

From the Spartanburg Express.
The Politicians and the Churches.
Ye heap your dust on quick and dead!
Shakespeare.

Hon. L. M. Keitt, Orangeburg, S. C.
Sir:—The maintenance of the cause of truth and righteousness frequently imposes on men unpleasant duties. The application of this fact to the case before me, I will now state—

In common with thousands of delighted citizens, I had the pleasure of listening to the addresses delivered at the complimentary dinner given recently in this village to Col. Orr, the worthy representative of this Congressional District.

When, that day, I took the position of hearing, nothing could have been further from my mind than the duty which now devolves upon me—that of calling your attention and that of the public, to certain statements made in your speech. Had you confined yourself to politics proper; or, as an episode, had you been content with the humane act of interring decently the remains of the supposed defunct Know Nothing organization, you never should have heard from me. With matters of that sort I have nothing to do. In the language, however, of the "deathless Shakespeare"—and I quote from him as a compliment to yourself and your honored compeers, for I noticed that several of you drew largely from his rich treasures—in his language, I say, ye "heaped your dust on quick and dead." In other words, your statements respecting the Presbyterian and Episcopal Churches, as regarded their alleged connection with Abolitionists, although wholly without intention on your part to do them injustice or injury, consigned their now strong and compact organizations to a speedy dissolution, if not an infamous grave.

You will not understand me to deny either the right or the propriety of referring publicly to the Church, in any of its aspects, con conditions or bearings, even in political speeches. It was your right. The Church also plants herself boldly before the world, and invites—may challenge investigation of her character, her condition and her works. What I regret is that you had not informed yourself more fully of the facts in relation to the churches of which you spoke. And what I complain of is, that your statements uncorrected, place those churches in a false light before the world, and thus do them great injustice and injury.

In support of our argument in favor of a Southern organization, you pronounced the whole mass of the population north of the slavery limits, with the rarest exceptions, "thoroughly and hopelessly abolitionized." Stated that their conversation, their teachings, their books and their nursery lullabies, were all deeply imbued with those execrable sentiments—that in consequence of this state of things, division had taken place, years ago, in the Methodist and Baptist Churches—that the Presbyterian and the Episcopal churches were in a state of deep agitation, were indeed on the very eve of division, and that division was inevitable!

Now while I freely admit that the fanatical element in that region is large, that portions of it are so far gone that no reasonable hope can be entertained respecting them; and while I agree with you that their spirit and course of action are highly censurable, I dissent wholly from your inferences, as to what must be the inevitable result of their fanatical course; and I protest against the occupancy, on the part of the above named churches, of the position in which your statements would place them. You spread out before your hearers those loathsome masses, and represent them as abounding equally in all the churches. But the Baptist and Methodist churches, years ago, cut loose from their portion of those contaminating herds, and, of course, have ever since stood forth before the world, purged, commendable and glorious; while the Presbyterian and Episcopal churches are still in the odious contact,—still fraternizing, or striving to do so, with those on whom politicians not at ways very fastidious in their moral tastes spit only venom, and from whose touch their purer spirits instinctively recoil! This, sir, is the position in which you have placed us!

Now, in relation to those divided churches, I say, blessings on them in their deed! They chose their own course—had a perfect right to do so—acted no doubt from conscientious motives pursued the only course which as they supposed, could be taken. We took a different course; and, as I shall show, reached the same, if not a more desirable result.

As regards also the Episcopal Church, I have, in the above mentioned respect, nothing to say. Its proper defenders

will guard its honor. But as a minister of the Presbyterian church located also on the ground upon which you spoke, and in the midst of the community before which your statements were made, I consider it incumbent on me due also to yourself to state the facts as they are, respecting said churches; and thus afford you an opportunity of placing yourself right with this community, and also before the Church at large in the South.

As long ago as 1837, the Presbyterian Church commenced its reform, and made its division—not by a sectional line, but in relation to doctrines and church order—separating at one time a large portion of that loose, floating, fanatical element to which you have referred. Since that period our duty, as regards that matter, has been easy, and generally pleasant. Here and there a few obstreperous spirits for a time remained. Most of those have since gone off—some in one direction, some in another—thinking themselves holier than we. Others a little fractious, have, under conservative influences, been restrained. Thus has the process of reform gone on, until now—aye, and for years past we have, as a church, been wholly free from agitation on that subject, not only, in the meetings of our General Assembly, but so far as I know, in all the subordinate judicatories! The fires within have died out for want of combustible material; and all attempts to introduce firebrands from without have so signally failed, that agitators have abandoned the hopeless task.

