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## TEMPERANCE.

### The Fire-Cure.

BY GEORGE B. CHERVER, D. D.  
There was once a Missionary of the cross (I give the story from recollection, and therefore will not undertake a literal accuracy in the detail,) travelling in Africa, across a vast region of land, covered with tall dry grass, like the prairie in a scorching summer. His family were with him, in a wagon drawn by oxen, and as it was towards evening, they were about encamping for the night, looking for a spot more sheltered and favorable for repose. Suddenly, at a great distance, a cloud of smoke was seen rising, and soon found that it was rapidly advancing towards them, and in the dusk, the red glow of fire and flickering flame became perceptible. But it was travelling faster than the swiftest horse could gallop, and they speedily saw a truth that the whole region of grass behind them was on fire, and as the wind blew that way, the sheet of flame must, in a few moments roll over them, and would certainly, if not averted, destroy their lives. The moment the Missionary became aware of the danger, which was imminent, he seized his match-box, and springing to the ground, gathered a handful of stubble a few yards from the wagon, behind it, and proceeded to set it on fire. In this way they might clear a space of the grass, by burning it over their own accord, beginning from themselves onward, leaving the wagon and oxen in the centre of it; enough to afford them some protection from the wave of fire that must otherwise have swept across them like a tempest. It was their only refuge, the only expedient that presented a possible hope of deliverance.

But to this amazement and dismay, the Missionary found, on opening his box of matches, that they were all gone but one! They had been heedlessly consumed upon the journey, and this was the last in the box, so that the lives of the whole party hung upon that one match. If it failed, and would not kindle, they were lost; or if being lighted, the fire went out without spreading, they were lost, for they had no means of renewing the effort. That first and only trial must be successful, or they must perish. Putting up an earnest prayer to God for mercy, the Missionary drew the match across the empty box; a kindled, and hope revived. He applied it to the dry stubble, and that kindled almost like a train of gunpowder, and in three minutes from that time a space was burnt over, on which the oxen could stand with safety, while the family could find additional shelter within the wagon. And it was high time; there had been but room, even to a minute, for the operation; a little longer, and it would have been too late. For the flame rose careering into the heavens, and it was only by fire meeting fire at a distance from themselves, with a large space around them already bare of its combustible materials, that they were preserved from being entirely shrouded in the conflagration. As it was, the heat was intense, and they were nearly suffocated. The air seemed, for a few moments, such a glowing fiery furnace that they could scarcely breathe; but the ocean of fire rolled on without touching them, and they were saved. The grateful children of God fell on their knees, and returned thanks for so surprising a deliverance from so terrible a death.

Now there are more things than one illustrated by this thrilling incident; but the point we wish to dwell upon is this, that in the conflict with sin and temptation, fire must meet fire. The fire of Divine mercy must meet the fire of sin and Satan. What Dr. Chalmers calls the explosive power of a new affection, must come in to drive out the enemies of God from the heart and the habits, and to take such possession of the man for Christ and virtue, that temptation and the fire of sin shall have no material to work upon, no longer possible judgment in the soul. Even our natural passions have been known to burn out and conquer one another; how much more, if a man cry earnestly to God, shall the fire of his grace purify and cleanse the soul, so that, though Satan should sweep over it in a flaming storm of temptation, like a tempest of fire in the dry prairie, he should find nothing to lay hold upon, no lodging place, nor possible conquest.

Now, this is what we call the Fire-cure. Ministered by the grace of God, it is perfect and everlasting. In regard to the vice of intemperance, it is the only infallible cure, always effective, always successful. Even the pledge of abstinence may clear such a space in the soul that the most sweeping fire of temptation shall keep at a respectful distance. Let again cry mightily to God, and apply this match, though

it be the last one, and it shall gain him the victory; it shall not fail. The fire of grace defends the soul from every other fire; God's fire clears the way, so that Satan's fire shall find no elements to prey upon.

But this fire of sinful habit, sinful indulgence in any shape, especially sensual indulgence, is a fearful thing. Much better it would be, much safer it is, never to let it be kindled in the soul, never to have it set there, than to the interposition of a divine fire to meet and conquer it, after it is confirmed and strengthened. You are not sure that it ever can be conquered, after it has reached a certain point. It begins by little and little. Habit at first is like a spider web, but afterwards it is the devil's cable. Break it in season, or rather, let it never be begun. The only safety for the young is not to begin it, not to suffer it to be fastened at all. If it once gets hold, it grows.

