



Dr. and Mrs. Dred Peacock

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Gift of Dr. and Mrs. Dred Peacock

To the reader,

This volume is made up of several Pamphlets, which are bound together in the order of the times of their publication.

The first pamphlet was addressed to the members of the M. E. Church in Charleston for the purpose of correcting mistakes or misrepresentations, at a time when it was hoped any very serious evil might be averted without the expulsion of any of its members.

The second pamphlet is the exposition of the expelled members, for themselves & those who left the Church with them, of the reasons of their conduct.

The third pamphlet is a reply to the second, & exhibits the the Church's vindication of her conduct towards the Schismatics.

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Am Capers

TO THE PUBLIC.

A large number of the Members of the Methodist Episcopal Church in this City, having seceded from her communion, a proper regard for our own characters, and the opinions of the world, demand that the causes which led to this act should be made known. In doing this, we shall endeavor to divest ourselves of all improper feeling and prejudice, and give a plain unvarnished statement of facts.

FOR a length of time past, much dissatisfaction has existed among the members, in consequence of colored persons sitting among the whites in the Methodist Churches. Frequent efforts were made to prevent it, but without success. Repeated applications were made to the preachers, to speak to the leading men of that class of persons, and to *insist* upon a discontinuance of this offensive practice, as one that could not, and would not be tolerated. This was declined, on the ground that it was no part of the ministerial duty, and might be productive of harm, by exciting a feeling of discontent and opposition to the ministry among that class of persons. It was remarked by the preacher in charge, that it was the province of the *members* to preserve order in the churches, and to prevent the insolent intrusion of coloured persons; that if any proved refractory, the guard, usually stationed at the Church door, should be called in to remove them. The members determined to pursue the course thus advised, and accordingly, on the next sabbath, after requesting some colored men to remove, the Church being crowded, and a number of gentlemen standing in the aisles, and they refusing to do so, force was used, and they were put out of the Church. This gave great offence to some of the whites, who were more careful for the accommodation of the colored persons than for

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respectable gentlemen who occasionally visited the Church; they alledging that these persons had occupied the seats in dispute for a long time, and were entitled to them. In order to settle the controversy, the Quarterly Conference, which is composed of all the official members of the Church, passed certain resolutions defining the boundaries of the colored persons, and directing the Trustees so to alter the seats, and the entrance into the Churches, as to prevent them from intermixing with the whites; and appointing a committee to convey these resolutions to the Trustees. The committee accordingly waited upon the preacher in charge, who is ex-officio Chairman of the Board of Trustees, and requested him to call a meeting of that body. He did so; and the committee attended at the appointed time and place to lay before them the proceedings of the Conference. A letter was then read from the Treasurer of the Board, Mr. S. J. Wagner, stating that it was not convenient to attend, and giving it as his opinion that the resolutions of the Conference were highly injudicious; that if carried into effect it was probable that many of the coloured persons would leave the Church; and *thereby one of the great sources of revenue be cut off*; therefore recommending to the Board not to do what the Conference had required them to perform. The reading of this letter was followed by some remarks from Dr. Capers, the preacher in charge, in which he stated, that a colored leader had called on him the evening previous, and made a similar statement; and he concluded by observing that he would consult with Holloway, and Clark, and others of them, (coloured men,) and ascertain if they would be satisfied with the proposed arrangement—if they were, well.— If not, in his opinion nothing ought to be done. Thus the peace and dignity of the Church was to be sacrificed, and the feelings of the white members outraged, to gratify the ambition, and support the pride of a few men who were of too much consequence to sit with persons of their own color; and because there existed an apprehension that the loss of a few pence might be the consequence. And it may not be improper to remark, that one of the persons named above to be consulted, was the one who had first been compelled to relinquish his seat, after great obstinacy on his part; and that another was the father of him who had been forcibly put out. As however it was remarked that there was not a quorum present, nothing definite was done.

On the next evening a monthly meeting of the Society took place, when Dr. C. took occasion to make some remarks which were highly offensive to the Members. He stated, in substance, that many of the coloured members were of high respectability,

and had *more wealth* at their command than most of the whites ; inferring very clearly that they were entitled to great consideration on account of their money. The next day the committee of the Conference addressed a letter to the preacher requesting that another meeting of the Board of Trustees might be called, as nothing had been done at the previous meeting, for want of a quorum. On the evening of the same day they met accidentally with the preacher, who appeared much excited in consequence of the committee's persisting in pursuing the object of their appointment. He manifested much warmth, and gave them to understand that he and the Trustees were decidedly opposed to the measure proposed by the Conference; at the same time remarking that the Conference was not the Church, and he saw no reason why he or they, (the Trustees) should be governed by any resolutions it might choose to pass.

In order to convince him that *the Church* was favorable to the proposed alteration, and anxious that the resolutions of the Conference should be carried into effect, the Committee took the pains to procure the signatures of 260 members to a paper in which their wish to have the work done, was expressed. This procedure gave great umbrage to the preacher. He whose will had heretofore been considered as law, to have that will contradicted was a high offence. What was it to him whether *the members* of the Church wished it or not, he did not choose that it should be done, and that was enough. He immediately on receipt of this document, addressed a letter to the committee, written in the most authoritative and dictatorial style. In that letter he stated that he "did not know what character to attribute to the document sent him, whether *authoritative* as the voice of the Church which he was obliged to obey, or *persuasive*, as evidence of the wish of the Church." In neither character however would he receive it; nay, he "felt himself bound to disregard, and even rebuke it." It was "a precedent of unexampled evil tendency." What! the members of the Church to use "persuasive" measures even to him, *the preacher*, to alter his views, or act contrary to his wishes? In the letter of the committee, it was remarked, that if the remonstrance of the members was treated with neglect, they feared the consequences might be serious. In reply to this remark, he observed, "I know not what consequences you may anticipate, but *be they what they may*—I must beg to be excused the consideration of them." As much as if he had said my will is law, and whatever the consequences may be, that will shall be done. In this letter he also asserted that a *large proportion* of the signers were "boys and

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girls, minors." Admitting this to be the case they were members of the Church, and had a right to express *their opinions* in a matter in which all were interested. But the fact was not so, the paper was signed by some of the oldest members in the Church; and the committee in their reply challenged him to point out 20 minors out of the 260 signers, and surely this was a *very small* proportion; but he could not find even that number.

It was soon apparent that the Trustees, backed by the preacher, were determined that nothing should be done to prevent the great evil complained of—the intermixture of the colored persons among the whites—despite of the wishes of the members on the subject, so plainly expressed. The committee however were determined to do all that lay in their power to have the resolutions of the Conference carried into effect; they therefore addressed a letter to the Trustees, enclosing a copy of the resolutions. In reply to this letter they received a communication from the Board containing the following resolutions passed by them:—

"*Resolved*, That we feel willing to carry the resolutions of the Quarterly Meeting Conference into effect as directed, but state that from the present embarrassment with regard to their funds, they are unable to have the alterations made. The Trustees are nearly \$3,000 in debt for the new Parsonage—they having put all the means they have possessed already in requisition to raise funds, and that they have with great difficulty been able to pay up the instalments in the Bank as they become due. They therefore most earnestly request the Quarterly Conference to suspend the proposed alterations until the Trustees shall be in funds to meet the expense."

From the above resolution it will be seen that the Trustees professed to be willing to make the proposed alteration, the only difficulty in the way being *the want of funds*.

