

The Sumter Banner.

DEVOTED TO SOUTHERN RIGHTS, DEMOCRACY, NEWS, LITERATURE, AGRICULTURE, SCIENCE AND THE ARTS.

WILLIAM LEWIS,
JOHN S. RICHARDSON, JR., } PROPRIETORS.

"God and our Native Land."

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For the Banner.
Our Taxes.

Messrs. Editors: In a Communication to the Banner published Nov. 5th, 1852, I recommended the levying a poll tax and without again entering into the argument in extense I would recapitulate a portion of it in connection with other recommendations for increasing the revenue of the State. The State is now building a State House which, if its magnificence should correspond to its anticipated cost will be the pride of the State and as each and every citizen is presumed to take an equal interest in it, it appears to me to be but fair and just that each should contribute his quota to its erection.

And further the Free Schools have engaged the public mind to some extent lately and it is evident that to render any system of public instruction of general utility, a much larger amount of money must be appropriated for that purpose than at present, and most gladly would I bail the time when a practical education shall be within the reach of every child in South Carolina.

As pecuniary resources are indispensable to the existence of a state, the question naturally arises who should contribute to the support of government?

The proper answer, which I think few will deny, appears to me to be this viz: That all who enjoy the blessings and advantages of good government should contribute to its support.

My own opinion, which I have formed after mature consideration, is that a poll tax should be paid by every free white man who is entitled to that inestimable privilege of freemen, the right of suffrage. There is injustice in the principle which is at present neted upon in this State that a man because he owns no property or "learned profession" stock in trade or the like, should be exempt from contributing one cent to the support of that government under which he lives and which government would "avenge him upon his adversary" who should dare to molest him in any way though said adversary should cast his thousands into the treasury of the State and he none; and yet I rejoice that the poorest citizen is under the especial care and protection of State sovereignty and I hope the time may never come when it will be otherwise.

The proceedings of our Court prove to the most careless observer that our code of justice is no respecter of persons but that the rich and the poor alike resort thither for protect-or or redress and that the rich cannot oppress the poor with impunity,—that the man of property and the penniless are equals in law under our well organized institutions and yet the man of property or "profession" and a few others support the ponderous burden of government while he who has health and strength and perhaps learning and capacity to realize handsomely from his individual exertions is exempt from any taxation at all.

The number of men in this State who pay no taxes, at present is considerable and as the state grows older and advances in commerce and manufactures the number will continue to increase. The overseer, the schoolmaster, clerks, agents for men of business, public officers the functionaries both of the State and general governments, and employers in general, whose incomes may be hundreds or thousands as the case may be and who may live in comfort, perhaps affluence and enjoy all the blessings of a well regulated government and yet they never pay one cent into the State treasury—are never called upon to offer up one dime of their incomes upon the altars of their State which secures protection to all and the right of suffrage to all but the man who owns an acre or acres of land or a negro or negroes no matter whether this property supports itself or not or whether

he is in debt for it he must pay no taxes or the property is sold from him and yet he enjoys no higher privileges than those who pay nothing with perhaps the simple one of being eligible to a seat in the Legislature.

I now come to my second proposition for increasing the revenue of the State or at least of equalizing the burden of taxation so that it may not fall so heavily upon a certain class or classes to the exemption of others. By the present mode the large portion of the taxes paid into the treasury of the State is levied upon land and negroes while money and property in various other forms are exempt and I must confess that I fail to see the justice of it.

The millionaire who may possess his entire wealth in money may live in affluence—may roll in luxury—may drive his "coach and four" with servants in livery—may dine out of golden goblets and eat out of dishes of silver—may deck his person in gold and jewels and yet he pays nothing to the State which secures to him his rights of life, limb, health and the peaceable possession of his wealth.

The property of minors if in land and negroes pays its taxes but if it is in money it pays none.

