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The Sumter Watchman.

VOL. XXI WEDNESDAY MORNING, JULY 27, 1870. NO 14.

Timeo Danaos Et Dona Ferentes.—Virg.

DEVOTED TO LITERATURE, MORALITY AND GENERAL INTELLIGENCE.

[For the Sumter Watchman.]

COLUMBIA DISTRICT CONFERENCE OF THE M. E. CHURCH SOUTH.

MR. EDITOR:—By your permission I propose briefly to sketch the doings of this body, which convened in Camden on the 7th inst., after an introductory sermon by Rev. J. W. Murray, delivered the previous evening. About fifteen ministers and thirty laymen were in attendance as members from the various pastorates in Richland, Fairfield, Chester, Kershaw and Sumter counties. The small number of laymen present is mainly, if not exclusively, attributable, to the pressure of the farming interest at this season of the year. The time appointed was selected for the convenience of our beloved Bishop W. M. Wightman, whom we were all anxious to have with us, and who could not attend at any other time, in consequence of indispensable engagements elsewhere.

The writer is hopful that the report of a brief synopsis, as above, and the publication of a few of the several papers, adopted by the body, while it will not infringe upon any principle of public and impartial journalism upon your part, nor impose upon your readers matters in which they can feel no interest, nor provoke any unkind feeling or spirit of controversy with our sister churches in this territory, will, nevertheless, stimulate to a wholesome religious inquiry and emulation. Indeed, sir, is it not possible that religious bodies err in restricting the publication of their transactions to their respective organs? Public opinion is moulded by the ministry of religion and the public is reached mainly through the secular press. If these could but act in concert on all the great moral interests of humanity—the ministry ignoring party politics and the press eschewing secular issues, knowledge and virtue could not fail of an early triumph over ignorance and superstition.

But I shall not intrude into your columns a detail of the proceedings of the District Conference held at Camden. What was done is all I propose to report, and that in a brief synopsis. And what was done by this body does not possess the weight of a legislative enactment or judicial decision. It is only an advisory body, except that as a delegated and representative assembly, it elects lay delegates to the next Annual Conference. Its other duties are simply to confer and recommend by resolution or otherwise to the higher authorities of the church. This is generally done at the suggestion of Committees upon the various interests involved. The hearing of verbal reports from the various pastorates occupied the time of this Conference to near the close of the second day, after which the following resolutions were discussed and passed in relation to

THE COLORED MEMBERSHIP OF THE CHURCH.

1. That in our judgment, the plan for the organization of a colored Methodist Episcopal Church South, adopted by the General Conference in 1866, and re-affirmed in 1870, is the best that could have been devised for our colored membership, under the circumstances.

2. That we approve the proposition of our Bishops to organize in December next, a General Conference for the organization of a colored M. E. Church, South, in accordance with the above plan.

3. That we heartily approve the contemplated organization of a colored South Carolina Conference of the M. E. Church, South, by Bishop Wightman, in August next, in order that those of our colored membership in this State who have so nobly stood by their true mother church in the trials and temptations of the last few years, may be represented in the General Conference in December.

4. That we will give to our colored members and friends all necessary information and such other assistance as may be practicable in aid of this movement.

5. That we still feel a deep interest in the spiritual welfare of the colored people of this country, and that we will continue to render them such ministerial or other religious assistance as they may desire at our hands—limited only by the dictates of prudence and ability.

6. That we recommend brethren in charge of circuits, stations and missions within the bounds of this District to give their personal attention to the religious interests of the colored people whenever it is manifest that they desire it.

The following extract is from report No. 1, of the committee on

EDUCATION.

Education—religious education—has, from the beginning of the Gospel dispensation, been one of the greatest pillars of the Christian Church; and no denomination can hope for much success, either in a material or spiritual sense, without special attention to its claims. This fact has so impressed itself upon the religious world, that Romanist and Protestant have vied with each other in affording educational facilities for the young. Romanism is wide awake on this subject, and her schools are scattered all over our country, in our large cities and towns—where, at nominal prices, Protestant children are invited to be educated. The time has come when the church should know her danger, her duty and her obligations.

