

Edgefield Advertiser.

"We will cling to the Pillars of the Temple of our Liberties, and if it must fall, we will Perish amidst the Ruins."

VOLUME X.

Edgefield Court House, S. C., June 11, 1845.

NO. 20.

EDGEFIELD ADVERTISER.

W. F. DURISOE, PROPRIETOR.

NEW TERMS.

TWO DOLLARS AND FIFTY CENTS, per annum, if paid in advance—\$3 if not paid within six months from the date of subscription, and \$4 if not paid before the expiration of the year. All subscriptions will be discontinued until all arrearages are paid, unless at the option of the Publisher.

Any person procuring five responsible Subscribers, shall receive the paper for one year, gratis.

ADVERTISEMENTS conspicuously inserted at 75 cents per square, (12 lines, or less,) for the first insertion, and 37 1/2 for each continuance. Those published monthly, or quarterly, will be charged \$1 per square. Advertisements not having the number of insertions marked on them, will be continued or ordered out and charged accordingly. All communications, post paid, will be promptly and strictly attended to.

State of South Carolina.

EDGEFIELD DISTRICT.

IN COMMON PLEAS.

Archibald Boggs, vs. Harmon Hust Robert Little, vs. Enoch Byne and Harmon Hust, vs. A. Boggs, vs. Enoch Byne, Charles Hall, vs. Harmon Hust, Gideon Dowse, vs. Harmon Hust, Wm. Haines, vs. Enoch Byne, Benjamin E. Gillstrap, vs. Enoch Byne and Elijah Byne, Andrew Kerr and John Kerr, Survivors, vs. Enoch Byne, James S. Brown, vs. Enoch Byne and Harmon Hust, B. B. Miller, vs. Harmon Hust, Keers & Hope, vs. Enoch Byne, John Rogers, vs. Enoch Byne and Elijah Byne, Alexander Walker, vs. Enoch Byne, John W. Roney, vs. Enoch Byne and Harmon Hust, Thomas G. Jordan, vs. Enoch Byne and Harmon Hust, Wm. D. Stone, vs. Enoch Byne and Harmon Hust, Henry S. Hoadley, vs. Enoch Byne.

THE Plaintiffs in the above cases, having this day filed their Declarations in my office, and the Defendants having neither Wives or Attorneys known to reside within the limits of the State on whom a copy of said Declarations with a rule to plead can be served: It is therefore ordered, that the said Defendants do appear and plead to the said Declarations within a year and a day from the date hereof, or in default thereof final and absolute judgment will be awarded against them.

THOS. G. BACON, c. c. r. Clerk's Office, May 6th, 1845.

SADDLERY AND HARNESS MAKING.

The Subscriber takes pleasure in returning his sincere thanks to his friends and patrons, for the very liberal patronage bestowed on him during the past year. He respectfully informs his friends and the public in general, that he still continues to carry on the Saddle and Harness Making Business, at his old stand, next door to Mr. S. F. Goodie's. He has on hand a good assortment of Saddles, Bridles and Martingales, Harness, Travelling Trunks, &c. and all other articles usually kept at such an establishment, which he offers on as reasonable terms as he can possibly afford them.

MILITARY EQUIPAGE MADE TO ORDER, IN A WORKMANLIKE MANNER. Citizens of South Carolina, call and see if you cannot suit yourselves as well at home as abroad. Let us endeavor to keep our money at home, and we will have more to spend.

DANIEL ABBEY, if 4

State of South Carolina. EDGEFIELD DISTRICT. CAPT. T. J. DYSON, living near the Fork of Wilson Creek and Saluda River. Told before me a bright sorrel horse, eleven years old, 15 hands high, some white about each hind foot, one fore foot white half way up the leg, large blaze in his face, and hip shot in the right hip, and appraised at \$20.

THOS. NICHOLS, Mag. 4th April 30.

The friends of SAMUEL B. MAYS, announce him as a candidate for the Office of Tax Collector at the next election. Oct. 30 if 40

State of South Carolina.

