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(FOR THE BANNER)

True Temperance Principles—The Law—The Church—The Aiken Convention.

Mr. Editor:—I have no conjecture who penned "*Temperance Notions*," in your last *Banner*, but viewing him as a friend to the cause, laboring under a deep mistake as to some of his notions, and a misapplication of others, I give him credit for rectitude of intention.

He surveys one half the field, and makes his plat accordingly. Let us survey the other, and see if we can not reach "that propriety of measures," which our friend, and all true friends to the cause are "consulting."

1st. I dissent from some of the "notions" of "AMO THEOS," on civil government. His position is, "that this great monster of enmity and destruction, should (not) be permitted to range unchecked over the peaceful dominions of a civilized people," and "that greater influence can be exerted over an enlightened people by the gentle art of persuasion as a method of reformation, than by any resort to forced restrictions." The great error of this position is conveyed in the two last words. It is a false notion of civil liberty to call government "forced restrictions!!"

The idea of *force* and *restraint* in civil government, should never enter the head of a good citizen, or a law abiding man; it is rather the language of disaffection and licentiousness. Who makes the law, but the people themselves? What is law, but the public sentiment, and the public wish and will? Does a good man view government as *forcing* him to what is right? Certainly not; he obeys because it is his choice, and he is one of the law making power. Nor does he view it as a "restriction," but a great blessing, a privilege, and his highest liberty to cease from evil. But further; this position is untenable in the premise; it is not the *fact* that all the people of this dominion are "enlightened" or virtuous, as sad experience and the history of the world too abundantly testify.

This, and all good governments, have upheld and supported public morals. It is just as legitimate an object of its guardian care, as life, property, or character.

The law of this State supports by legislation the preservation of the Sabbath day. The laws of this State aid and support public morals, in suppressing gambling and gambling houses, and why not retailing and tipping houses, as a more prolific source of crime and social disorder, than both the others put together. Are there not innumerable other evils and disorders connected with retailing, over and beyond *drunkenness*? From whence arises more idleness, poverty and heavy taxation? and where are greater facilities to corrupt the purity of elections, your slave population (and of course your property) by inducing them to steal, and making them insubordinate, than are to be found in these sinks of iniquity—*grogshops*.

Now have not Temperance men as deep an interest in these things (apart from all considerations peculiar to temperance,) as other citizens have? Every relation in life carries with it corresponding duties and obligations, which harmonize, but never conflict or dispense with those of another. For instance, my relation to the temperance society requires but *one* duty, and but *one* obligation—not to *drink*.—That is its precept and example; that is its beginning, its middle, and its end; and as it gives no power, right, or privilege on the one hand, it should deprive of none on the other; it is a mere point in the compass. There is also the relation of husband and wife, which carries with it a wide

circle of duties and obligations. But the highest of all temporal relations we bear on earth, is our social relation, as a citizen of the country. Here our duties, as well as our privileges, are alike innumerable, indispensable, and as endless as the compass of human life itself. We have yet another and highest of all, our relation to God as our maker and to His church. I repeat then, that all these, with other memberships, harmoniously move in their proper spheres, concentrating in the grand, and paramount, social relation that of citizen of the country. And yet the policy and argument of "AMO THEOS," is to divest me of some of the highest duties and dearest privileges of citizenship.

Why then, as a citizen, have I not a right, and is it not equally my duty and privilege, to indict violators of the law, although I might happen to be a Commissioner of roads, a member of a Town Council or a temperance man?

Ah! how false the delicacy! how senseless the prejudice! and how manifestly unjust this must appear, when we have the reason assigned, viz: "It is impolitic and will prejudice the cause!!" This is the unmeaning cry of multitudes, not knowing what they say or whereof they affirm—"*Honesty is the best policy*," and the path of duty is always politic, but it is short sighted policy, and a great sin to make duty bend to policy, or swerve from the path of rectitude for fear of *prejudice*. Impolitic!! it is the watch word of the weary politician and the wily Jesuit, a strang word, not known in the vocabulary of the *honest and the brave*. The laws delay by fine and imprisonment is quite mild in my humble opinion. I feel more disposed in honest indignation, *directly* to annihilate the whole *line* in an instant, without any circumlocution about it, as the very women in Michigan, recently demolished a Bowling ally, which their husbands had not the manliness or the courage to do. But this would be force! and perhaps the opposite extreme from that "*gentle art of persuasion*" suggested in "*Temperance notions*."