"We are persuaded that the Methodist church should interest herself more deeply on the subject of denominational education. She has the resources, in material wealth, intellectual capabilities and influence to succeed in any well directed effort; and we hope she will avail herself of the facilities which the present formative condition of society affords, to renew her efforts in this remunerative field.

"We might educate our children outside the church, and commit to unsanctified hands this delicate and important interest, but the risk is fearful. It is like arming and equiping a giant with bow, spear and battle-axe, and challenging him to meet us in single combat. The odds will be against us. No! let the whole process of education be so conducted that the truths of science, all illustrated, sanctified and made radient by the holier truths of the religion of the Gospel shall, while they impress the mind sanctify the heart. Let the truths of literature, science and art, intertwined, interlarded and ornamented by the blossoms and fruits of a sound piety, shed a holy perfume all around, exciting taste, appetite and habit to that which is pure, holy and of good report. With education, separated from Christianity, we hold no fellowship: "unto their assembly, mine honor, be not thou united." Let others talk of Pierian Springs and Castilian Groves, be it ours my countrymen, to draw over our children the shield of Omnipotence, and protect their interests with the thick darkness in which Jehovah dwells. Let us teach them that their only security is in God, and that the richest flowers and most luscious fruits are those of faith, hope and love, which hang in inviting clusters from the cross."

The report speaks hopefully of the prospect for the re-opening of Columbia Female College at an early day, and alludes with pleasure to the brightening prospects of Spartanburg Female College.

Report No. of the same Committee refers mainly to the interests and importance to the church of Wofford College—than which no institution in the South is more deserving of patronage or better culpable of returning its pupils "thoroughly furnished unto every good work" or high position.

CHURCH FINANCE.

The sentiments and principles enunciated in this report are of such interest to the general church of Christ, that, if you can find room, other than Methodists will no doubt be edified by its perusal.

REPORT OF COMMITTEE.

Your Committee feel to commend the Conference, and the Church throughout its bounds, to most devout thanksgiving to Almighty God for the blessings experienced during another year—for the Divine outpourings—the rich dews of Heavenly grace, that have descended upon many of the fields of labor, crowning the faithful efforts of a zealous and devoted Ministry with rich rewards; and for the temporal blessings, in increased measure, which have been vouchsafed. Our loved soil, under the benignant hand of our merciful God, has given to us more freely of its fruits, sending more vigorous currents of action throughout the industrial interests of the country, and affording more ample means from which to draw for the support of the Church. We feel, too, that the Ministry and the Church, should give thanks and take fresh courage and determination, in view of the increasing interest and attention which is being manifested in behalf of a more adequate maintainance of the church, and for the marked improvement in this respect, in many sections, as indicated by the increase of conference coullections and the more favorable reports in connexion with ministerial support. The introduction of the laity into the representation—our district Conferences, bringing together intelligent members from the several parts of the body of the Church, for consultation and action, whose spirits are quickened and hearts more throughly enlisted in this great and good work, is doing much, we believe, to rouse up latent energies, to inform the uninformed, and create a more adequate sense of duty in this connexion, to encourage the heart of the ministry, and to devise and develop new means for advancing, in this connexion, the interests of the Kingdom of our blessed Redeemer.

But, casting our eyes over the field before us, we find that there is much to be done; and we would here exhort our burthen of the laity—the official membership, throughout the bounds of the Conference—to enter with increased zeal upon the work before them. Upon them the burthen of the responsibility for the adequate support of the Church rests. What is probably most needed, is a more efficient stewardship. Systems, as perfect as human wisdom can devise, may be wrought out, and yet they must prove inefficent, if there be not the proper power of action brought to bear upon them—if there be not the zealous and efficient worker to put them into operation, and carry them forward to success. The machinery of the Methodist Church is more comprehensive and powerful, in its construction, than that of any other branch; and were this machinery, in all its parts, put in motion to the extent of its legitimate capacity, Methodism would send forth its irresistible power throughout all the country—would move forth as a mighty giant against the legions of the Prince of Darkness.

