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Preamble and Resolutions.

Following will be found the Preamble and Resolutions adopted by the Holston Conference, in session at Athens, touching the duty and relationship of the Church in the revolution and struggle in which our beloved country is now engaged. The positions, views, and arguments embodied are of a highly important character, both in a religious and civil sense, and will command general attention and approval.

REPORT OF THE COMMITTEE ON CERTAIN CASES REFERRED FOR THEIR INVESTIGATION.

The Committee to whom was referred for suitable investigation certain complaints against the following named brethren: W. H. Rogers, W. H. H. Doggan, Wm. C. Daily, Jesse A. Hyden, Patrick H. Reed, Jno. Spears, James Cumming, Thos. H. Russell, and Thos. P. Rutherford, beg leave to present the following report:

Solemnly impressed with the duty and responsibility devolving on this Conference touching the exceedingly delicate and momentous issues involved in any action which it may take in reference to its scriptural and ecclesiastical relations to the great and terrible controversy now shaking the foundations of Church and State, your Committee feel constrained to preface their specific report in the case of the brethren above mentioned, with the declaration of a few general facts, essential, in their judgment, to the proper exhibition before the public mind of the causes and reasons of such recommendatory action on the part of this Conference as is hereinafter set forth.

The jurisdiction of the General Conference of the Methodist Episcopal Church having been entirely dissolved over the Conferences in the slaveholding States, in May, 1845, by a Convention of Delegates formally appointed in pursuance of a "Plan of Separation" adopted by General Conference of the Methodist Episcopal Church in 1844, the Church in the slaveholding States, in her primary assemblies, the Quarterly and Annual Conferences, with a unanimity unparalleled in ecclesiastical history, approved the course of the delegates, and declared her conviction that a separate and independent jurisdiction was necessary to her existence and prosperity. In the judgment of the wisest and best men throughout the South and South-west at that time, (a conviction since attested by the most overwhelming proofs,) the continued agitation of the subject of slavery, and its actual and practical abolition in some portions of the South, not only rendered necessary, but absolutely demanded, separation from the Northern portion of the Church, in order to the successful preaching of the Gospel in the South, and the establishment of Christ's Kingdom in the hearts of both master and slave.

The history of the Methodist Episcopal Church South since its formal organization in 1845, has furnished, and still furnishes, multiplied evidences of the wisdom and far reaching sagacity of the fathers and chief pastors of Southern Methodism at that time, in having divorced themselves and their flocks from the ecclesiastical jurisdiction of those who came amongst them as wolves in sheep's clothing, openly and covertly undermining the foundations of our social system, stirring up internal commotion, aiding and counseling the sedition and insurrection of our slaves, by alienating them from their masters and disaffecting them towards their providential allotment.

It is with profound regret that it remains to be written, as the sequel of this unholy and antiscriptural crusade of abolition fanaticism and higher-law infidelity against the Southern Church and Southern institutions generally, that it has eventually culminated in the permanent and irrevocable dissolution of the Federal Government, and has forced upon the sovereign people of the Southern States (as the case of the Southern Methodist in 1844,) the ineradicable conviction that the only alternative left them in the Providence of God, is to appeal to the Sovereign of the Universe for the righteousness of their cause, and, under His blessing and guidance, to organize for themselves a Government founded upon the great principles of justice and equity, for mutual protection and for the better security of all those rights of religion and good society guaranteed to us and all other peoples by the God of heaven. It can

not now be gainsaid, with all the lights before us, that to the people of the Confederate States has been committed, in a sense true of no other people on the face of the globe, the guardianship and moral and intellectual culture of the African race, and that the Methodist Episcopal Church South is, to a great extent, charged, in the providence of God, with the religious destiny of the colored man.

Peculiarly and intimately related to the institution of domestic slavery in the Confederate States, as the Methodist Episcopal Church South has ever been, and deeply involved as she is in the future weal of that people, it is gratifying to be able to state that still, as ever, she holds it to be her religious duty to throw the whole weight of her influence, ministerial and lay, into the scale against the encroachments of religious fanaticism and infidelity.

