

MINERS' & FARMERS' JOURNAL.

PRINTED AND PUBLISHED EVERY SATURDAY, BY THOMAS J. HOLTON, CHARLOTTE, MECKLENBURG COUNTY, NORTH-CAROLINA.

I WILL TEACH YOU TO PIERCE THE BOWELS OF THE EARTH AND BRING OUT FROM THE CAVERNS OF THE MOUNTAINS, METALS WHICH WILL GIVE STRENGTH TO OUR HANDS AND SUBJECT ALL NATURE TO OUR USE AND PLEASURE.—DR. JOHNSON.

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[BY REQUEST.]

CORRESPONDENCE ON PEACE.

Extract of a Letter to Thomas S. Grimké.
DEAR SIR,—All that you say (i. e. in your Address on Peace,) about war and its horrors, is perfectly just; and the principles of peace which you urge with so much power, are deducible from the gospel; and are, in truth, the echoes of the divine teachings of the Saviour in the sermon on the mount. Let me first acknowledge that it does not appear to me practicable, to give them a general application in the present state of human affairs. If non-resistance and passive obedience were acted out by all good men, to the extent which you recommend as wise and practicable, then the whole of the civilized and humanized world would be subjected to the brutal passions of a few armed banditti. The gentle virtues of the Peruvians made no impression on the fierce Spaniards, who butchered them without mercy. Undoubtedly the Almighty could, by miracle, transform the hearts of the whole human race, that the Tiger would be converted into the Lamb, and that all wars and crimes should cease. But nothing short of a miracle can do this; and we poor worms of the dust must wait in patience, and humble adoration, and hope that, in his good time, God will work out in his own unsearchable way, all that in his wisdom and mercy he intends for the good of our race. If human institutions can restrict the causes of war to mere defence, and soften its horrors to the principles of humanity, it is all, I say, that can be done. Commerce, you say, civilizes man and restrains his passions. It does in a small degree, and in the mode of carrying on war. Yet commercial Carriage of ancient times, and commercial Venice and Genoa, in modern, carried on wars with as much ambition, passion and cruelty, as the vile feudal monarchs. I say, my good and excellent friend, that wars cannot and will not cease, till the will of God on this point shall be manifested by miracles, which shall constrain the obedience of men."

Extract from Mr. Grimké's Answer.

MY DEAR SIR,—It seems to me most strange, how a christian can reason as you do on the subject of Peace. You admit that peace principles, as expounded by me, are the pure and obvious teachings of the Gospel; and yet you lay them aside in favour of calculations of human expediency. Do christian principles justify such a course? Is obedience or disobedience to be determined by such a test? What are we but the children of God? Is not the Father greater than the Child? What are we but the subjects of Gods? Is not the Ruler wiser than the Governed? And yet you justify the Child and Subject in breaking the plain, express command of an all-wise and all-benevolent Parent and Sovereign, on the supposition that man is wiser than God, that man is better able to decide what is best for himself, than God. Again, you acknowledge the power of God; you acknowledge his faithfulness. He is able and willing to protect you against a million of men in arms. You cannot deny that, if he pleased, he could have protected Holland or Switzerland against the combined naval and military force of Napoleon and Alexander, of Austria, Prussia and England. Now, if he commands obedience, what right have you to doubt, if you obey, that he will protect you, provided it be consistent with his view of his own government, in relation to yourself? Does not your error lie in assuming, that he will not protect you, if you do obey; which is based on a still more fatal error, that you have a right to calculate on, and even to stipulate for protection, as the condition of obedience? How do you know, but that your suffering, as the consequence of your fidelity to him, may be an important point in his moral government. Do you not prejudice the whole matter, without either sufficient knowledge or any right to judge? Again, is it not manifest, that you, and so all who argue on your side, assume as a fact, what nobody but a prophet could know, that if all Christians were faithful to the Sermon on the Mount, the result would be, that "the whole of the civilized and humanized world would be subjected to the brutal passions of a few armed banditti."—Now, whether a Christian believes, or not, is perfectly immaterial to the obligation of obedience. The world is God's, and he alone has a right to dispose of all its events, both great and small, both public and private. Now, we will grant your conclusion to be true, that such would be the result of obedience; and what follows? That we should be disobedient? Not so; but just the reverse, that we should be more sternerly and zealously faithful, because we cannot doubt if bonds and imprisonment, if persecution or torture, if ignominy and death are to be our lot, God has so willed, in his wisdom and goodness, for our purification and perfection, and for the welfare of his church. Can a Christian doubt, much less deny this? What is your argument but this; God has clearly required obedience, in this particular; but if I obey, I shall subject myself to the loss of life, liberty or property, or all of them. Are not life, liberty, property, his, and not yours? Are they not granted to you, subject to his revealed will? Has he not a right to resume them at any time, and in any manner he pleases, even under circumstances of the greatest pain and terror, and even degradation to yourself? You cannot deny this. Did the primitive Christians or the Protestants reason as you do, when they submitted to confiscation and the jail, persecution and death, in thousands and tens of thousands, rather than be disobedient? They followed the letter of the commandment against all human arguments and calculations. They trusted to a faithful God, because come what might, they knew he had a right to obedience without any conditions or calculations on their part.