There were two points to which you gave great prominence in your speech; 1st. The imminent danger, may the certain ruin to Southern minorities whenever Northern majorities obtain the sway. 2nd. The utter impossibility of Southern men holding any sort of fraternal intercourse with men on the other side of the line! Well, I do not know what you politicians may find possible or impossible; but your statements have led me to look narrowly into this matter as I wished to be prepared to meet the danger should there be any, and cut off also, all intercourse, should it be found at once hypocritical and dishonorable. But on turning the historic pages, I find 1st. That so far as the Presbyterian Church is concerned, we at the South have from the first been in the minority; 2nd. It appears from the minutes of the General Assembly that of our Synods, thirty in all only twelve are in the slave States, and one other is divided by the line.

Of the one hundred and forty-eight Presbyteries, only fifty-eight belong to the South! Moderators of the Assembly have the appointing of most of the committees—consequently they have great power over all the business transactions. There have been sixty-seven meetings of our General Assembly, and each has had its own Moderator. But of these sixty-seven Moderators, only eighteen have been from the South! All this looks very alarming in view of your recent picture! But yet it is also true, 3d. That instead of being over-run and driven out of the Church—they of the North having more than double our strength—we have, with the aid of good men and true on the other side of the line, turned out the fanatics;

As regards fraternal intercourse, I need only mention the fact, that our General Assembly is the common bond of union among all the churches. It covers the broad area of the United States and the territories. The delegation is in proportion to the number and the strength of the Presbyteries. There may, then, in any Assembly be twice as many members from the North as from the South. The meetings of the Assembly are held without respect to latitude. In 1852 it met in Charleston; and never, probably, was there a more harmonious and perfectly delighted company of men found on the earth. Dr. John C. Lord, of Buffalo—one of our strongest defenders against rabid fanaticism—in the chair as Moderator. I mingled much among the members of that Assembly, and I know that their expressions of fraternal regard for their brethren of the South, and their grateful feelings of the warmth of their reception in that Southern emporium, were most cordial and profound—and that, not only while they were in the South; for I saw in my exchange papers—for I was then editor of the Southern Presbyterian—a large number of letters published by the members of that Assembly, in the Northern and Western papers, after their return home, strongly expressive of the same noble sentiments. Even to this day, also, there is a familiar and pleasing correspondence kept up between many of those members and their friends by whom they were entertained in that city.

Since that, the Assembly has met in

Philadelphia, in Buffalo, and Nashville, in all of which places there have been the same harmony of action, and the same cordiality of social intercourse. I was myself, a member of the Assembly which met in Philadelphia in 1853. There were many delegates from the South; and I deny that any discrimination was made against Southern men in that Assembly. I am persuaded also that no members of the Assembly, from any other part of the country, were more cordially received, more respectfully treated, or more kindly entertained by the citizens, than were those from the south. The same, I have been told, was the case at Buffalo.

A member of the Assembly which recently met in Nashville has related to me the following incident, which occurred in that body, in direct conflict with your statements: An over zealous delegate from one of the Congregational Associations down East, being admitted to the floor as a corresponding member, so far forgot his whereabouts as to undertake to lecture the Southern members upon their "sins and duties!" Instantly a dozen or more Northern members sprang to their feet, each eager to cast the first stone at him. And among them, they gave him very much such a "letting down" as the old man did to the young intruder whom he found robbing his orchard. "Most handsomely and ably," says my informant, "were the Southern members defended by the Northern brethren without the necessity of a Southern man saying a word, such men as Dr. Boardman of Philadelphia, Dr. Dumont of New York, and Dr. Rice of St. Louis, taking the lead in the defence!"

