdrew his light, and the earth quaked, and the graves gave up their dead—he breathed his last sigh in supplicating forgiveness for his persecutors. Truly has his message been one of peace and good will to man. Look through the world and you will find liberty, law, order, science and civilization, existing only where this message is known. It is not the Religion of the Redeemer which requires for its support the denunciations of law. Violent men, wicked men, selfish men, cunning men, in all times and in all countries, seek to hide from others, and sometimes even from themselves, the purposes which they would accomplish and the motives by which they are actuated. The alliance between King and Church, or between State and Church, by which the latter has been taken into the keeping of the Civil Power, has sprung not so much from a zeal for Religion, not so much even from bigotry or fanaticism, as from the crooked policy of tyrannical men. A Law-Church is a convenient instrument for rulers, whether with or without religion. It enlarges their dominion, by extending it over the minds of their subjects. It puts at their disposal the high places in the Church, and enlists in their service, its Ministers and Teachers. It makes Kings & Princes and Magistrates the heads of God's spiritual kingdom, and renders it sacrilege as well as treason to resist their sway.—Thus has the religion of peace and brotherly love been held up as the pretext for tyranny and persecution; and its holy name been desecrated to purposes of plunder and outrage. The offices of the realm were of course the property of those only who would embrace the religion of the realm, for to differ from the Sovereign in religion, was in effect to refuse him allegiance, and disqualification for office was but a mild punishment for so henious a crime. This penalty, which some amongst us so tenaciously cling to, is but a part of the necessary sanctions for maintaining the alliance between Church and State; for upholding a Law-Church.—Yet gentlemen would fain retain it here, where the Constitution forbids the establishment of any one Church or denomination in preference to another. Let them act with some degree of consistency. Either let them blot out this appendage of an established Church, or set up a Church *as the Church of North Carolina.* Perhaps however, they fear that the country is not yet ripe for accomplishing the latter purpose, and as cause and effect act mutually on each other, they would content themselves for the present by preserving this feature of religious preference as preliminary to and preparing the way for a State-Religion, at a more convenient season.

Sir, although this alliance of Religion and the Civil power did not take place for many centuries after christianity was first promulgated to the world, it became at length so general, that when the American Colonies were settled, there was no country in Europe which had not its established Church. In the train of this establishment, followed all the usual consequences of intolerance and persecution. He who did not believe according to law, was punished as a disloyal subject. Degraded, fined, imprisoned, plundered and proscribed at home, because of the exercise of man's noblest prerogative, the right to worship God according to the dictates of his conscience, different sects of European Christians fled from this detested tyranny to the Western side of the Atlantic. And here it was, that Religion was emancipated from her thraldom to Princes and Rulers, and the principle of *Freedom of Conscience* adopted as a political axiom, and placed at the very foundation of Civil Institutions. Sir, the be-