But let us change the view of the matter. You assume that, if all good men were to conform to the Peace Principles of the Gospel, the civilized world would be the victim of an armed banditti. Now, I assert precisely the reverse. Let us examine your proofs and mine. You instance the case of the Peruvians. But did the warlike Mexicans fare any better? Did all the martial tribes of North America fare any better? Besides, the Peruvians were heathen.—They had not the promises of the Gospel of Peace. And knowing, as we do, that God has seen fit to draw a broad line of distinction between the heathen and the Christian, the Pagan who has not the privilege of Christian faith, cannot expect its rewards. We cannot, then, reason consistently from the case of the heathen to the case of the Christian. Peace with the Peruvian, was a matter of custom or national character, so far as it really prevailed. With the Christian it must be a matter of principle, and of submission to the Will of God. But I am not content with this reply only. Allow me to ask for an instance of a Christian people who ever reposed their trust in God on Peace principles, and had reason to repent it? You cannot name an instance; at least, I remember none. On the contrary, let me ask your attention—1st, To the case of the Jews, who were commanded (the males) to appear three times a year at Jerusalem. Yet though surrounded by enemies, we know that advantage was never taken of this defenceless state of the land. God had promised protection; and the people trusted, obeyed, and never had reason to repent that obedience. 2nd, To the case of the Quaker Colony of Pennsylvania, which was unmolested by the Indians for 70 years; whilst all the ARMED colonies were continually at War with them. 3d, To the Quakers of New-England, who remained in their cottages, cultivated their fields, and went about the country unarmed and unmolested, amidst all the terrors and massacres of Indian wars. 4th, To the Quakers of Ireland in 1798, who were literally in the Lion's den of Darius, and the fiery furnace of Nebuchadnezzar; yet, like Daniel, were saved by faith. O what a lesson, what a rebuke to the Christian of human calculations and human expediency! If you have never read this noble and affecting and trying circumstance, let me recommend it most earnestly to you. I caused copies to be placed in the Sunday School Libraries at Columbia, as well as in the Theological Seminary Library; and I am not sure but that you yourself carried a copy to Columbia for the South-Carolina College Library. I can hardly give a better proof of the high regard that I have for the book, than by mentioning, that I have employed an agent in Philadelphia, to place a copy in the Library of every Sunday School, in Boston, New-York, Philadelphia and Baltimore. I have already done the same in Charleston, and shall follow up the good work next, with all the Cities of the second class; such as Providence, New-Haven, Albany, &c. You have conceded my theory to be right; of course yours must be wrong. Mine is the Christian, yours the heathen theory. And now for the facts. I have given mine, and what are they but Christian experience? You have given yours, and what are they but heathen experience? and that too, the experience of a military, though comparative effeminate people, who stood in the same relation to Pizarro and his Spanish chivalry, as Darius and the Persians to Alexander and the Mace-

