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WHOLE NUMBER 116.

MISCELLANY.

Aristotle, Paley and Thornwell.

The editor of the *Southern Patriot* having remarked, in a late commendatory notice of Dr. THORNWELL'S recent work on "Truth," that ARISTOTLE'S philosophy approximated more closely than PALEY'S the teaching of Scripture, the Hon. W. J. GRAYSON, of Charleston, made the following reply. We copy it because it is interesting and instructive:

My Dear Sir: I read your paper with pleasure always, even when I have not the good fortune to agree with you in opinion. I do not differ with you on the subject of a late editorial, but, assured of your toleration for all honest varieties of doctrine, I will venture to express the difference freely.

Your paper of the 5th inst., professes a warm admiration for the writings and character of President Thornwell, and comments on some of his opinions. There is no doubt that he fully merits your admiration. Both he and you, however, do injustice to an older writer, in whose behalf I would say a few words of apology or defence.

Archdeacon Paley's treatise was, in my day, the text book in moral philosophy of the South Carolina College, as it was, and continues to be, of the English University of Cambridge. Dr. Maxey, a great and venerable name, explained from its pages the principles of ethics. Whether the Rev. Doctor, in all things, agreed with the Rev. Dean, I will not undertake to say, but this I know, that the President of the College would not have permitted the use of a text book, on any subject, of unsound or prejudicial opinions. I sustain Dr. Maxey, when I attempt to defend the author of his text book.

I deny, then, that there is "a nearer approximation to the writings of the Bible, in Aristotle than in Paley," or that Paley's "notions of happiness are degrading and analogous to those of a brute," or that he, or any writer of reputation, can deserve President Thornwell's remark, when he says, "according to this view, he that scratches with the itch experiences as much satisfaction as he that rejoices in charity or who soul turns upon the poles of truth." The is in the measure as little applicable to Aristotle's ethics, for no Moralist can be said who makes happiness consist in mere physical enjoyment. Epicurus himself did not hold such an opinion. With what justice, then, can it be imputed to Dean Paley, who expressly tells us, that "happiness does not consist in the pleasures of sense in whatever profusion or variety they be enjoyed. By pleasures of sense are meant, as we have mere animal gratifications, as the refined pleasures of music, painting, architecture, gardening and those of active sports; as hunting, shooting or fishing." Having told us what happiness does not consist in, he adds that it does consist "in the exercise of the social affections," and again "in the exercise of our faculties in some engaging end," and, as the success in this exercise will depend very much on the earnestness of the pursuit, and the importance of the end, "a man who is in earnest in his endeavors after the happiness of a future state, has, in this respect, an advantage over all the world." Is there anything in this analogous to the happiness of a brute, or alien to the teaching of the Bible?

Dean Paley is one of the acutest thinkers and clearest writers in the English language. His style is so perspicuous, that the reader easily falls into the mistake that what is so clear cannot be deep. He sees the Dean's thoughts so distinctly, that he thinks he can readily manage them; as one sees a shell in the transparent West India Sea at the depth of ten fathoms, and fancies that he can reach it with his hand. He was not a mind to mystify itself with the dreams of the transcendental in anything. He was content "on the subject of morals to go no farther than what was solid, practical and useful. He thought that the moral systems which preceded his own were defective, because not sufficiently adapted "to real life and actual situations," as a teacher of youth, he set about to remedy this deficiency. It seems to me that he was not in doing so beyond any

well has it, "in the turning of the soul on the poles of truth." To do good to mankind, and to live in conformity with the fitness of things, are, I suppose, substantially the same thing, and in a higher sphere we shall be able to understand their agreement. But for this world's purposes, and man's present comprehension, Dean Paley's answer to the question, what is virtue? is the best, because the most intelligible and easy of application. However this may be, it is the answer substantially of the scriptures—love, charity, to visit the fatherless and widow, to do justice, to love mercy, these make the sum of Christian morals as taught in the Bible. The Dean draws his system from the scriptures.