A man may have his thousands and tens of thousands in cash at interest secured from probability of loss by securities, mortgages &c he pays nothing but if he risks any portion of it in trade in which by the vicissitudes of business or by one misstep in speculation he may lose it all, or if he should invest the same in negroes which are mortal and liable to all the casualties of this life and may be swept from him in an instant he has to pay its taxes.

The man of wealth spends five hundred dollars perhaps for a carriage for pleasure and he pays nothing on its account but the poorer man, who perhaps has toiled hard and accumulated the same amount and he lays it out for a piece of land for a homestead or for a negro to help him support his family or to support him in his old age and infirmities, has at once to become a contributor to the treasury of his State. I cannot admit the justice of it. I think that property in every shape and form should be taxed equally.

My proposition is, that the Legislature, in passing the bill "to raise supplies," should insert, in addition to the usual provisions of that bill, clauses of the following purport viz: That "every free white man" between the ages of twenty one and fifty who is entitled to vote for representatives in the Legislature and "every free white man," not a citizen of this State who shall have resided in the State six months previous to the time of collecting taxes shall pay a poll tax of (not less than) one cent and the tax levied upon a slave) who shall refuse to pay said tax and who shall be returned "nulla bona" into the Sheriff's Office upon an execution to collect said tax shall be ineligible to vote for any District officer or for members of either branch of the Legislature or in Congress or for residential electors (in case the electoral Electors be given to the people) and provided further that any poor man who shall certify in writing to the tax collector that he feels himself unable to pay his tax, he shall be exempt from paying the same but he shall also be ineligible to vote as above mentioned; on the same principle that paupers are denied the right of suffrage.

That for all money at interest shall be paid one dollar for every thousand dollars, for every one horse carriage worth not less than one hundred dollars shall be paid the sum of two dollars, for every two horse carriage and rockaway worth not less than seventy five dollars; for every two horse barouche buggy or other vehicles of pleasure worth not less than fifty dollars, the sum of fifty cents; for every gold watch the sum of fifty cents; for every silver watch worth not less than five dollars and kept in use the sum of twenty-five cents and for every race-horse and for every standing stallion and jack each five dollars.

If it be objected to the above proposition that it would raise too much money I would only say that it will require some money to pay for our new State House which is to cost a million and further I would say that I consider that the property at present taxable the "learned professions" and stock in trade are taxed beyond its proper proportion and therefore a reduction could be made upon them until the revenue be reduced to the absolute requirements of the State.

If these propositions or their like should be adopted by the Legislature then every man and all property would in some degree equally contribute to the support of government and certain

ly no man would refuse to pay this tax for

"Is there a soul so dead That to him-elf hath not said 'This is my own native land' and those 'who drew first breath' in other climes but who have sought homes in our beloved State if there is a spark of patriotism in their nature would scarcely grumble to contribute their mite into the treasury and more certainly the man who is able to afford the carriages, watches and race horses would not be so penurious as to hesitate to contribute to his State—his Alma Mater—a pittance for the protecting arm which she extends around him.

I will close this Communication by repeating the proposition I set out with viz. That all who enjoy the blessings and advantages of good government should contribute to its support.

BEAVER-DAM.

For the Banner.

Fathers and Brothers of the Free State of South Carolina.

I have listened to Yonondio his great talk. He says, "we have great veneration for the sagacity of our fathers, and for the wisdom, purity and stability of their institutions. Depart not then from their customs and laws, but perpetuate the government they have bequeathed unto you, for you are enlightened by their wisdom, and the strength of their arms have set you free."