There is great danger in secret indulgence. Secrecy in sin hardens the conscience, and leads imperceptibly from step to step, till perhaps the young man's reputation, character, and prospects are blasted for this world, and his lost forever. Secrecy in sin at first, or supposed secrecy, is often the greatest certainty of shame and ruin. The very imagination of security binds the man hand and foot, over to the power of the Destroyer. But there is no such thing as secrecy. There is nothing that you ever sinfully keep secret, but God has this purpose respecting it, that it shall come abroad. Whatever temptation you are indulging, whatever habit of sin you are forming, the prospect is that, even in this world it will overtake you, and come abroad. Everywhere the Eye of God is on you.

Let that be remembered, which one of the greatest men of this, or any age of the world, S. T. Coleridge, has taught us from his own experience, and which is his own peculiar power of illustration, that the pleasure of sin are but the fastenings of poisonous habits. When a man says he, he is going to put a bridge, a gate, a fence, or wooden fence, as it is put under the arches, while it is in process of building, to support the masonry, but to remain there, only until the solid arch is themselves are fully constructed. When that is once done, the wood is taken away for kindling fires. And just so, the pleasures of sin are only the scaffolding, temporary scaffolding, to build a habit upon, and when that habit is once formed and steady, then the pleasures are taken away and sent for kindling, and the habit begins in this life.

The only perfect security against utter ruin by any evil habit, is total abstinence, never letting the habit be begun. And the only salvation from all sin, and from all habits of evil, that have ever had possession of the soul, is the Fire-cure in the grace of Christ Jesus, burning them out. The fire of Divine grace must cleanse the soul, or the fire of Satan will sweep over it, unquenchable and eternal. But to every miserable captive of sin and Satan, Christ calls to-day: Come unto me, all that labor and are heavy laden, and I will give you a rest; rest from your angry passions, rest for your troubled soul, deliverance from the fever of sin, holiness and salvation for ever!

Three spoonful of brandy make one cock-tail—three cock-tails, one go—three goes, one spree—three speecs, one muss with the night-pole—three musses with the night-pole, one visit to the Penitentiary. Cut this out and paste it in your hat. This is particularly recommended to the attention of all those "nice young men" who carry a "brick" in their hats.

*Florida Tobacco.*—Florida will at no distant day be one of the largest Tobacco districts in the South. The quantity and texture of the leaf is said to be equal to the Havana. We have before us a letter from Jesse Coe, jr., in which the most confident assertions are made of the excellence of this article. If the plant is such as represented, a profitable business will be done in it, as the expense of Havana cigars, and wrappers, and tobacco will enable our Florida friends very soon to take the home consumption, to say nothing of the foreign demand. We would feel obliged, if some gentleman of Florida would send us a communication on the subject, accompanied with a sample of the leaf, that we may have it forwarded to our friends in Europe. —*Cotton Plant.*

The Chinese emigration to California increases prodigiously. Nearly one thousand seven hundred arrived in a little over two weeks, and it was reported that a whole fleet of vessels were taking in passengers at Hong Kong for the same destination.

## POLITICAL.

### The Fortune of Slavery.

From the Southern Press.  
The progress of African slavery in the United States presents some of the most instructive phenomena that can have the attention of the statesman or philosopher. Its introduction into America was the work of one of the most eminent philanthropists of that age, the pious and enlightened Bishop Las Casas. Its destruction is attempted by the professed philanthropy of the present time.

Soon after the introduction of slavery into the Southern colonies, they began to protest against it, and would have prohibited it but for the opposition of the British government—so that the establishment of slavery in the Southern colonies is owing to their union with the empire of Great Britain. Strange as it may appear, the subsequent preservation and extension of slavery in the Southern States are owing to the present Union. If the States, after their independence, had not formed a Union, each one would have had its own large commercial towns and manufactures; for New York or Philadelphia could not have imported for Southern cities, since duties would have been required at the latter as much on imports from cities of the North as from Europe. And if the South had thus become commercial and manufacturing to the extent of its own wants, it would have attracted its share of European emigration. The consequence would have been that with a large commercial, manufacturing and foreign population, several of the Southern States would have abolished slavery long before now. Even without such elements Virginia came near doing so in 1831-32; and if she had gone that far the political power of the South would have been materially weakened.

The earnest advocates of the Union, such men as General Washington and Mr. Jefferson, expected and declared that the Union would be favorable to emancipation. Such and so general was the eminent Southern statesman in favor of emancipation, that up to 1820 scarcely a man could be found in the South who did not profess to regard a very as a curse. At that time the tide of foreign emigration set in so strongly, as within thirty years to add to the North some four millions of people. And if nothing had occurred to counteract its effect on slavery, the latter would have fallen before now. For the South was anxious to secure a part of it. But almost exactly equal with the sudden and extraordinary increase of foreign emigration, has been the sudden and wonderful extension of the cotton culture in the South—a thing which is perhaps without a parallel in history. This at once elevated the value and power of slavery, and enabled it to stand against the rapid increase of the North from Europe.

