

THE BLUE RIDGE BLADE.

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Anonymous communications will not be noticed. All cases require the writer's name and address, not for publication, but as a guarantee of good faith.

We cannot, under any circumstances, return rejected communications, nor can we undertake to preserve manuscripts.

Articles written on both sides of a sheet of paper cannot be accepted for publication.

DIRECTORY

CHURCHES.

MORGANTON.

Episcopal Church—Rev. Nelson Falls, Rector. Services every Sunday at 11 a. m. and at 6.30 p. m.

Sunday School at 9.30 a. m.

Presbyterian Church—Rev. R. B. Anderson, Pastor. Services the 2nd and 4th Sundays of every month at 11 o'clock, a. m. and 6.30 p. m.

Mr. Anderson preaches at Quaker Meetings the 1st and at Newton the 3rd Sunday.

Sunday School, J. C. Mallard Superintendent, at 9.30 a. m.

The Baptist Church is at present without a pastor.

Methodist Church—Rev. J. S. Ervin (of Morganton Circuit) Pastor. Services the 1st Sunday of every month at 9.30 a. m., and at 6.30 p. m., and on the 3rd Sunday at 10.30 a. m.

Sunday School, J. A. Claywell Superintendent at 9 a. m.

Colored Methodist—Rev. Scipio Sauls pastor—Services every Sunday at 11 a. m. and at 7 p. m.

Sunday School, Robert Morehead, Superintendent, at 9 a. m.

Morganton Circuit—Rev. J. S. Ervin. Louisville—Services the Friday before the 2nd Sunday of every month at 10 a. m.

Swiss Hill—The 2nd Sunday of 10.30 a. m.

Orth—The same day at 3 p. m.

Mount Pleasant—The 3rd Sunday at 3 p. m.

Lebanon—Saturday before the 4th Sunday at 11 a. m.

Mountain Grove—The 4th Sunday at 10 a. m.

Oak Hill—The same day at 3 p. m.

MASONIC.

Morganton Chapter, No. 45 R. A. M. meets first Wednesday of each month. C. A. Cully, H. P., and D. C. Pearson, Sec'y.

Catawba Valley Lodge No. 217 A. F. M. meets on the night of the Full Moon of each month and the first Tuesday of Burke Superior Court, J. M. Hoppoldt, W. M., and S. M. D. Tate, Sec'y.

ARRIVAL AND DEPARTURE OF MAILS.

The Eastern Mail is closed at 9.30 a. m. Western 2.30 p. m.

The Western Mail is opened at 10 a. m. and the Eastern at 3 p. m.

The Spartanville mail departs at 5 a. m. on Tuesdays and returns at 7 p. m. same day.

The Bakerville and Walnut Springs mail arrive at 12 m. on Tuesdays and depart at 1 o'clock 2 p. m.

The Elizabethton (Tenn) mail arrives at 12 m. on Wednesdays and Saturdays and departs at 1 p. m. same days connecting with the Butler (Tenn) mail at Perkinsville on Thursdays. The office is open from 8.30 a. m. until 4 p. m. and from 5 until 6 when it will be closed.

PROFESSIONAL CARDS.

B. S. GAITHER,
Attorney at Law,
Morganton, N. C.

S. C. W. TATE
ATTORNEY AT LAW,
Morganton, N. C.
No. 114.

A. C. AVERY,
Attorney at Law,
MORGANTON, N. C.

Practices in the 11th Judicial District, the county of Caldwell and in the United States Courts at Statesville and Asheville. no. 1-ly

C. F. M'KESSON
ATTORNEY AT LAW,
Morganton, N. C.

Will practice in the Courts of the 11th Judicial District, and in the Superior Courts of Caldwell and Rutherford counties. Also, in the Federal Court at Statesville and Asheville.

J. L. LAXTON,
Physician and Surgeon,
Offers his services to the citizens of Burke County. He can be found at his OFFICE IN MORGANTON at all hours, when not absent on Professional Business. No. 1

Dr. J. M. Hoppoldt
WILL ATTEND TO ALL RECALLS in the various branches of his Profession. He will also treat patients at his office at Mountain Hotel when not absent on professional business with the vacuum or air treatment. No. 114.