EDGEFIELD DISTRICT.

DECLARATION IN FOREIGN ATTACHMENT.

Andrew Carson, Guardian of Francis W. Ferth, vs. Enoch Byne, Elijah Byne, Harmon Hust

Andrew Carson, vs. the same.

THE Plaintiffs in the above stated cases, having this day filed their Declarations in my Office, and the Defendants having neither Wife or Attorneys known to reside within the limits of the State on whom a copy of the same with a rule to plead can be served: It is therefore ordered, that the Defendant appear and plead to the same within a year and a day from the day hereof, or final and absolute judgment will be awarded against them.

THOMAS G. BACON, c. c. r. Clerk's Office, March 17th, 1845 1y 8

State of South Carolina.

EDGEFIELD DISTRICT.

IN COMMON PLEAS.

Davis B. Hadley, vs. Joseph M. Perry, vs. Thomas Davis, vs. Joseph M. Perry.

THE Plaintiffs in the above cases, having this day filed their declarations in my office, and the Defendants having neither Wives or Attorneys known to reside within the limits of the State, on whom a copy of said declarations with a rule to plead can be served: It is therefore ordered, that the said Defendants do appear and plead to the said declarations within a year and a day from the date hereof, or in default thereof final and absolute judgment will be awarded against them.

THOS. G. BACON, c. c. r. Clerk's Office, May 12, 1845 1y 16

State of South Carolina.

EDGEFIELD DISTRICT.

IN COMMON PLEAS.

Thomas Davis, vs. Enoch Byne, vs. Verity Farmer, vs. Harmon Hust and Enoch Byne, vs. Moore & Davis, vs. Enoch Byne, vs. Emily H. Tabman, vs. Enoch Byne.

THE Plaintiffs in the above cases, having this day filed their declarations in my office, and the defendants having neither Wives or Attorneys known to reside within the limits of the State, on whom a copy of said declarations with a rule to plead can be served: It is therefore ordered, that they do appear and plead to said declarations within a year and a day from the date hereof, or in default thereof final and absolute judgments will be awarded against them.

THOS. G. BACON, c. c. r. May 12, 1845 1y 16

State of South Carolina.

EDGEFIELD DISTRICT.

IN COMMON PLEAS.

Alsey Mobley, Lewis Mobley, vs. Simeon Jay.

THE Plaintiffs who by leave of the Court, were allowed to plead their demand against the Defendant have this day filed their Declaration against the said Simeon Jay, and he having no wife or Attorney known to reside in this State upon whom a rule to plead, with a copy of said Declaration could be served: Ordered, that the said Simeon do plead to this Declaration within a year and a day, or final judgment will be awarded against him.

THOMAS G. BACON, c. c. r. Clerk's Office, 22d Nov. 1844. Nov. 27 44 1y

State of South Carolina.

EDGEFIELD DISTRICT.

IN EQUITY.

Henry H. Hill and John Bates et al. vs. Jonathan M. Hill et al.

IT appearing to my satisfaction that Jonathan M. Hill and Matilda Daniel, defendants in this case, are and reside within the limits of this State, on motion by Mr. Wardlaw, Solicitor for Plaintiffs, Ordered, that said absent defendants do appear in this Honorable Court, and answer, plead or demur to the Bill of Plaintiffs, within three months from the publication of this Order, or the said Bill be taken pro confesso against them.

S. S. TOPKINS, C. E. E. D. Comm'r's Office, Feb 6, 1845. 2 3m

State of South Carolina.

EDGEFIELD DISTRICT.

J. W. Stokes, vs. P. H. Rooney.

THE Plaintiffs in the above stated cases, having this day filed their declarations in my office, and the defendants having no wife or attorney known to reside within the limits of the State, on whom a copy of the same with a rule to plead can be served: It is therefore, ordered, that the defendant appear and plead to the same within a year and a day from the day hereof, or final and absolute judgment will be awarded against him.