If the wars of Europe had not intervened between the close of our revolution and 1815, and thus prevented European emigration to this country until the rise of the cotton interest in the South, it is very doubtful whether slavery would have long survived the Missouri Compromise. Even the acquisition of Louisiana would scarcely have been available to slavery; nay, would have been destructive by opening the way to emigration from the North, of a population unfavorable to it. But, as it was, cotton not only found employment for the surplus slaves of the South, but turned aside the tide of her emigration which had before been setting steadily to the new North-west States.

It thus appears that whilst the whole current of opinion, for the past hundred years, of African slavery in this country has been against it, even among those who were deeply interested in it, the current of events has been in favor of it. Within the whole period to which we have referred, the foreign opinion was still more hostile. France abolished slavery in Hayti—so did the South American States, of Spanish origin, and England in Jamaica, &c., and in every case the result has been desolation and ruin. Brazil alone retained it. The result is that the Southern States of this Union and Brazil are the most flourishing of all the continent, and their products, together

with those of Cuba, constitute the principal part of the civilized commerce of the world. And now the abolition of African slavery would not only desolate the most productive agricultural regions of the world, but would, in a far greater degree, destroy that commerce which constitutes the principal trade of all the great civilized States, and would absolutely prostrate the whole system of modern civilization.

These things ought to admonish us to beware of implicit faith in the boasted power and value of opinion. Slavery has defied and triumphed over opinion—the opinion of modern Christendom. And we think this fact deserves the earnest consideration of all the young men of the South, especially at the present time, when the shallow and flimsy movements of party, as well as the designs of fanatics and fools, are disturbing the legislation and the elections of the country.

What is the part which the South is to act with her institution of slavery in the present and approaching movements in society and government? We behold a powerful tendency to change. The doctrine of universal equality is the favorite—the equality of all men, without regard to their moral and intellectual character.

It is to this doctrine we owe most of the isms of the day. Abolitionism, Free Soilism, Pre-farmism, Interventionism, &c.—things which all result in anarchy and barbarism. These doctrines are gaining ground in Europe and America. They may yet subvert society and government, in many portions of the civilized world. But African slavery is founded on the principle that the man or the race which is morally or intellectually inferior, must be subordinate. This we hold to be the great moral law which has hitherto governed the world, and must always govern it, too, for the greatest benefit of both classes. May it not happen, in the progress of error, that the South will yet become the barrier to the modern and fashionable heresy, and roll back the tide of destruction?—And when we come to consider, what can be a more sublime principle than that of the supremacy of moral character? What principle is more important or elevated in all the relations of life than the one which requires every man to look for liberty, power, fame, and greatness, in moral excellence? It is the only principle of progress, and of stability. It is as well the title of the master to the slave, as of the candidate to the great trusts of legislative, executive, and judicial power.

And we maintain that so long as a moral superiority is maintained,—let every Southern man therefore consider this great principle, and act upon it—let him aim at the highest elevation, morally and intellectually, of his race, and African slavery will withstand triumphantly all external assault—may the very slaves themselves will assist in repelling it. For there is no allegiance so certain as that which a subordinate feels for one really superior; and no condition so happy for a man or a race of inferior moral attainment, as that of subjection to those who have this indefeasible right to rule. And this is the principle which we have seen has been sustained by a remarkable concurrence and succession of events running steadily against the erroneous opinions and short-sighted policy of politicians and demagogues.

Mr. Mangier's Address.  
The New York papers of Friday morning contains the following very eloquent address from Mr. Mangier in reply to a Committee of the Common Council of that city who had waited upon him to tender him a public reception and the hospitalities of the city:

*Gentlemen:*—Had the effort in which I lost my freedom been successful, the honors now tendered would not surprise me. But it was otherwise. Far from realizing, it obscured the hopes which accompanied and inspired it—engulfed suddenly in discouragement and defeat.

This the wide world knows. This you yourselves must inwardly admit, though the goodness of your nature will seal your lips to the admission, being fearful of the disparagement it would imply.

The gratitude of a people is most bounteous. It is quick to appreciate, to encourage, to reward. Never slow or stinted in the measure it pours out, its fault is to be too precipitate and profuse. Estimating merit not by the severe standard of success, it takes motives into consideration, regardless of the fortune which attends them, and, for whatever sacrifices they have entailed, awards a great equivalent.