Supposing they meant what they said in the resolution, the committee immediately addressed the following letter to the individual who had signed the communication as Chairman of the Board.

DEAR BROTHER—Your communication is received, containing the proceedings of the Board of Trustees at a meeting held on the 19th inst. relative to the resolutions of the Quarterly Conference, which we had the honor to transmit to you. We rejoice at the expression of your willingness to carry the resolutions into effect, and notice your want of funds necessary to do so. As it is quite desirable that there should be no unnecessary delay in the further prosecution of this business, we will place in your hands One hundred dollars, to be expended in making the requisite alterations, which amount you can return to us free of interest,

whenever the state of your funds will admit of your doing so. As we have the utmost confidence in the Trustees, we require no further security for the money than a simple acknowledgement from your Treasurer of its receipt. Should this arrangement meet your views, please direct your Treasurer to call on the Chairman of this Committee for the money.

We are Very Respectfully.

The Committee were of opinion that this would obviate every difficulty, and the wishes of the members of the Church would be gratified; but were much surprised, on receiving a very tart reply from the individual addressed, couched in very uncourteous language, in which he remarked that the Conference had not directed the Committee to *borrow* money for the Trustees but to *procure it by subscription*. They immediately commenced a subscription, and soon obtained the necessary amount; but while waiting for a meeting of the board—the presiding elder, Rev. Henry Bass, having promised to call one, and inform them when it would be held—they unexpectedly received a communication containing the proceedings of a meeting of the Board at which the following resolutions were passed:

“*Resolved*, That the Board believe that the proposed alterations will tend rather to injure than promote the welfare of the Church. They in particular believe that the fences across the yard will invite those who may be disposed to disturb the colored people, to do so, as the fences will screen them from observation. Also, as the boxes were partly if not wholly intended for the accommodation of the infirm and lame old colored people who were not able to get up stairs, by taking the boxes from them, they will be driven from the Church or compelled to stay out of doors. Therefore it would be very desirable to the Trustees to have the subject reviewed by the Quarterly Meeting Conference, in order to arrange some plan, that might, as far as possible, meet the views and approbation of all concerned.

Resolved, That as the Board of Trustees have no certain information of the amount collected by the Committee, whether it is sufficient to meet the expense of the alterations, they think it most prudent not to commit the Church or themselves, by engaging to have the work done, and make the Church liable for the deficiency, should there be any. They think it best therefore not to interfere with the Committees arrangements.”

And this was the first intimation given by the Trustees of the existence of any such objection to performing the work, as mentioned in the first resolution; and it was the first time that one word was said about the “infirm and lame old colored people,” although 37

days had elapsed since the resolutions of the Conference were first communicated to them : and yet Dr. C. endeavored to make it appear in his pamphlet, that this was the objection from the beginning, and intimates very broadly that the Committee knew it.

As the Committee considered the objections perfectly futile, and merely intended as an evasion ; and that the Trustees might have "certain information of the amount collected by the Committee ;" and to save them from "committing the Church or themselves," for the *very large sum* which would be necessary to do the work proposed, they immediately addressed the following note to the Board.

The Board of Trustees of the Methodist Episcopal Church :

GENTLEMEN—In accordance with the instructions of the Quarterly Conference, we have raised a subscription to procure the money required to carry the resolutions into effect relative to the alterations of the seats, &c. We have also procured the enclosed estimate for performing the work, and we are prepared to pay over to you sixty dollars, being two dollars more than the sum required.

We are, Very Respectfully.

To this letter, no reply was ever received ; it was therefore manifest that the Trustees were determined to persist in opposing the wishes of the members, which induced them to ascertain if the Trustees were really an irresponsible body, subject to no control. A meeting of the male members of the Church was called to consider upon what course it was most proper to pursue.—After consultation on the subject it was determined that a Committee should be appointed to procure a meeting of the corporation of the Church. Dr. C. was present, and spoke at some length against the proposition. He admitted that for many years past the Trustees had been very refractory ; that somewhere about the year 1826 Bishop McKendree had had a conference with them in order to induce them to acknowledge their responsibility to the Quarterly Conference ; that they had refused to do so, alledging that they were subject to the *Corporation of the Church*, and to that body alone ; that in consequence of this obstinacy on their part he (Dr. C.) had introduced a resolution into the General Conference, making the Trustees responsible to the Quarterly Conference, and he hoped that responsibility would not be changed ; indeed he doubted whether the Corporation was alive—in consequence of its never having acted as a Corporation—forgetting that several years since he himself had called a meeting of the Corporation, and presided over it, at which high and important acts were performed. In reply it was stated that the Trustees had re-

fused to be responsible to the Quarterly Conference, and he was reminded of a circumstance which occurred while he was presiding elder of the district, and by virtue of that office, President of the Quarterly Conference. The Trustees had been called on for a report of their acts, during the preceding year, in accordance with the provision of the discipline to which he had just adverted, that a leading member of the Board denied their responsibility to that body, or their right to call for a report, and when the discipline was read in which it was made their duty to report, the Treasurer of the Board arose with a piece of paper in his hand, about two inches square, on which was written *in pencil*, "balance of cash on hand \$—," (the amount not recollected) observing "this is the report of the Board." Such conduct was considered insulting to the Conference, and a member moved that the Trustees be compelled to report their acts. This motion was overruled by the President himself observing, (notwithstanding the clause of the discipline which he had procured to be inserted) that the Conference did not possess the power to compel them. It was also stated that the Board had continued to manifest the same determination not to be subject to the Quarterly Conference, in as much as they had refused, or neglected, to report their acts. It was true that on one or two occasions, the Treasurer of the Board had presented a paper to the Conference, purporting to be a statement of his cash transactions during the year, but that it was an unofficial paper and could not possibly be regarded as a report of the acts of the Board. Dr. C readily admitted that the Board never had made a proper report, but attributed the neglect to their ignorance of the mode of making one, and not to their unwillingness to do so. The members would not dispute the reason, but maintained the existence of the fact; and consequently the entire ignorance of the members of the Church of the acts of the Trustees, or of the situation of the Church property.

It was finally determined that a meeting of the Corporation should be called, and a Committee was appointed to procure one. They accordingly waited upon the preacher, and presented him with a copy of the resolution, and requested him to call a meeting of the Corporation. He received and read the paper, and had a long conference with the Committee on the subject, and concluded by requesting that time might be allowed for him to communicate with the presiding elder on the subject. This was readily and cheerfully granted, and nothing more was heard from him until an evening or two after, at the monthly society meeting Dr. C announced that in compliance with the request of a large number of the members, a meeting of the male members of the

Church over 21 years of age, would be held at Trinity Church on the Wednesday evening following. Accordingly the meeting took place at the appointed time, (which was the 12th of Nov. 1833.) The meeting was opened with prayer by the Rev. Henry Bass, (the presiding elder,) and it was proposed by Dr. C. that a Secretary be appointed. A Brother remarked that it would be proper first to choose a Chairman; and nominated the Rev. Mr. Bass. Dr. C immediately objected to the proposition, saying that Mr. Bass had the right to preside by virtue of his office; that it was not a Corporation meeting, but simply a meeting of the male members of age. He was asked if he did not give notice publicly that the meeting was called at the request of a previous meeting of the members communicated to him in writing, in which it was expressly mentioned that the meeting now held should be a Corporation meeting. He denied that the paper *expressed any such thing*. He was called upon to read it, when he immediately arose, and said he would do so, sneeringly remarking, "the brother will soon see that he is mistaken." He commenced reading the paper, which was as follows:—

"Whereas, the temporal affairs of the Church in this city are in such a state, as to require the immediate action of the membership, therefore resolved that a Committee be appointed with instructions to procure a meeting of the Church *in its corporate capacity*, and that they take such measures as will be effectual in attaining this object, in order that the Church may consider the propriety of adopting such measures, with regard to temporalities, as may to them appear most expedient."