THOS. G. BACON, c. c. r. Clerk's Office, 22d Nov. 1844. Nov. 27 44 1y

WITNESSERY.

MRS. MCCURQUODALE begs leave to inform her friends and the public, that she will attend to all orders in the above line, in a style equal, if not superior to any ever done in this place. Prices to suit the times. Gentlemen's Straw and Leghorn Hats cleaned and pressed.

Edgefield C. H., April 9 2m 11

Just Received 1,000 Pounds RIO COFFEE. Cheap for cash, by LOUIS COVAR. April 16 12

MISCELLANEOUS.

DR. BASCOMB AND THE METHODIST CHURCH.

We have received from the publisher of the *Frankfort (Ky.) Commonwealth*, a copy of Dr. Bascomb's volume on the question that have of late so much agitated the Methodist Church. We cannot better do justice to this able and valuable work, worthy of the subject and of the brilliant name of the author, than by copying an extended extract from a review of it in the *Commonwealth*.

"He shows that, while it [slavery] is a domestic institution of the separate States in which it exists, the Federal Government, in its constitution and laws, has not only so recognized it, but has without itself so to respect it; that its existence, as it exists, is a matter of solemn compact in the Federal Constitution, to which the North and South distinctively, were de-

clared parties; that its existence as it exists, was, in the formation of the Federal Constitution, a matter of bargain between the Northern and Southern parties in the Federal Convention; a bargain in the terms of which each party disjunctively stipulated for and secured special advantages and equivalents; and a bargain, the result of which, while thus securing special advantages and equivalents distinctively to the separate parties, and upon all citizens of the Union, North and South, for and during the term of the Union as existing under the Constitution. This is the basis of his argument as it relates to the duties of the people as citizens of the United States. He gives a thousand references to opinions of distinguished men, in their commentaries upon the Constitution, and their views of the institution of slavery and the duties of citizens in regard to it; and a thousand illustrations showing the treachery and folly, both to law and morals, of those misguided Northern men who persist in agitating and disturbing the public mind in view of alienating political and religious relations. Slavery is an institution of civil government. As it exists among us, and it is an institution of the Southern States as separate and independent sovereignties; but its existence is recognized and guaranteed also by the Federal Government, though the Federal Government is prohibited exercising power over it in disturbing its tenure. In law therefore by constitutional compact, though the people of the North have no right to meddle with the institution, it is nevertheless under their protection, they being parties to the Federal Constitution. They have no right to disturb its tenure in any way, but are bound in law and morals, not only to discountenance all attempts to disturb it, but to pursue such attempts."

"As it respects the relations of the members of the Methodist Church to the subject of slavery, they are as absolutely bound by one of the fundamental articles of their religion (the 23d) to respect the institution as one of civil government, as they are to recognize the Executive, or the Legislative, or the Judicial departments of the Government. No true Methodist, therefore, can, without violating his faith and creed, as avowed before God and man, disturb or countenance the disturbance of the slave system, except by the hand of the lawful civil power in States where it exists. A Methodist may, with quite as much propriety and with quite as much reverence for the Constitution of the land and of his Church, attempt to obstruct the administration of justice through the Judicial Department, or the enactment of laws by the Legislature, or the execution of them by the Executive, as interfere in any way affecting the tenure of slavery or the rights, interests, and peace of slave holders. It is true the Methodist Church regards slavery in the abstract as an 'evil'; and so, we opine, do most of the people of the South themselves. But it is an evil over which the Church has no control, the power of its regulation belonging exclusively and rightfully to the civil power. So the Church might deem the revenue system an evil; but no man in his senses, no man a mind or morals, no man owning his allegiance to Heaven, or his fealty to his Government, dare say that the Church, as a Church, should in any manner, directly or indirectly, interfere with such a question, even to remedy a palpable and grievous evil. The Saviour, when on earth, wrought a wonderful miracle, in order to procure money to pay a tax to the Roman, who had unjustly reduced the Jews to bondage; and we hold the example as imperative upon the Church as it respects slavery or any other institution and regulation of civil government. The mission of the Church is a spiritual mission. It holds its members subordinate to the civil power wherever they are, no matter what the form and institution of the civil government. And such is the doctrine and creed—the religious faith of the Methodist Church—the 23d article binding its members in faith and practice to entire subordination to the civil government, firmly as they are bound in faith to the existence of God, and in practice to worship Him. Members of the Church, as citizens, have the same rights and powers as other citizens; but they rest in the guarantee of the civil government.