New England

The Land of High Moral Ideas Reviewed.

A TERRIBLE ABRAIGNMENT OF RASCALS, CHEATS AND SHAMS.

Open Letter of Judge Black to James A. Garfield.

To Hon. Jas. A. Garfield:

I have read the speech you sent me. I am astonished and shocked. As the leader of your party, to whom the candidates have specially delegated the conduct of the pending campaign, you should have met your responsibilities in a very different way. I do not presume to lecture so distinguished a man upon his errors; but if I can prevent you, even to some extent, from abusing the public credulity, it is my duty to try. Premising only my great anxiety to preserve the fraternal relations existing between us for many years. I follow the Horstiau rule, and come at once to "the middle of things."

You trace back the origin of present parties to the earliest immigration at Plymouth and Jamestown, and profess to find in the opposing doctrines then planted and afterward constantly cherished in Massachusetts and Virginia, the germs of those ideas which now make Democracy and Abolitionism the deadly foes of each other. The ideas so planted in Massachusetts were, according to your account, the freedom and equality of all races, and the right and duty of every man to exercise his private judgment in politics as well as religion. On the other hand, you set forth as irreconcilably hostile the doctrine of Virginia, "that capital should own labor, that the negro had no rights of manhood, and that the white man might buy, own and sell him and his offsprings forever." Following these assertions with others, and linking the present with the long past, you employ the devices of your rhetoric to glorify the modern Abolitionist and to throw foul scorn, not merely on the Southern people, but on the whole Democracy of the country.

This looks learned and philosophical, and it gives your speech a dignity seemingly above the reach of the ordinary demagogue. Happy is he who knows the causes of things; felicitous is the partisan member of Congress whose stump speech goes up the river of time to the first fountain of good and evil. But your contrast of historical facts is open to one objection, which I give you a form as simple as possible when I say that it is wholly destitute of truth. This, of course, implies no imputation on your good faith. Your high character in the church as well as in the State, forbids the belief that you would be guilty of willful misrepresentation.

TOLERANCE IN NEW ENGLAND.

The men of Massachusetts, so far from planting the right of private judgement, extirpated and utterly extinguished it, by means so cruel that no man of common humanity can think of them even now without disgust and indignation. I am surprised to find you ignorant of this. Did you never hear of the frightful persecutions they carried on systematically against Baptists and Quakers and Catholics? How they fined, imprisoned, lashed, mutilated, enslaved and banished everybody that claimed the right of free thought? How they stripped the most virtuous and inoffensive women, and publicly whipped them on their naked backs, only for expressing their conscientious convictions? Have you never, in all reading, met with the story of Roger Williams? For merely suggesting to the public authorities of the colony that no person ought to be punished on account of his honest opinions, he was driven into the woods and pursued ever afterwards with a ferocity that put his own life and that of his friends in constant danger. In fact, the cruelty of their laws against the freedom of conscience and the unfeeling rigor with which they were executed made Massachusetts odious throughout the world.

These great crimes of the Pilgrim Fathers ought not to be cast up to their children; for some of their descendants (I hope a good majority) are high-principled and honest men, sincerely attached to the liberal institutions planted in the more Southern latitudes of the Continent. But if you are right in your assertion that the Abolitionists derive their principles from the ideas entertained and planted at Plymouth, and that they are opposed to the domination of one race over another. Messrs. Palmy and Sumner have said something to the effect that slavery never existed in Massachusetts,