To the next question, Why should we be virtuous? Paley answers because it will secure to you everlasting happiness. When the teachers of either have explained that virtue is the doing good to mankind or acting agreeably to the fitness of things, or turning the mind on the poles of truth, and urge the scholar to live accordingly the disciple may reply, why should I? What reason can the schools assign why I should do these things and not the contrary? Paley replies, because it will secure to you everlasting happiness, not happiness in this world, let it be observed, but happiness in the world to come; not that of the senses, like scratching with the itch, but that of angels, and the spirits of just men made perfect. If this answer is thought to be unsatisfactory, and we are told that we must live according to the fitness of things, because it is a noble and a pure happiness so to live, it will be sufficient to reply that the sanctions of a moral system are quite good enough if they are identical with those of the gospel; that the gospel is silent in reference to the fitness of things, but urges us in every page, to make everlasting happiness the object of unwearying effort; it tells us that the great purpose of life in this world is so to live as to obtain happiness in the world to come; forgive men their trespasses, and your father will forgive you; lay up for yourselves treasures in Heaven; judge not that ye be judged; whosoever shall give one of these little ones a cup of cold water, he shall in no wise lose his reward; sell what thou hast and give to the poor, and thou shalt have treasure in Heaven; do this and ye shall be saved, do that and ye shall be damned, constitute the sanctions of the Bible for the maintenance of virtue and the discouragement of vice. To obtain eternal happiness, is the motive presented in the sacred writings for virtuous conduct, it is that appealed to by Dean Paley in his system of morals.

The third question in moral science is, what is the rule by which we may determine whether a particular act is or is not a virtuous act. We admit that virtue is what you say it is, and that we are obliged to do what virtue enjoins; but how can we ascertain what she enjoins—by what rule shall our judgment be regulated? One writer replies, the fitness of things is the rule; another, the moral sense; a third, sympathy; a fourth right reason; Dean Paley answers, the will of God is the rule; that the will of God is to be ascertained from the revelation of it in the gospel, and when that is silent, and then only, we must endeavor to find it by the light of nature. In this emergency, he infers from the benevolence of the Supreme Being, that whatever is conducive to the happiness of mankind is agreeable to the will of God, and that the nature of an act, whether it is or is not agreeable to virtue, will depend, therefore, on its tendency to promote man's happiness, that is, upon its utility. Now it is evident that there can be no valid objection to the answer, that the will of God is the rule desired, or to the maxim, that revelation best instructs us in His will. It is only to the mode by which we are to ascertain that will in the absence of revelation, to which any just opposition can be made. If we compare this mode with those preferred by other writers, the fitness of things, &c., it will be found to differ from them in its greater applicability only to the purposes of life. What is conducive to the happiness of mankind is also agreeable to the fitness of things, since the fitness of things, as Dean Paley remarks, means their fitness to produce happiness. But the inquiry, whether a certain act is conducive to happiness, is a plainer one than whether it is agreeable to the fitness of things, and is, therefore, to be preferred in the regulation of our conduct in life. Utility is a touchstone only to determine what virtue is—if not the best, the best we can command.

If Dean Paley's definition of virtue be vicious or defective, where can you find it? Take Aristotle's as you give it. You say, according to Aristotle, virtuous action. And if I ask, 'tis virtuous, he answers because it is virtuous. But in what does this Paley's explanation, except Dean's clearness? He tells us that it is virtuous action, but in doing good to mankind and intelligible; that is the motive for virtuous action; that is the motive for virtuous action; that is the motive for virtuous action. If Aristotle, as you give it, is than Paley's, it is dear systems are the same, our opinion has always

been "in regard to true religion, that it consists in virtuous action, in doing good and preventing evil." Why, your system and Paley's are the same; religion and virtue, in your judgment, being the same thing. Is not the end or purpose of your doing good to mankind the everlasting happiness to which it leads, and which the Bible holds out to you as the reward that awaits such conduct? If you answer that your virtuous action has no reference to future reward, you leave out of religion the end and motive to which it perpetually directs our attention; you deny, virtually, the usefulness of the doctrine of future rewards and punishments. If you admit that, in doing good, you desire to attain everlasting happiness, in what do you differ from Paley? Virtue, with you, then is to do good to mankind for the sake of everlasting happiness. Even if you differ with him, in making the will of God the rule for determining what is, or is not, doing good, the difference will not be insuperable. If you agree with him in that point, you agree entirely.

President Thornwell's definition of virtue seems to be, from your quotation, "to rejoice in charity, and for the soul to turn on the poles of truth." If I were obliged to explain this sentence, I would suggest, that to rejoice in charity is to do good to mankind, and for the soul to turn on the poles of truth, is to act in obedience to the will of God for the sake of everlasting happiness; that the Dean and the President are of the same mind; and that, if the system of Dean Paley can be so perverted as to make it teach the happiness of mere physical enjoyment, like "scratching with the itch," a little ingenuity may draw the same inference from that of President Thornwell.