Brothers, so far Yonondio talks well, but in what follows he does not talk well. He tells us himself that he is not wise; therefore I may point out the errors of his speech. He says, "It is not, my Brothers, in the spirit of love to each other, nor is it in a reverend recollection of your departed fathers that you do this thing." (I endeavor to take the election of Electors into your own hands?) How can you preserve their ancient landmark if you divest your representative body of this ancient custom. Brothers this is no evidence of a high and lofty aspiration to preserve the trust submitted to your charge. No my Brothers, the maxim of your fathers led to a result precisely opposite. It instructs you that a due regard to the perpetuity of the representative's responsibility to his constituents can alone secure the many blessings of government. This is not a Democracy, neither is it a Union held together by the will of a central power; but a confederation of separate, independent sovereignties, united together only by bonds of mutual affection and interest; and whilst all power rests with the people, yet my brothers it may be delegated to agents who under various sanctions and responsibilities, may exercise it in the name and by the authority of the people. It is upon this branch of your sovereign power that the present change proposed is designed to act, and to intrude on the altar of the people's rights, the revered and long established maxim of your fathers.

In this Yonondio does not talk wisely. Listen to my speech my brothers. Our government is, in both its branches, a democracy. The sovereignty resides in the people and for very reason the people have the right to delegate a portion of their power (it is inconsistent with their duty to their creator) to agents. The people of Sumter District have the right to delegate a portion of their power to the Legislature of the State, and to resume it when it becomes necessary to their interest to do so; and when it can be done without injury to the body of the people of the State, and I think the Legislature have hitherto generally respected this right of the people of a District, by repealing such laws as operate to their disadvantage, when called on to do so, and when the repeal would work no injury to the State. The people of Sumter District therefore have the right to delegate and to resume their power. But they have no right to resume it to the injury of the State, because it was for the benefit of the whole State that they had relinquished it.—In this consists the freedom of the people. I deprive them of the right to delegate their power, and give it to the few beyond the power of resumption, and their government, is no longer a free republic, but a despotic aristocracy. Hence it is evident that the most effectual means of securing the blessings of government is, to make the responsibility of the representative immediately to the people as great as possible. No that representative who is elected immediately by the people is under much greater responsibility to them than the one that is appointed by the Legislature, and for this reason the Constitution of the United States gives the election of Electors of the President and Vice President to the people.

"Each State shall appoint, in such manner as the Legislature thereof may direct, a number of Electors."

These words plainly give the appointment of the Electors to the people, and the discretion of the manner of the appointment to the Legislature. If the framers of the Constitution had intended to give the election to the Legislature they would have expressed themselves as they did in relation to the election of Senators. They would have said, chosen by the Legislature, and not appointed by the State, in such manner as the Legislature thereof may direct.

The people therefore, have the constitutional right to elect the Electors. But they have also the right to delegate it to their State Legislature, and it seems that in the first instance all the States suffered their Legislatures to make the appointment, and the people of South Carolina have continued to do so until this time. But the people of most of the other States assumed their right at a time when men who were the framers of the Constitution, and who therefore understood the true meaning of the phrase, each State shall appoint, were members of Congress, without opposition from the general government, and this is plain proof that they had the right to do so.

But Yonondio tells you, contrary to the judgment of our fathers met at sundry times in Convention, that the moral and intellectual improvement of the masses is not sufficient to entitle them to elect. Who are the masses? According to his view of things, I and you are the masses. Does he display much wisdom by saying that our moral and intellectual improvement is not sufficient? Br there are the masses compete to elect their representatives in their State Legislature and in Congress. If they are, why are they not competent to elect the Electors? They would not be electing the President and Vice President themselves, of whose character they must necessarily be more or less ignorant; but men who live among them, to elect the President and Vice President, and they merely have the same opportunity of inquiring into the characters of these men that they have of inquiring into the character of any other representative. Yonondio, therefore, is not wise in saying, contrary to the judgment of our fathers, that the masses are incompetent to elect. Neither is he wise in saying that the people of other States have been led to walk far astray in the folly of their own hearts, by resuming their primitive and constitutional right. It is not fair, mainly, courteous, nor wise in Yonondio to talk in this manner of our fathers, whose sagacity, he says, he venerates.