It was no unnatural result, therefore, that the ministry and membership of the Methodist Episcopal Church South as a whole, alike because of her historical antecedents and her doctrinal peculiarities, touching Southern institutions generally and this institution specially, should be found arrayed side by side with the great masses of the Southern people in religiously contending in part for the very same rights—political, civil and religious—for the security of which they were compelled, in 1844, to adopt measures for a separate and independent ecclesiastical organization.

And now, that the Abolitionists and Black Republicans of the North, and out of Northern churches, have inaugurated, without just provocation, causelessly and wickedly, a terrible and relentless warfare of invasion, plunder and wholesale confiscation, against all our rights of property, person and conscience, by an utter and base prostitution of all the sacred sanctions of constitutional liberty, with the repeatedly avowed object of subjugation, or extermination, the people called Southern Methodists could not so far forget their past history, or become so blinded to their providential destiny, as not to perceive, with the clearness of a sunbeam, that the success of the Federal Government, in any form and under any circumstances, as at present related to this terrible controversy, could only eventuate in the utter destruction of Southern Methodism, as well as of true republican liberty.

And now, moreover, that the Southern States, under the blessing and providence of Almighty God, have been enabled to organize themselves into a permanent Confederacy, with all the machinery of Government in motion, and with all its resources, internal and foreign, laid under contribution for the preservation and perpetuity of our political, civil, and religious rights, your Committee, in common with the Methodist Episcopal Church South, as a whole, hold it to be the religious duty of her ministry and membership within the limits of this Confederacy, not only to be subject to the supreme authority of our country where they may reside, but also to use all laudable means to enjoin obedience to its established powers. The Scriptures and Discipline of our Church enforce these obligations. Touching the duty with which your Committee has been charged, on behalf of this Conference of Southern Methodist preachers, invested with the spiritual oversight of a flock of perhaps fifty thousand souls, they beg leave to say they are pained at the very thought that any suspicion, much less well grounded complaint of disloyalty to our established Government, or of disaffection to, and want of sympathy with, our Government in its earnest and mighty struggle against its ruthless foes for the blessings and rights of political and religious liberty, should lie against, or attach to, any member of this body.

They feel constrained furthermore to say, for the sake of not only themselves and this Conference, but for the sake of all the people of our various charges, that no member of this body is held obnoxious to complaints or allegations because of former or present opinions touching the abstract political questions of secession and revolution, and that such a representation of the acts of this body would be as false as malicious. But now that these questions have assumed a concrete form, and under the inspiration of Abolition fanaticism have kindled the fires of the most brutal and ruthless warfare ever known in the history of man, involving every interest, political and religious, held to be most sacred and absolutely vital to the present and future weal of our people, it is the deliberate and religious conviction of your Committee that no patriot, no Christian, and last of all, no Christian minister who claims to be a member of the Methodist Episcopal Church South, and a citizen of the Confederate States of America, and who is presumed to be even partially acquainted with the merits of this unhappy controversy, can throw the weight of his opinions, words or acts into the scales of our enemy against us with moral impunity, or with a conscience void of offence toward God and his fellow-countrymen. Therefore, in the judgment of your Committee, the following simple principles are held to be true and unanswerable:

First, The word of God and the Discipline of the M. E. Church South, as far as it respects civil affairs, make it the religious duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to its established powers. See Rom. 13—1, 7; Tit. 3—1; I Pet. 2—14; also Articles of religion, page 32 and 129 Discipline.

Secondly, The Scriptures make it a duty to offer supplications, prayers and intercessions for rulers and all in authority, that we may

lead quiet and peaceable lives in all godliness and honesty. See I Tim. 2—1.

Thirdly, In a moral point of view a wilful and persistent violation of these preceptive truths of the Gospel and religious obligations, involve legitimately a grave offence against the Word of God and the Discipline of the Church.

Your Committee hold, therefore, that in applying these general principles as a test of moral character in this body, instead of being liable by such a tion to the imputation of instituting an inquisition in the peculiar abstract political dogmas of any member, we are only fulfilling our obligation to God and the Church in thus guarding its purity and integrity.