"He scourges, blisters, cauterizes, and exterminates the whole gang of Northern and British Abolitionists, by showing their real motives as deduced from their language and action; and he does it, too, in a manner so effective and conclusive, that

there will be little left for others who may be impelled to follow him. He quotes the sentiments of Northern and British writers in such profuse showers, that it is impossible to resist the conclusions to which he makes them tend; and many a Northern man will be made to feel ashamed of himself and his conditors, held up in the light in which Dr. B. presents them. We can see no reason to doubt the honesty of the masses in the North. They have been duped and misled by fanatics in which is supposed of be philanthropy and by unprincipled leaders seeking political power. Those who have figured most in stirring political Abolition, are men who really care nothing about the condition of the slave; for they never lifted a hand in any practicable sense to ameliorate his condition. They make slavery a pretence to gain political power; and if slavery could be abolished at once, they would be utterly incommenced and disconcerted. They are the sort of men who merely want hobbies for political effect. If slavery were abolished, they would rife Anti Masonry, Mormonism, or some other foolery. Perhaps our readers will not expect us to say any thing on the question of dividing the Methodist Church into Northern and Southern sections, which is purely a Church question. But one political aspect connects with it, and that is the supposed effect or tendency of such division upon the National Union. On this question Dr. B. thinks the division, if the South are compelled to it by the refusal of the North to grant redress for its palpable violation of the rights of the South and the laws of the Church, will be favorable rather than adverse to the Union. He thinks it might endanger the Union if so large a body of people as the Methodist denomination in the South were to submit to aggression in defiance of the Constitution of the Government and the organic laws of the Church."

From the Charleston Courier, THE PRESBYTERIAN CHURCH AND THE QUESTION OF SLAVERY.

We submit the action of the General Assembly at Cincinnati, that our readers as well as ourselves may behold how pleasant a thing it is for brethren to dwell together in unity.

The Committee to whom was referred the memorials on the subject of Slavery, beg leave to submit the following report:

The memorials may be divided into three classes, viz:

1. Those which represent the system of Slavery as it exists in these United States, as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the Slaves.
2. Those which ask the Assembly to receive memorials on the subject of Slavery, to allow a full discussion of it, and to enjoin upon the members of our church, residing in States whose laws forbid the slaves being taught to read, to seek by all lawful means the repeal of those laws.
3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying the relation of master to slaves.

The question which is now unhappily agitating and dividing our branches of the church, and which is pressed upon the attention of the Assembly by the three classes of memorials just named, is, whether the holding of Slaves is, under all the circumstances, a heinous sin, calling for the discipline of the church.

The church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called upon to decide, is this: Do the scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the remission of which, should be made a condition of membership in the church of Christ.

It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the Word of God. That slavery existed in the days of Christ and his Apostles is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slave holders were admitted to membership in the churches organized by the Apostles; that whilst they were required to treat their moral beings, and if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be "obedient to their masters according to the flesh, with fear and trembling, with singleness of heart as unto Christ," are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the Church the curse of God, without charging the Apostles of Christ with conniving at such sin, introducing from the Church such sinners and thus bringing upon them the curse of Almighty.

In so saying however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws by which in some of the States it is regulated. Nor would they by any means countenance the traffic of slaves for the sake of gain; the separation of husbands and wives, parents and children, for the sake of "filthy lucre," or for the convenience of the master, or cruel

treatment of slaves in any respect. Every christian and philanthropist certainly should seek by all peaceable and lawful means the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men and secure to them the right to receive religious instruction.