and you may have been misled by them. But either they were wholly ignorant of the subject, or else they spoke with that loose and lavish unvarnished which is a common fault among men of their political sect. The Plymouth colony and the province of Massachusetts Bay were pro-slavery to the backbone. If you doubt this I refer you to Moore's "History of Slavery in Massachusetts," where the evidence (consisting chiefly of records and documents perfectly authenticated) is produced and collated with a fullness and fairness which cannot be questioned. The Plymouth immigrants planted precisely the doctrine which you ascribe to the Jamestown colonists; that is to say, they held that the negro had no rights of manhood, that the white man might buy, own and sell him and his offsprings forever." Practically and theoretically they maintained that human slavery in its unmitigated form was a perfectly just, proper and desirable institution, entirely consistent with christianity as they understood it, and founded on principles of universal jurisprudence. They insisted upon it as an established and settled rule of the law of nations that when one government or community or political organization made war upon its own subjects or the subjects of another, and vanquished them, the beaten people had no rights to which the rights of the conquerors were not paramount. Whenever it was demonstrated by actual experiment that any people were too weak to defend their homes and families against an invader who visited them with fire and sword they might lawfully be stripped of their property, and they themselves, their wives and their children, might justly be held as slaves or sold into perpetual bondage. That was the idea they planted in their own soil, propagated among their contemporaries and transmitted to the abolition party of the present day. You have preached and practiced it in all your dealings with the South. This absolute domination is what you mean, if you mean anything, when you talk about the "precious results of the war." If the doctrine thus planted by the original settlers of Massachusetts be true, and if the "precious fruits" of it, which you are gathering with so much industry, be legitimate, it is a perfect justification of all the slavery that ever existed on this continent. Your great exemplars from whom you acknowledge that you have derived your ideas of freedom, certainly thought or professed to think so, and they carried it out to its logical consequences. When an African potentate chose to fight with and subdue a weak tribe, inside or outside of his own dominions; he sold the prisoners whom he did not think proper to kill, and the men of Massachusetts bought them without a question of his title. They kept them and worked them to death or sold them again as their interest prompted— for they held that the right of domination, resulting from the application of brute force, was good in the hands of all subsequent purchasers, however remote from their original conqueror.

THE MASSACHUSETTS SLAVE TRADE.

They executed this theory to its fullest extent in their own wars with the Indians. Without cause or provocation, and without notice or warning, they fell upon the Pequods, massacred many of them, and made slaves of the survivors, without distinction of age or sex. About seven hundred, including many women and children, were sent to the West Indies, and these sold on public account, the proceeds being put in the colonial treasury. Eight scores of these unfortunate people escaped from the butchery by flight, and afterward agreed to give themselves up on a solemn promise of the authorities that they should neither be put to death nor enslaved. The promise was broken with as little remorse as a modern Abolitionist would violate his oath to support the Constitution. The "precious results of the war" were not to be lost by an honest observance of their pledged faith, and the victims of this infamous treachery were all of them shipped to the Barbadoes, and sold or "swapped for Blackamoors." This practice of enslaving their captives was uniform, covered all cases, included women and children, as well as fighting men. When death put King Philip beyond their reach, they sent his wife and child with the rest to be sold into slavery. They were hard to tame, they escaped to the forest, and had to be hunted down, brought back and branded. They never ceased to be sullen and disobedient. The Africans always, on the contrary, "accepted the situation," were easily domesticated, and bore the yoke without murmuring. For that reason, it became a settled rule of public and private economy in Massachusetts to exchange their worthless Indians for valuable negroes, cheating their West India customers in every trade. Perhaps it was here that your party got the germ of its honesty as well as its humanity. They made war for no other object than to supply themselves with subjects for this fraudulent traffic. In 1643, Emanuel Downing, the foremost lawyer in the

colony and a leader of commanding influence, as well as high connection, made a written argument in favor of a war with the Narragansetts. He did not pretend that any wrong had been done, but he had a pious dread that Massachusetts would be held responsible for the false religion of the Narragansetts. "I doubt," says he, "if it be not synne in us, having power in our hands, to suffer them to mayntayne the worship of the devil, which their pow-woves often doe." This tenderness of conscience is very characteristic of the party which got the germ of its ideas from this source. But for a little further, and you will see with pleasure how exactly you have copied their doctrines. "If," says he, "upon a just war, the Lord should deliver them into our hand, we might easily have men, women and children to exchange for Moors, (negroes), which will be more gainefull pillidge for us than we conceive, for I do not see how we can thrive until we get into a stock of slaves sufficient to do all our business." This (except the spelling) might come from an Abolitionist to-day. You will find Downing's letter in Moore, page 10.

