

Communications.

Correspondence of the Ledger.

SALISBURY, May 23, 1852.

Dear Ledger—As I have been honored with a place in your columns, I am so flattered that I shall try and find a place near your editorial correspondence once more.—The Supreme Court for this County was in session last week—his Honor Judge Bailey presiding. The Session's Docket occupied the entire week, and the Civil Docket was continued. One of the most important cases tried was a case of alleged murder.—Rufus and Judy, negroes, were arraigned and tried for the murder of a slave called Ned, belonging to a Mr. Gellespie. To me this was indeed a novel and interesting trial; for I never saw a negro trial before a Judge and Jury before, on negro evidence, admitted in open Court. The testimony was chiefly of this kind, and I was astonished at the quickness and intelligence displayed by the witnesses. The case was ably arraigned both pro and con, but the evidence being wholly circumstantial, and very lame indeed, the accused were acquitted.

I could not but think, as I looked upon the prisoners at the bar, and saw what an array of talent were engaged in this case, what a lesson it would teach those hellish Abolitionists of the North who labor incessantly for the abolition of slavery. Here in a slave State, were the ablest lawyers engaged to prosecute and defend two negroes, who were accused of a most atrocious murder. Negroes were put upon their oaths and testified either for or against the accused, and by their evidence, an intelligent jury of pure white citizens declared that the accused were not guilty of the crime alleged, and were acquitted at the highest tribunal of our country. How different this from the miserable farce lately enacted in a tribunal of justice in Pennsylvania, for the dreadful murder of some unfortunate slave hunters. Can we live any longer in peace with these miserable fanatics, who say, "abolish slavery, or war to the knife!" If this be the doctrine of the North—and I for one, believe that it is—then let war come. But enough of this. I am happy to hear that you have so many friends in this Town, and you may rest assured that I shall try and extend your acquaintance.

Your quondam friend,
GUERRILLO.

[For the Ledger.]

George McC. Witherspoon, Esq.

PLEASANT HILL, S. C.

Mr. Editor—In the last number of the Ledger, we noticed this name, with some others, spoken of as candidates for the State Senate. We know of no man more eminently calculated to fill this honorable station than Mr. Witherspoon, and whose nomination would be received with more general satisfaction by the people of this vicinity.—His course in the House, a few years since, was marked with good sense and ability; and we hope that he will again serve us, but in a position more worthy of his distinguished merit.

A VOTER.

Diplomatic Note.

The following is said to be the reply expected from the Emperor of Japan to President Fillmore's recent letter to that functionary:

Jello, in Japan, Palace of the Most High, 18,000th year of the Great Red Dragon.

Herr Fillmore, Governor of the U. S. Province: My Grand Secretary, Gwitvibutes, has just translated your scroll, and I dictate the following, from the abundance of my heavenly wisdom, in reply: Your officer of high rank amuses me very much. I and my six thousand wives have been laughing all the morning at his queer bob-tailed coat, his stove-pipe hat, and awkward looking boots; and, more than all, a strange and mysterious thing which he calls a shirt collar, and which keeps his head as stiff as one of our native rhinoceroses. We have taken pity on his heathenish condition, and have equipped him in our royal suit—a turban and a pair of spurs. You say that he is "no missionary of religion." I shall make a Christian of him, and send him back to his own country as a missionary. I was grieved to see his besotted ignorance. He knows nothing of Xeno, or Amida, or Dabio. He had never heard of the precious book of Snicknacker, nor bathed in the forgiving stream of Chum-dow-Chum. I am glad there is a country to the east of me so large as yours, and I shall take measures immediately to bring you to the true faith. I send by the bearer a bundle of Colporteurs pamphlets and tracts, which I should like distributed at once. I hope you will not oppose my establishing temples in your land. Your people is not one-half as large as mine, but yours are still saving. Although outcasts, there is still hope for you. As for trading with me, why do you bother yourselves with worldly ambitions? We spend our time in religious ceremonies and prayers. But I am willing to open communication with you, so that you may not object to my seeking to bring you over to the true religion. Kiss all your wives for me. Ah, you have only one. Poor I—I, I have six thousand.

Empress of the Faithful.

NEW RAILROAD TO CHARLESTON.—We perceive by a notice in the Carolinian, that application will be made at the next session of the Legislature for a charter for a new railroad from Columbia to Charleston. This is an important movement, and when we remember that the existing road is thirty miles longer than there was any necessity for—and that the present road will not be able to do the business which will flow into it when the up-country roads are completed, the new scheme seems to be at least plausible. We hope the enterprise will be prosecuted with vigor, and we wish to see it carried out.—Unionville Journal.