donians. The Peruvians were not Quakers, without arms or fortifications or military instruments, but the reverse. Had they even been a christian people, they would not have been entitled to protection on the ground of faithfulness to the Peace Principles of the Saviour, because they were unfaithful, having always relied on arms and fortifications and the art of war for their defence. Is not the truth this? that there never has been a nation which has acted on Peace Principles. You cannot show a single one in the whole history of the ancient and modern world, of Pagan, Jewish, Mahometan and Christian communities, which has been, through the course of its existence the persecutor, oppressor and tormentor of others, in all the forms of war; which has not been itself in like manner persecuted, oppressed and tormented from the cradle to the grave, and which has not continually perished by the sword of the more fortunate, skillful, or powerful in arms. There is, then, no experience against peace, for not a single nation has ever been peaceful. All the experience of history is against war, for all nations have been warlike. History teaches them, not that the peaceful are the prey of the warlike, but that the warlike have always been the victims of the warlike. And while nations continue to act the part which they have ever acted, since the opening of the grand historical Tragedy of War, must not things remain the same? You will answer yes, because you say, "I fear that wars cannot and will not cease, till the will of God on this point shall be manifested by miracles, which shall constrain the obedience of man."—And has not the will of God been manifested on this point? You admit it, because you acknowledge that Peace Principles are "the divine teachings of the Saviour, in the Sermon on the Mount." And has not that Will been manifested by miracles? What was the life of the Saviour and his Apostles, after entering on his public ministry, but a series of miraculous proofs of the truth of his religion, of the faithfulness of God, and of the beauty, value and authority of Peace Principles? And are miracles still called for, "to constrain the obedience of man?" Is not the answer to that call, like the answer of Abraham to the rich man? They have the Sermon on the Mount and the examples of Christ, and his Apostles and Disciples, for two hundred years. If they will not hear them, neither would they be persuaded though they beheld miracles. Besides, you will observe that God has never employed miracles, but as proofs of the divine authority of the Teacher, and of the truth of his revelation. He never has employed them to accomplish a revolution in Society or Government. On the contrary he has uniformly acted on man, as the subjects of government, and susceptible to the influence of moral considerations. What but the faithfulness of his servants, unaided by miracles, has accomplished the vast amount of good, which they have done in Protestant countries in the last three hundred years, through the medium of religion and education, government, science and literature? Let Christians be faithful to the cause of Peace and they may expect even a greater blessing on their labors. At all events, it is their duty to give the example. Paul or Apollus may sow the precious seed of gospel love, but God only can give the increase. Let the thirteen hundred and twenty-four thousand communicants of these United States be faithful subjects of the Prince of Peace, and will you need miracles? Do you ask miracles to constrain their obedience? Have they not dedicated themselves as servants of the Prince of Peace, to do his will and not their own? Have they not vowed fidelity to the Sermon on the Mount? Let them be faithful, and they need no miracles. Let them be unfaithful, and they deserve none.

Yours Truly,
THOMAS S. GRIMKÉ.

To make a Farmer.—The celebrated Marshall said that "attendance and attention will make any man a farmer." He was brought up to commerce, and did not give any attention to farming until a mature period of life. He then took a worn-out farm of three hundred acres near London. In three months he dismissed his bailiff, and performed, by the aid of study and practice, the duties of his office himself. He kept minutes of his operations, and published these from 1774 to 1777. He was acknowledged to be superior to most of his contemporary farmers. Arthur Young, too, was brought up to commerce. Middleton, in his View of the Agriculture of Middlesex, says one of the best farmers in that country was a retired tailor. The reason why those who have been brought up to other professions often make excellent farmers is that they have a real taste for agriculture, and enter it with a zeal to which those who have been brought up to it from infancy are strangers. Bakewell's advice to young farmers was "to see what others are doing," or, in other words, to read what others are doing.—New York Farmer.