A true extract from the Minutes:

J. W. DICKER, Asst Sec'y.

A "Skedaddler's" Story—Narrative of an escape to Canada.

The Liverpool Mercury publishes a letter from a resident of New York, addressed to his brother in Liverpool, and dated at Montreal on the 15th of August, in which the writer gives an account of his flight to Canada to avoid the draft. His adventures seem to have been of a lively character. He says he "got home as soon as possible," after reading the telegram announcing the order for a draft, "gave his wife one hour's notice, kissed her and the children, and started in the middle of the night for Canada." He continues: "The whole cunning scheme had been planned out beforehand, and all the military and police of the nation were on the alert, under instruction, and with a bounty or reward for each poor devil they could catch, to stop all travelers, and lock up all his chickens in their roost.

In anticipation of drafting, I had filed an exemption plea, with a doctor's certificate, on the score of ill health, (the doctor had been attending me for above one year for liver complaint,) but Uncle Sam, being hard up, gave it out just before the order appeared that he could not release sick people. He might ease up a little when they had lost a leg or an arm, or were incurable in a hospital; but otherwise they must come along and help catch a rebel ball or an odd piece of shell or so, and there was therefore no alternative but to go a soldiering or quarrel with old Whittiesticks. There was some hard crying and scrambling even on Friday night at the different railroads and means of exit from the city, the police picking up their victims, so that I had to move mighty cautious. I got to Albany, the capital of New York State, on important State business, and my first plan was to strike boldly for the suspension bridge, Niagara Falls, the easiest, nearest, and best guarded point of the Canada frontier, with a through ticket for Detroit across Lower Canada East, demanding a pass boldly as a foreigner, and if denied I then knew two hazardous ferries—one between the Large Fall and the American Fall, and the other about a mile above the rapids—by which I thought I could slip across.

I had not gone far on the road to Buffalo before things looked very suspicious on the train, and studying my map, I concluded to slip off unperceived by the conductor at a junction, entirely change my plans, and strike off into Northern New York, to a small port on the St. Lawrence, two hundred miles away, which I thought would not be, as yet, so sufficiently guarded as to prevent my getting over the St. Lawrence in a boat. I soon found I was spotted, and for hours expected every minute to be laid hold of. Although, of course, I had planned out schemes to meet such an emergency. I luckily, however, slipped out of that train again, before it got to its destination, at another junction, by which I was left at an inland village during Sunday.

He finally made his way to Rose's Point, and underwent several additional experiences:

"Having gained the good will of the landlady, during an argument on Sunday in support of her church, and through her somewhat won upon the shrewd, cunning but stubborn husband, I concluded, during Sunday night, to make a confidant of the 'old boss,' with a safety reserve, and if possible to get him to help me. He turned out a true friend, and on Monday I left as quietly as possible for some sulphur springs, for the benefit of my liver complaint, near to the border line, (eight miles,) just as the stage started, in jumped a United States soldier, on his way to the same place to catch stragglers, and sat with his back to mine, while opposite to me sat a cunning impertinent Methodist minister, who set to work immediately to quiz me, and, if possible, to catch me tripping, so as to nab me and a precious hard time I had to checkmate him. At the hotel at the springs I had to undergo the hardest examination yet, from a six foot Vermont Yankee, but I got him off the track by making arrangements for the boarding by the week for wife, two children and nurse, and in the middle of the night made arrangements for footing it along the bed of the Racket River (my only guide) across the border line.

A violent storm detained me, so next morning I followed a previously concocted plan of hiring a carriage, and driving to an Indian village, a special object of curiosity to the spring visitors. Just before starting down came a company of soldiers, intending to sweep all before them, but there being no other chance, I drove boldly up to the hotel, (for I had to cross a most exposed bridge in front,) and asked several of the lingering visitors to take a morning ride with me, and coolly started off before them all; but I had no sooner got across the bridge and on the right road, than the carriage broke down. I

Yanked it together again, and in due time got across the border line. I then made friends with an old Canadian to take back my carriage, and finding an Indian, I started across the St. Lawrence in a leaky canoe, Indian fashion, followed by three men, for several attempts had been made on the border line, which was on one side of the road, to pull victims over for the reward. I threatened to shoot the first man that touched me, and the Indian, if he played false, and I should have killed them all in two minutes if they had tried it on.