But, if the Church, in her great business and mission prosper, it must be, under the Divine blessing, by the earnest attention of those who, in the Providence of God, are charged with her interests. If *private, temporal interests* were subjected to the neglect and irregularity which has attended the monetary affairs of the Church, beggary and ruin would ensue; and in looking to the history of the Church, within the past few decades more especially, we see more clearly the impres of its divine creation and establishment, since, had it been of merely human institution, it would long since have ceased to exist.

The Stewards' meeting should be held with unvarying regularity, and the financial and other business of the Church receive that degree of systematic attention, in its turn, and at the time set apart for it, which is bestowed upon other interests, public or private, about which real concern is felt, but which weigh so little in the great balances of immortal interests, and come so far short of a counterpoise when compared to this.

Lovers of the Church cannot fail to see, especially under the great changes which have come over the county, that the great interests she represents must languish, unless, under the moving inspiration of the Divine spirit, they thus come up to her help. Every official member of the Church should set apart, specificially and regularly, so much of his time and energies as shall be sufficient to enable him to discharge properly the duties of his position, and in a spirit of christian justice and love for the Church, and the building up and extention, through her influence, if our Redeemer's Kingdom on earth, it is urged that our Boards of Stewards should be filled only by members who will thus give attention to the work of their Lord and Master.

The preacher should be so provided for, as to leave him free from actual anxiety or care in connexion with the support of himself and family. He should feel an abiding confidence that the amount determined upon as his allowence will be fully paid—entirely discharged previous to his departure for conference and realized by him all along during the year, to the extent sufficient to meet his wants. This, it is easily seen, can only be accomplished by regular collections from the membership, and regular meetings of the Boards of Stewards. And these regular meetings will be found to infuse a healthful vigor into the energies of the official membership, and aggregating, at the close of the year, an amount of systematically accomplished financial and other business, which, under the irregular, spasmodic and disjointed practice of the past, it were idle to hope for the attainment of.

And here your Committee feel called upon to make allusion, direct and pointed, to a practice into which Boards of Stewards have fallen, in too many instances, which is not only an evil which cries aloud for Reform, but which, when viewed deliberately, and in the light of truth and fairness, amounts to a reproach. The allusion is to the habit of specifying and fixing an amount for the support of the preacher and his family, and afterwards refusing or neglecting to meet that amount—pledging the faith and promise of the Church and violating that faith and promise. A moral delinquency, the remedy for which is found in clearly defined and easily accessible rules of law and practice, in reference to all secular affairs, but which, in the relation here alluded to, is practiced with impunity, because the Church, in her high and holy mission, which is not of the world, seeks not the ways and contrivances of the world for the enforcement of her mandates and the prosecution of her great business. This practice, were it brought to bear in the ordinary business affairs if life, would break down and root out all confidence, and bring disrepute. And how is it that a Board of the Stewards of the Church of our Lord Jesus Christ, may do that, in connexion with her interests, when dealing with her ministers, with impunity, which they would not, and it may be could not, or dare not do, in their connexion with the world? Is it because the injured and wronged servant of God has no means of redress except that which is to be found in the corrective power of the principles and sentiment of the Church? If this be so, then let the Church speedily lift her voice, and create a sentiment on this subject, which shall at once apply the remedy. May God give to the stewardship of the Church, eyes to see the moral deformity of a practice like this, and His grace lead them into higher and purer and better ways.

A proper discharge of duty on the part of the stewardship in connexion with the body of the membership, will go far to relieve the premises of the evil of which we complain. And a part of that duty is, by "line upon line and precept upon precept," to impress the truth that the obligation to support the Church rests alike upon *all* her members, according to the means which God has given them—that from this none may claim exemption. In the financial system of English Methodism even those whose indigence enables them to draw from the charities of the Church, are expected or required to cast back into the treasury a penny or more a week, in order that the principle of which we speak may be fully applied. And our Church, in her financial interests, cannot be placed upon an easy and safe basis, until this principle is brought into operation. And it is believed, that in the administration of discipline, looking to her spiritual vitality and progress, as involved in the temporal means for her support, she should resort to some practice, founded and executed in the spirit and teachings of our blessed religion, by which a just proportion shall be realized from each and every member.

