



TO THINE OWN SELF BE TRUE, AND IT MUST FOLLOW AS THE

NIGHT THE DAY, THOU CANST NOT THEN BE FALSE TO ANY MAN.

BY KEITH, SMITH & CO.

WALHALLA, SOUTH CAROLINA, THURSDAY, FEBRUARY 13, 1879.

VOLUME XIV.—NO. 13.

THE Columbia Register. Daily, Tri-Weekly and Weekly. BEST NEWSPAPER EVER PUBLISHED AT THE CAPITAL OF SOUTH CAROLINA. Circulation Large and Constantly Increasing.

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State of South Carolina, COUNTY OF OCONEE. IN THE COURT OF COMMON PLEAS.

Leander B. Johnson, Plaintiff, against Wm. H. Toy, Defendant.—SUMMONS. To the Defendant Wm. H. Toy—YOU are hereby summoned and required to answer the complaint in this action, which is filed in the office of the Clerk of the Court of Common Pleas for said county, and to serve a copy of your answer to the said complaint on the subscribers at their offices on the public square in Walhalla, S. C., within twenty days after the service hereof, exclusive of the day of service.

If you fail to answer the complaint within the time aforesaid, the Plaintiff herein will apply to the Court for judgment against you for the sum of forty-four dollars and forty-six cents, with interest on six dollars and forty-six cents from the 1st day of July, 1872, and on twenty-eight dollars from the 31st day of December, 1873, and costs of this action.

NORTON & STRIBLING, Plaintiff's Attorneys. Walhalla, S.C., December 24th, 1878.

Wm. H. Toy, Defendant herein.—TAKE NOTICE, that the complaint and the summons (of which the above is a copy) in this action, were filed in the office of the Clerk of the Court of Common Pleas for Oconee county on the 24th day of December, 1878.

THE OVAL CAKE COLGATE & CO'S 'NEW' SOAP SAVES WASTE FOR LAUNDRY USE. Nov. 21 1878 1-46*

NOTICE TO FIDUCIARIES, &c. THE Law requires all Executors, Administrators, Guardians, &c., to make their annual returns during the month of January in each year.

THE KING IN HIS BEAUTY.

Oh! to be over yonder, In that land of wonder, Where the angel voices mingle, and the angel harpers ring, To be free from pain and sorrow, And the anxious dread to-morrow, To rest in light and sunshine in the presence of the King.

Oh! to be over yonder, My yearning heart grows fonder Of looking to the East, to see the day-star bring Some tidings of the waking, The cloudless, pure day breaking, My heart in yearning—yearning for the coming of the King.

Oh! to be over yonder, Alas! I sigh and wonder, Why clings my poor weak heart to an earthly thing, Each tie of earth must sever, And pass away forever; But there's no more separation in the presence of the King.

Oh! to be over yonder, The longing growth stronger, When I see the wild doves cleave the air on rapid wing, I long for their fleet pinions, To reach my Lord's dominions, And rest my weary spirit in the presence of the King.

Oh! to be over yonder, In that land of wonder, Where life, and light, and sunshine, beam fair on every thing; Where the day beam is unshaded, As pure as He who made it— The land of cloudless sunshine, where Jesus is King.

Oh! when shall I be dwelling, Where the angel voices swelling In triumphant hallelujahs, make the vaulted heavens ring, Where the pearly gates are gleaming, And the morning star is beaming; Oh! when shall I be yonder in the presence of the King?

Oh! when shall I be yonder? The longing growth stronger, To join all the praises the redeemed ones do sing, Within these heavenly places, Where the angels veil their faces, In awe and adoration in the presence of the King.

Oh! soon, soon I'll be yonder, All lonely as I wander, Yearning for the welcome summer—longing for the birds' fleet wing, The midnight may be dreary, And the heart be worn and weary, But there's no more shadow yonder in the presence of the King.

[WRITTEN FOR THE KEOWEE COURIER.] Reminiscences of Fair Play from its First Settlement to the Present Day, January, 1879.

BY WILLIAM P. CALHOUN.

Owing to the obscurity of dates and the great difficulty I find of getting a connected account of the settlement of Fair Play and the incidents connected therewith, I fear that I cannot give as clear an account of this town as I should like to; but before they are buried any deeper by age, I shall endeavor to put on record as much as possible of the history of Fair Play as I can collect together. Among those to whom I am indebted for information I will mention the name of Messrs. Osborne Cleveland, Morgan Harbin, Baylis Hix, W. J. Hix, S. S. McJunkin, Rev. H. M. Barton and James Seaborn.

CHAPTER I. LOCATION AND NATURE OF THE SOIL.