Instead, then, of its being true that we of the South are in danger of being overpowered, and driven out by these avalanches of abolition, of which you spoke in so earnest admonition, the fact is, we have put them where they deserve to be—on the outside, while we remain secure within; have swept them from our whole arena; and there they will be compelled to stay—not a fragment of that disturbing element left to annoy! Instead of ceaseless and intolerable dissension, as you stated—we have perfect peace! Instead of impending and inevitable division, no such thing is even in the distance contemplated. Indeed, we have nothing about which either to contend or divide. Such are briefly the facts in relation to agitation, fraternization and the prospects of division. But there are other facts.

The principal religious newspaper of our denomination is published in Philadelphia—a large and ably conducted paper called the "Presbyterian." That paper is now in the 25th year of its age. It circulates throughout the United States. It is one of the most conservative and reliable papers in the world. I have never yet seen in it an "infected article," nor one in any other way offensive to the South. We have also a book publishing establishment, called the Board of Publication.

The members of that Board are elected from year to year by the whole General Assembly. The majority of the members are always Northern men. Our Publishing House is also in Philadelphia—within that vast region whence you have supposed nothing "clean" could ever issue. The publications of that Board amount now to about five hundred different works. Large and repeated editions of many of them have been for several years scattered all over our country. They embrace a vast variety of subjects, and are adapted to persons of all classes, characters and conditions—tracts, children's books, and "nursery lullabies" forming no inconsiderable portion of their issues! And yet, sir, if you can point out a single paragraph in any one of them which directly or indirectly inculcates abolition sentiments, you can do what it is believed the whole South has thus far been unable to do! Indeed, it was precisely on these grounds that the "Simon pure," who now constitute the "Free Synod" of the west, left us. Our Assembly was firm as Gibraltar against their seductions and assaults; and they could pour none of their lava streams through any of the presses of either the Assembly or the Synods. They left for the "reformation" of the rest of mankind, they are now doing their own publishing.

With little if any qualification, I believe that the same may be said of the millions of books published by the American Sunday School Union, the American Society, and the Episcopal Church—say, and of their newspapers and children's paper, also, which have an immense circulation. And yet all these are published north of the line.

Indeed, nearly all our books, of the mass of rabid, fanatical publications, vastly greater in strength, and incomparably more numerous are the works of those millions who have not bowed the knee to the modern Baal. Nor do I agree with you, that in regard to any of these matters is there anything portentous of a worse state of things in future. So far as the Old School General Assembly is concerned, the South may have the fullest confidence in its future character and action. For not only are its spirit and its principles thoroughly conservative; but it is all-powerful as regards ability to keep out or suppress fanaticism, or error of whatever kind, or under whatever name. And so determined have its members been, that agitation on vexed and fruitless subjects should be excluded, that they have in several instances broken off all correspondence with prominent foreign bodies with which they formerly held intercourse, on account of their attempt to cast firebrands among our churches, or distract our ecclesiastical councils. The new School Presbyterian church, a large and respectable body of christians, is also, from year to year, becoming stronger and more united. Their approach is steadily toward the position which we occupy. Its mixture of ungenial foreign elements is working off. Their tendency is to greater compactness and order. In their last General Assembly their action was decidedly conservative; and, so far as I know, satisfactory to their membership in the South. Even as regards that body there is less probability of division than there was years ago.

No one, it seems to me, can doubt the conservative spirit of the Episcopal Church. It is one of the last bodies in which we should expect to find fanaticism of the rabid stripe of which you spoke. "Order" and "unity" have ever been their boast. And so far as I can learn, no division on the subject of slavery has been anticipated, or is likely every to occur. But those several bodies, taken collectively, constitute a well-ordered conservative phalanx of prodigious strength. And they are actuated by a spirit which will neither flag in duty nor suffer itself to be overborne.

Thus, sir, have I, as in duty bound, laid the fact respecting these several points briefly before you; and hoping that it will meet your approval, I shall, through the press, present them to the Southern public.

It is due to all parties concerned that this should be done. Facts and investigations are what good men always desire. It affords me unfeigned pleasure to be able in these disjointed times to present so gratifying a picture. And I doubt not that yourself and all other true patriots will rejoice with us, whose battles have been fought and won, and whose peace now is like the placid lake. You politicians know best what can be done in the political world; but until I shall be convinced of the contrary, I shall indulge the pleasing hope that you may yet be able to adopt and carry out the principle on which we have acted—instead of dividing, hold on to your Constitution, and send out from under it those who plot its overthrow!