YANKEE HUMANITY.

They did get most of their Indians off, and supplied themselves with negroes in their place. The shameless inhumanity with which the blacks were used male slavery in Massachusetts "the sum of all villainy." In the letter of Downing, already referred to, he says: "You know very well we shall mayntayne twenty Moors cheaper than one English servant." Think of reducing a West India negro in that intensely cold climate to the one-twentieth part of the food and clothing which a white manial was in the habit of getting. They must have been frozen and starved to death in great numbers. When that happened, it was but the loss of an animal. The harboring of a slave woman was, in 1646, pronounced by the highest authority to be the same injury as the unlawful detention of a *beast*. In 1716, Sewell, the chief justice of the colony, said that negroes were rated with *horses and hogs*. Dr. Belknap tells us that afterward, when the stock enlarged and the market became dull, young negroes and mulattos were sometimes given away like *puppies*. This is the kind of freedom, this the equality of the races, which you learned from the ancient Souldiers.

THE PURITAN'S "IDEA" OF WAR.

You say that "war without an idea is simply brutality." I submit to your judgment, as a christian man, whether war is redeemed of its brutality by such ideas as you and your political associates entertain of its purposes, objects and consequences. In all your acts and messages, and by all your speeches and discussions, you express the idea that the logic of blows proves everything you choose to assert; that a successful invasion of one people by another has the effect of destroying all natural right to, and all legal guarantees for, the life, liberty and property of the people so invaded and conquered; that after a trial by battle the victor may enter up and execute what judgment he pleases against his adversary; that the crime which a weak community are guilty of when they attempt to defend their lives, their property and their families against invaders who come upon them to kill, destroy and subjugate them is so unpardonable that the whole body of the offenders taken collectively, and all individuals who partake even passively of the sin, may justly be devoted to death or such other punishment, by wholesale or retail, as the strong power shall see proper to inflict; that the conqueror, after the war is over, may insist that the helpless and unarmed people, whom he has prostrated, shall assist him by not merely accepting, but "adopting" (I use your own word) the measures intended to degrade and rob them, and thus make himself master of their souls as well as their bodies. All rights of men are resolved by this theory into the *nights* of men.

A CHANGE OF LEADERS.

Enmity to the right of private judgement comes down to the party of Plymouth ideas by consistency and regular succession. It is woven like a dirty stripe

into the whole warp and woof of their history. As soon as they got possession of the Federal Government under John Adams they began to use it as an engine for the suppression of free thought. Their alien law gave the President power to banish or imprison, without trial, any foreigner whose opinions might be obnoxious to his supporters. Their sedition put every Democratic speaker and writer under the heel of the administration. Their standing army was used, as it is now, to crush out their political opponents. If you come into Eastern Pennsylvania, and particularly into the county of Berks, you will learn that the people there still think with indignation of that old reign of terror when Federal dragoons kidnaped, insulted and beat their fathers, chopped down their "liberty pole," broke to pieces the press of the *Reading Eagle*, and walled up its venerable editor in the market house. The same spirit broke out again in the burning of unnumbered churches under Maria Monk, and under John Brown the whole country swarmed with spies and kidnappers. When you abandoned the harlot and rallied to the standard of the chief, you changed your leader without changing your principles.

THE YANKEE SLAVE CODE.

The slave code planted in Massachusetts was the earliest in America and the most cruel in its provisions. It was pertinaciously adhered to for generations, and never repealed, or formally repealed. It was gradually abandoned, not because it was wrong, but solely because it was found, after long experiment, to be unprofitable. Their plan of keeping twenty negroes as cheaply as one white servant did not work well; for in that climate a negro thus used would infallibly die before his labor paid what he cost. They sold their stock whenever they could, but emancipation was forbidden by law, unless the owner gave security to maintain the slave and prevent him from becoming a public charge. To evade this law, those who had old or infirm negroes encouraged them to bring suits for their freedom, and then by sham demurrers, or other collusive arrangements, got judgments against themselves that the negroes were free and always let them go. Females likely to increase the stock were advertised to be sold "for that fault alone." Young ones, because they were not worth raising, were given away like puppies of a superabundant litter. In this way domestic slavery by degrees got loose in practice, simply because it would not pay—but the principle on which one man may own another or cunningly subdues by superior strength or cunning was never abandoned, repudiated or denied. That principle was cherished, preserved and transmitted to you, their imitative and loving disciples, and you have applied it wherever you could as tyrannically as they did.