Whether the Dean's scheme of ethics be right or wrong, is one question. Whether he approximates to the Bible in his philosophy, is another. It is asserted that he is less Christian in his views than Aristotle; that he approaches the sacred writings, to which he perpetually refers, less nearly than a Pagan who never knew them at all. Paley makes the object of Christian charity the subject of virtue, the will of God as revealed in holy scripture, the rule, the end and purpose of Christian life, the motive of virtuous conduct. He affirms that he has "combined with the conclusions of reason the declaration of scriptures, when they are to be had," and that to set aside or neglect the Bible in a system of ethics, is the same defect, "as if a commentator on the laws of England should content himself with stating upon each head the common law of the land, without taking any notice of the acts of Parliament." How he could more nearly approximate to the Bible in a treatise on moral philosophy, is not easy to understand. I cannot treat the charge with the respect that would be implied in a labored comparison of the moral teachings of the Greek and English writer, and am willing to believe that the sentiment expressed in reference to Dean Paley's Bible approximation, is one of those exaggerations only into which the spirit of polemic discussion is very apt to lead ardent or dogmatical debaters.

Very truly your friend and servant,
W. J. GRAYSON.

Death from Cruel and Unusual Punishment.

If rumor is not wholly a lie, one of the most cruel murders was perpetrated at Fort Mifflin, on yesterday, in the name of military authority to punish insubordination, that has ever fallen under our notice. It appears that Louis Loup, a native of Switzerland, the oldest soldier at the Fort, who had served with great credit in the wars of Florida and Mexico, was found intoxicated on Wednesday last, by Mr. Sergeant Morrow. The Sergeant conceiving himself treated with disrespect by some remark of the drunken soldier, felled him to the earth, and inflicted on him the most cruel and unusual chastisement.

The old soldier was then removed to the guard-house, where the beating was renewed, and after an exhaustion of strength, not of passion, as the sequel shows, was left to welter in his blood till yesterday morning, when he was removed to the flag-staff, and amid the most heart-rending entreaties lashed to it with his hands up. He remained in this painful position for three weary hours, when the inclination of his head on his breast indicated that death had relieved him. Information of the death of the soldier under these cruel circumstances was communicated to Captain Miller, of the Southern police, who repaired to the fort, and returned immediately and procured the attendance of Coroner Benson, who held an inquest over the body.

The information elicited had not transpired, but enough to induce Captain Herring to arrest Sergeant Morrow, and commit him to answer. Morrow shelters himself behind 2d Lieutenant Griffin, who it is expected will be arrested to-day, and have a hearing at three o'clock this afternoon. We shall await the development of the bearing.

Since writing the above, we are informed that the further prosecution of this case of cruelty will be conducted by the United States authorities, and that there will be a hearing of the matter before the U. S. Commissioner to-morrow at ten o'clock.
Baltimore Patriot.

The Rabun Gap Railroad.

We find in a late issue of the *Laurens Herald* the following communication on this subject. If we are not at fault in our surmises at the author's real name, he is a gentleman whose opportunities for acquiring a knowledge of facts in the premises are abundant, (he having been at the scene of action for fifteen months, as a sub-contractor,) and whose statements are to be relied upon:

I believe my last promise was, to say something about the Blue Ridge Road, Anson Bangs & Co., &c., and promises are so often broken, I suppose they ought to be regarded as of the nature of wills, and the last one is to be executed. I have been much amused at the wild speculations, bold assertions and stark falsehoods which have been made, spoken and written, in relation to this great work since its commencement. I say "amused," for I have not been surprised at all. Had it been commenced, progressed and finished without all these things, it would have been the first project since Adam, that was worth anything, that had fallen between the 6th and the 9th instant, and now the friends of those who had escaped, have again to dread the worst. The telegraphic line had been down for several days; and when it was known to be working last evening, newspapers were bought eagerly, and a general rumor prevailed that the Allies had gained a great victory. Lord Palmerston was questioned on the subject, in the House of Commons, and could only reply that he was yet without tidings of any further fighting. In Paris, yesterday, it was freely asserted that the Emperor had received despatches from General Pelissier, stating that he had suffered a great loss, and that they were withheld from publication. The Emperor has been desperately sick for some days, and his physicians advise him to take repose, as he is overtaking his mental powers. As the originator of the Crimean expedition, the chief responsibility rests with him, and there can be no rest to his mind while Sevastopol holds out.