RAIL ROAD ACCIDENT AND FIRE.

We are indebted to a gentleman, passenger, arrived in town yesterday afternoon, for the following information:

On the 29th ult. about six miles this side of the inclined plain, two Cars containing 14 passengers, from some unknown cause, were thrown off the road, and entirely broken to pieces. Among the passengers were several ladies, who escaped with little injury. Mr. C. M. Furman, and Mr. Moise, of this city, were seriously injured. A Mr. Wade, and one child, also received serious injury.

Cars and Cotton burnt.

Yesterday, about 2 o'clock, P. M. one mile above Summerville, on the passage down, fire was seen to issue from the pipe by the passengers, and before timely notice could be given to the Engineer, it had communicated to the Cotton, between 30 and 40 bales of which was consumed, together with the Cars. Several of the passengers in attempting to jump from the Car, were seriously injured.—We learn further, that the Camden and Sumter Mail bags were slightly burnt. The Columbia bag is missing, and is supposed to have been burnt with the Cotton.—Charleston Mercury.

Characteristic Anecdote.—A letter from Washington, published in the Albany Daily Advertiser, relates the following anecdote:

"The Kitchen has commenced a run upon the Bank. Blair made a heavy dash the other day, and the circumstances are so delicate of the financial knowledge of the more prominent members of the Kitchen Cabinet, that I cannot refrain from telling them to you. He, B——, had got a draft on the U. S. Bank for \$2,000. He goes to the Bank and demands the specie. It is delivered to him—and he has it put in his wheel-barrow, and marches off before the wheel-barrow as pompously as Col. Pluck. The officers of the Bank wondering what B—— wanted with so much money in specie, had the curiosity to make someone observe what he did with it. And behold he marched away to deposit it in another Bank. The object of B—— then struck the officers. It was to run on the Bank for its specie, by way of humoring the joke, they dispatched a messenger with \$2,000 in the notes of the Bank where B. was depositing his specie, and B. had the pleasure of seeing his specie rolled back again. He looked quite astonished; but it is said readily comprehended the transaction, when it was explained to him! The wags say that his former transaction with the Bank, paying \$20,000 with two hundred, was more creditable to his financial skill than the present one."

Diamond cut Diamond.—A broker in this city, considerably distinguished for occupancy and a love of litigation, and possessed withal of a good deal of shrewdness and a splendid gold watch with ponderous chain and seals, having a claim against a slippery customer, which he was anxious to collect, among other expedients adopted the following. Understanding that his debtor was in the habit of driving a horse and buggy, which he no doubt owned, but from circumstances dare not acknowledge, the broker in a friendly and insinuating manner applied to him for the loan of it during an afternoon last week to take an airing. This was readily assented to, and the horse harnessed for the occasion, with which the broker drove off. Having thus got the possession he refused to deliver the horse and buggy until coerced by an action at law, which he well knew his debtor dare not commence, as that would at once be recognizing his right of ownership; and taking them to his stable insisted upon holding them until his claim was adjusted.

The debtor making a virtue of necessity, dissembled his mortification and resentment at the trick which had been played him, until an evening or two since; when he fell in with the broker in the neighborhood of the Bowery Theatre. Having engaged him in an agreeable chit-chat, in the course of which he successfully made the impression upon his mind that the affair would be satisfactorily adjusted on the following morning; he shook hands with him for the night; but as if suddenly adverting to the hour at which he was to meet him by appointment in the morning enquired how late it was. The broker thrown off his guard by the self-satisfaction which he felt at the success of his scheme and its anticipated happy termination, thoughtlessly drew out his watch, and confided it to his debtor to ascertain the hour which he no sooner got hold of than he deliberately transferred it to his own pocket and walked off, leaving the broker petrified with amazement at this sudden and unexpected interruption of his well-laid scheme; for the debtor informed him, that he intended to retain the watch as an offset for the horse and buggy.