In reading this paper he omitted the words "in its corporate capacity," and then triumphantly exclaimed, "there is not one word of corporation in the whole paper." A brother remarked that there must be some mistake, and requested that the paper might be read again; this was done, the reader still omitting the words "in its corporate capacity," and then observed, "brethren I read honestly, if any one doubts it, let him come and read for himself." The Chairman of the Committee who had presented the resolution arose to go and read it, conscious that either it was not the paper which he had given the preacher, or that it had not been read correctly.

The preacher perceiving this movement, commenced reading again, and *then* read the words which he had previously omitted, "in its corporate capacity," observing "I care not what it says, I did not call a corporation meeting," and immediately sat down.

Astonishment was depicted on every countenance, and for a moment or two a deathlike stillness prevailed. Such conduct needs no comment. We simply state facts, susceptible of the most irrefragable evidence. A long controversy ensued—the preacher still persisting that the presiding elder had the right to preside by virtue of his office, and the members maintaining their right of electing a Chairman.

It may seem strange to a casual reader why there should be any dispute about the Chairman, when all agreed on the person to preside. It is necessary therefore to remark, that the object of the preacher in having the presiding elder to preside *by virtue of his office*, was to show that it was simply a *Church* meeting, and not a meeting of the Corporation: but the members maintained their right of election, in order that it might be a legal meeting of the Corporation, which they had requested might be called.

It was then put to the vote of the meeting whether the elder should preside by virtue of his office, or by the choice of the meeting, when the latter was carried by an overwhelming vote; upon which Dr. C. requested that the meeting should be dismissed, which the presiding elder attempted to do, without consulting the meeting, by going to prayer; after which the preachers and trustees with a few of the members retired, Dr. C. calling upon all who would support the discipline to go with them. A large majority however remained behind, organized the meeting, passed by-laws, (the same published by Dr. C. in his pamphlet, page 18) and elected Trustees.

Previously to this meeting a report had been industriously circulated by the Trustees that the object of the leading persons in having the meeting called, was to eject the old Trustees, and get into office themselves, so as to have the control of the Church property. To prove to every unprejudiced mind that such was not the fact, but that their sole object was to have the Trustees under proper control, and to require them to do what the members of the Church wished should be done, they unanimously re-elected the old board: for although great offence had been given by their conduct, the members were willing that they should continue to act, provided they were subjected to a proper responsibility; and to place the matter beyond all dispute, one of the by-laws put it out of the power of the Trustees, either to buy or sell property, without the consent of twenty five members (which would be a fair representation of the Church) who should be annually elected; and this was the reason why an executive Committee was organized, which has given such umbrage to those who are so

anxious that all power should be lodged in the hands of a few individuals.

It had also been asserted, that another object the leading members had in view, was to avail themselves of the power granted by the Charter, to elect ministers. To show most unequivocally that no such object was intended, the fifth article was introduced, which recognizes the "Book of Discipline," as the rule and governing principle, in all cases not particularly defined in the By-laws; and to make "assurance doubly sure," the sixth article was adopted, which prevents an alteration of the rules, except by the concurrence of a majority of the members present at an Annual meeting; and *not then*, unless *three month's public* notice of such alteration had been previously given. And now, appealing to the searcher of hearts for the rectitude of our intentions, we ask an enlightened, and unprejudiced public, what more men could possibly have done to evidence that they were not actuated by any sinister motives!

The Trustees were notified of their election, and requested to meet and organize under the By-laws of the Corporation. But instead of doing so, they sent an insulting letter to the Secretary, denying the right of the Corporation to elect, and refusing to be subject to their controul. The Corporation therefore met again, and elected a new Board.

But the preacher was not disposed to remain quiet, and submit to the action of the Church; and why? Because the discipline provides that where the Church *is not incorporated*, the preacher shall appoint Trustees, and in case of a vacancy occurring, he shall have the power to nominate, and the remaining Trustees shall elect; and the old Board had adopted a By-law making him Chairman of the Board *ex-officio*. This little power he was unwilling to have taken from him, and determined rather than do so, he would expel every member of the Church, who should be guilty of the heinous offence of doing what was calculated to lessen his power. He contended that the discipline vests all power in the hands of the preachers, and that any action on the part of the members would subject them to expulsion for "disobedience to the order and discipline of the Church." It was maintained by the members that the discipline gave to them the right of acting where the Church is incorporated, and appealed to the book itself in support of their claim. The clause runs thus:—"The Board of Trustees of every circuit or station shall be responsible to the Quarterly Meeting Conference of said circuit or station, and shall be required to present a report of its acts during the preceding year: Provided that in all cases, when a

new Board of Trustees is to be created, it shall be done (*except in those states and territories where the statutes provide differently*) by the appointment of the preacher in charge, or the presiding elder of the district."

The members contended that the "statutes" had "provided differently" in the case of the Charleston Church, as in the act of incorporation the power is expressly given to elect officers. The preacher however chose to construe it in a different light, and demanded of several of the leading members, either to sign a paper abjuring all their acts, and promising to take no further steps in the premises, or be cited to trial. The proposition to sign such a paper was indignantly rejected, when nine members received citations to answer to the charge of "disobedience to the order and discipline of the Church."

The accused demanded a trial before the Society, the discipline giving them the undoubted right to do so, (See Discipline, page 87 Ed. 1828,) where the question is asked, "How shall an accused member be brought to trial? Answer. *Before the Society of which he is a member, or a select number of them;*" And in the section in which the powers of the General Conference are restricted, it is said, they (the General Conference) shall not have the power to "do away the privileges of the members of *trial before the Society, or by a Committee,*" (See Disp. p. 21.) They preferred being tried before the Society, as they were unwilling to trust themselves to the tender mercies of such men as the preacher might choose to select; but the preacher knew full well that if this was allowed, he must be defeated, and therefore refused them this right, saying that it would be "a precedent of evil tendency," and that he did not "find either in the discipline, or the usages of the Church, that the persons cited to trial, have ever been considered entitled to determine for themselves whether the Society or a select number should be their triers;" they were therefore summoned to appear before a *Committee chosen by himself.*

On the evening previous to the day appointed for trial, he requested a meeting of the nine persons who had been cited; they met, and he fully evidenced both by his conduct and words, that he thought he had gone too far, and wished to stay proceedings. He wept, and prayed, and talked for an hour, to induce them to sign a paper by which they should agree to submit the question of the existence of the Corporation to the decision of the Appeal Judges; and the question of discipline to the Bishops of the Church. The brethren, fearful that a compliance with his request, though reasonable enough in itself, might be construed

into a fear on their part of standing a trial, steadily refused to sign the paper; but the preacher, pledging his faith as a Christian, and his honor as a man, that he would publicly state in the Society meeting that their compliance was solely occasioned from regard to his feelings, and at his earnest request, consented to sign the paper, and the citations were withdrawn.