THE ABOLITIONISTS' "IDEA" OF WAR.

You cannot, with any show of justice, deny that devotion to the Union was one of the strongest feelings in the heart of the Northern Democracy. We had always depreciated a separate from the Northern States with so much earnestness that one of the opprobrious epithets you bestowed on us was that of "Union savers." This was not a mere sentiment of admiration or gratitude to the great Southern men who had led us through the perils of the Revolution, settled our institutions, and given our country its high place in the estimation of the world. We felt all this, but we felt much more. The preservation of the Union was to us an absolute necessity. It was indispensable to the safety of our lives, our personal liberty and our plainest rights of property. How true this was at all times, and especially in 1859, you will see if you reflect a moment on our situation at that time.

THE ABOLITION OF RADICALISM.

The Abolitionists were coming into power. I need not say by what combination of impetuous or accident they got it. All the Northern States as well as the Federal Government fell into their hands. No doubt their dislike of Southern people was very great; but Northern Democrats were objects of their special malignity. Long before that time, and ever since, this sentiment has been expressed in words and acts too plain to be mistaken. You show how strong it is in your own heart when you

placed by the badge of the impostor. On the same principle Poland was partitioned, and Ireland plundered a dozen times. The King of Dahomey acted upon it when he sold his captives, and the men of Massachusetts tolerated it when they took them in exchange for captives of their own. You and your confederates adopted it as a part of your political creed when, after the Southern people were thoroughly subdued, you denied them all rights of freemen, tore up their society, abrogated all laws which could protect them in person or property, broke their local governments or provinces, and put them under the domination of notorious thieves, whom you forced them to accept as their absolute masters.

THE ABOLITIONISTS' "IDEA" OF WAR.

These results of the war are no doubt very precious. The right to traffic in the flesh of Indians and negroes was precious to the Yankees and their king of Dahomey. That was the fruit of their wars. But was it in either case legitimate? Your great reverence for the founders of your political school in Massachusetts, to say nothing of your respect for the authority of the African princes, or your faith in the Koran, will probably impel you to stand up in favor of the "idea" which you have learned from them. But I think I can maintain the Christian law of liberty in opposition to all your Masada notions for good is great, and Masada is not His prophet.

THE ABOLITIONISTS' "IDEA" OF WAR.

Your avowed that the Democratic party desired the aggrandizement of slavery, and "yielded their conscience" on that subject to the South, is grossly unjust, if you mean to charge them with anything more than a willingness to protect the Southern, as well as the Northern and Middle States, in the exercise of their constitutional rights. We had disposed of slavery within our own jurisdiction according to our sense of sound policy and justice. But we had made an express compact with the other States to leave the entire control of their domestic affairs to themselves. We kept our covenant, simply because it would have been gross dishonesty to break it. The Abolitionists took a different view, and refused to keep faith. They swore as solemnly as we did to observe the terms of the bargain, but according to their code it was a sin not to violate it. The fact is true that we did not think it right to cut the throats, or shoot, or strangle the men or women of the South for believing in negro slavery; but that is no justification of your assertion that we yielded our conscience to them.

THE ABOLITIONISTS' "IDEA" OF WAR.

Again, you charge us (the Northern Democracy) with having given aid and abetment to the Southern people. This consisted, you say, in assuring them that if they seceded we would take their part against any attempt to force them back again into the Union. This is a gross error, and you will see it when I recall your attention to the facts. In all our exhortations to Southern men against secession we were met by the expression of their fear that the Abolitionists intended, in any event, to invade and slaughter them. Some reason for this apprehension was given by the fierce threats of your leading men, and especially by your almost universal admiration of Brown for his raid into Virginia. Certain Democrats (and very good men, too) did then declare that a lawless expedition intended for purposes of mere pillage could not and should not be started in the North, without such opposition as would effectually stop it. But this was before secession, and it was intended to prevent that movement, not to encourage it.