I would ask, if it be "splitting a hair south and south west," to distinguish public and private wrongs, public and private offences, public and private morals? If so, then the able commentaries of Blackstone, and the wisdom of legislation, both civil and ecclesiastical are alike unmeaning—labor lost. There is a difference wide as east and west, in jurisprudence, between the legislative, the judicial and executive departments of government; and the same sensible distinction exist between public and private morals, between *temperance* and *social order*. I have pointed out many widely different evils affecting *social order*, as well as temperance, in the traffic of liquor. This is the *gravel* conspicuous *distinction*. The law is emphatically the guardian of *public morals*, as being indispensably necessary to *social order*, without which *property* and *life* itself would not be worth possessing; could not be possessed. The gospel on the other hand reaches individual or private morality, by changing the heart, and is the only sovereign remedy for maladies of the mind, and the only remedy that is permanent and abiding in all moral reformations. The third division, is temperance societies, whose peculiar office it is, to enlighten and direct public opinion, addressing itself to the understanding, the reason and the interest of men; arguing that the flood of drunkenness, can alone be arrested by sealing up the fountain of moderate drinking; persuading men, that individual happiness is founded on social happiness, that the temperance enterprise is but an effort to change the *drinking usages* of the community to sober usages; that it is but a *habit*, and that habit *unnatural*, not proceeding from the natural evil propensities of the human heart, as do others, but altogether contracted, and popular by *habit*, and by *fashion* alone. These motives are addressed to men for their temporal welfare. But more—in its distinctive characteristic as the cause of *humanity*, it attaches itself inseparably to the religious or devotional principle, calling on the people of God, to remove the stumbling block out of the way of others. Where is a greater stumbling block of temptation, and offence, to be found, than example? I answer in *grogshops* and still houses!! But still more; we are commanded to

add it to our faith, and think of it as among the things, that are honest, lovely and of good report, all of which connect it with the great christian duty of *self-denial*. True it is not grace, but as true, it is one of the graces or fruits of the spirit.

Hence, this matter, addresses itself to the favorable regard of the *patriot citizen* on the score of *social order*, to the *philanthropist*, on the ground of *humanity*, and to the *christian* as one of christian duty and self-denial, and of course "furthering other principles besides temperance."

"The duties of life (Mr. Editor.) are more than life." Taking this liberal and elevated view of this subject, and looking at it as founded on the principles of eternal truth and righteousness, I have no fears or apprehensions of its final destiny, I care not what gales or storms beset its way; what vicissitudes of alternate success or defeat await its course, or what miss steps its friends may take, if the reasoning of the Apostle on temperance, righteousness and a judgement to come abide, *so will this cause!!*

"Far more, the treacherous calm I dread." The Greenville resolutions are good, but the Aiken resolutions are far better! The former have accomplished about their *ultimatum*. I never had faith in them further than their limited application to the third division of this subject already stated. Truth cannot be divided, and which of the two, viz: the Greenville or the Aiken resolutions, hold the true position, time will prove.

These are my views of true temperance principles and of law.

Finally, I dissent from another position in connection with these, and bearing on the subject, as I shall endeavor to show. The exposition of "AMO THEOS," of the divine law, that love to God is the only principle taught and addressed to sinners in the bible to reform them. The fear of the Lord is as constantly addressed for a motive, as that of love; either of these *isolated*, is selfish. Justice and holiness are alike sacred attributes with love and mercy. It is a great mistake to suppose that the salvation of man was the highest and only consideration in the scheme of redemption. The glory of God and the general good of his universal dominion are higher, and the vindication of his justice and holiness in the punishment of sin for the violation of His law, as displayed on the Cross, prove it. In a word, the sanction of eternal punishment upon sin, proves that the law is not destroyed, but established by the gospel, and this is the course of administration in the divine government, viz: "Behold therefore the *goodness* and *severity* of God!!" The same of human government in its administration; it is not all "*persuasion*" nor *democracy* either, but mixed and representative, carrying with it certain punishment for transgressors, or it is worthless and unjust. Now, "*moral suasion*" had no more to do with the reformation of LUTHER, than midnight has with noon. It is not orthodox; it is a doctrine as odious in theology as it is unsound in morals. The dispensation under which we live, is the dispensation of the Spirit. It was not the work of LUTHER, nor of "*moral suasion*," nor of knowledge, nor of preaching, but wholly and entirely, the work of the holy spirit. It is his to guide into all truth, to illuminate effectually to call and to reform. In conclusion, let the people of Abbeville consider well before they pronounce on this question. But Abbeville has spoken again and again by *action* on the license question; she has no licensed grogshops; her opinion is in unison with Aiken; neither has she any treating candidates.