It is difficult to see how it is, that any man or woman, may regard herself or himself as a member of a Church, or suffer themselves to be thus regarded by the Church, and yet withold all means for the support of that Church. Members whose names thus appear upon the books—who from time to time—from year to year—neglect or refuse, to pay towards its support, it is believed, in their silent influence, if nothing more, retard rather than advance her interests; and, as dead branches, or as fruitless vines, present an uncomely sight in the midst of the vigorous evergreen boughs and clustering fruit of the vineyard of our Lord.

The application of a principle like this, while just before the eyes of Heaven and man, it is believed would place the church upon a more solid and reliable basis, financially, whilst bringing new zeal and devotion in common with her great spiritual interests.

And here, too, is involved a principle which, in its operation, looks to the avoidance of the necessity for the Ministry to seek or pursue other employment than that connected with the sabred office. The dangers which beset a secularized Ministry have been previously touched upon, but it is believed that they have not been presented with that prominence and force which their great importance demands, or, it may be, realized to the extent to which they exist. They who preach the Gospel of our Blessed Redemer must live of the Gospel, and wherever there has been departure from this Divine injunction, on the part of those who have consecrated themselves specifically and entirely to the work, there has been loss of influence and spirituality to the one, and, as a consequence, neglect and suffering to the other.

The Conference Plan, as published in our last annual Minutes, is indicated, specifically, as a system which has been found to work successfully, wherever applied, in raising the amounts necessary for the support of the Church in her several interests. It will be observed that it proceeds upon the voluntary system—it being left to each member, in the presence of his conscience and his God, to determine what amount he will appropriate, quarterly and monthly—quarterly on the Circuits, and monthly at the Stations—for the support of the Church. Wherever this system has been employed, it has been found that larger amounts have been realized, and more prompt payments secured, than under the system of assessment by the stewards. The plan, therefore, is earnestly recommended, and when understood, will be found to embrace all details of application which a report like this may not embrace.

In looking to the several claims. The Bishops, our educational interests, the superannuated preaches and the widows and orphans of preachers, and the cause of missions—all of them are alike urged—none of them should be neglected.—And it should be borne in mind that the faith of the Conference is solemnly pledged to the realization of the full amount of all these several claims. And if a word is here said, particularly, in behalf of our educational interests, it is because of the fact that, in some instances, there has been exhibited a disposition to discriminate against it.—Methodism, if she keep peace with the march of intellectual progress, and with the advancement of other branches of the Church of Christ, must turn her attention more directly and earnestly to the cause of sanctified education. An educated ministry is a requirement which cannot be dispensed with, if the Church is sustained, whilst an educated membership will go hand in hand in furtherance of the great interest involved. And it is for those who know and appreciate its incalculable blessings and its irresistible power in the world, when accompanied by the spirit of God, to throw themselves to the front, and, by decided action, and earnest words of truth, to overthrow and obliterate every vestige of prejudice which would hinder or retard its progress. The Church, within all the bounds of our Conference, should rally to the support of Wofford College. Its influence for good, and its value to the Church within our limits are inestimable. Close up its classic halls—where the youth of the church and of the country are educated alike in head and in heart, and you inflict a damaging blow upon the Church, and extinguish one of the brightest lights that shines around us, in the midst of the darkness and difficulties of the present day.

The following resolutions are respectfully submitted.

Resolved, That the spirit and purposes of the Church, require that the Ministry, as far as possible, should be freed from all complications and anxious care in connexion with support and that, in order to accomplish this, it becomes the duty of the stewardship to act promptly and efficiently, and to hold their meetings regularly throughout the year, having made an honest effort to collect from the membership, in the intervals, the amounts they may have agreed to give.

2. *Resolved*, That with united voice we appeal to the membership of the Church, and more especially the official membership, to come up, with new interest and zeal to her support, in her several interests.

3. *Resolved*, That the duty of each and every member to appropriate according as God has blessed them, of their means, for the support of the Church, in her several interests, is enjoined as a sacred and solemn obligation, laid upon us by the great head of the Church himself, and that we may not have sustaining faith in the providences of God, whilst living in neglect of this fundamental principle of christian obligation.

4. *Resolved*, That the contributions required for the support of the Church in all its efficiency ought not to be regarded as eleemosynary, but as a debt for inestimable benefit, which debt ought to be paid in his or her just and equitable proportion by each and every individual who participates in the benefits of Divine service, whether he or she be an enrolled member of the Church or not.