In January following a committee of each party was appointed to consult two gentlemen of the bar, on the subject of carrying up the question of the existence of the charter for adjudication, before the Judges of the Appeal Court; but they ascertained that this could not be done without the case first being tried before a lower Court. This course the preacher was not willing should be pursued, as he was opposed to a litigated suit; and as he had neglected to comply with his promise, so sacredly given, to state the reasons why the brethren had consented to the arrangement proposed by him; and reports having been industriously circulated, that they had been *frightened* into a compliance, they considered themselves entirely exonerated from the agreement, of which they gave notice to the preacher, and requested that the paper containing their signatures might be returned. He replied that if he had done wrong in not complying with his promise he was sorry for it, but declined returning the paper.

Things remained in this state until the Quarterly Conference met; at this meeting the Treasurer of the old Board of Trustees arose, and in what he intended should be a very imposing manner, stated that he had a report of the Board to present to the Conference, and would read it. This was done to weaken the charge repeatedly made against them of refusing to report. He pulled a paper out of his pocket and commenced reading,

“Dr. The Board of Trustees in account with S. J. WACNER, Treasurer,”—and went on to say that he had received and paid away certain sums of money during the year. This paper was without a signature; and if it had one, could any man in his senses call it a report of the Trustees? It might do very well for a report of the Treasurer to the Board, but certainly it was no report of the Board to the Conference. It was well known that the Board had performed some very important acts during the year, such as selling land, pledging Bank stock, building houses, &c. but not one word was said about it; and why? Because they knew full well that their acts were illegal, and they did not choose to report them. It was insisted however that the paper above mentioned was the report of the Board, and it was accepted as such by the Conference by a majority of one vote—*all the preachers and old Trustees present voting in the affirmative.*

When it was objected against the old Trustees being allowed to vote on the adoption of their own report, if indeed it was one, it was replied that they *voted as class leaders*, and not as Trustees.

At this Conference a resolution was offered by the leading man of the old Board of Trustees, and a plan submitted for so altering the seats as to prevent the Colored persons from sitting among the whites. The Corporation members made no objection to the plan, so long as the object which they all along had in view was effected, and it was unanimously adopted; this was in the early part of January, but the very first step toward carrying it into execution has not yet been taken, which clearly proves that the plan was submitted with the hope that it would be rejected, and thus leave them some ground to stand upon; but all their fond expectations were put to flight by the unanimous acquiescence of the Conference, and nothing more has since been heard of it. This was at what is called the 4th Quarterly Conference. At the first Quarterly Conference of the present year a motion was made that a Committee be appointed to examine the books of the old Trustees, and report to the Conference. This was immediately objected to by the principal member of the Board, and the objection sustained by the President, Mr. Bass, who declared the motion to be *out of order*, and refused to put it to the vote of the meeting. Was such a thing ever heard of before? A motion for examination into the fiscal affairs of the Church out of order! We wonder where the President obtained his ideas of order! But is it not passing strange that men conscious of the rectitude of their conduct (as the old Trustees pretend to be) and the legality of their acts, should oppose an investigation which must result in the establishment of their innocence, if indeed they had done nothing wrong? We leave the reader to draw his own inferences; the fact we avouch to be true.

Early in the month of February, the session of the Annual Conference commenced in this city. Immediately on the arrival of Bishops Andrew and Emory, an interview with them was requested by the new Board of Trustees, at which a brief statement of the affairs of the Church was made, and the opinions of several learned gentlemen of the bar on the subject of the existence of the Corporation (which was disputed by the old Trustees,) submitted for their inspection. Frequent interviews took place from that time until nearly a week subsequent to the adjournment of the Conference, between Bishop Emory and both parties, in which he laboured to reconcile the existing difficulties, and induce an amicable arrangement. In one of these interviews he declared in the presence of counsel, that the fact of the Church

being incorporated was not contrary to discipline ; and that in many places where Churches are incorporated, the members elect the Trustees ; though he carefully abstained, and very properly too, from giving any opinion on the questions in dispute here. On the afternoon of the 14th of February he sent for the Chairman and Secretary of the new Board of Trustees, who had on several occasions represented the Corporation party, and an interview took place in the presence of the Rev. Mr. Bass, the Presiding Elder, and the Rev. Mr. Kennedy, the preacher in charge. The Bishop regreted that he had not yet been able to effect a reconciliation of the existing difficulties, but stated that he had thought of a plan which would probably meet the views of both parties ; which was that it should be submitted to the decision of the Bishops generally, whether the discipline admitted of the incorporation of Churches, and the election of Trustees by the members ; and that a suspension of all action by both parties should take place until that decision was known. To this the brethren cheerfully consented ; both of the Ministers were asked if this arrangement met their approbation, and they both answered in the affirmative. The Sunday morning following they again waited upon the Bishop, by his invitation, when he read to them a paper which was intended as a basis for the settlement of the existing difficulties. The paper stated that it should be submitted to the decision of all the Bishops :—1st, Whether it was consistent with the discipline for a Church to be incorporated, and 2d, If it was, had the members the right to elect trustees ? If these questions were decided in the negative, the Corporation party to agree to abandon the ground which they occupied. If they decided in the affirmative, then a joint application to be made to the Legislature to alter the Charter, so that the members might not have the power to elect their ministers, which would be in contravention of the itinerant system, and which it was pretended was the grand cause of the opposition of the Preachers, and the old Trustees.

This proposition was cheerfully agreed to by the gentlemen who represented the Corporation party. The Bishop then stated that he had requested the ministers to invite a general attendance of the members that morning at Trinity Church, after public service, when he would submit the proposition to the whole Church. He did submit it ; no objection was made by a single individual, several of the old Trustees being present, and the next day the Bishop left the city, promising to obtain the opinion of his colleagues on the questions submitted as soon as possible, and forward them ; having previously observed to the gentlemen

above mentioned, when asked what security they had that the old Trustees would agree to the arrangement, that when the decision was obtained, he would write to the Presiding Elder, and preacher in charge, with instructions to enforce the discipline ; by which we certainly understood him to mean that whoever refused to submit to that decision should be expelled from the Church. The time limited by himself when we might expect to hear from him was two months, and it was expressly understood that action should be suspended by both parties, and nothing done save the *ordinary* business of the Church until he should be heard from. Recently we have understood that the old Board of Trustees deny having acceded to the proposition. We would ask then who did accede ? It has already been stated that two individuals had agreed in behalf of the Corporation party, and that two of the preachers, one of whom was the Chairman of the old Board of Trustees had also given their assent to it. Now, if one party considered themselves pledged because two members had agreed to the proposal, ought we not in all conscience to suppose that the other party should be bound by the agreement of the preachers ? If the proposition of the Bishop did not meet the views of the old Trustees why did they not say so at the time he publicly read it ?

After a lapse of more than three months, it was ascertained that the old Trustees were performing very important acts, such as the sale of property, &c. and at a meeting of a number of the members it was determined that a letter should be written to the Bishop informing him of these facts, and requesting him to forward the decision. This was done ; and after some considerable time had elapsed, a letter was received from the Bishop by the Rev. Mr. Kennedy, who had frequently expressed his astonishment at the Bishop's not sending on the decision, in which he intimated that he had obtained the decision of his colleagues, but in consequence of having received a letter from the old Board of Trustees *officially* notifying him that they did not approve of the arrangement, he thought it unnecessary to forward it. This information surprised the members of the Corporation very much, and they felt indignant at the duplicity of those in whose promises they had confided : a meeting was called at which the following resolutions were adopted.