Very respectfully, &c.,
WASHINGTON BAIRD.
Spartanburg, Sept. 13, 1855.

A NEW MAP OF NORTH CAROLINA.

The undersigned are preparing and will publish as soon as the necessary surveys, &c., can be obtained a new, large and complete MAP OF NORTH CAROLINA, five feet by three, well engraved and finished in the best style. It is admitted on all sides, that such a work is a great desideratum in our State, and it is in consequence of the frequent enquiries on this subject, that the undersigned have embarked in the enterprise.

The only attempted work of the kind is that of McRae, published in 1839; and since then the Counties, Towns, Roads and Post-offices have increased in number, and all our works of internal improvement with small exceptions, been set on foot. It is intended that the New Map, now proposed to be published, shall contain, accurately set down, all the Natural Features of the State—the Inlets, Harbors, Sounds, Lakes, Rivers, Creeks, Mountains, &c.

Also, the public improvements and artificial divisions. The Railroads, Plankroads, Counties, County towns, Post-offices, Cities, Villages, Post-roads and Canals, Colleges, Academies, &c., &c. The Map will be ready in the summer of 1855.

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GAZETTEER of North Carolina.

The undersigned is engaged in a GAZETTEER of the State of North Carolina, and desiring to render it as complete and satisfactory as possible, respectfully solicits the countenance and aid of the citizens of the State in furthering the undertaking. The miscellaneous character of the materials which a Gazetteer of the State must necessarily be constructed, suggests the importance of securing the cooperation of persons in every county who may be able to furnish such minute and local information as could be obtained from no other source. Relying upon the intelligence and public spirit of our citizens, the undersigned takes the liberty to request that persons in any part of the State will at their earliest convenience, furnish him in detail as much information as they possess or can obtain on the following points viz:
1. The names of the Post-Offices in your county, and the distance and direction from the County Town.
2. The names of the Rivers and Creeks, giving the general direction in which they run, and where they empty.
3. The name and location of Mills, Factories, Foundries, &c., &c.
4. The Schools and Colleges, with the number of Teachers and Pupils.
5. The Churches, designating the denomination of each.
6. The character and productiveness of the Mines, and Fisheries and the principle article of export.
7. The number of Lawyers, Physicians, Merchants and other professional men.
8. The general character of the timber and soil in different parts of the county.
To those who do not conveniently respond to the request, the subscriber returns his sincere thanks, and hope that many others will communicate as much valuable information as they can collect, on all or any of the foregoing subjects of enquiry.

PROSPECTUS of the LEXINGTON and YADKIN FLAG.

Having engaged the services of James A. Long, as Editor, I propose to publish in the town of Lexington a weekly paper, to be called the Lexington and Yadkin Flag.

The Flag will be devoted to Politics, Science, Literature, Agriculture, and to the Mechanical and Manufacturing interests of the country. And although Whig principles will be advocated, yet its columns will always be open, to all parties for a free and fair discussion of their particular creeds; it being the object and design of the publisher to correct error and to disseminate truth. The Flag will also advocate the doctrine, that active born American citizens, *en masse*, should govern America. And that it should be a fundamental principle of all true American patriots, that while they are prompt and firm to resist any and every unauthorized encroachment upon their rights, they will respect, and be careful not to encroach upon, the rights and privileges of other nations, however weak and insignificant; and that the area of Freedom should rather remain in its present circumscribed state than that it should be extended by unlawful conquest, or by any wrongful act, no matter under what name, cloak or disguise it may be effected.

It is the desire of the publisher to establish a paper, equally agreeable and interesting to all classes of the community; a welcome visitor to every fire side and from the perusal of which every reader may feel that he has been both amused and instructed without feeling any thing left behind to fester and rankle in his bosom; for while he reserves to himself the right to express his own sentiments and opinions fearlessly and candidly, he will do so with all due respect to the opinion of others, and will strictly guard against unnecessarily wounding the feelings of any person however humble, or showing undue favor to any man however exalted his station.

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All communications will be addressed to me at Lexington, N. C.

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July 27, 1855—11f

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Aug. 17, 1855—11y.

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