5. *Resolved*, That efficient stewardship is the great vital principle of any scheme for the propper advancement of the financial interests of the Church, and, in consequence, it is urged that in the reorganisation of our Boards of Stewards, reference should be had mainly to the christian zeal and faithfulness of those who may be chosen as members.

6. *Resolved*, That stewards of the Church, under each charge, ought, at the expense of the Church; to procure a book of the size and form of a merchant's ledger, and to enter therein all amounts contributed to the support of the church, the names of the persons by whom they have been contributed, together with all other things connected with the financial records of the church under that charge, and carefully transmit such book to their successors in office, for preservation as a church record.

7. *Resolved*, That we can but view, with continued apprehension, anything within our bounds which may tend towards a secularized Ministry, and we present this matter, as one worthy the most serious consideration, both of the Ministry and membership of the Church.

8. *Resolved*, That we heartily endorse the provision which is made, in the financial economy of the Church, for the assistance of Wofford College, and earnestly and affectionately urge that this provision be carried out to its full intent and meaning, and that all Methodists throughout our bounds, whose means admit of it, are warmly recommended to send their sons to this noble institution of christian learning.

CHURCH LITERATURE.

The report upon this subject sets forth the difficulties in getting a supply of our own publications from the distance of the publishing house and lack of a depository or book store at which they can be had in the State. It also recommends the organization of joint stock company to meet the above demand, a plan for which was submitted and ordered for publication in the Advocate and the Neighbor. The Sunday School Visitor, published at Nashville, is recommended. Also Burke's Weekly, published at Macon, Ga., for boys and girls. The Christian Advocate, Macon, Ga., is the organ of the South Carolina Conference. The Christian Neighbor, Columbia, is a favorite in many families.

L. WOOD.

LOTHAIR.

BY D'ISRAELI.

The best novels of the present age, excel in morals, as much as they do in style and power, those which delighted our fathers and mothers.

The works of Scott, Bulwer, Thackery, Dickens and D'Israeli, are, with rare exceptions, as chaste in thought as they are vigorous in manner. We give them to our daughters to read without fear that their innocent natures will be shocked by the vulgarity of Fielding or the license of Smollet.

Of the work now under review, we may safely say that there is not in it a line which might not be read with perfect propriety by the purest person in the world. We make this remark in advance, because we have heard the morality of the work impugned.

In order that our readers may judge of the purity of the story, we will give a brief account of the plot.

Lothair, the hero of the book, is a wealthy patrician just about to reach his majority. Being without parents, he is under the guardianship of his uncle, a Scotch Laird, and Cardinal Grandison, an English Catholic. Neither, however, appears to have exercised any influence over him. Satisfied with their conscientions devotion to his worldly affairs, they seem to have thought their duty completed, when they successfully invested his immense income and kept his wide domains in first rate condition. Lothair possesses a fine intellect and a good heart, and is naturally of a religious turn of mind.

Coming, at the age of twenty, into the refined and elegant society of the English aristocracy, he is charmed with all he sees, and his heart and mind ready for strong impressions. It so happens that his most intimate friends are of opposite religious opinions. One family are strict and ardent Catholics, the other pious and earnest members of the Angelican Church. This puzzles our hero beyond conception, and he is kept in a continual state of excitement and unrest by the absorbing study of this moral problem, aided by the powerful influence of a dawning love. Both families are wealthy and distinguished, and each has a beautiful and accomplished heiress worthy of the devotion of Lothair.

To strengthen the Catholic interest, Cardinal Grandison and several priests of Rome use every art and argument, that highly cultivated intellect and elegant manners can bring to bear upon a nature gentle and impressible. Just when we think that Lothair is about to become a Catholic, there appears upon the scene the real heroine of the book, Theodora, an Italian patriot, married to an American Colonel. (not a Yankee but a Southern gentleman, as the author remarks.) This lady is gifted with every charm, physical and intellectual, that can render woman lovely. Lothair immediately forms a friendship for her, which moulds his future life. As Theodora is actively engaged in the cause of Italian Independence, she is naturally an anti-papist, and tho' not a member of any Protestant communion, she uses all her powerful influence to prevent Lothair from becoming a Catholic. At her husband's London house, he meets a cultivated and pleasing society, different from any he has known before, and spends most of his time there. It is this friendship, which seems to us as pure as the love of sisters for each other, that has given rise to the carpings of some ill humoured critics We cannot understand why a married woman of great intelligence, high cultivation and unimpeachable virtue, may not be sincerely loved and respected by an unmarried man, without a thought or idea of impurity.

