

The Sumter Banner.

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

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"God—and our Native Land."

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POETICAL.

From the Baltimore Clipper.

Oh! Come to Me!

BY MISS V. R. FOWLER.

Oh! come to me when Spring is come—
When birds are gay, and flowers bloom
When zephyrs fan the air,
When violets deck the verdant hill—
When music echoes from the hills—
When all is beautiful to see;
When nature smiles, oh! come to me.
Oh! come to me when morning breaks
In sunshine o'er the glassy lakes
And gay birds wake the merry strain—
That wanders o'er the budding plain—
When brighter grows each rising beam,
And earth a fairy spot doth seem;
When all is joyous harmony
With sunny smiles, oh! come to me.
Oh! come to me in fancy bright—
When twilight deepens into night—
When moonlight lends its silver beams,
And stars are mirrored in the streams—
When soft light reveals in joy
And memory glides the pensive hour;
And murmurs all of hope and bliss—
In visions bright, oh! come to me.
Washington City, D. C., March, 1850.

MISCELLANEOUS.

THE PERILS OF FALSEHOOD.—In the beautiful language of an eminent writer: "When once a concealment or deceit has been practiced in matters where all should be fair and open as the day—confidence can never be restored any more than you can restore the white bloom to the grape or the plum, which you have once pressed in your hand."

How true is that and that a neglected truth by a great portion of mankind.—Falsehood is not only one of the most humiliating vices but sooner or later it is most certain to lead to many serious crimes. With partners in trade, with partners in life—with friends, with lovers, how important is confidence! How essential that all guilt and hypocrisy should be guarded against in the intercourse between such parties! How much misery would be avoided in the history of many lives had truth and sincerity been guarding and controlling motives, instead of prevarications and deceit! "Any vice," say at least among the frailties of milder character, but falsehood. Far better that my child commit an error or do a wrong and confess it than escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me in the dark—let me be misled or deceived, and it is impossible to tell at what unprepared hour a crushing blow, an overwhelming exposure may come.

HEALTH AND EXERCISE.—Downing's Horticulturist expatiates on the advantage to our women of often seeking the air and using abundant exercise, as the true means of preserving health and imparting to beauty a more captivating freshness. An excellent article therein finishes thus:—"Macon Telegraph."

"A word or two more, and upon what ought to be the most important argument to all. Exercise, fresh air, health, are they not almost synonymous! The exquisite bloom on the cheeks of American girls fades in the matron much sooner here than in England—not only because of the softness of the English climate, as many suppose. It is because exercise, so necessary to the maintenance of health, is so little a matter of habit and education here, and so largely insisted upon in England; and it is because exercise, when taken here at all, is too often as a matter of duty, and has no soul in it; while the English woman, who takes a lively interest in her rural enjoyments, inhales new life in every day's occupation, and plants perpetual roses in her cheeks by the mere act of planting them in her garden."

The Prayerless Home.

BY PROFESSOR ALDEN.

"I have a good offer for my farm," said Mr. Earl to his wife, "and I think I shall sell it."

"Why do you wish to sell it?" said Mrs. Earl.

"The land is stony and partly worn out. I can go into a new country, where land is cheap and fertile, and realize a much larger return for the same amount of labor."

"If we go into a new country, there will be no school for our children."

"Our children are not old enough to go to school; by the time they are old enough, it is most likely schools will be established wherever we may go."

"We may also be deprived of the privilege of attending meeting."

"We can take our Bibles with us, and can read them on the Sabbath, if we should happen to settle at a distance from a place of meeting."

"It will be better for us to remain here, where we can educate our children, and bring them up under the sound of the gospel."

"I must do what I think is required by the interest of my family."

"Pray remember that property is not the only thing needed by our children."

A few days after this conversation, the bargain was concluded, and the farm became the property of Mr. Hale. Mr. Earl was to put him in possession of it early in the Spring.

Mr. Earl was descended from one of the early puritan settlers of Massachusetts. His ancestors, for many generations, had been devout members of the church of Christ. He was the first alien from the common wealth of Israel. His mother was an amiable, but not a pious woman—and some thought it was owing to her that he had not profited by the instructions of his pious father, and had not seen a great part of the gospel which he had heard from his infancy. He loved the world, and in order to secure a larger portion of its goods, he was willing to leave the home of his childhood, and the graves of his fathers, and take up his abode on the borders of civilization.