In this, the gratitude of a people differs from the gratitude of kings. With the latter, success is an essential condition of excellence.—Pensions, knightly decorations, orders of nobility, these are given by kings in exchange only for the trophies which decorate their halls, or the acquisitions which widen the surface of their dominion.

Not so with a people as I have said. They do not barter and economise their gifts. Whatever the result, be the motive upright, be the deed honorable, and their favors are forthcoming. Moreover, it sometimes happens that where disaster has most grievously befallen, there their sympathies are most evoked, and their treasures most plentifully bestowed.

This it is which explains the proceedings, in my regard, of the noble city you represent. I have sought to save my country, and been anxious to contribute to her freedom. This I shall not assume the modesty to deny. Long before I mingled in the strife of politics, it was my ambition to be identified with the destiny of my country—to share her glory, if glory were decreed her—to share her suffering and humiliation, if each should be her portion.

For the little I have done and suffered, I have had my reward in the penalty assigned me. To be the last and humblest name in the litany which contains the names of Emmet and Fitzgerald; names which waken notes of heroism in the coldest heart, and stir to lofty purposes the most sluggish mind—is an honor which compensates me fully for the privations I have endured. Any recompense, of a more joyous nature, it would ill become me to receive.

Whilst my country remains in sorrow and subjection, it would be indelicate of me to participate in the festivities you propose. When she lifts her head, and nerves her arm for a bolder struggle—when she goes forth, like Miriam, with song and timbrel to celebrate her victory—I, too shall lift up my head, and join in the hymn of freedom. Till then, the retirement I seek will best accord with the love I bear her, and the sadness which her present fate inspires.

Nor do I forget the companions of my exile. My heart is with them at this hour, and shares the solitude in which they dwell. The freedom that has been restored to me is embittered by the recollection of their captivity. Whilst they are in prison a shadow rests upon my spirit, and the thoughts that might otherwise be free, throbb heavily within me. It is painful for me to speak, I should feel happy in being permitted to be silent.

For these reasons, you will not feel displeased with me for declining the honors you solicit me to accept. Did I esteem them less, I should not consider myself so unworthy, nor decline so conclusively, to enjoy them. The privileges of so eminent a city should be sacred to those who personally a great and living cause—a past full of fame, and a future full of hope—and whose names are prominent and imperishable.

It pains me deeply to make this reply, being sensible of the enthusiasm which glows around me, and the eagerness with which a public opportunity of meeting me has been awaited. I know it will disappoint a generous anxiety; but the propriety of the determination I have come to is proved by the inefficiency even of this consideration to overcome me, I know, too, that as it grieves me it will grieve others, and that, perhaps, the motives that have led to it may be misunderstood, misconstrued, and censured. But I am confident that, after a little while, the public judgment will sanction the act, which a due regard to what I owe my country, my companions, and myself, seriously dictates.

Yet, so far as your invitation re-

cognizes the fidelity with which I adhered, and still adhere, to a good and glorious cause, be assured that it has not been exaggerated or misplaced. The feelings and convictions which influenced my career in Ireland have undergone no change.—Still, as ever, I perceive within my country the faculties that fit her for a useful and honorable position, and believing that they require only to be set in motion to prove successful, I still would prompt her to put them forth.

Besides, there is within me a pride that cannot be appraised. I desire to have a country which shall work out a fortune of her own, and depend no longer for subsistence on the charity of other nations. I desire to have a country which I can point to with exultation—whose prosperity shall be my life—whose glory shall be my guerdon. I desire to have a country which shall occupy a beneficent position in the world, and by her industry, intellect, integrity and courage, shall contribute, in community with all free nations, to the common happiness and grandeur of humanity. Heaps may have darkened, but the destiny to which I would see my country lifted, is before me still—a height, like that of Thabor, crowned with an eternal sun.

It is a bold ambition, but in this fine country I could have none other. The moment we set our foot upon her shore, we behold the offspring of Freedom—the energy, the thrift, the opulence to which she has given birth—and, at a glance, we comprehend her fruitfulness, utility and splendor. We behold the wonders she has wrought—the deformed transformed—the crippled Colony springing into the robust proportions of an Empire which Alexander might well have sighed to conquer—the adventurous spirit of her sons compensating by its rapidity, in a little more than half a century, for the thousands of years in which the land lay still in the shadow of the ancient forests—we behold all this, and the worship of our youth becomes more impassioned and profound.