Preconceived notions, and the pride of opinion expressed are hard to alter, when once the demon of party spirit has fastened its foul work in taking sides. Who has not experienced the strife, the heart burnings and disquietude it has cast into village and country, by looking to men and not to measures; by asking, is it *politic*, instead of doing what is just and proper. The Aiken resolutions are entitled to great respect, from great experience on the topics they express. But if it has come to this, that the freedom of debate, the liberty of speech, and the right of the people to petition are questioned or denied to that body or its members, because of *tempe-*

rance; if their lips are to be sealed up, that they cannot on all occasions *speak out*, and act out, as other citizens on all questions affecting the general welfare, what they wish, and what they think, without disguise, concealment or deceit, why, better disband at once!!

We deny the *fact* that we violated at Aiken, what was pledged at Greenville, or that one convention has the right, or power, to pledge or bind another. And whenever truth is to be sacrificed to policy, moral courage to prejudice, and faithfulness to deceit; then, and not till then, will the "Aiken resolutions" be "repealed" or abandoned. Her's is a "brilliant charge" let who will desert her. Give them *time* and trial, and see if they will come to naught, this is all we ask. But, Mr. Editor, is it not well to consider, whether the tendency of the times, is not to a *sickly, inactivity*, and to radicalism, rather than to energy, and well regulated government; to consult natural, in preference to civil liberty, and to throw off all government and discipline, as "*forced restraint*." Even in the church, there is a growing disposition to look more to her *peace* than her *purity*, to *self-indulgence*, and to do "*whatever is right in their own eyes*." Talk of discipline, for the violation of her rules, and the reply is, "*take care, you must not force men, it will break up the church!! it is unconstitutional!!*"

Comment on the unreasonableness, and folly of this is unnecessary; this one thing is certain; *peace cannot dwell amid disorder!!*

"The fool hath said in his heart there is no God;" that is, he wishes (in his heart,) no God to call him to account. Is this the wish of any? *No God! no law!! no discipline!!* D. L.
Abbeville C. H., Aug. 1846.

ELOQUENT EXTRACT.—The following eloquent extract is from a speech delivered in the House of Representatives, on the tariff question, by Mr Payne of Alabama.

"It was free trade and unrestricted industry that reared the splendors of Tyre upon a miserable islet;" it added to the glory and renown of Palmyra upon an arid desert; erected the mausoleums, churches, and trembles of Venice upon the shores of the Adriatic; and so crowded the marshes of Holland with wealth and population that they built their cities upon piles and encroached upon the dominion of the sea. But upon the other hand, it was the restrictions upon trade and commerce which reduced Spain from her once powerful, to her present imbecile condition. It retains Mexico in a state of semi-barbarism, and locks up from themselves, and from Christendom, the now boundless resources of the Chinese empire.

ALMOST A BATTLE.—The New Orleans Delta furnishes the following account obtained from Capt. Desha, of a scene at the Barracks in that city. The Alabama Captain and his command were evidently unwilling to sleep *about* again:

"Capt. Desha, on his arrival at the Barracks, demanded quarters for his company, which were refused by the officer in command in no very courteous terms. Capt. D. told the subaltern that he was his superior in command, and it not permitted to enter, he would take forcible possession and place him under arrest—on which the officer shut and secured the gates. Capt. D., having ordered his men to load and fix bayonets, drew his men up in line of battle, on the road a few paces from the gate—giving the subaltern distinctly to understand, that as he could not get in the garrison, they should not get out—he should in fact starve him to a surrender. The officer in the inside drew up his men in line of battle, and thus the contending hosts remained at bay, until a surgeon of the United States Army, who was present, persuaded Capt. Desha to retire, assuring him that the United States Quartermaster, Col. Hunt, who had been informed of his position, would have the matter arranged shortly to his satisfaction. That officer immediately sent Capt. Berger, of the Quartermaster's department, with a staemboat, and had Capt. Desha and his command removed to comfortable quarters.