His wife was one who preferred Jerusalem to her chief joy. With the old time worn meeting house, with its high square pews, and huge sounding-board, was as beautiful to her as the most faultless specimen of architecture to the connoisseur. She desired that her children might grow up under the influence of the truths which were proclaimed in that house. Her chief desire with respect to them, was that they might become rich in faith, and heirs of the kingdom. In the spring she was constrained to bid farewell to her native village. After a wearisome journey, she found herself and family in what was then a wilderness, in Western New York. The gospel was not preached in the vicinity, nor was even the log school-house erected. For a time, Mr. E., observed the Sabbath, so far as resting from labor was concerned. He even spent some time in reading the Bible, but he did not pray. In consequence, that blessed book was gradually laid aside.

The climate, and perhaps the labors incident to a life in a wilderness, caused Mrs. E. to fall into a decline.—When, after a lingering illness, she had her husband farewell, she charged him to send her children to her native home, that they might there be taught, in the school-house and the church, truths which could make them wise unto salvation. Mr. Earl complied, in part, with his wife's request. He sent his daughter Julia, who was nine years of age, and her younger brother. The older one he retained to assist him in his labors.

It was six years before Julia returned to her father, she had spent that time among the pious friends of her departed mother. She found the home of her childhood greatly changed. A neat little village surrounded the tasteful dwelling now occupied by her father. The spire of the village church rose aloft, and the school-house was not far distant. She rejoiced to return to her home, though she was to meet its chief charm no more. A check was soon given to her joy. When she sat down to the evening meal, the blessing of God was not invoked. It was with difficulty that she could eat. When the hour of retiring came, she was still more unhappy, as the family separated without prayer.

Mr. E. soon perceived that his daughter did not feel at home in his house.—It made him sad at heart, for he had long looked forward to her return, with hope that she would restore in part, the loss he had experienced. He said to her one day—

"Julia, you do not seem to feel as much at home as I could wish."

"After some hesitation, she replied, 'I do not feel safe here.'"

"Do not feel safe!" said he in astonishment.

"I am afraid so live under a roof where there is no prayer."

The remark went to the father's heart. He thought of all the mercies he had received, the protection he had experienced, unasked! He looked at his oldest son, a Sabbath-breaker, and ignorant of God, and could not conceal the truth, that it was owing to the act of removing him in childhood from the means of grace, and exposing him to influences that in all probability would prove his ruin.

In a few days he asked Julia to read the Scripture and pray in the family. It was with joy that she heard the request, but with great difficulty that she complied with it. It was not till she was reminded of the joy it would give to her mother, could she be a witness of it, that she consented to make the attempt. In a few weeks on a Sabbath morning, the father himself took the Bible, and having read a portion, knelt down, and with tears, besought God to teach his stammering lips how to pray. Light, peace, and safety took up their abode in a dwelling now no longer prayerless.

BEHAVIOR.—On the subject of behavior in company Leigh Richmond gives the following excellent advice to his daughters:—"Be cheerful, but not giggles. Be serious, but not dull. Be kind, but not servile. Beware of silly thoughtless speeches; although you forget them, others will not.—Remember God's eye is in every place, and his ear in every company. Beware of levity and familiarity with young men; a modest reserve without affectation, is the only safe path. Encourage serious and conversable subjects, and do not go into valuable company without endeavoring to improve by the intercourse permitted to you. Nothing is more unbefitting, when one part of a company is engaged in profitable and interesting conversation, than that another part should be trilling, giggling, and talking comparative nonsense to each other."

INDUSTRY.—Every young man should remember that the world always has and always will honor industry. The vulgar and useless idler whose energies of mind and body are rusting for the want of exercise, the mistaken being who pursues amusement as relief to his enervated muscles, or engages in exercises that produce no useful end, may look with scorn on the laborer engaged in his toil; but his scorn is praise; his contempt is an honor. Honest industry will secure the respect of the wise and the good among men, and yield the rich fruit of an easy conscience, and give that hearty self-respect which is above all price. To all, then, young men and young women, be diligent in business. Improve the heart and the mind, and you will find "the well spring of enjoyment in your own souls," and secure the confidence and respect of all those whose respect is worth an effort to obtain.

THE SUNNY SIDE.—How much pleasure it is to the pure heart to do good; to kindle the more gentle and noble feelings of our nature, than by misrepresentations, hints, or dark innuendoes, to break in upon long established friendship, and disturb the good feeling of years of intimacy. In all our associations, commend us to him who ever presents the sunny side of life's picture to gaze—he who has always a "pleasant word to speak," and is ever disposed to fling the mantle of oblivion over the foibles of erring man; such a man we could wear in our "heart's core—aye in our heart of hearts." But from the mischief-maker whose bosom is filled with a canker-worm which knows no pleasure except that which torments others, "good Lord deliver us!"