To this land I came, as an outcast, to seek an honorable home; as an outlaw to claim the protection of a flag that is inviolable. By one of the wisest and mildest of the ancient legislators it was decreed, that all those who were driven forever from their own country, should be admitted into the citizenship of Athens. On the same ground, in virtue of the sentiment of perpetual banishment which excludes me from my native land, I sought a quiet sanctuary in the home of Washington. To no other land could the heart which has felt the rude hand of tyranny so confidently turn for a serene repose.

Long may she prosper; continuing faithful to the inheritance left her by the fathers of the republic. Long may she prosper; gathering into the bosom of her great family the children of all nations; adding to her territory, not by the sword of the soldier or the subtlety of the statesman, but by the diffusion of her principles, and the consonance of her simple laws and institutions, with the good sense and puer aspirations of mankind. Long may she prosper; each year adding to her stock of strength, and dignity, and wisdom, and high above her countless fleets and cities, even to the last generation, may the monument of her liberty be desecrated! In the darkest storms which shake the thrones and dynasties of the old world, may it stand unscathed! In the darkest night which falls upon the arms of a struggling people, may it shine forth like the cross in the wilderness, and be to them an emblem of hope and a signal of salvation!

A CHALLENGE.—Two or three Boston ship-owners have sent a challenge to the ship-owners of Great Britain, somewhat to the following effect:

The Boston parties will produce a ship, not less than 800 nor over 1,200 tons register, capable of stowing 50 per cent. over her register, to compete in speed with any vessel of the same capacity, now built, or which may hereafter be built in Great Britain.—In other words, (the register limits specified above, taken into consideration,) the object of the challenge is to decide, which of the parties can obtain the highest rate of speed from the same cubic capacity of model, the winning party to receive £10,000.—*Boston Atlas.*

## The Best Time for Cutting Timber.

The following remarks are from a letter of Mr. William Painter, of Concordville, Pa., to the Hon. Thomas Ewbank, of the Patent office.

"During an experience of more than forty years as a plain, practical farmer, I have taken much interest in ascertaining the best season for felling timber, and I now state with confidence, that fencing timber, such as all kinds of oak, chestnut, red hickory, and walnut, cut from the middle of July to the last of August, will last more than twice as long as when cut in winter; or common barking time in spring.

"For instance—cut a sapling, say five or six inches in diameter, for a lever, in the month of August, and another of similar quality and size in winter or spring. I know, if the first is stripped of its bark (which at that time runs well,) it will raise as a lever twice the weight that can be raised by the latter.

"Another great advantage to be derived from felling timber in the last running of the sap (the time above specified) is that it is neither subject to dry rot nor injury by worms; white oak, cut at this season, if kept off the ground, will season thro' two feet in diameter, and remain perfectly sound many years; whereas, if cut in winter or spring, it will be perfectly sap rotten in less than two years.

"For ship building and other purposes, where great expense is incurred in construction, the immense advantage of preparing timber at the proper season must be evident to all.

"I have no doubt, a ship built of timber cut between the middle of July and the last of August, would last nearly twice as long as one built of timber cut at the usual time, and would bare infinitely more hard usage, as the timber seasons more perfectly, and is far harder.

"A few years since, one of the large government ships, built in Philadelphia, of the very best materials, but several years in construction, when ordered to be finished and launched, was found upon inspection to be entirely worthless in many of her timbers (though kept under cover) of dry rot.

"In all my building for many years past, with large timbers of white and other oak, this has never occurred, nor are they subject to be worm eaten.

Even fire wood cut at the proper season, is worth from 80 to 50 per cent. more than when cut in the spring or winter.

"If the above facts are considered of any value, please make use of them, and if those learned in such matters can assign any plausible reason for them, the theory may be of value to others as well as thy friend.—*Union Artist.*

## National Agricultural Convention.

The Darlington Flag says, Col. John N. Williams of Society Hill has placed in our possession a circular from various Agricultural Associations in the United States, recommending a National Agricultural Convention, to meet in Washington on the 24th inst., and earnestly soliciting delegations from the various States or other organizations for the promotion of Agriculture in the several States and territories.—The following extract from said Circular states objects of the Association:

"The objects of this Convention are to organize a National Agricultural Society; to which the various Agricultural Societies may be auxiliary; to consult together upon the general good, and to establish, by this Society, or such other means as the Convention may devise, a more cordial and widely extended intercourse between agriculturists in our own country and in other lands; to create additional facilities for the acquisition and diffusion of knowledge, by books, journals, seeds and other objects of interest to the American Farmer and Gardener; and to act on such other matters pertaining to the advancement of agriculture as the wisdom of the Convention may judge appropriate.

"Societies will please transmit an early date a list of the delegates they have appointed to Daniel Lee, M. D., Agricultural Department, Patent office, Washington."