Fair Play is located about 3 1/2 degrees North latitude and 83 degrees West longitude from Greenwich, in the Southwestern portion of Oconee County, S. C., in the fork of the Tugaloo and Seneca Rivers. It is twenty-one miles from Walhalla, which last named place has the Court House of Oconee located in it. It is also three miles from Tugaloo River. Situated, I may say, at the foot of the Blue Ridge mountains, it is in the most healthy part of the State; a fact which is duly attested by the long lives of its inhabitants. The surface of the country in and around Fair Play is composed of a loose, sandy gray soil, commonly called blackjock soil from the circumstance of its producing that tree in preference to others. The uplands are not very fertile, and owing to its porous nature, is easily washed off. The surface of the country is very broken and hilly and in some places quite mountainous. We have on the West side the rich valley of the Tugaloo and on the East, though much farther off, the Seneca River and Beaverdam Creek, which have some very rich land on them; beside numerous small streams all around, furnishing rich bottom lands for the farmers to cultivate. Any produce can be profitably raised here that can be raised in any of the middle or upper counties of the State, though the soil is more especially adapted to corn, tobacco and fruit, among the fruits principally the apple. However, I will go more into this subject at the close of the piece. The soil being porous, sandy and hilly, the place is naturally healthy.

CHAPTER II. BEAVERDAM CHURCH.

On account of the uncertainty of dates and the scattered manner in which I have collected my information, I shall give the history of Beaverdam Church a separate chapter or two, as I can trace its history pretty clearly from the church record, which has been kindly placed in my hands for this purpose. From what I have been able to learn about Beaverdam, it seems that, if it is not the oldest church in Oconee, no other church can claim many years of seniority over it. The foundation of the church, though not then a constitutional body, dates somewhere about 1780 or 1790; concerning which time I have learned comparatively nothing. I cannot even tell when it was removed from its old site to where it now stands. The old church stood about a mile from Fair Play, near the Anderson line on the road from here to Anderson and not far from where Mr P. N. Lindsey now lives. It was built of hewn logs, of which there is not a vestige left. The only marks remaining are a few graves, which are almost obliterated themselves, for you have to remove the leaves to find them. The graveyard has grown up in large oaks and other trees, showing that many years have passed since the occupants of those graves were laid there. So, some day, no doubt, all of our graves will be, and no doubt, too, people will surmise as I am doing as to who lies here, and may think, as I am thinking, that perhaps some day his grave will be in the same fix and so on; for such has been the case since the world began, at least as far back as we have any record; but I am digressing. I can only learn of two persons that are buried there: One was named Isbell and the other John Keese. The earliest date that I can learn in the history of Beaverdam Church is 1803, but it does not throw any light upon the subject, for nothing in the record shows where the church was then located and only make the following memoranda:

"Journals and records of the Arm of Hephzibah Church at Beaverdam." Then it goes on as follows: "Saturday before the third Sunday in January, 1803, it being the first meeting after becoming an Arm."

Now, whether that refers to the original church or the one at Fair Play, I am not able to form an opinion; but I am inclined to think that it refers to the present church, for in 1820 there was but one log of the old church left and that one was nothing more than rotten wood, and besides the church that we have now has once decayed and been rebuilt since that time, which makes me believe that they referred to the church which the Baptists are using to-day; but be that as it may, I shall give what facts I can from 1803. There is no mention of the preacher's name, and in fact, nothing is said on that subject for several years. It seems that the Baptist churches of those days were not conducted entirely like the same churches are conducted now. It also appears that they not only settled disputes or quarrels among its members, but also settled titles to lands, &c. But I will take up and show what transpired in the church from year to year. The next entries I find of any consequence are the following:

"June Term, 1803.—Sarah Sutherland, suspected of disorder. Appointed Brothers Roberts and N. Graham to labor with her and their satisfaction was to satisfy the church." &c., &c. "July Term.—Bro. Lee Allen was ordained deacon."

And the record continues in this way from 1803 to January 15th, 1805, when I find the present entry: "January Term, 15.—Bro. George Vandiver unanimously chosen pastor of the church."

It appears, then, that George Vandiver is the first minister that I can mention with certainty as being pastor of Beaverdam Church; but still we have no clue as to the location of the church, and I am truly sorry that no mention is made of the removal of the church, for I should like to establish beyond a doubt the age of Beaverdam Church, as I think it is the oldest church in the county. It seems that the church meetings were only held quarterly, from the following entry: "August Term, 1806.—The church resolved to hold her meetings quarterly in the future."

We will now make a leap from 1806 to the December Term, 1813, when we find that the church took its first step toward becoming an independent body, and I will give the resolution passed by the church then in regard to the matter: "Sent on a petition to the Board of Hephzibah Church to which we belong as an Arm for this, the Beaverdam Arm, to become a constitutional body."

"Resolved that Bros. Magee, Barrett and Pallen bear the petition." In July, 1814, I find the name of a deacon recorded for the first time, which is shown by the following entry: "Set Bro. Henry Johns apart for the deacon's office, and the third Sunday in September for a communion season for the ordination of Bro. Johns."

The first petition of the church seemed to have failed. They did not succeed until February, 1816, as is shown from the following entries: "In December, 1815, a motion was again made to petition for a constitution; but the matter was put off. But in January, 1816, the church was unanimous in petitioning Hephzibah Church to become an independent church. As a result of this petition, I find the following record: "Received a return from Hephzibah

Church, giving the Arm at Beaverdam full power to call a Presbytery and to become a constituted body."