WOMAN'S LOVE.—"Oh, how cruel to value love as a piece of common merchandise. It is the only thing upon this globe that suffers no purchaser but itself. Love is the equivalent of love; the invaluable jewel that must either be freely given, or forever unenjoyed, but buried."—Schiller.

From the Christian Register. Professor Agassiz.

At the recent scientific Convention at Charleston South Carolina, Professor Agassiz developed, with some minuteness of detail, the theory that the human race is not descended, as it is generally supposed, from one parent stock but has diffused itself from several original centers of creation, the progenitors from each portion of the race having been distinguished by such peculiarities as adapted them to their position, as to soil and climate, and to the part which they were destined to play in the economy of life. He at the same time expressed his faith, in the sacred records, and his profound reverence, not only for their religious but their historical contents, maintaining that even they confirm his theory, inasmuch as the story of Cain almost necessarily implies the existence of human beings not of his father's family. We are sorry that this speculation should have been denounced on ostensibly religious grounds. We are not, indeed, prepared to embrace it; yet it seems to us entirely tenable, and consistent even with the highest ground that may be taken as to the credibility, nay, the verbal inspiration of the Mosaic record. It is the primer, not Moses, that says dogmatically that Adam was the first man. He may have been, for all that we are told to the contrary, only a first man, one of the world-fathers. Moses may have designed simply to give, subsequently to his cosmogony, the history of that portion of the race from which his own nation derived their origin.—Nor is the race any the less one, if not the descendants of a single human pair. It is not as Adam's, but as God's children, that we are brethren in Christ. A common Father and a common redemption make "the whole family" of God. Jesus took this side of the truth for his own; his motives to universal philanthropy. The declaration, "The field is the world," and the command, "Preach the gospel to every creature," are enough to commend the essential unity of the race, even if every continent and island had its separate Adam.

If divine inspiration pervade, as we believe it does the Old Testament, no less than the New, science can do no detriment to revelation, and revelation can need no defence against true science. They can only lend each other mutual confirmation. They may seem for a while to utter contradictory responses; but their respective languages can only need mutual translation to coincide. Fear of scientific research betrays a lack of the very faith which it pretends. The Scriptures, indeed, have not for their primary design instruction in astronomy, geography, history or philosophy; and as addressed to the popular mind, they employ language adequate to the popular comprehension of the times—when they were written; but, if they are, as we regard them, the authentic record of the divine administration of human affairs, it is impossible that in the last analysis they should fail to harmonize with all scientific truth, and whatever alleged truth contradicts their teachings only needs space for its development to demonstrate its own absurdity. Time and again have the professed friends of revelation trembled for the ark that they uphold, lest it should be overthrown and scattered by the rude hand of science; but as often has science laid its finished testimony in the ark, and enriched religion with more comprehensive and enlarged views of the truths of revelation.

Never can there have been greater consternation than filled the hearts of good men all over Christendom, on the promulgation of the Copernican system, because the Bible seemed to recognize the revolution of the sun round the earth. But the Christian, now that he has humbly receded from the centre to the remote circumference of the creation, finds himself in a universe immeasurably more vast and grand than before, and reads in the same scriptures an equally authentic, but an infinitely more stupendous record of the divine power, wisdom and beneficence. Geology, in its divine infancy, was denounced as pretending to trace in the strata of the earth a process and order of the creation subversive of the Mosaic cosmogony. But its researches, while they have confirmed the narrative in Genesis, have, at the same time, whet-

ther by lengthening out its days into ages, or by interposing successive epochs of creative energy between the original formation of matter and the work of the six days, indefinitely enlarged and elevated our views of the Creator, and our adoring contemplation of the primeval history of our planet. Modern investigations in chronology, history, and archaeology, after having been derided and vilified as hostile to faith, have, in their turn, brought their separate contributions to the illustration and corroboration of the sacred record, thus multiplying the proofs that science "can do nothing against the truth, but for the truth." Let this theory of Agassiz be fully elaborated and tested. It will either fail to substantiate itself on scientific grounds, or else it will take its place in harmony with revelation, and will open expanded views of the attributes of the Creator, the plan of His providence, and the genuineness and adaptation of the successive religious dispensations recorded in the Bible.

The Silks and Teas of Japan.—Their Rarity and Value.