LANCASTER LEDGER.



Lancaster, S. C.

WEDNESDAY, JUNE 2, 1852.

It is suggested that a Public Meeting be held in the Court House on the first Monday in July, (said day,) for the purpose of taking some action in relation to the proposed Rail Road from this place to Chesterville.

The fears we entertained about a month since with respect to the productiveness of our Corn and Cotton crops, has been in a great measure removed by the very favorable seasons we have since had. Frequent rains have proved very beneficial to the corn crop. It is said that the prospect is very good at present for an abundant harvest. From what we can learn, Cotton is not so far forward. The rains, so necessary to the growth of cultivated plants, have proved equally beneficial to weeds, and the farmers are now busily employed to prevent the grass and weeds from obtaining the mastery.

A new Post Office has been established in Chester District, on the route from here to Chesterville, called La Grange, and Jacob F. Straite appointed Post Master.

Particular attention is directed to the advertisement of Mr. Clark. Clark is said to be an excellent workman, and such the people of the District should encourage by their patronage.

Philip S. White and the Temperance Cause.

In a preceding number we had intended giving our opinion relative to Mr. White, as a Temperance Lecturer, and at the same time given the opinions expressed by some of the Press in the State. Fearing that our strictures at the time when Mr. White was about to Lecture here, may have been the means of provoking a prejudicial feeling in the minds of some, and at the same time entertaining the best opinion of the Temperance cause, and also of the order of the Sons of Temperance, our efforts would always be exerted to advance the progress of the cause, and not by any means pursue a course which would retard it—we abandoned the idea.

At this time we do not wish that our remarks should be construed as prejudicial to the Temperance reform. The Temperance cause is a great and good cause, and the incalculable benefit which has resulted from philanthropic efforts in the propagation and extension of the cause, is apparent, even to those disposed to be incredulous.

After Mr. White left us, we were even fearful that our remarks being so construed, might prove detrimental to the cause, but now, when grave charges are brought against Religious Denominations, we feel it to be our duty to make these charges public, and it is in the power of Mr. White to vindicate himself from censure if he be innocent. Not only a Temperance Lecturer, but a minister of the Gospel, should be held up to the people, and not only discountenanced, but castigated as Mr. White would castigate poor drunkards, if in their positions as ministers of Christ, they should, by word or action, utter false and scurrilous abuse in the pulpit, or cast opprobrium on any religious sect.

We heard Mr. White the first night he lectured here. The only objection we had to him as a lecturer on Temperance, was that he was in favor of forcing Temperance—his motto was, if man can do without brandy, (and he can) let us make him do without brandy. We have always thought the Temperance reform could be better advanced by persuasion, rather than by force. One of the greatest charges against the Catholic Church is, that in the Middle Ages they punished all who would not believe in their tenets, or who would espouse the cause of Protestantism. Even at the present day, the Protestant Church holds to the idea, that if the Catholic Church held the supremacy, the Inquisition would be revived, Protestants burnt, and fire and the sword be spread from East to West, and not Religion and the Bible. Protestants disapprove of any action of this sort, and deprecate it as materially pernicious to the cause of Religion, to propagate Christianity by arbitrary means. No reform can be propagated by force. It is as wise to say that Love and affection can be instilled into one by force, as to say the Temperance cause can be propagated by legislative or compulsive measures.

The Black River Watchman, published at Sumterville, of May 22nd, contains a well written article from a correspondent at Bishopville, in which the writer adverts to some remarks made by Mr. White while he lectured at that place. For this good cause of Temperance, and apprehending what good Mr. White had effected might be dissipated, we regret he should have made these remarks. We look upon such vituperative and abusive remarks, as the emanations of a mind divested of all philanthropy, and the abode of dark, selfish, degrading feelings.

The editorial remarks of our friend of the Watchman we approve of highly, and regret that our limits will not permit us to publish his entire article. At the risk of giving late news, we insert the greater portion.

"We would speak of his errors and faults of head and heart, because they are such as a little reflection and a little more charity, and honesty might easily remedy. When for the munificent consideration of fifty-two hundred dollars a year, a man deserts the ordinary avocations of life and sets out to work a grand moral reformation, he should be especially careful to seek the co-operation of the wise and good to aid him in his undertaking. If he neglects this he is impolitic but if on the contrary, he labors to uproot the foundation upon which all Laws and Moral reformations can alone stand, he is criminal, and deserving of the severest rebuke.