Brothers, listen to my talk. Truly it is a fatal error to follow the devices of a drunken ambition. For whilst it baubles in the follies of its own devices it leads to political darkness and destruction. Let us, therefore, labor in the spirit of '76 to perpetuate the primitive principles of a government so dearly bought. It was for the right of a free voluntary representation that our fathers so nobly fought. This is the principle—the trust committed to our care. Let then each warrior, son, or citizen, know that ambition, like the serpent, lies hid under many devices. It is your duty, it is your province to guard with sentinel's trust committed to your care, and to resist with firmness the very beginnings of evil. Each separate department of your government requires, alike, your watchfulness and care that it does not ever reach upon your rights. Suffer them to deprive you of the freedom of choice—they become irresponsible and your freedom is gone. Hold then your right to elect the Electors in your own hands. It will be the manifestation of a true spirit of love to each other and of a revered recollection of our departed fathers—a high and lofty aspiration to preserve their ancient landmark, and the trust committed to our care, when we strenuously maintain the right for which they fought and shed their blood to secure to us. It will be to follow the advice of the father of our country.—Wherefore rally around the standard of truth, and let Yonondio know that the great waters have not overflowed the Senecas, Cayugas, Onondagas, Oneidas and Ablocks, and that the light of the same Great Spirit that stood with Moses on Mount Nebo, and showed to him the land of Canaan, shines upon their path and shows to them the devices of the enemy of liberty.

GANAGULA, A SON OF THE OXONDA-GA TRIBE.

A BRIEF ARGUMENT.—Bad men or devils would not have written the Bible, for it condemns them and their works. Good men or angels could not have written it, for in saying it was from God, when it was but their own invention, they would have been guilty of falsehood, and thus could not have been good.—The only one who

could have written it is its author, God himself.

Correspondence of the Banner.

COLUMBIA, S. C., Nov. 20, 1854.
South Carolina Conference—Sunday Services—Town Items. Death from Yellow Fever. Military proceedings. Miscellaneous.

Messrs. Editors: The S. C. Conference, M. E. Church has been in session since Wednesday last and will probably continue its meeting until Wednesday or Tuesday. Bishops Capers and Pierce are both present—the latter being presiding Officer. As an official abstract of the proceedings appears daily in the "Carolinian" we deem it unnecessary to recount them here.

The Missionary meeting was held on Saturday evening in the Washington street Church. An unusually large and respectable congregation assembled at an early hour and the vast building was soon filled. Rev. Chas. Batts presided and W. M. Wightman D. D. read the Annual Report. The meeting was then addressed by Bishop Pierce and Rev. Whiteford Smith D. D. The address of the Bishop was excellent, both in composition and delivery and was listened to with great attention. Dr. Smith's effort was a happy one and abounded in eloquent and beautiful sentences. The Collection amounted to over Fifteen Hundred Dollars. Bishop Pierce and his family were made life members of the S. C. Conference Missionary Society.

Sunday morning, one of the largest congregations that has assembled in the Church since the late lamented Bishop preached, several years ago, was present to hear Bishop Pierce; and well were they repaid for the crowding and squeezing all had to endure. His sermon was characteristic of the man, strong and bold. When he first commenced, we were rather surprised and a little disappointed—not having heard him before—but as he went on gaining strength and vigour becoming more and more eloquent—the orator became apparent and we could but admire his genius, talent and oratory. Such is George T. Pierce the youngest and the most talented of the Bishops of the M. E. Church, South. Services being concluded seven members were ordained Deacons by Bishop Capers.

In the afternoon, Bishop Capers delivered a sermon for the benefit of those who at the close of the same services, were ordained Elders by the "Imposition of hands" by Bishop Pierce.

In the evening—another tremendous crowd and a sermon from Dr. Cross, which in our opinion, was as regards composition and delivery, one of the best ever delivered. We but speak the sentiments of many when we express a hope that Dr. Cross may be sent to Columbia by this Conference.

The weather is cool and this (Monday) morning, ice is plenty. Columbia is "brushing up" for session. We see that Judge O'Neill recommends the building of a New Hotel large enough to accommodate visitors to our town during the session! He says moreover that he will advocate a removal of the Capitol unless good accommodations for visitors can be had hereafter at a reasonable price!