“ WHEREAS, a letter has been received in this city from the Rev. Bishop Emory, from which it appears that a communication was made to him sometime in April last, by the late Board of Trustees, in which they state their disapproval of the paper read

in Trinity Church by the said Bishop on the 16th February last, as a basis for an adjustment of our Church difficulties; therefore,

Be it Resolved, That the promise made by us to agree to the arrangement stated in the above mentioned paper, is no longer binding on us; inasmuch as the promise was made conditionally that the late Trustees agree likewise.

Resolved, That the refusal of the late Trustees to accede to the propositions contained in said paper, is additional evidence of their determination to manage the temporalities of the Church according to their own discretion, without controul, at all hazards, whether in conformity to, or in direct violation of the discipline.

Resolved, That we will not hereafter agree to any proposal of accommodation, come from what quarter it may, that is not based upon the Constitution and By-laws of the Corporation.

Resolved, That we will not any longer suffer our rights as members of the Methodist Episcopal Church to be trampled upon, or action on our part suspended by unmeaning offers of accommodation; but will pursue all proper methods, whether in Church, in law, or in equity, as may appear to us most expedient for obtaining those rights; provided the same be not a palpable violation of discipline."

Previously however to the receipt of the Bishop's letter, and after it had been ascertained that the Trustees were pledging and selling Bank Stock, it was determined by a meeting of the members that a committee should be appointed to prefer charges against the individuals composing the old Board of Trustees for breach of faith and immoral conduct. The circumstances which gave rise to the adoption of this course were as follows:—

* Some years since a lady of this city remarkable for her benevolence, had made application to the Rev. W. M. Kennedy, who was at that time preacher in charge on this station, for divine service to be performed in the Poor House of this city; as a compensation for which, she promised to give for the support of the ministry, One hundred dollars annually. The offer was accepted, and for several years during her life, the money was punctually paid. When she was about to die, desirous of perpetuating this payment, she bequeathed twenty shares in the State Bank of this city to the Church, in the following words:—"I give 20 Shares which I have in the State Bank to the Elders and Trustees of the Methodist Episcopal Church in this City for the use and benefit of the ministers of said Church." The dividends arising from this stock had been constantly applied towards the payment of the salaries of the preachers on this station, until

At 11:00 P.M. G. Stoddard that if we will continue to do we had commenced during the hour before here a committee was made.

some time in the early part of the present year, the Trustees undertook to sell it, to defray a debt incurred by them on account of the Church. This was considered a violation of the contract entered into with the Bishop, and an immoral act, inasmuch as it was disposing of shares, known to be bequeathed for the payment of a preacher, who should perform divine service in the Poor House.

Accordingly charges were regularly drawn out, and presented to Mr. Kennedy, the preacher in charge, but he refused to receive them on the ground that the acts complained of were done by the Trustees in their official character, and they could not be tried as individuals; that as Trustees they were amenable to the Quarterly Conference, and suggesting the propriety of prosecuting the charges before that body. In compliance with his suggestion it was determined to pursue this course. Charges and specifications made out in the most formal manner were presented to the preacher by the Committee, signed by the Chairman and countersigned by the Secretary of the meeting, with a request that they might be presented at the meeting of the Quarterly Conference.

The charges were as follows:—Charges and Specifications preferred against Samuel J. Wagner, Abel McKee, Henry Muckenfuss, Samuel Seyle, George Just, George Chreitzburg and William Bird, acting as Trustees of the Methodist Episcopal Church of Charleston, S. C.

CHARGE 1st.—Breach of Trust, and Contempt of the Quarterly Meeting Conference.

Specification 1st.—That they the said * * * * * acting as Trustees of the Methodist Episcopal Church in Charleston did sometime in the past year sell to Wm. B. Clark (a colored man) fifteen feet front and One hundred feet deep of land, being part of the original lot of ground on which the Methodist Parsonage now stands, contrary to the letter and spirit of the Discipline, and of the deed creating the trust in this case.

Specification 2d.—Disposing of three hundred dollars, bequeathed by Mrs. Elizabeth King to the Methodist Episcopal Church aforesaid, without having first applied to the Quarterly Meeting Conference for instruction, in accordance with their own By-laws; thereby violating their own regulations, treating the Quarterly Meeting Conference with contempt, and virtually denying the right of controul by the Conference, or any known authority in the Church.

CHARGE 2d.—Breach of Faith.

Specification.—That the said * * * * * acting as Trustees aforesaid, did sometime in the present year, perform sundry acts of high importance to the interests of the Church, such as pledging and selling certain Shares of the State Bank Stock, contrary to the intention of the donor Mrs. Gregorie, and in violation of the plighted faith of the Church to Bishop Emory, that no official act of a temporal nature (ordinary duties excepted) should be performed until the decision of the Bishops on the questions referred to them was known here, (the decision not having been known here at the time.)

CHARGE 3d.—Immoral and Unchristian conduct.

Specification 1st.—That they the said * * * * * acting as Trustees aforesaid did sometime in the month of April or May last sell ten Shares of the State Bank Stock ostensibly for the payment of debts due by the Church, thereby violating a trust, the said Shares having been demised by the late Mrs. Gregorie to Trustees *in trust* for a specified object, viz. the benefit or support of the ministers of the Methodist Episcopal Church in Charleston.

Specification 2d.—That they the said * * * * * acting as Trustees aforesaid, did sometime in the present year, pledge ten Shares of State Bank Stock on a loan of money and did sell ten other Shares of the same Stock, being twenty Shares demised by the said Mrs. Gregorie to Trustees in trust for the benefit of the Ministers of the Methodist Episcopal Church of this city, and known to be designed as a permanent fund to aid in the support of the said Ministers, and to secure the continued weekly performance of religious services in the Poor House of this city, thereby perverting specified uses and benefits, contemning the obligation of trusts, abstracting from the resources of the Stewards fund, and inflicting a deep injury on the character and interests of the Society by destroying public confidence in them.”

When the Conference met, the preacher in charge, Mr. Kennedy, presented the paper to the President, Mr. Bass, saying that it contained complaints against some of the members of the Conference, but he did not know who preferred them. The President was requested to read the paper that the Conference might know what it contained. This he refused to do, saying it contained charges, but as he did not know who preferred them he would not read them. He was asked if they were not signed—his reply was that there were two names appended as Chairman and Secretary, but he knew nothing about the meeting at which they acted as such; the names of the persons composing it were

not there. Mr. Kennedy was then asked if the paper had not been presented to him by a Committee with a request that he would present it to the Conference in their name. He at first denied, but afterward admitted that such was the fact. A member then observed that the Committee were waiting in the next room, and moved that they should be called in. This was refused by the President, who declared that no man should enter that room who was *not entitled to a seat in the Conference*; and that the case should not be tried unless the charges were *signed by all the members composing the meeting* which appointed the Committee to prefer them. A preacher arose and remarked, that he had reason to believe that some of the members of the Conference were present at the meeting, and proposed that *they* should come forward and sign the charges. The evident design of this movement was to induce a number of the members of the Conference to become the accusers, so as to prevent them from voting on the question, and thus put the power of disposing of the questions into the hands of those who were known to be the strong advocates of the Trustees. To submit the question to the decision of a majority of the Conference they dared not, as they were perfectly aware that the charges could too easily be proved for them to hope for an acquittal, unless they had a known majority of such as were decidedly favourable to them, *right or wrong*; at the very time however when it was an objection in the mind of the preacher to try the case because he *supposed* it possible that some of the members of the Conference were present at the meeting which directed the charges to be preferred, the accused themselves were suffered to retain their seats, and speak, and vote, and make motions; and when this was objected to by a member he was hooted at.