Good nature is more to be prized than the greatest beauty or the keenest wit.

FEELING AND PATRIOTIC.—The Rev. Joseph Burke, the founder and pastor of the Church of St. Columbia, in New York, in resigning his pastoral charge, previous to his return to Ireland, has just written a farewell letter to his congregation, in which he feelingly and patriotically says:—

"To the scenes of early life do I now repair—to my own, my ever loved persecuted Erin. Once more I hope to see her smiling through her sorrows, and whilst my short stay in the United States has taught me the value of dear bought liberty, I trust it will strengthen me to struggle for the long-sought independence of the land of my fathers. I will tell my countrymen the story of the bright days that now, and I hope ever will, dawn upon this glorious republic. I will speak to them of the prudent valor of a Washington, of the profound judgment of a Franklin, the learned and untainted political science of a Jefferson, whilst I strive to show them that the examples of such men as the truly Hiberno Americans—Montgomery, Jackson, McDonough, and Barry—should inspire them to do for Ireland, their fatherland, what these heroes did for the land of their sires' adoption. And when I sit beside the hearth of the poor though hospitable peasant, and tell him this, in the strong, nervous sententiousness of his vernacular tongue, I fancy as I write how his generous heart will beat within him, whilst he heaves the long and heavy sigh that at the sight of his country's wrongs, beats melancholy response to the natural enthusiasm, which the mere recital of the tale of Freedom necessarily called forth."

MEDALS FOR THE SUBALTERN.—We were yesterday shown one of the medals to be presented to the brave non-commissioned officers who so nobly distinguished themselves in the battle of the 8th and 9th. They are made of solid gold, about the size and somewhat over the thickness of a doubloon. On the inverse side is seen the coat of arms of America, surrounded by twenty-nine stars, representing the different States, Texas included. At the foot of the eagle is inscribed—"Palo Alto and Resaca de la Palma." On the reverse is engraved—"Presented to —, by citizens of New Orleans, for gallant services in the battles of the 8th and 9th of May, 1846,"—the whole surrounded by a handsome wreath. These medals are pronounced by competent judges to be the most beautiful ever made in New Orleans, and much credit is due Messrs Hyde & Goodrich, under whose superintendence they were manufactured, for the splendid manner in which they are executed. They will be forwarded to the seat of war at the earliest opportunity. N. O. Delta.

SINGULAR MALFORMATION.—A Heart Outside the Chest.—The Baltimore Sun contains the following account of the birth of a living child, with its heart outside the chest. The heart is entirely outside the body; and destitute of any pericardium; thus even without this natural protection it is protruded from the external surface of the chest, which at that point bears a mark resembling a cicatrice, as if the flesh had been opened, the heart pulled out and the wound suffered to grow up again. Each pulsation, of course, can be distinctly observed, and the whole natural action of this delicate organ is made visible to the immediate investigation of the eye. This remarkable phenomenon in the history of human nature is an absolute and indisputable fact, however unlikely it is to meet with credibility on the part of the public.

We learn from Galignani, that the suit issued by Count Leon, the natural son of Napoleon, against the Countess of Lexembourg, has been decided by the Court Royale, which declared that the defendant was the mother of the plaintiff, and adjudged her to make him a provision of 4,000*fr.* *pro-vivente* life, reserving the question of 6,000*fr.* per annum demanded by the Court.

The Emperor of China is said to be the oldest monarch in the world. Mehemet Ali, King of Egypt, is next to him; Ernest Augustus, king of Hanover, born June 5, 1771, is the third in age, and Louis Philippe, born Oct. 5, 1773, the fourth.