Solon Jenkins Jr., well known to the people of your District as a Daguerreotypist in our city, died here on Sunday from the Yellow Fever which disease he contracted recently in Charleston. His remains were buried by the Odd Fellows, "Carolina Blues," and "Columbia Flying Artillery."

On Saturday, according to law "made and provided" for, the upper Battalion 23d, Regiment S. C. M. paraded in full feather. Lieut. Col. Wallace commanding. The Volunteer Companies paraded strong and went through the evolutions in good, soldier-like style. The Beat Companies—Chivalrous fellows!—although commanded by efficient Officers, returned from the field knowing about as much as they did before. The Richland Light Dragoons par-

aded on the same day and appeared to advantage.

Yours Ever,

RICHLAND.

Correspondence of the Sumter Banner.
The Know Nothings Again.

PHILADELPHIA Nov. 28 1854.
Messrs. Editors: In commenting upon the result of the recent election in this State, most of the Southern Journals have attributed the defeat of the Democratic party to the union of Whigs and "Know Nothings," which, as they say, alone enabled the opponents of the Democratic party to carry the State. And, as might be expected, this "foul coalition" has been denounced in no measured terms.

But, Messrs. Editors, as a good Democrat, of the States Rights school, we must protest against our brethren at the South believing any such statements as they are calculated to injure our party. The Democratic party proper of Pennsylvania is invincible when united. When divided, it is comparatively speaking, powerless.—And such was the case in the recent elections. There are hundreds and thousands of Democrats, "good men and true" who are bitterly opposed to foreign sale. Who believe that Catholicism—Roman Catholicism we should say, is yet to gain a powerful hold in the Union; and when sufficiently strong and powerful then to radically change the political institutions—to destroy the political privileges which the people of our great, and glorious Union enjoy. These are the men who have voted with the "Know Nothings." Thus it was that Pennsylvania was carried.

The Whigs of this State are a cunning, intriguing set. They are willing to unite with any party—to join in coalition—so as to defeat the Democracy. And when by any such means, a victory is gained, then they claim the victory—they boast of a triumph. The whig papers South—there are yet a few of them—join in boast greatly and thus the Democracy of the South are induced to believe that the Pennsylvania Whigs have triumphed over the Democrats.

The Know Nothings are gaining ground every day among the Democrats; and if the Whigs could only be kept out of that order, all would be right.

Your correspondent "Quaker City" has returned, and will resume his duties shortly.

PENN.

A Leaf from the Volume of a Dry Goods Clerk's Experience.

(BY REQUEST.)

There is not in the whole range of human life a class of the community whose wrongs and trials will for a moment bear a comparison with those of whom I have taken my pen to give you a single leaf. They nevertheless pay, enjoy less pleasure, have less sympathy from the public, and less thanks from employers, while they exert more energy, devote their entire time, and call into active operation every power, both of body and mind, to accomplish less than could be achieved with one half the labor in any other position in life. 'Tis an old saw, 'the patience of Job.' I tell my darling public, Job was never a clerk in a dry goods store. If he had been 'tis more than probable that he would have taken Mrs. Job's advice; for then indeed his afflictions would have been more than he could bear; and all the cardinal virtues would not have been as much as is daily called into requisition by those who would serve the public in the position of a dry goods clerk; and, if you will allow me space enough, I will endeavor to show you a single page from my journal, regularly kept up during a service of seven years in that capacity in this city, taking good care so to change the name shall say 'I did it.'

NOVEMBER 24.—Yesterday being a rainy day, we had a moment's respite from the throng which has poured in upon us from the beginning of the fall season. Arose at six, dressed, breakfasted; and at the store by eight o'clock, in the best humor imaginable and with the prospect of a fair day's trade. Took my position near the door, ready to wait upon the first fair customer who should make known her wants. Ah, just in luck, thinks I to myself.