The episode of the pearls ought to convince any one, not biassed by prejudice, that Theodora, like Cæsar's wife, is above suspicion. A more beautiful incident, we have never read. And the mind that conceived it, must be noble and chaste.

Theodora joins the Italian insurgents under Garabaldi, her husband holding a high rank in the patriot army.—Lothair, after celebrating his majority in true old English style, unites his fortunes to the cause so dear to his dearest friend. The patriots are defeated, Theodora is killed by a stray shot, and Lothair severely wounded. In this condition he is carried to Rome and tenderly nursed by his Catholic friends from England. He is thus again thrown under Popish influences. Cardinal Grandison and his priests lend their aid to his attempted conversion. The whole plan fails because of the dying injunction of Theodora, and the discovery by Lothair of a base and groundless scheme to entrap him into the Church of Rome by means of a pretended miracle.

This naturally disgusts his candid and high toned nature, and he breaks away from his wiley friends and after many adventures returns to England and marries the protestant heiress.

The jesuitical scheme appears to us the great fault of the book. It seems unfair to the Protestant cause to make the hero unable to resist Catholic alurements, until he discovers that a fraud and a pretended miracle are being used for his conversion. It is also an injustice to the Catholic Religion to assume that it cannot succeed without falsehood and deception: This is the only weak point in a work of remarkable power and interest.

At a time when so much that is unworthy finds its way into the domestic circle under the guise of Fiction, it is refreshing to read a Novel so pure and noble—so beautiful in style, concise and vigorous in description, and so full of thought and information.

C. H. M.

JOSH BILLING'S ANSWERS TO CORRESPONDENTS.

FRED.—Yew sin't obliged to ask the girl's mother—you may go home with her from a party; get the girl's endorsement, and go in; it is proper enough to ask her to take your arm, but you have no right to put your arm around her waist unless you meet a bear on the road; and then you are supposed to relinquish your hold as soon as the bear gets safely by.

WHIP—You are right—mules do live to a lonely age; I have known them myself to live one hundred years, and not half try. You are also right about their being surefooted; I have known them to kick a boy twice in a second, ten feet off.

GERTRUDE.—Your inquiry stumps me. The more I think about it the more I can't tell. As near as I can recollect now, I think I don't know. Much might be said both ways; neither may be right. Upon the whole, I think that I would or wouldn't, just as I think best or otherwise.

PLUTARCH.—You're mistaken; the Shakers don't marry. If the young Shakers fall in love they are set to weedin' onions, which cures them fetch withly I can't tell you how much it takes to join the Shakers, but I believe the expense used to be, including having your hair cut and learning to dance, about sixty five dollars.

SPORTSMAN.—Your inquiry is not exactly in my line, but I haste to reply as follows, to wit: The right length to cut off a dorg's tail has never been fully discovered, but it is undoubtedly somewhere back of the ears, provided you get the dorg's consent. N. B.—It isn't necessary to have the dorg's consent in writing.

KITTY.—To my own personal view in the premises, it appears that the best rat-and-mice exterminator is a well-regulated Thomas cat; beware of base imitations; sold by the respectable druggists.

NEVER forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheerless, is the time to try true friendship. They who turn from the scene of distress betray their hypocrisy, and prove that interest only moves them. If you have a friend who loves you, who has studied your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away.

SPEECH OF HON. R. B. CARPENTER, BEFORE THE MASS MEETING AT CHARLESTON, JULY 20.

From the Charleston *News* of the 21st, we extract the following allusion to the great Mass Meeting at Charleston on the 20th, and the speech of Judge Carpenter.