A very fiery debate took place in the House of Lords, last night, concerning the attack on the British ship-of-war *Cossack's* boats crew, by the Russians, while bearing a flag of truce, and the speeches of Lord Clarendon and Brougham breathe nothing but sulphur. War to the death, and a single chastisement of the enemy, are boldly proclaimed, but this is easier said than done. If a Russian fleet were cruising within thirty miles of London, and a boat's crew were seen quietly landing, it would be apt to meet with a warm reception, no matter what might be the usage of war.

The question of Administrative Reform was brought forward, last Friday, by Mr. Layard, who made a very masterly speech on the occasion, probably the best he has yet delivered. Sir Bulwer Lytton spoke also well in support of his amendment, which pledged the House, definitely to the question, without passing censures on any party. Palmerston, and the Chancellor of the Exchequer, spoke against the original motion, which was put to the vote and lost; but Bulwer Lytton's amendment was again brought forward last night, and, no one appearing to say a word against it, the House passed it without a division, amidst the derisive cheers and laughter of the opponents of the Ministry. Thus, the House of Commons stands pledged to carry reform, and the system of patronage, which has so long crippled the energies of England, may be destroyed. Probably no association has had its claims so speedily acknowledged, as that for Administrative Reform. It has only been two months in existence, and has hardly yet decided on what abuses it shall commence its attacks. It holds its third public meeting on Wednesday next, at Drury Lane Theatre, when Charles Dickens and Sir Joseph Paxton are to be the chief speakers.

England may soon have to enjoy cheap newspapers. The repeal of the stamp duty comes into operation on the 1st of July, and daily newspapers will then be lowered from five pence to four pence. An evening paper, the *Express*, which has had a very limited circulation at the old price, will sell at two pence. The weekly newspapers, especially those which now sell at three pence, will add greatly to their circulation at two pence. The first capitalist who started a good single sheet daily newspaper at one penny, will reap a rich harvest. If well conducted, the circulation in the first six months might average fifty thousand. Never was there a period when newspapers were in so great request; indeed the war has made them almost the only literature of the day. Liverpool, Manchester, Birmingham, Glasgow, and other great cities will, of course, speedily enjoy the luxury of a daily paper, from which arbitrary laws have hitherto deprived them.

This will effect a wonderful change in the country. Newspapers like the *London Morning Herald*, *Chronicle* and *Post*, which appeal to a small elite or party, will have to enlarge their views or die out. The *Times*, which, from its wealth and influence, has almost made the daily press of England a monopoly, will necessarily be important, and its circulation will be greatly increased.

While strenuous efforts have been made to lay all the blame of the difficulties and delay on Anson Bangs & Co., they have taken no pains to assist them; but it is contrary to reason and to all experience, to suppose that a parcel of live Yankees—like the market woman's fish, with "eyes wide open" to their own interests, as they always are—would come down South among strangers and enemies almost, to carry out a written contract in our midst—knowing, as men of their intelligence must know, the disadvantages they would labor under in a Southern Court with Southern men—would take any position or attempt to put any construction upon the contract, not tenable, or in relation to which they had not obtained the best counsel that could be had. The presumption bears the impress of falsehood upon its very face.

In conclusion, I think I may safely say, "and I say it boldly," without fear, malice or affection, and am ready to sustain it by proof, that if there is any serious difficulty in the way of the progress of this great work, it is owing to one or all of three things, viz: 1. The pressure in the money market; 2. The inefficiency of the Chief Engineer; 3. The want of personal acquaintance between the President of the Road—who, though an excellent man, and well qualified, holds his position as President without compensation, while the

large mercantile interest in the city of Charleston, which, no doubt, needs his constant personal attention.

Yours truly,
D.

[From the Charleston Mercury.]
Letter from Europe.

LONDON, June 22, 1855.—Great excitement has been caused to-day, by the publication of a telegraphic despatch from Lord Raglan, stating that the English and the French were repulsed on the morning of the 18th instant, in an attack on the Redan and Malakoff Tower. The loss must have been terrible, as many days are required to prepare a list of the casualties. This event was quite unexpected by politicians, and it appears in the *Times* this morning, with an editorial, prognosticating that the Allies were following up their previous successes, and that no further resistance of any importance need be apprehended. Sevastopol was on the point of falling, when lo! the Allies, in their combined assault, are signally defeated. The greatest anxiety is expressed to gain particulars of this desperate engagement. Only last evening the official list was published of the names of those who had fallen between the 6th and the 9th instant, and now the friends of those who had escaped, have again to dread the worst. The telegraphic line had been down for several days; and when it was known to be working last evening, newspapers were bought eagerly, and a general rumor prevailed that the Allies had gained a great victory. Lord Palmerston was questioned on the subject, in the House of Commons, and could only reply that he was yet without tidings of any further fighting. In Paris, yesterday, it was freely asserted that the Emperor had received despatches from General Pelissier, stating that he had suffered a great loss, and that they were withheld from publication. The Emperor has been desperately sick for some days, and his physicians advise him to take repose, as he is overtaking his mental powers. As the originator of the Crimean expedition, the chief responsibility rests with him, and there can be no rest to his mind while Sevastopol holds out.