Here is Mrs. Flounce making her way hither. I shall now have a pleasant customer to begin with; and she enters the store.

"Good-morning Mr. Tape." "Good morning Mrs. Flounce. What shall I have the pleasure of showing you this morning?" "Plain silk, if you please. I hear you have some very handsome just out." "Yes marm; walk back. Any colors you prefer?" "Blue and black is my preference."

And immediately I began to show them. The large plaid being most desirable, I show them first. But, no; being a very fashionable lady, she prefers something smaller. But she does not like the small ones; they look just like gingham, for all the world. Then another and another; but she thinks that blue is not at all becoming, and would like a green and black plaid. Down they come piece after piece, large and small, heavy and light, until finally her fancy is pleased with one. "This just the thing she wanted; and while I am inwardly congratulating myself with making the sale, she happens to remember that Mr. Flounce does not like green at all, but if she could get purple of just that plaid she would purchase it at once.

"Well, madam, here it is, just received from Stewart's this morning, and you have the good fortune to be the first to see it." "Yes, yes, that is just what I want. How many yards have you of it?" "Twenty four yards enough for two dresses." "Oh, my, I am sorry for that. You know I can't bear to have any one dress as I do—Why do you not purchase your silks in patterns, so that all the city should not be dressed alike? However, it does not matter. I'll call some other time with a friend who wishes to purchase a dress; or two, and then perhaps you will sell them cheaper. Will you show me some dresses, if you have anything new?"

And then upon the Sumter were presented a pile of delaines, of every variety, style, color and quantity.—They are gone through with like success. Raw silks, cashmeres, and merinos share the same fate; and Mrs. Flounce is sorry that our stock is not as we usually have, and is about to leave, when it occurs to her that the servant requested her to purchase a calico dress, and she would look at one—something at 12 1/2 cents. They in their turn are called over, and at last are selected. "But really, Mr. Tape, those are very coarse. Could you not sell those at 10 cents? (the goods cost 11 1/2, and of course we could not. Well, you will at least give me a yard for a dollar. Well, rather than not sell, I cut it off; but yet my customer is not satisfied, and asks to have a spool of cotton, a few hooks and eyes thrown in. This is granted also. "Please charge it," says Mrs. Flounce, and send it home.—Good morning sir. I'll call again in a few days, in hope you will have something new."

Scarcely had she left the store when up steps another customer, pushes open the door as if she would break upon it some of the wrath which is beaming in her countenance and flashing from her eyes upon all she meets. She passes by me without a glance, and moves on to the back part of the store. As all other clerks are engaged, I follow her until she stops at the clock counter and makes known her wants by one short word, uttered in a tone of anger, "Clocks!" Which kind madam, clock or velvet? "Show me what you have, sir," is her reply, and I'll make my own selection." Clock after clock is shown—cloth, velvet, silk, satin, trimmed and plain, long and short with yokes and without, and in fact every imaginable style under the sun; and not a word, either of approval or disapproval does my customer utter. At last a black velvet strikes her fancy, and asks the price. In the most quiet manner I answer "Forty dollars." "Is it possible! Did any one ever hear of such a price?—What is there about that clock that should make it cost \$40? I can buy such a clock in New York for \$25. I know a lady who got one there just as good in every respect, and only paid \$25 for it; and I just saw one at Messrs. Yardstick & Co., for \$50, just as good. Won't you take that for yours?" "Indeed madam I could not; the clock cost us much more than that in New York. You will see at once that there are three yards of velvet in the clock, which is worth at least \$8 per yard, which would leave but 6 dollars for the making and the trimming."

"Well, I believe the clock I saw at Messrs. Y. & Co.'s is just as good, just as pretty, but if you will take \$5 dollars for it I will take it." Finally, we agree to split the difference, and she takes the clock at \$37.50. Notwithstanding she can purchase just as good in New York for \$25 and in the next store for \$20, yet she purchases my clock for \$37.50. But lo!