Nor is the Assembly to be understood as countenancing the idea that masters may regard their servants as mere property; not as human beings, rational, accountable, immortal. The scriptures prescribe not only the duties of servants; but of masters also, warning the latter to discharge those duties, "knowing that their master is in heaven, neither is their respect of persons with him."

The Assembly intend simply to say, that since Christ and his inspired Apostles did not make the holding of slaves a bar to communion, we, as a church of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject. We feel constrained further to say that however desirable it may be to ameliorate the condition of the slaves in the Southern and Western States, or to remove slavery from our country, these objections are fully provided can never be secured by ecclesiastical legislation. Much less can be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances, which have, to so great an extent, characterized the movements of modern Abolitionists, which, so far from removing the evils complained of, tend only to perpetuate and aggravate them.

The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves the glorious doctrines of the Gospel and enjoining upon such the discharge of their respective duties. It is only in the Church of Christ, as such, now improve the condition of the slaves in our country.

As to the extent of the evils involved in slavery and the best methods of removing them, various opinions prevail, and neither the scriptures nor our constitution authorize this body, to present any particular course to be pursued by the Churches under our care. The Assembly cannot but rejoice however, to learn that the Ministers and Churches in the slaveholding States are awaking to a deeper sense of their obligation, to extend to the slave population generally, the means of Grace, and many slaveholders not professedly religious favor this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing master to remember that his master is also in Heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule. "Whatsoever ye would that men should do to you, do ye even the same to them."

The resolutions appended to this report and already published in this paper, are in substance that domestic slavery as it exists in the South, is no bar to Christian communion; and that to make slaveholding a matter of Church discipline would tend to separate the North from the Southern portion of the Church, a result to be deplored by every good citizen, as tending to a dissolution of our national union, and to unnecessary and ruinous schism between brethren of a common faith. All effort to postpone the consideration of the report or to amend the resolutions failed; and the resolutions were severally adopted by an almost unanimous vote. The report and resolutions were then adopted, as a whole, by yeas 164—nays 12. Noulquet 3, excused 1.

From the Boston Times. THOUGHTS ON NEWSPAPER EDITING.

We have noticed a paragraph, going the rounds of our exchanges, recently copied from some journal where it appeared as editorial, setting forth in glowing terms the pleasure of editing a daily newspaper. We did not set the author down at once for a utopian or an impostor, but we did forthwith "resolve" that the gentleman could not be any other than an amateur, a temporary and voluntary occupant of the chair editorial, to whose goose quill, paste and scissors novelty lent its customary rose-hued coloring. Your veteran of the press if he be in the slightest degree imbued with conscientiousness, would never dare to set forth his daily task as a pleasure. Many men voluntarily assume the responsibilities and tasks of editing, just as holy men have done the pangs of martyrdom, from pure elevated motives, but no saint has told us that broiling on a gridiron, or simmering in a cauldron of oil was nice, as no editor has vanished over with moneyed phrase his literary trials. "They never get thoroughly 'used to it'" like the eels to skinning, or like a certain Italian hermit of whom we have heard who, having by way of penance used himself to lie on a bed of spikes, (points uppermost) came to be so much attached to this peculiar mattress that he continued it from preference when his days of self-mortification had expired. We have heard of one or two editors who having got rich (*mirabile dictu!*) by their profession, refused to relinquish their task but kept plodding on till death bequeathed their memory as an "it" to their successors to make an obituary notice of; they were like the old man who refused to come out of the Bastille when the prison gates were opened—but these exceptions are rare, and the weight of argu-

ment is not certainly in favor of the felicity of a daily editor's life.

If he were permitted to exercise his task unmolested, with no accountability except to his readers, to whom he is known only through the medium of his types, the poor fellow's duty would be no sinecure, but every unhappy quill-driver has a little coterie of friends who are continually giving him doses of excellent but unpracticable advice. "And these coteries are rarely united among themselves, being agreed only as to the propriety of lauding in the 'sanctum,' sitting on the editorial table, upsetting the inkstand, smoking and carrying off the best exchanges." "This picture is a general one—it is happily not drawn from personal experience, since our arrangements and 'surroundings' are now very different from what they used to was."