A motion was made by one preacher, and seconded by another that the President should decide, without debate, whether the charges should be received or not, and without putting the question to the Conference for their approval, or disapproval, he determined that they should not be received. A member then arose and offered to present the charges in his own name, as his individual act, and conduct the prosecution, which was refused in the most peremptory manner. As reports have been circulated that the individual who offered to present the charges in his own name tore them up in a passion, it is proper to remark, that the charges were written on one half of a sheet of foolscap paper, and on the other half was written the certificate of the Chairman and Secretary of the meeting which directed the charges to be preferred; and as the President of the Conference had determined

that they should not be received in the form in which they were presented, he *tore off that half of the sheet containing the Certificate*, and offered to prefer the charges in his own name; and this was done in a perfectly cool and deliberate manner, his object being to ascertain if it had not been predetermined that the charges should not be received in *any* shape. At this stage of the meeting one of the accused requested a preacher to move an adjournment, which was immediately done. Finding that there was no hope of obtaining justice, and that the preachers were determined to screen the Trustees from trial, thirteen members of the Conference indignantly left the room, and immediately after resigned their classes. Thus ended this eventful Quarterly Conference, at which it was demonstrated, beyond the shadow of a doubt, that all power is placed in the hands of the ministry of the Methodist Episcopal Church, and that the membership have no rights at all when put in competition with the will of the preachers.

The conference was held on the 11th of July, and on the Wednesday following the Preacher in charge called a general meeting of the Church, male and female. At this meeting he commenced reading a written defence of the Trustees, without stating what the charges were; he having both before, and at the commencement of the meeting declared that he would not defend them. Several members objected to the unfairness of this procedure, but the preacher persisted in reading it to an end. Saying to those who objected to his doing so, another time, brethren, another time; giving them to understand that when he had finished, they should be heard. After he had finished, a member arose, and commenced commenting on the proceedings but had proceeded but a little way, when one of the Preachers present was urged in the most vehement manner to sing; accordingly while the brother was speaking, the Preacher read two lines of a hymn, and the others commenced singing with all their might, the preacher in charge commencing the tune, so as effectually to drown the speaker's voice. This ungentlemanly, not to say unchristian conduct, was resorted to as the only means of preventing the members from hearing a fair statement of the questions at issue; and so indignant were a large number of the members that they immediately left the Church.

Shortly after a meeting of the new Board of Trustees was held, and a Committee appointed, to wait upon the preacher, with a request that he would call another Church meeting, at which it was proposed that the charges against the old Trustees should be read, and the proofs in support of them adduced, and that they

should be permitted to reply, so as to bring the whole matter fairly before the members; and in order to prevent confusion, it was farther proposed that certain persons to be named by each party should take part in the proceedings, and none others. But this also was positively refused by the preacher.

The new Trustees finding that every effort at accommodation was resisted, and that there was no further hope of an amicable adjustment, determined to bring the question before a court of law, and have it settled in that way. They therefore made a levy for rent upon a gentleman who had leased some land belonging to the Church, and who had been forbidden by either party to pay the other. This would bring up the question of right before the court, and it would be legally determined whether the Church was an incorporation or not. Great efforts were made to prevent this, and in order to do so, it was determined that the new Trustees should be brought to trial and expelled from the Church, before the court met, which it was supposed would be a summary way of getting rid of the difficulty. The trial before the court was to take place on Tuesday the 29th July, at 10 o'clock, A. M. and at midday on Monday, (the day previous) citations were issued against the new board of Trustees, to appear and answer to charges, on the next morning at 9 o'clock, which would anticipate the meeting of the court one hour. The following is a copy of the charge and specifications:—

“DISOBEDIENCE TO THE ORDER AND DISCIPLINE OF THE CHURCH.

Specification 1st.—Taking a part in a Meeting calling itself the Church in its Corporate capacity, and which assumes the right to do away at pleasure the order and modes of Management prescribed by the Discipline—to remove from office its Trustees, fill their places, change their responsibility, &c.

Specification 2d.—Receiving appointment as Trustees under the assumed authority of said meeting, thus organizing a Board for the transaction of the business of the Church in opposition to the Board appointed under and acknowledged by the Discipline.

Specification 3d.—After a written avowal of your determination not to perform any acts that would be a palpable violation of Discipline—and after having received from the Preacher in Charge a Decision declaring the course you have adopted to be a palpable violation of Discipline you have gone to law with the Trustees by levying on the property of one of their Tenants,

thus giving evidence of a determination to pursue your *own course* in defiance of the *Constituted authority* of the Church.

WM. M. KENNEDY, *Preacher in Charge.*
WILLIAM MARTIN,
G. F. PIERCE.

Methodist Parsonage, July 28th 1834."

Thus the preacher decides on his own *ipse dixit* that the action of the Church as a Corporation is a *palpable* violation of discipline, notwithstanding a large number of the members, supported by high authority, contend that it is not. We thought a *palpable* violation must be evident to every body.

To defeat this insidious attempt to injure the characters of the accused, the three preachers on the station were subpoenaed to attend the court, and in the mean time the following letter was addressed by the accused to the preacher in charge:—

"REV. WM. M. KENNEDY :

Sir—The undersigned have your notification to attend at the parsonage to-morrow morning, at 9 o'clock, to respond to a charge.

You are perfectly aware that we are business men, and that you could not have chosen a more inconvenient time ; an hour too, that is unprecedented in the annals of the history of the Methodist Episcopal Church in Charleston, and one at which we cannot possibly attend ; in addition to which the notice is quite too short. From these several considerations we shall expect that the time will be changed to an hour *post meridian*, at some future day.

You will also understand that we claim the right guaranteed to us by the discipline, of trial before the society. (See discipline p. p. 21 and 87, ed. 1828.)

An immediate reply is requested.

Very Respectfully."

To this letter they received a verbal answer that as the preachers were notified to attend court, the trial was postponed.—The right of trial before the society was peremptorily denied. That evening a very large meeting of the members took place, when the following Resolutions were passed :—

"WHEREAS, several brethren have been charged with a violation of discipline, and have been cited to trial, and positively refused a trial before the society, and denied the right to demand the same :

Be it Resolved, That we believe the members of our Church have the right under the discipline to demand a trial before the society on all charges brought against them.

Resolved, That the brethren charged by the preacher with a violation of discipline have that right, and they are requested by this meeting to refuse trial in any other way.

Resolved, That a letter be now written, and signed by all who acquiesce in the preceding resolutions, addressed to the preacher in charge, avowing their determination to share the fate of the members cited to trial, whatever that fate may be."

In accordance with the last resolution, a letter was prepared and signed by the whole meeting.