We have heard Mr. White but once, and on that occasion, ridicule, contempt, and bitter denunciation were poured out against the ministers of the Gospel, and private members of the church of God who stood aloof from the enterprise which Mr. White advocates. Tender and pathetic stories of noble young men, who went down to the drunkards grave through the instrumentality of their own pastors, were related in a tone of pathos and feeling that would have excited odium and prejudice against the christian ministry, when related by one who had claims upon our confidence and belief. With all his sincere declarations as to his own christian zeal, we regard him as a man more dangerous to the cause of christianity, than any other who has ever lectured in our State on any subject. The whole burden of his discourses would induce the lam-tongued reflection, that however much christianity may have conducted to the improvement of the world, there is a point of civilization beyond which its blessings cease; when it must call in some more efficacious coadjutor to fill up its deficiencies, and perpetuate the progress and happiness of society.

The last tirade of Mr. White was launched directly at the eldership of the presbyterian church—of which we are an humble member. The charge is a grave one, and should only have been made after the maturest reflection. It involves seriously the character of a large and influential body of christians. It charges that the chief spiritual officers of a christian church, have added sacrilege to drunkenness, and have profaned the table of the Lord, where they were called to serve, with fearful abominations while yet the solemn services of the Holy sacrament were fresh upon their minds, and its elements around them reminding them of Calvary and a dreadful atonement.

Our correspondent is not a man to speak unadvisedly. Numerous others who were present at the lecture of Mr. White, endorse the truth and accuracy of the statement as made to us. Mr. White, has made grave charges, which we call upon him to sustain. The statement which he has made is a gross outrage upon the christian church. We call upon him to sustain it and until he comes forth with his testimony we pronounce him as we believe him to be a foul designing slanderer, and the artful disseminator of falsehoods too gross to be entertained or believed in any community in our district or State."

If Mr. White can repel these charges he should, but if he cannot, he should be considered by a Christian community as one devoid of all Religious feeling, and desirous of promulgating discord amongst them. We will warrant the assertion that no Christian Denomination in the State of South Carolina, were ever guilty of the grievous and impious charge Mr. W. or his drunken friend brings against them. When Mr. White first came amongst us, we were disposed to defend him from foul aspersions, unless established beyond all doubt; we considered him free from Abolition taints, believing the Committee who invited him were well satisfied on that point, but since serious charges have been made which places him in no very favorable position, and until he exculpates himself, we are bound to believe he is a "Wolf in Sheep's Clothing." We will defend our home, our Christian Denominations, and our public and private institutions always from being trampled on and calumniated by such grovelling aspirants.

Summary of News.

Land Warrants in New York are worth \$127 a \$128. When wanted for land entries, the principal dealers sell at \$129 a \$130 for quarter section scrip.

Miss Julia Dean, the actress, has purchased a mansion in New York, at a cost of \$20,000.

The stock for the building of the Crystal Palace, New York, has been subscribed for, (amount \$200,000.) The Palace will be opened in May, 1853.

Ninety-six Delegates and as many alternates are appointed to the Democratic Convention from Virginia.

The Methodist General Conference, which is in session at Boston, has elected the following Bishops: Rev. Dr. L. Scott, of New York; Rev. Dr. M. Simpson, of Cincinnati; Rev. P. C. Baker, of New Hampshire; Rev. E. R. Ames, of Indiana.

During the year 1851, 524 children were born on shipboard before reaching New York. 111,000 land warrants have been issued—17,000 for 160 acres, 37,000 for 80 acres, and 57,000 for 40 acres.

On the 27th ult, a man by the name of Curran shot a Mr. Connell, in Savannah, with a slug ball from a pistol. It is thought Connell will die. No cause is alleged for the act.

One of Phillip's Fire Annihilators was used with success at a fire in Newark N. J. lately, before water could be procured.

The Columbia States Right Republican is informed that common maple bark, boiled to a strong decoction, and applied frequently, will effectually cure sore eyes; and is as good for beast as for man.

The Hon. John M. Clayton is said to be industriously cultivating his farm three miles from New-Castle, Del; and instead of running a race with competitors in the political field, is endeavoring to distance his over-seer in agricultural pursuits. Each h is selected his field, and a wager lies between them which shall produce the richest crop from his allotted portion.