Exasperated and incensed, the broker yesterday presented himself at the police office with his counsel, and made application to the magistrate for a warrant to apprehend the debtor upon a charge of stealing, but the whole circumstance being detail-

ed the application was refused, and the party referred to his remedy by civil action. This was represented to be at best but a hopeless affair as the debtor had no substance out of which to respond to any judgement that might be recovered against him; and as matters now stand the broker has the worst of the bargain, for he estimates his watch and establishment at \$150; whereas the horse and buggy are at most not worth half the money.—New York Enquirer.

Emigration from North Carolina.—We asserted in some former remarks that unless something is shortly done by the Legislature to improve the internal condition of the country, that a large portion of our most enterprising and valuable citizens would quit No. Carolina for the West. Since that remark was made, we have discovered that the sentiment is far more common than we supposed at the time. A great many will go immediately after the next session of the General Assembly, if some measures for the relief of the Western part of the State, are not adopted upon liberal and efficient principles;—others, and amongst these, the patriotic Governor of the State may be included, will not at once despair of success in some great measure for the redemption of our pride and prosperity; but if the present spirit and ardour of the people should be suffered to die away without affecting any public good, very much of the wealth, talent and industry of North Carolina will be seen on the other side of the Alleghany mountains.

And who could blame them? Who would have active and bold spirits to sort all their days with a people where the governing portion of them were content to sit with indifference under a sense of inferiority.
Salisbury Watchman.

FATTENING HOGS.

Farmers are not generally aware of the importance of boiling food for hogs. The nutritive properties of food are increased, in some instances, from ten to twenty-five per cent. Two bushels of potatoes boiled are more valuable for feeding than three when fed raw. Potatoes, pumpkins, squashes, and cabbages, when boiled and mixed, make excellent food for hogs, for the first three or four weeks, after which, those who wish for firm flesh should begin to add a little corn. Potatoes and pumpkins, when boiled with a small quantity of cornmeal, will answer well for three-fourths of the time allotted for fattening, after which soft corn, and after that corn meal, should be used.

Hogs fatten better, and it can be done at less cost, when feeding commences early than when it is deferred until October or November, besides the pork brought early to market usually commands a higher price.

RECEIPTS.

FOR MAKING JELLY.

Those who would make fine Jelly should always avoid boiling the juice of the fruit when it is desirable to have the article when made retain the flavor of the fruit from which it was prepared. After the juice is pressed from the fruit and the proper quantity of sugar added to it, let it be heated until the sugar is dissolved, after this is effected, no further heat is required.

CIDER CAKE.

Is very good, to be baked in small loaves. One pound and a half of flour, half a pound of sugar, a quarter of a pound of butter, half a pint of cider, one tea spoonful of pearlash, spice to your taste. Bake till it turns easily in the pans, I should think about half an hour.

NOTTINGHAM PUDDING.

Peel six good apples, take out the cores with the point of a small knife, or an apple corer, if you have one; but be sure to leave the apples whole, fill up where you took the core from with sugar, place them in a pie dish, and pour over them a nice light batter, prepared as for batter pudding, and bake an hour in a moderate oven.
[Gen. Far.]

CONUNDRUM.

Why is punishment like the third part of grammar? because it is a sin-tax.

Information Wanted.

SOME few months since, left his lodgings in Washington City, (since when he has not been heard from) a gentleman by the name of Sidney Smith—he is of small stature, say about five feet six inches in height, spare made, dark complexion, about twenty-five years of age, and wore away a dark mixt coat and pantaloons. At the time of leaving, he was under a partial aberration of mind. Any information which may be given will be thankfully received, and the informer will be suitably rewarded. Direct to HUTCHISON & CO. Near the West Market, Washington, D. C.

Wayman's Deeds for sale at this Office.