On Tuesday morning, the 29th, at the opening of the court, the counsel for the old Trustees (they having made themselves defendants in the case) gave notice to the magistrate that the action was not within his jurisdiction, exhibiting a writ of replevin, showing that he had removed the suit into a superior court; evidencing an unwillingness for investigation, and showing a device whereby a postponement might be gained until they had effected the expulsion of the prosecutors (a matter determined on by the preachers and trustees.) This produced some discussion, when the magistrate postponed a decision until the next morning; immediately after which the following citations were handed to the new trustees, in the court room, by one of the preachers who was present.

"DEAR BROTHER :

You will please attend at the parsonage, at 4 o'clock, P. M. to respond to the charge handed you yesterday.

Wm. M. KENNEDY.

Tuesday, 29th July, 1834."

At 4 o'clock, the accused attended at the parsonage, the place appointed for trial, and found a Committee of seven men, *chosen by the preacher*, prepared to try them. They demanded the right of trial before the society, and to show that they had no disposition to shun investigation, stated that they were willing that it should take place in the Church with open doors, that all who chose might be present at it; the only reply which they could obtain to this was that it was the province of the preacher to choose a Committee, and he was determined to exercise that right. It was then objected that he as the accuser, and not only so, but having expressed in writing his conviction of the guilt of the accused, was an unfit person to preside. His reply was, the discipline put him in the chair, and there he would remain. Objections were then made to the Committee. It was stated that four of the seven were known to be violently opposed to the accused, and had publicly expressed their opposition, and had said that they ought to be expelled from the Church. A fifth

was a good, pious old gentleman, who could neither read or write, and who had frankly declared that he could not understand the matter. To the other two, no objection was made, though it was well known that they were of the old Trustees party. The resolutions of the meeting held the evening before were then read, and the signatures of the members exhibited, but all would not do. It was predetermined that they should be expelled, and expelled they must be, guilty or innocent. The Rev. Mr. Pierce observed, that they were not to be frightened by the "portentous roll;" they were determined to pursue their course, if there were not 12 members left in the Church. The accused finding that there was not the most remote hope of obtaining a fair trial, or having justice done them, declared their determination not to be tried by a packed jury, and left the room. The Committee remained and pretended to try the case. We understand that five of them signed a verdict of guilty, two refused to do so, until after being repeatedly urged to it by the preacher one of them consented, the seventh persisted in his conviction of the injustice done the accused, and remained firm in his refusal to sign. Thus ended this mockery of justice, by which eight men, all of whom had been class leaders of good standing, were cut off from the membership of the Church; the ninth being a local preacher was reserved for a future trial. And we beg that it may be borne in mind, that this expulsion was not for the commission of any immoral act, but merely for differing in opinion from the minister as to the proper construction of a rule in the discipline; although we are supported in that construction by the Rev. Dr. Bangs, (at whose suggestion the clause in dispute was inserted by the General Conference,) the Christian Advocate and Journal, and the Quarterly Review: but when we have referred to these again and again, we have been told that neither of them were authority; one preacher observing, "Dr. Bangs' remarks are altogether gratuitous, and he would have to answer for them to the General Conference," and another, "Dr. B. is a testy old fellow, fond of speculating on controverted points, whose opinion is not worth six pence;" and even in presence of the Committee chosen to try the accused, when the question was emphatically asked, holding up the Advocate and Journal, which contained a justification of their conduct, whether that paper was authority or not, the preacher in charge, the Rev. Wm. M. Kennedy, distinctly said that it was no authority at all. If the periodicals published under the direction of the General Conference, and superintended by men selected for their ability, and knowledge of Methodism, is not authority; we ask in the name of consistency, who, or what is authority!

In consequence of this arbitrary and despotic proceeding worthy of a Russian autocrat, or the Cham of Tartary, nearly one hundred and fifty members have withdrawn from the Church, and now appeal to an enlightened public for a justification of their conduct. Many of them have been for a series of years members of the Methodist Church, and although they have often heard, and read, of the aristocratic power of the ministry of that Church, they were slow to believe it, until they have been made to feel that power to its full extent. They still hope and believe that there are yet men both in the ministry and membership of that Church who are strictly pious, and whose sole object is the promotion of the gospel of Christ; and we expect still, to enjoy the friendship of such men. To the Church however, we bid a final farewell, fully conscious that with our present knowledge of the despotic power given to the ministry by the Discipline, we never can again consent to be members without sacrificing the inalienable rights which God has given us, and in defence of which we have the support of the laws of our country. A proper regard for our own standing in the community in which we live, and a correction of the false reports that are in circulation, demanded that we should make this public exposition; having done so, the controversy on our part ceases unless we are compelled to renew it in self-defence, and the only favor we ask of those with whom we were formerly associated is to be let alone.

We make this request in consequence of the Preachers, and other official members of the Church going from house to house to induce those who have seceded to return; endeavouring to operate upon the fears and prejudices of the females, by telling them that by leaving the Church, they lose the right of burial in the Methodist grave yards, where some of them have relatives interred; and very plainly intimating to others, that in the event of the death of themselves or their children, they would have to be buried in the public burial ground of the city. Such conduct, to say the least of it, merits the severest reprehension, and is totally unbecoming gentlemen, much less professors of Christianity; and we are authorised to say that such visits are highly offensive to the members, and will be gladly dispensed with. And why should such pains be taken to induce members to return? Have not the preachers declared that the Almighty had come into the Church, and winnowed the chaff from the wheat? Surely they do not wish them to be mixed again. *We certainly*, do not desire it; and repeat that the only favor we ask is to be let alone.

Signed on behalf of the Members :—

JOHN KINGMAN,
WILLIAM KIRKWOOD,
WILLIAM G. MOOD,
OLIVER B. HILLARD,
WILLIAM LAVAL,
F. A. BECKMANN,
W. W. GODFREY,
JOHN H. HONOUR. } *Committee.*

Charleston, August, 1834.

APPENDIX.

IF it should be a subject of inquiry why Dr. Capers was not charged before the last Annual Conference, the answer is as ready, as we trust it will be satisfactory. It was the intention of the Corporation party to impeach him, and he must have been aware of the fact, for the determination to do so was repeatedly expressed in the presence of his warm adherents, who it was well known repeated to him all that they heard. That this intention was not executed, was in consequence of his attending the Session of the Georgia Conference—which was held some weeks previous to the sitting of the South-Carolina Conference—and it having been stated in the newspapers, that he was to be transferred to the former Conference, and stationed in Savannah; and although Bishop Emory very justly remarked, when informed of the design of the members to impeach, that the Dr. was amenable to the South-Carolina Conference until discharged from it; yet as he was to fill an important station in Georgia, it was apprehended that his usefulness might be materially affected by an exposition of his aristocratic government of the Church here, which we did not wish should be the case. “But,” it may be asked, “why array his conduct before the public now?” It might be sufficient to answer, our own justification required it. But this is not all—when he removed to another Conference, it was expected he would devote himself exclusively to the duties of his particular charge; now it is known that though absent in body, he was present in the minds of those who remained, and who succeeded him on the station, and we have good reason to believe that a constant communication has been kept up, and no step of consequence was ventured on without consulting him. The preachers themselves have declared that he *approved* and *sanctioned*, if he did not *recommend* the course pursued by them. Thus, he who caused the agitation, and had retired from the conflict, looking through the vista of 120 miles, to a station which he contemplates filling at the end of the present year, has had the address so to use the preachers here as to obtain the removal of those who he knew would oppose his return, because they were aware of his ability to disturb the peace of the Church.