With great labor and difficulty we got to one of the middle Islands of the river, when the Indian was used up, and the worst had to come, for the wind was very high and contrary. After bailing out the canoe, we struck out again into the current, and after about four hours' battling with wind and waves, I got to Cornwall, Canada East, and at once telegraphed to my wife, having had about a seven hundred mile race with Brother Jonathan.

The Rumored Meditation of France and England.

The following is the article from the New York Express, briefly mentioned under our telegraphic head, yesterday, foreshadowing the recognition of the Southern Confederacy by the governments of France and England. It may be remarked, that the Express is the most trustworthy of all the Yankee journals: Reliable information has been received here from a semi-official source in Europe, that France and England are in accord in regard to their line of conduct towards this Government.

Lord Lyons was to have sailed for the United States in the Australasian, but was detained at the last moment by order of Lord John Russell, (Her Majesty's Secretary for Foreign Affairs,) to await further instructions in consequence of Lincoln's abolition proclamation.

His Lordship's departure was then fixed for the 25th of October, and on his arrival at Washington he will positively inform Mr. Seward of the programme decided upon by the European Powers.

Similar instructions to those of the British Minister will be forwarded to Count Mercier, the French Minister at Washington, by the same steamer which will bring the English Minister back to this country.

We are also given to understand that our Government will soon be informed that England and France have decided upon the recognition of the Southern Confederacy, if the joint affairs of mediation and armistice to be proposed to Mr. Seward are not accepted. At any rate, this Government will be duly notified of the intentions of England and France in this respect, and, as those powers are fully aware that any offer of mediation on the basis of separation will put for an instant even be listened to by our Government, united endeavors will then be made by all the European ambassadors in Washington to obtain an armistice of four or six months between North and South. These foreign Governments are under the impression that if once a cessation of hostilities can be effected, a calmer spirit will succeed, which will enable the two sections to negotiate.

The utmost endeavors will be made shortly after Lord Lyon's return to Washington, by the whole corps diplomatique at Washington, to bring about such an armistice. Only then, when all these offers of mediation and armistice shall have proved of no avail, will the South be recognized simultaneously by England and France. Aside from the fact that these powers would now look upon the South as a de facto Government, they fear that an insurrection of the slaves in the South, as a consequence of the late Emancipation Proclamation, will take place after the 1st of January, and hence, in order to afford protection to their own citizens residing there, are compelled to grant protecting power to their agents in the several Southern cities, which, as things stand just now, they do not possess.

They fear that the Confederate Government, unrecognized as it is, may at any time tell their consuls in Charleston, Richmond, Savannah, and elsewhere, that there is no diplomatic relation existing between the Confederacy and Europe, and they can, therefore, not permit them to act in a consular capacity. It is to guard against such an emergency, and to afford their own citizens residing in the South ample protection under the aegis of their regular appointed agents, that England and France will claim the necessity of recognizing the new Confederacy.

From The Army of the Potomac.

The news from the Army of the Potomac, indicates important movements near at hand, and we think many days will not elapse before a battle takes place in the valley. As a strategic movement, the line of our operations has been extended considerably, but our original base lines on the Valley and on the southside of the Blue Ridge have not been materially changed.

There is a rumor that Gen. Jackson has had an engagement with Gen. Burnside, in which the latter suffered a defeat, but we can gather nothing of a reliable character concerning the reported battle.

We are informed that the Hon. Gen. W. Summers and Dr. Spicer Patrick, of Charleston, Kanawha, have both taken the oath of allegiance to the State of Virginia and fidelity to the Confederate Government. The oath was administered by Captain Cullitt, A. A. G. to Brig. Gen. Echols.—*Examiner.*

Homespun.