Much will and individuality must an editor possess, else the endless fault-finding of those who criticize his sheet, or take offence at his remarks, will "fright him from his propriety." One says the paper is "too heavy," another "too light." "More politics," cries one;—"More poetry," cries another. "Bring me no more reports," says a third; "I cannot bear them." "These reports are the best part of the paper," says a fourth; and so on, *ad infinitum*. Once in a while, if you attempt by way of amusement, a purely imaginative sketch of character, it bounces some Herculean fellow, with fire in his eye, and raw hide in his hand, and asks what you meant by "putting him into the paper?" "Nay, if in the most general terms, you denounce any vice, you are sure to tread on the corns of some notorious scamp, who swears you meant him all the while, and remonstrates or threatens on the score of the supposed expose. The proprietors of the "John Bull" hit upon an excellent expedient for dealing with the doughty gentlemen who sometimes visit printing offices with belligerent intentions. A young captain in the Guards, having been severely hit off in the "John Bull," called at the office, horsewhip in hand, and demanded the editor. He was requested to take a seat, but his cholier would not suffer him to accept the civility; he wanted the "editor."

In a few moments the door opened, and an individual entered, of about the height and muscular development of Charles Freeman, dressed in a rough coat, with a "Pelcher" knotted around his throat, and a formidable blackhorn cudgel in his hand. "What do you want with me?" inquired this remarkable personage in a deep bass, somewhat resembling the mutterings of a young earthquake. "I beg pardon," said the guardsmen; "I wish to see the editor." "Well, sir; I is the editor," answered the giant; "and what might you want with me?" "Ahem! nothing—particular—I merely—called—*en passant*, to pay my respects. —*Ad revoir*—good morning sir."

To satisfy a thousand various tastes—to keep pace with the progress of the age and hour—to brave emities and conciliate friendships—to rise with the sun—wade through the contents of hundreds of exchange papers—pass the time of day with dozens of visitors—cover pages of foolscap with cabalistic characters—be funny, or logical, or ornate, "upon compulsion" as it were—and then to lie down only late at night, to sleep a brief sleep, and wake to renewed toils upon the morrow, these are some of the little pleasant peculiarities of the life of a daily editor—some of the "eat and ale" that mentally regale him. Such being the case, support sustain, and countenance him, ye for whom he labors. Do this, but never think of envying his lot.

An Old School Negro.—The editor of the Barre Gazette, writing from Richmond, (Va.) says:—

The U. S. Circuit Court is now in session here, held by Chief Justice Taney. I was present at the opening of the court on Monday and observed an aged negro dressed in a long black coat, small clothes and stockings, knee buckles and other characteristics of fashion "sixty years ago." As the Chief Justice entered the door, the old fellow rose and was greeted by the head of the judiciary with as much civility as if he had been the "chief executive magistrate." The Chief Justice and District Judge shook him cordially by the hand and made many inquiries for his health. On inquiry I found that he was the slave and favorite body servant of the late Chief Justice Marshall, whose memory the faithful negro cherishes in most affectionate remembrance. He is but a nominal slave, now, preferring like many others here, not to be free. He dresses in precisely the style of his former distinguished owner, and insists on being at the door of the court room, as in days of yore, to tender his services to the esteemed successor of his old master. He takes the hat of the Chief Justice, fills his glass of water and does several other offices as proudly as if he was the titled chamberlain of a king, and is treated with as much consideration by the very urbane and popular jurist, as his old master could have done."

The Rev. Benjamin M. Palmer, of Columbia, S. C., honorary member of Phi Kappa Society, will deliver the address before the two literary societies, at the next Commencement of the University of Georgia.—*Courier*.

Prepare for sickness in the day of health, and for old age in the youth.