Agreeably to the publishe d announcement, thousands of our citizens assembled last evening in front of the Charleston Hotel for the purpose of attending the meeting called to ratify the nominations of the Union Refrom Convention. For more than two hours the clouds had been lowering and the elements every moment threatened a deluge. Notwithstanding these adverse circumstances, the spacious corridors and piazzas of the hotel were thronged with ladies and gentlemen until there was scarcely standing room left, while the broad street in front of the stand was packed with an eager multitude.

At the hour appointed for the commencement of the proceedings, the lightnings flashed and the thunder roared, to a degree well calculated to excite the liveliest desire to retreat from a threatened inundation; but even after a heavy rain began to fall, not more than two or three hundred of the immense audience retreated from the scene.

From beginning to end the interest manifested by the meeting was a convincing proof of the abiding faith of the people of Charleston in the prospects of the campaign, and in the enlarged principles of truth and right which govern, and direct, the mighty movement, whose sole oblect is the redemption of the State from a rule of ignoranae and corruption.

SPEECH OF JUDGE CARPENTER.

My Fellow-citizens:—If anybody supposes that a shower of rain like this is unpropitious, he is mistaken. On the contrary, I look upon it as one of the blessings which Providence reserves in store for South Carolina. As the earth responds with its abundant crop and all nature smiles more sweetly, so will the career upon which we of the Union Reform party have started—a career in which we can, even now, anticipate the renewing and fructification of our grand old State. If these were the only elements with which we had to contend, I should feel that God himself was speaking to us with His lightning, and bid us speed forward in the language of His thunder heads. (Great cheering.)

Gentlemen of Charleston, that patriotic body of men, representing the integrity, industry and capital of the State, who met in Columbia, on the 15th of last month, honored me with a nomination for the distinguished office of Governor of South Carolina. While I am fully sensible of the great distinction thus conferred, and of the dignity and magnitude of the office itself, I have neither directly nor indirectly sought that exalted position, because, in my judgment, it might more properly have been tendered to some one of the many gallant native sons of the State, those who in the past were, and in the future must be, her representative men. Considerations of a personal character hushed the strong voice of ambition, and inclined me, not, indeed, to slothfulness, but to peaceful and congenial labor. The scene of my life, before my location in this generous hospitable and plundered city, was in the mighty West amidst its majestic rivers, broad valleys and grand old forests; its action, incessant combat; its results, little more perhaps, than true friends and implacable enemies.

At the time of my nomination all this had changed. I occupied an exalted station, had discharged its duties and responsibilities in a manner that met the approval of the honest and intelligent. If I missed the warm grasp of the tried friends of years, I had no enemies, save those of law and order. My hours of relaxation were spent in social intercourse with people remarkable for their intellectuality, urbanity and refinement. To leave this honor and launch my bark upon the stormy sea of political conflict and political commotion required all the fortitude which I possessed. (Cheers.)

Besides all this, I knew the foes with whom we have to contend—not honest men, nor open and manly adversaries, armed with truth, meeting reason with argument, and battling in a fair field for the honor and prosperity of the State but the *debris* of penitentiaries, fugitives from justice, and ravenous wolves who have come to claim the last drop of blood from the Palmetto State. Their weapons are in harmony with their detestable character. Their averments malignant falsehoods; their proofs, perjury. To this general statement there are a few exceptions, and they are more remarkable than the rule, for how any honest and intelligent man can act with a body who are well known to be fugitive thieves and public robbers, almost beggars human credulity. I have been charged with a violation of almost every command in the Decalogue. By whom are these charges made, and what is the proof to sustain them? They are made by the Governor, Lieutenant Governor, Treasurer and Comptroller General through their infamous tools and purchased slaves, the editors of the hydra-headed organ of the Scott Ring, published here; (loud cheering;) men who drive the soft embrace of slumber from their eyelids to study the delightful science of libel, and meditate upon the sweets of falsehood, and early rise and make "most helish meals of good men's names." This sewer of calumny and cesspool of detraction is owned in great part and controlled entirely by the corrupt Ring who now rule this State to its lasting detriment and their own enormous profit.

[Applause.]