The silk of Japan has long been celebrated throughout the whole world, though often produced under circumstances the most discouraging. The little now exported finds its way chiefly to Java, where it is worn by the native chiefs and the wealthy Dutch officials. Occasionally some few pieces are brought to Holland, where they are regarded rather as curiosities than as merchandise. Supposing the trade opened, the silk dressing gowns of Japan would, without doubt, become a considerable article of export. They may be regarded as the most extraordinary article of dress in the world, being from an inch to an inch and a half thick, and weighing, though in reality they feel when worn as light as gossamer. The thickness is produced by wadding, composed of some substance so fine and delicate that, like the "woven wind" of the ancients, its separate fibres are almost invisible.

We must not, in this slight sketch of Japanese exports, omit the tea, the costlier kinds of which are, on all hands, admitted to be more richly flavored than those of China. Very few specimens have for the last two hundred years appeared in the English market, and these, at the India house sales, have brought from fifty to sixty shillings a pound. In all likelihood, however, these were not by any means the finest specimens, since what are called on the island Imperial teas are consumed almost exclusively by the princes and nobles. Strange stories are related of the means of producing this costly beverage, and there is probably in all of them no small admixture of the fabulous. Still, as they are characteristic of Japanese manners and ideas, our readers may not dislike to be presented with a sample.

The tea shrubs intended for the use of the Imperial court are grown on a mountain near Meaco, that is, in the district supposed to be the most favorable in the world to the production of this article. This mountain is fenced round from vulgar intrusion by a ditch and thick hedge, and none but those employed in the cultivation of the tea are permitted to enter. The shrubs are laid out so as to form avenues, which are daily swept, and kept scrupulously clean.

So far the precautions taken are intelligible, but in much of what follows the reader will detect the influence of an oriental and imperial imagination. The young leaves which begin to put forth about the first of March, which commences the Japanese year, are gathered when only a few days old—that is, in their most tender and delicate state. The persons employed in collecting them are subjected, under the most rigid inspection, to a curious regimen and discipline. During the operation, they must not eat fish, or any other article of food likely to effect their breath. They are next compelled to bathe twice or thrice a day, and, after all, are not permitted to touch the leaves with their hands. They therefore work in gloves; and the delicate green treasure, when collected, is deposited in corners of white paper, till subjected to the drying process, analogous to that em-

ployed in China. Into an account of this, it would be beside our present purpose to enter; but we may mention that there are three gatherings of the tea-leaf—the first, which takes place, as we have said, early in March; the second at the end of the same month, or the beginning of April; and the third in the beginning of May, when the leaves are two months old. This last gathering produces the coarsest kind of tea, appropriated to the use of the humbler classes.

The cultivation of this delicate shrub is conducted among the Japanese upon principles somewhat different from those that regulate its growth in China. It is not commonly laid out in distinct plantations, but in lines, which serve as hedges between the corn and rice fields. The seeds are thinly sown in drills, four or five inches deep, and when the shrub has attained its full growth, that is in six or seven years, and is about the height of a man, it is cut down and succeeded by fresh shoots.

For various reasons, the trees are not planted close—first, because they would then cast too dense a shade; secondly, there would not be around them a free circulation of air, which would impart a rankness to the leaves. In many cases the cultivation is carried on upon the most arid mountains, which probably stunts the shrub, but improves the flavor of the tea. In most cases, the excellence of vegetable productions is proportioned to the aridity of the soil, which occasions a diminution in quantity, whilst it improves the quality. Thus the olives of Attica were the most prized in antiquity, as the honey was the sweetest and most fragrant. For the same reason, it can scarcely be doubted that the superior teas of Japan are unrivalled for aroma and delicacy of flavor. It is no way inconsistent with such an opinion that the finer teas from China, because, all the world over, mankind are fond of variety, especially commodities brought from a distance.

NEW DISCOVERY.—We understand that Col. Mosely, a native of this State, and for many years a resident of Wilkes county, but now an enterprising citizen of Mississippi, has discovered a process by which a very superior article of Cotton Bagging can be made of the long moss so abundant throughout the Southern States. We learn that he is about securing a patent for his discovery, and that he has just returned from the North, where he has purchased machinery for a bagging factory, which he is about to establish at or near Jackson, Mississippi. If this experiment should succeed as well as the discoverer of the new process anticipates, it will probably effect a revolution in the manufacture of this article, which enters so largely into the annual consumption of the planters of the South—as doubtless bagging manufactured of this material can be furnished much lower, while it is said to be far superior to any now in use.—Southern Whig.