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have hitherto been without a popular organ, except it was found in some of the Sunday newspapers, and these, it must be confessed, have rather been in the habit of fostering their prejudices, than advancing their interests. It is said that the *Times* would not have been so bold and independent in its course during the last six months, but for a conviction of the coming change. It has always appealed to the party in power, and it begins to entertain the idea that the people may happen to be of that party.

Yours, &c.,
GALLIER.

Our Minister at Madrid.
Mr. Dodge, United States Minister at Madrid, was presented to the Queen of Spain on Sunday, the 17th of June. Mr. Dodge, on presenting his credentials, spoke as follows:

Madam: At the moment of presenting the letters of credence which accredit me in the quality of Envoy Extraordinary and Minister Plenipotentiary of the United States to your Majesty, I fulfil the orders of the President of the Republic in expressing to you the sentiments of friendship and high esteem he entertains for your royal person. The most sincere desire of the President and of the American people is to see tightened and consolidated the ancient and amicable relations which for so many years have existed between the government of your Majesty and that of the United States. For my part, so long as I shall fill the office with which I am honored, as much by duty as from personal inclination, I shall neglect nothing which may contribute to do away with every cause of difficulty between the United States and Spain; and I will labor with assiduity and constantly toward the development of the interests and prosperity of the two nations. Allow me, Madam, to express, in conclusion, the sincere wishes I entertain for the happiness and welfare of your royal person and of your family.

The Queen replied:
Monsieur le Ministre: I have heard with much pleasure the expression of friendship you have addressed to me in the name of the President of the United States, in presenting the letters which accredit you to me as Envoy Extraordinary and Minister Plenipotentiary of the Confederation; and I am happy to be able to assure you, that you may make it known to the President, that the sentiments which animate me for his person are not less friendly. I desire as earnestly as the noble American people to behold drawn closer the old and good relations which happily exist between Spain and the United States; and I doubt not that for your part you will contribute to that result, equally advantageous for the two nations, by seconding the desire, of which my government has given proof, to put aside all motives of difficulty with the government of the United States. I give you thanks for the wishes you form for my welfare and that of my family, and you may rest assured that you will find at my Court the welcome which is due to your highly distinguished personal qualities.

A Secret of Masoury Disclosed.

We get from the *Boston Gazette* a very good story of a wife, whose husband was a very worthy practical member of the order of Free Masons. It seems that one evening a bundle came to the house, marked for him, and labeled "Private." Of course this was sufficient for female curiosity, and therefore she indulged in an inspection.—Horror of horrors! Blankets, baby's linen, &c., greeted her astonished eyesight, and dreams of "two families" floated through her brain. The husband soon came in, and after tea, when his wife discovered in his eye the treachery of his conduct, as she supposed, he took the bundle and went out—but not alone, for the jealous wife was on his track. The faithless husband little imagined that she who supposed herself so fully wronged was hovering after him. He stopped at the house of a friend, who also joined him in carrying a similar bundle. The wife became doubly excited, for the prospect of having a companion in misery did not impress her with the idea of a division of her grief, but only an addition to it. She followed closely, and soon they halted before a small tenement, which they entered. Here she paused to hold a council of war. What tactics to follow she was in doubt, but determined at length to storm the citadel. She knocked, and hastily pushed by a little child, and in a second burst upon the astonished husband, the embodiment of injured innocence. Her feelings were about to express themselves, when the scene before her called her to reflect.—A poor woman on a bed, a babe not old enough for christening, a child in a crib, and two little girls in a bed met her eye. She read the story at a glance, and returned home under escort of her husband and his friend, who assured her that she had discovered the great secret of her misery.

Execution.—The two negroes (mother and son) that have been our jail some time past under the charge of death for the murder of the master, Mr. Hainan Smith, were hanged on last Friday near the place where the deed was committed.