It is mentioned in the preceding pages, that one of the new Board of Trustees, being a Local Preacher, had his trial deferred to a future occasion. The circumstances connected with his case having come to our notice since the foregoing was sent to the press, and they being of such a nature as to require some comment, we shall here give a brief sketch of them.

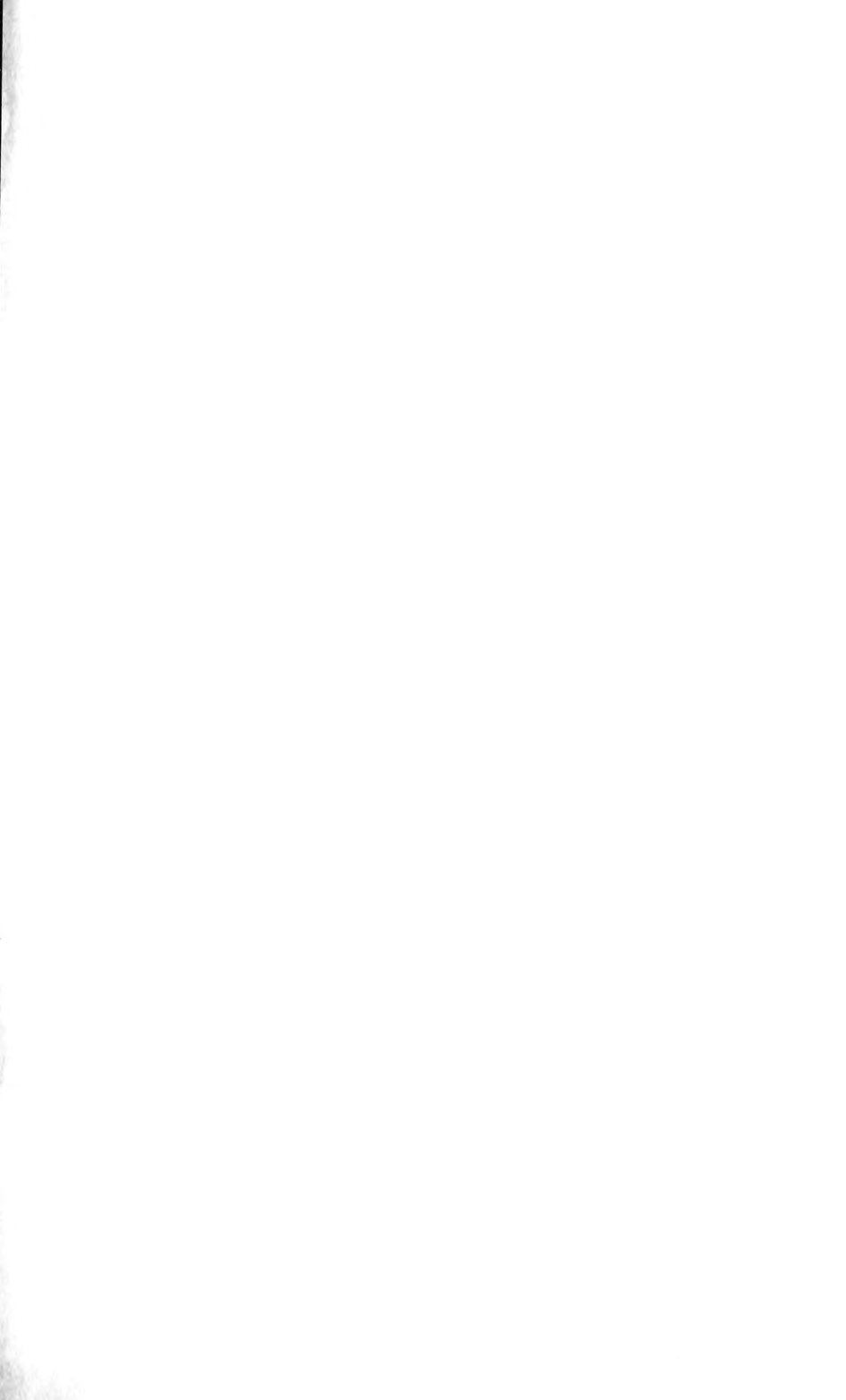
He was notified to attend at *Summerville, twenty-one miles from the City*, on Thursday, August 7th, to answer to the charge of “Disobedience to the order

and discipline of the Church." He prepared himself to do so, after having with some difficulty prevailed upon his witnesses to go with him. This the Preacher was not prepared for, as he probably thought by carrying him so far from the city, he would be unable to make a defence. After finding however that he was ready for trial, a note was sent to him on Wednesday night, between 9 and 10 o'clock, informing him that the trial was postponed until some day in the ensuing week. On Tuesday, the 12th, he was notified that the place of trial was changed to the Cypress Swamp, fifteen or twenty miles higher up the country, the time Thursday, the 14th. To have gone there would have been to risk his life, as every person acquainted with our low country knows full well, that to remain for any length of time inhaling the pestilential air of the Swamps is almost certain death; his witnesses therefore positively refused to go. Under these circumstances, the accused addressed a letter to the Preacher, and another to the Committee stating the unpleasant situation in which he was placed, and his determination not to attend; at the same time informing them that if the trial should be held where he could have a fair opportunity of making his defence, he was ready, and anxious for an investigation. Among other reasons which he adduced in justification of his refusal to appear were the following:—He was satisfied that it would take so long to reach the place of trial, and occupy so much time in investigating the case, as to render it extremely doubtful whether it would be practicable to return to the city the same day, and to remain in the country over night would be extremely hazardous. His witnesses positively refused to go so far into the country, and risk their lives unnecessarily; and he claimed the privilege of being tried where the offence was said to have been committed, and where he could without difficulty produce evidence to testify in his behalf, who were intimately acquainted with the circumstances of the case.

What impartial man would not say that these reasons were amply sufficient to obtain either a postponement of the trial until the danger of going into the country should be over; or a change of place to one where mens lives would not be jeopardized by attending? Common justice required that one of these two things should be done; but the Preacher chose to determine otherwise. And is it not highly probable that both the time and place were selected with the hope that either the accused would refuse to attend and thus be cut off for contumacy; or that his witnesses would not go, and he would be unable to defend himself? If this was not so, why remove the trial from Summerville where there was no objection made to attending? It is plain to perceive that it behoved the Preacher to obtain a verdict of guilty against the accused. He had already effected the expulsion of eight men on a similar charge by refusing them a trial except before a Committee of his own choosing; if the ninth was acquitted after a fair hearing before impartial men who had no interest in finding him guilty, it would have been a severe reflection upon him for his previous conduct. It was therefore absolutely necessary for the saving of the Preacher's character that the accused should be found guilty, and nothing was left undone to accomplish it.

We understand that the Preacher met the Committee, and as in the former case, acted as Chairman, although he was the accuser, and on his *ex-parte* statement a verdict of guilty was rendered, and the preacher has declared him suspended from exercising the functions of his ministerial office, until the meeting of the District Conference.

Such is the manner in which the Preachers on this station exercise the power entrusted to them. What shall we say more, after a statement of facts like these! need we add another circumstance that we would willingly conceal? Shall we say that a private letter which was addressed to an individual who, it was supposed would be one of the Committee, and entrusted to the care of the Preacher, was broken open, the sanctity of the seal violated, and its contents read, the person to whom it was addressed being absent!!! Incredible as this may appear, the fact is no less true.



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