So in this speech that you have given them ten thousand times more than Democrats of the North. Remember, in addition to this, that the leading Abolitionists acknowledged no law which might stand in the way of their interests or their passions. Against anybody else the Constitution of the country would have been a protection. But they disregarded its limitations, and had no scruples about swearing to support it with a premeditation to violate it. We had been well warned by all the men that entitled to our confidence, particularly and eloquently warned by Mr. Clay and Mr. Webster—that if ever the Abolitionists got a hold upon the organized physical force of the country they would have made a successful defense of our Constitution though the powers of the Government were in the hands of its enemies. With the aid of the Southern people, if they had been true to their duty, we could have organized an opposition so formidable in its moral and political power that you would surely have dared to assault us. No wonder that we were "Union savers," far to us the Union meant personal liberty. Free thought, an independent press, a free jury, a trial by jury, the impartial administration of justice—all these great legal institutions which our forefathers had shed so much blood to build up.

THE ABOLITIONISTS' "IDEA" OF WAR.

The South deserted, as at the crisis of our fate, and left us in our weakness to the mercy of the most unprincipled tyrants that ever betrayed a public trust. Secession was not merely an act of madness; it was something much worse. We could not but feel that we were deeply wronged. There was no remedy for the dire calamities with which we were threatened except in bringing the seceded States back to their places in the Union. Our convictions of legal duty, our exasperated sense of injury and a proper care for our best interests, all impelled us to join the new administration in the use of such force as might be found necessary to execute the laws in every part of the country.

THE ABOLITIONISTS' "IDEA" OF WAR.

But the Abolitionists wanted a war for the destruction of the Union, for the overthrow of the Constitution, for the subversion of the government, and for the subjugation of the whole country to that "higher law" which impresses a restraint upon the rapacity and malice of the ruling power. To such a war the national conscience was opposed. The soul of every respectable citizen in the army and navy revolted at it, and every virtuous man in private life felt it to be an unspeakable outrage. To those who doubted before, the disaster of Bull Run made it plain that the war would not be successfully carried on unless it was put upon principles consistent with the usages of Christian law and the safety of our own institutions. Therefore it was that on the 22d of July, 1861, Congress, with almost perfect unanimity, passed a resolution through both houses declaring that the most explicit words of the war should be conducted to preserve the Constitution, and not to revolutionize it. I give you here the words of the resolution: "Resolved, That the present domestic civil war has been forced upon the country by the disunion of the Southern States, now in arms against the constituted Government, and in arms around the capital, that in this national emergency, Congress, maintaining a feeling of its past and present duty, will respect only its duty to the whole country; that this war is not waged on their part in any spirit of oppression, or for any purpose of conquest or subjugation, or purpose of overthrowing or interfering with the rights or established institutions of those States, but to defend and maintain the supremacy of the Constitution, and to preserve the Union with all the dignity, equality and rights of the several States unimpaired; and that as soon as these objects are accomplished the war ought to cease."

THE ABOLITIONISTS' "IDEA" OF WAR.

Confiding in this assurance, Democrats from every Northern State rushed to the front by the hundred thousand; the border States of the South gave in their formal adhesion to the Government, and our great military leaders drew their swords with alacrity in support of the free institutions with which they had shown their fidelity so often before.

With what laws perfectly this solemn pledge was broken I need not tell you, for this speech declares that you know it well. You expressly avow that so far from sustaining the Government you revolutionized it. Instead of a war for the Union, you deem that it put the States out of the Union, and you had a right to keep them out as long as you pleased or admit them to their places on any terms, however degrading, which you choose to dictate. Instead of respecting the supremacy of the Constitution all your politicians held it as far as I know from their public declarations still hold, that the victory of the Federal forces abolished the Constitution not only in the South but in the North, and therefore