The Philadelphia Bulletin, in an article entitled, "The True View of Womanhood," thus discourses:—"There is no inferiority, as a whole, in either sex. Each differs from its opposite, man from woman, as woman from man; but in this very difference consists, when they are united in marriage, the harmony of existence. As the deep bass of the organ, joined to the bird like treble of the other, constitutes the highest kind of music, so man and woman, by sweetest concert, move on in a heavenly harmony, when both are true to themselves and to the realities of life."

THE SLAVERY QUESTION 30 YEARS AGO.—Some thirty years ago, the pious people of Rhode Island were shocked and outraged on finding that a blacksmith was at work on the Sabbath. The sound of his hammer and the reverberations of his anvil sorely annoyed the shepherd of the village flock, and the more so as the blacksmith was a pillar of the church, and a bright and shining light of the congregation. Of course he was "churched"—taken to task. In defence of himself, he stated that one of the slaves, in getting ready to go to sea, found she was deficient in handkerchiefs, and he was obliged to work all Sunday to supply her! The good shepherd of the flock decided it was a work of necessity, justified by the gospel, and Deacon Hart was excused.

The Queen v. Gallen's.

A case which created much excitement, recently came up in the Exchequer Chamber. The prisoner had been convicted at the Quarter Sessions for the county of Salep of having stolen a ham of the value of 10s. During the trial an objection was taken that the description of the article alleged to have been stolen was insufficient, and the point was reserved. Mr. Henniker now contended that there was a total absence of sufficiency of description of this particular property. For any thing that appeared on the face of the proceedings, this article might have been the portion of an animal *feræ nature*, in which case no property could be said to exist. In the case (reported in Carrington and Payne, page 494) of *The Queen v. Cox*, it had been held that an indictment charging the defendant with stealing eggs, without setting forth also what a description of eggs they were, was a bad indictment. Now, these eggs might have been adder's eggs, or crocodile's eggs, and therefore in the nature *feræ nature*, which would not have been property in law. That being so, he should contend that the present was just a case in point in respect of *The Queen v. Cox*; and the Lord Chief Baron asked if the learned counsel meant to contend that because panthers were *feræ nature*, therefore that a person who might have stolen a valuable panther's skin, or even the skeleton of that animal from a museum, was not liable to be indicted?—Mr. Henniker—Of course in that case the indictment would allege that either the one thing or the other properly described had been stolen. Mr. Justice Patteson was at a loss to understand the objection, for this might have been the ham of a bear, an animal indisputably of the class *feræ nature*, and yet properly described. Mr. Henniker would submit that he applied to this as in the case of the eggs. Mr. Baron Platt—Mr. Henniker, suppose some epicures should chance to take a fancy to the hams of foxes or rats, and that such hams should thereby come to be sold at one of the shops in Bond-street, would not those hams be property? Mr. Henniker would submit that the case of *The Queen v. Cox*, was perfectly decisive upon the point. He might, too, venture to call the attention of the Court to this fact—namely, that until the passing of a recent statute it had not been an act of larceny to steal a dog. Mr. Baron Platt—Yes; but if that dog had been converted into a pie, would it not have been a larceny to steal the pie? (Laughter.) Mr. Henniker would submit that, so far as regarded an animal of the class *feræ nature*, it was necessary that it should be shown on the face of the indictment that it was not so. It was quite clear, he apprehended, that a count charging the stealing of a duck, without stating what kind of a duck it was, would be bad. Mr. Justice Patteson—Yes; but that principle applied to live animals only. Mr. Henniker—In the case of *The Queen v. Cox*, the indictment had simply charged the prisoner with having stolen the eggs, but in the course of the trial it had been proved that the eggs which had been stolen were peacock's eggs.—(Much laughter.) Mr. Justice Patteson—May I ask, do you find in natural history any live animal called 'a ham'?

(Increased laughter.) Mr. Henniker said, that he had not found that to be the case, certainly; but he had found it to have been laid down by Lord Hale that there were certain animals of the class *feræ nature*, to take which was not larceny. The Lord Chief Baron, after conferring with the judges said, that they were all agreed in the opinion that there was no doubt whatever but that the conviction in this case was a correct and right conviction. The conviction must therefore be held to be good. Conviction affirmed accordingly.

LONG EVENINGS.—Tell us, young men, how you spend your evenings, and we can predict, almost to a moral certainty what your future condition will be. If you read useful books, or attend instructive lectures, you will lay up a fund of knowledge that will be of inestimable value to you, when you come upon the stage of life. If you associate with the vile, the drinking, and the profane, your character will be marked by disappointment and venom, and you come to a wretched end. Improve, then, your leisure evenings by useful studies—by associating with the wise and good—and, our word for it, you will grow up respected and beloved and well prepared to act your part in life.