The Caddo Gazette says: We are much pleased to find that many papers have entered the lists in favor of homespun. During the embargo under the administration of Mr. Madison, the richest and finest ladies in the country vied with each other who could produce the handsomest homespun dresses. Old pieces of silk were picked, carded, spun, wove and made into dresses. Many of them equalled the finest silks and caubrics. Fourth of July celebrations were held where both ladies and gentlemen were all dressed in homespun. But those happy days of purity and virtue have past—extravagance in dress and almost everything else—idleness and profligacy has usurped the place of prudence and industry. God send that our wives and daughters could be induced to imitate the customs of the days of Martha Washington—then, indeed, they would be helpmates for man instead of being drawbacks. If we were entitled to wear the "robe," we would necessarily urge the people to reform! Reform!! Reform!!!

The Southern (Sparta, La.) Banner says, nearly every family in the parish are spinning and weaving their own winter clothing. Families who, twelve months ago, bought all their kerseys and jeans, are turning out a prettier and more substantial article at home.

Nearly every parlor in the country is graced with a "Georgia piano," and its merry notes can be heard from early dawn till dusk. Good for our patriotic ladies. If the blockade prevents them from donning silks, they can manufacture their own cotton stripes, and do not blush to be seen wearing them.

The Clarksville Chronicle says: "We saw a happy illustration of some of our young ladies in dressing in homespun and discarding these expensive appendages—hoops. We could not see the ladies' faces, but the balance of them was shown off to decided advantage in their republican garb. We would advise all our lady friends (unless they are rather emaciated) to adopt it.

There is no dress more becoming our young ladies in these war times than the above. They may prefer silks and satins, delaines and merines, and right themselves off in jewelry like an Indian squaw—but beauty undressed is adorned the most. Give us the girl in the plain calico dress, or what is better, homespun. Throw your extravagance and pride away together, young ladies, and remember what your grandmothers did in the revolution.

Two Wisconsin Lieutenants in Trouble.

T. C. Hindman, the rebel commander, in Arkansas, has written a letter to General Curtis, warning him not to shoot or hang one Lieutenant Polleson as a guerrilla, and notifying him as follows:

"I have ordered 2d Lieutenant Hobbs, of the 1st Wisconsin cavalry, U. S. A., whom I have in custody as a prisoner of war, to be placed in close confinement, and in the event of violence being done to Lieutenant Polleson, I shall hang Lieutenant Hobbs by way of retaliation. I desire, also, General, to call attention to the recent murder of Samuel Berry, a citizen of Crittenden county, Arkansas, by men of the Federal army or navy, at Council Bend, Arkansas. The circumstances are reported to me as follows: Berry had been charged with burning his own cotton and sugar, to prevent its falling into the hands of the Federal troops. For that offence he was taken aboard of one of your boats, tried, and acquitted. As he was leaving the boat he was told to run, which, in his fright, he did as he ran, the 'brutes upon the boat fired; upon him and killed him. I demand that the murderer be surrendered to me for punishment. To enforce this demand, I have ordered a 2d Lieutenant from Wisconsin, J. T. Consul, a prisoner of war in my hands, into close confinement. If you fail or refuse to deliver up the murderer of Berry, 2d Lieutenant Consul will be hanged."

Lieutenant Hobbs and Consul both belonged to company B, Captain Eggleston, Daniel's cavalry.

We clip the above from the Chicago Times.—Hindman's policy will bring the Yankees to their senses.

FROM NASHVILLE.—The Murfreesboro' Rebel Banner, of October 20th, says: Our advance guard now completely surrounds Nashville. On Saturday we drove in a fragrant party in force, killing ten and wounding fifteen or twenty. Our pickets skirmish every day, upon which occasions our cavalry outposts generally get a clear sight of the enemy's heels.

The New York Times reiterates the assertion that Gen. Edward Price, son of Gen. Sterling Price, has taken the oath of allegiance to the Federal Government, and adds that he has reported himself to Gen. Curtis, at St. Louis.

AUGUSTA, Nov. 5.—A fire broke out here last night which destroyed Stovall's Ware House and stables, also six thousand bales of cotton, some produce, &c. The loss is over half a million of dollars.

Orestus A. Brownson, the great Catholic writer, has been nominated for Congress by the Federalists of the Third District of New Jersey.

A lady in Jackson, Miss., advertises to knit "socks for the million" at twenty five cents a yard, for those who will furnish yarn.