Habit. We are at once involved in a labyrinth of reasoning and reflection, when even taking a cursory glance at the final consequences of the free exercise and control of that innate principle of man which carries him on to deeds of virtue, or immorality and vice—habit. Strange to conceive, that the controlling impulses and actions of man result from acquired habit. The child in its infantile years, is a tool merely to be worked with when arrived at mature age.—The mind of a child has been compared to a blank sheet of paper, ready for any impression which may be made. Yet, although the child may in youth receive impressions of an immoral nature, and antagonistic to all those pure and hallowed feelings belonging to virtue and religion, still by the exercise of an unbiased mind, a mind actuated by a sense of right; evil impressions can be eradicated, and the habits changed by habituating oneself to other and different pursuits. We observe the strength of habit very particularly in our various avocations and employments. It is very rarely but the farmers' son prefers the tilling of the soil to all other businesses, the habit acquired in early youth of attending with his father to the various employments of the farm, has grown with his growth and strengthened with his strength. The mechanic's son, on the other hand, professes the Plane and the Saw to the Harrow and the Plough. This is the result of habit. Our very dispositions are formed by imitation and habit. A man is said to be lazy, another is said to be impetuous, another is said to be miserly, whilst another is said to be extravagant and wasteful. Many will say it is in his nature, he was always idle and lazy, and again he was quick and hasty, he was so from a child and it cannot be eradicated now, or again, he was always miserly and penurious, and again from an infant he has invariably manifested an extravagant, self-willed, wasteful, and prodigal disposition. We way by nature each be formed and created with different dispositions—some are naturally smart, others again are born fools. Yet we maintain that action requires a corresponding repetition, i. e., you habituate yourself to the exercise of the restraining of one particular passion, so will you day by day feel less difficulty to control that passion. Industry, vigilance, idleness, dilatoriness, melancholly, covetousness &c., are all habits. We can habituate ourselves to habits of industry, or laziness, of virtue or vice. Virtue is not religion. It is a pity that notions some men adopt with respect to the quantity of virtue necessary to religion.—Some suppose, for instance, that total abstinence from intoxicating liquors is one object to be attained first. They measure out the quantity "so far must thou go." A virtuous man is not a religious man, and yet a religious man may be guilty of that which the self-thinking religionist, would be moralist, condemns as highly repugnant to the cause of Christianity. To walk in the paths of virtue, then, we must first endeavor to correct our habits, ever keeping in mind, what is difficult to restrain to-day is easier to-morrow; and again what may be difficult to practice to-day, becomes easier each successive day. We can habituate ourselves to twelve hours sleep, or six hours sleep. It is a fact established beyond all dispute, that as the different passions of man are exercised, so will the phrenological organs be developed. If the good and virtuous, the virtuous—if the evil, the vicious. We might even go so far and say, why may not the countenance be changed, corresponding in resemblance to the habits of good or evil of man. God was not so unjust as to make man a murderer, create him for that identical purpose, yet the murderer bears on his face, the impress which was the brand of Cain. Habits of industry, debauchery, and petty crimes and indulgences most frequently lead to murder, and not infrequently we find one murderer leads to a repetition. To prevent the repetition of crimes, in some States the offender is placed in the Penitentiary, the more fact of revenge or penalty for offence committed does not induce us to admire the Penitentiary System. But the criminal is compelled to adopt habits of industry, his condition is such, that he is forced to weave or spin as the case may be; in the course of five or ten years, he has become so accustomed to habits of industry, that when he is released, he becomes an honest industrious citizen.—Some who are opposed to the Penitentiary System, cite an isolated case occasionally, as in the case of Hines, where the released convict pursued the same course, but we should recollect, these men who reform their conduct and become quiet, industrious, peaceable citizens, are turned out of prison every day, we hear nothing of them, whereas when a man like Hines, follows on in the same old track, it is spread from one end of creation to the other. There are exceptions to all rules, and there is no human system that is entirely perfect. We have made this article longer than we intended. We designed it for those of idle habits to pursue industrious habits, for those of vicious, to pursue virtuous habits. Ever keep in mind that human happiness does not consist in the pleasures of sense, as the animal gratification of eating, or drinking, or more refined pleasures of music, painting, hunting, shooting, fishing, &c. If we would but consider what a very brief space of time these amusements occupy, we would be surprised that we should before hand pay such attention to them.—The fact is some modern Philosophers say all pleasure consists in anticipation. Human happiness consists "In the exercise of the social affections. The exercise of our faculties either of body or mind, in the pursuit of some engaging end. Happiness depends upon the present constitution of the habits." More particularly in the effort to attain all wisdom, to fulfill the injunctions of God to live soberly and righteously in this present life.

"For these shall guide thee well, and guard thee on thy way." "And wanting all beside, with these shalt thou be rich." "Though all around be woe, these shall make thee happy." "Though all within be pain, these shall bring thee health."

EDITOR'S TABLE.

GRAHAM'S MAGAZINE.