Do you ask why that sheet is hydra-headed and not entitled to belief? Because it is itself a representative of the swindling pertinacity of its owners. It is because it publishes in the city of Charleston three papers, one dubbed with the name of this city, one with that of Beaufort, and one with that of Columbia. And by thus triplicating its issues it commands from the State three prices for every advertisement, each price being, I undertake to say, double that which is paid to any other paper in the State. This is the precious sample of honesty and public decency from which emanate the charges that I have bribed the Legislature—charges, my fellow-citizens, which are not made so much against me as against you, the people, that those who are in power and who own this infamous organ, which seeks to control public sentiment, may keep themselves out of the penitentiary. [Prolonged cheering.]

It has been said in the columns of that paper that I bribed the Legislature. Well, Heaven knows, that was not much to do! [Laughter.] And the charge is made by the acting Lieutenant Governor, the Codifier of the Laws, the City Attorney, the Phosphate Attorney, the United States District Attorney. If I have forgotton any of his titles I beg his pardon. And that he, the owner of the honors aforesaid, actually did bribe a judge of the State to render such a decision as best would suit his interest. What! that immaculate specimen of mortality bribe a judge? [Laughter.] Gentlemen, the confession only illustrates the weakness to which these enemies of honesty and political decency are reduced in order that they may fortify themselves in the offices they hold and thus be enabled to continue their depredations upon the treasury of the State and the purses of the poor. [Great applause.] Up to the present time I have paid no attention whatever to these allegations, and I do not propose to do so in the future, because they emanate from a source which it would defile a man to handle; but here and at all times I am prepared to answer any respectful question that may be asked by an honest fellow-citizen. When thieves and public robbers interrogate me, I plead to the jurisdiction. [Applause.] It would be a very pleasant thing for thieves, no doubt, if they could accuse a judge, or take their place on a jury, or play the part of the solicitor; but I have been taught to know that criminals must stand in the dock, be arraigned, tried, found guilty, and sent to the penitentiary for punishment. It is for this reason that I plead to the jurisdiction, and refuse to be tried by those who have assumed the lion's skin to hide their ignominious identity. I repeat, therefore, that if any gentleman wishes to ask me any question, I am here to answer it frankly and truthfully.

A voice. Tell us about the Phosphate bill.

Judge Carpenter. I am glad you have afforded me the opportunity of doing so. As a shareholder I was interested in a phosphate company, about which much has been written; but, understand me, I did not sell my vote as a legislator to become a shareholder. I did not imitate the example of some of those who have made these charges. I was simply a private individual, and, using my privilege as such, made an investment of my means. It was a right which belonged to me as much as to any man in this audience. But when I discovered that these interests would involve me in matters of litigation, occupying the official position which I did, as a man of honor, I felt in duty bound to dispose of those interests, and I accordingly disposed of them. It was a personal transaction, and what I thus obtained for a bona fide business interest, legitimately acquired, is no man's business but my own. I moreover emphatically declare that I have never approached a member of the Legislature and asked him to vote for the Phosphate bill, or any other bill. The truth is, that an honest man could have done very little with the Legislature, and about that time I was personally anything but popular with the members of the General Assembly.

A voice. How about the Orangeburg case?

Judge Carpenter. I have simply to say that I decided that case as I have every other, according to the law; and it is not for this audience to impugn the motives of a man who, until he was nominated as a candidate for Governor was not suspected of doing aught that an honest, upright and a just judge might not do in the performance of the sacred functions of his office. I wish it to be understood also that I make this denial, not because the charge comes from a source for which I feel contempt, but because it originates with one of the people—a sovereign whose opinion I respect and to whose integrity I pin my faith.

I desire no higher endorsement than that which crowned my offiaial labors on retiring from the bench of this circuit. For two years I presided over the office of registrar of bankruptcy, and subsequently, for two years, I performed the duties of a judge. And when I resigned the latter position, the Bar of Charleston, as astute, high toned and discriminating a body of gentlemen as can be found in America, presided over by the Nestor of the Bar of the State—Chief Justice Dunkin—officially declared that I had proved a faithful and an upright Judge. [Applause.] I desire no higher commendation; and if the people of South Carolina choose to believe the slanders of such a Ring as exists in Columbia, with a paid agent to represent their vilifications in Charleston, let them do it. [Great applause.]

This is not my fight. It is not me they are striking down; it is the people