We have received the June number.—Graham tells us he has come out with new type, but we have ever found the typography of his magazine so excellent, we should not have noticed it. The present number contains an article, giving a graphic description of Hoe's new York Machine works, besides numerous original tales by James, Herbert, Read, &c. The engraving, loaders, looks well enough. Terms, \$3.00 per year; five copies \$10.

Two Dollars will procure Graham's Magazine and the Ledger for six months, or \$4 one year.

BLACKWOOD'S EDINBURGH MAGAZINE.

The May number we have received from the publishers, Messrs. Leonard Scott & Co. New York. Contents—Gold, its natural and civil history—Life of Niebuhr—The Moore's—My Novel, or Varieties in English Life—Our London Commissioner—The Gold Finder—The Vineyards of Bordeaux—The Democratic Contender.

Persons desirous of seeing copies of the re-published English periodicals of Messrs. Scott & Co., are particularly invited to examine the numbers we have. The London Quarterly, the Edinburgh Review, the Westminster Review, the North British Review, and Blackwood's Magazine, (which is published monthly,) can be procured for \$10 per year, which places each publication at only \$2. As the South Carolinian justly observes, no literary man should be without these works. Address Leonard Scott & Co. New York.

THE SOUTHERN CULTIVATOR FOR JUNE.

We notice in this number several articles which must be interesting to the farmer.—This periodical is published monthly by Wm. S. Jones, Augusta, Ga., at only \$1.00 per year.

We continue to receive the Pick, an illustrated comic paper, published in New York. The Pick is au fait of what it pretends to be.

THE DUTCHMAN also we receive—a large, well-filled, literary and witty paper, published in New York, by Griffin and Farnsworth, at \$2.00 per year.

DAILY REGISTER, WINSBORO, S. C.

Our thanks to you, friend Britton, for sending us your daily—which, we must say, is a neatly gotten up sheet.

Jenny Lind's Farewell to America.

The farewell concert of Madame Jenny Lind Goldschmidt, in New York, on Monday evening, was attended by the largest and finest audience ever assembled in that city. The vast area of Castle Garden was crowded to its utmost capacity, and thousands thronged the passage ways—the covered bridge leading from the Garden to the Battery, and the walks into the street far beyond the outer gates. The programme was the same as that which introduced Jenny Lind to America, with the exception that Bayard Taylor's Greeting was exchanged for Mr. C. P. Cranch's pretty Farewell. Of course every part of the performance was well done, and elicited round upon round of applause; and when the Farewell came it is said the excitement was almost frantic. The following were the words, set to music of a simple and pensive character, by Mr. Goldschmidt:

Young land of hope—O! Western Star, Whose light I hailed from climes afar— I leave thee now—'twill twine for thee One parting wreath of melody. O take this offering of the heart From one who feels 'tis sad to part.

And if it be that strains of mine Have glided from my heart to thine, My voice was but the breeze that swept The spirit chords that in thee slept, The music was not all my own— Thou gavest back the answering tone.

Farewell—when parted from thy shore, Long absent scenes return once more: Where'er the wanderer's home may be, Still, still will memory turn to thee! Bright Freedom's clime—I feel thy spell, But I must say farewell—farewell!

On retiring, Madame Goldschmidt was loudly cheered, and, after withdrawing, returned to acknowledge the acclamations with which she had been followed. No announcement has been made of another concert, and, as she sails to-day from New-York in the steamship Atlantic for Europe, it is possible she has been heard for the last time in the United States.—Charleston Courier, 29th.

It is said that every seven minutes a child is born in London, and every nine minutes one dies.

As Prime Minister of the English Government, the successor of Sir Robert Peel, the Earl of Derby, seems to give universal satisfaction to the Tory Party. There is no doubt, however, opposed the liberal party, may be to him, but Lord Derby is well fitted for the high, difficult, and responsible position in which he is placed. Though anti-republican in principle, his speeches breathe an interest of no limited bounds, for the welfare of the entire mass of the people.

In his speech of the 27th February we extract the following from Blackwood's Magazine.

"My Lords, I believe, and Trejoice to believe, that the feelings of the community at large—that the convictions of all classes, high and low, rich and poor, have now come to this conclusion, that the greater amount of education which you are able to give, and the more widely it is spread among all classes of the community, the greater prospect there is of the tranquility, the happiness and well being of the community. But my Lords when I use the term education, let me not be misunderstood. By education, I do not mean the mere development of the mental faculties—the mere acquisition of temporal knowledge—the mere instruction—useful as, no doubt, that may be—which enables a man simply to improve his condition in life, gives him fresh tastes and fresh habits, and also the means of gratifying such improved tastes.—I use the term education, let me not be misunderstood. 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