Then follows a long declaration, setting forth the dependence of the church upon God and declaring their principles, faith and belief as to immersion, &c., which declaration is signed by the following ministers: George Vandiver, Francis Calloway, John Cleveland, John M. Gray. March 16th, 1816.

In May of the same year George Vandiver was again chosen pastor by the church and congregation. It appears that Shoal Creek Church, in Georgia, was an Arm of Beaverdam; for in 1817 I find that church petitioning Beaverdam to let it become an independent body. George Vandiver, William Pallen, Henry Johns, William Cleveland, Elijah Keese and Benj. Magee were appointed a committee to meet Shoal Creek Church and settle the matter. In 1810 the church agreed to have communion twice a year. In the year 1820 Bro. William Cleveland died. Lee Allen served as deacon until January, 1826, when Jesse Bradberry was ordained as deacon to fill his place. In May, 1831, I find the following entry, showing who the deacons of the church were:

"Brother Drury being examined by the Presbytery, consisting of Bros. Reuben Thornton, Samuel Hymer, Henry Johns, Jesse Bradberry, Isaac Adeshold and Wiley Roberts, deacons, and the same committee ordained Bro. Abraham Meredith at the request of the Arm at Double Springs."

In November, 1831, Bro. Samuel Hymer was called to the pastorage of Beaverdam. I find the Church in March, 1834, without a preacher, but during that month Drury Hutchins was chosen pastor and Bro. Johns was delegated to inform him of his appointment. During March of the following year, 1835, the church went into a choice for a deacon and Robert Isbell was unanimously chosen. Bro. Isbell received his ordination in the following May. In the same month the church also secured the services of David Simmons as pastor. Robert Isbell was ordained deacon by David Simmons, the pastor, Henry Johns and Abraham Meredith.

In closing this chapter I will here mention some of the members that appear in the church record: Osborne Cleveland, Pendleton Isbell, Palsy McCarly, Mary Gibson, Mary Harbin, Jane Harbin, Emma Isbell, Joanna Stribling, Mary Pallen, Mary Holland, Mary Vandiver, W. L. Isbell, Robert King, B. W. Maret, Pendleton Barton, William Cleveland, all of whom have descendants now living in the community. There are many more, but it would take up too much space to mention them all.

CHAPTER III. BEAVERDAM—CONTINUED.

Dr. Linder preached at Beaverdam in June, 1836, but it is not stated whether as pastor or not. In the following month I find recorded that Bro. R. Isbell departed this life, June 20th, 1836. In August, 1836, G. W. Treadway was elected clerk, which is the first time I find the clerk's name recorded. In November, 1837, David Simmons was chosen pastor for another year. In July, 1840, Balis Hix and J. W. Lewis were elected. In May, 1841, Bro. Holland gave up the pastorage of the church. I have not been able to find out when he was chosen pastor. A presbytery, consisting of David Simmons and M. W. Vandiver ordained Samuel Isbell and Livingston Isbell deacons, June, 1842. M. W. Vandiver was chosen pastor, September, 1842, who had charge of the church up to February, 1843, when David Simmons was again called to the pastorage of the church. Up to this time J. B. Hix had been acting as clerk, that is, for over a year, but he now resigns his office and the church determines to accept his resignation and it appears though that he was again chosen clerk in November of the same year. In March, 1844, is the following entry:

"Resolved, That Bros. Milton Hix and Samuel Isbell have the liberty of exercising their gift wherever their lot may cast them, to preach in the way and manner that may seem best to them." In November, 1844, the church again appointed David Simmons to the pastorage of the church, and he was also re-elected in November of the following year. During this time B. Hix and David Stribling seem to have been delegated, and also Samuel Isbell, to attend almost all of the associations as delegates from Beaverdam. In November, 1846, the church appointed Morgan Harbin, A. P. Reader, D. S. Stribling, O. Cleveland and B. Hix a committee to have the church repaired and a shed room built for the accommodation of colored persons. In September, 1847, B. Hix having resigned the clerkship of the church, D. S. Stribling was elected to fill that office in the same month. During 1848 D. Simmons I find was still filling the pulpit of Beaverdam Church as pastor. In October, 1848, the church had a special meeting for the purpose of setting forward Samuel Isbell to the work of the ministry. Elder D. Simmons and H. M. Barton, being present, proceeded to ordain Samuel Isbell by prayer and imposition of the hands to all the offices pertaining to the Gospel ministry. In November, 1848, David Simmons was again chosen pastor, and Samuel Isbell was appointed moderator on the 16th of the same month. September 4th, 1849, James H. Maret was chosen deacon. David Simmons must have been a favorite minister with Beaverdam Church, for in October 1849, I again find him called to the past-

orage for another year. During the December Term of 1849, David Simmons, H. M. Barton and Samuel Isbell, on the part of the ministry, and John Garner, Potts Collins, L. Isbell and H. T. Chandler on the part of the deacons, were elected to form the presbytery, with David Simmons as moderator, and H. T. Chandler clerk. In February, 1851, H. M. Barton was called to the pastorage, to take the place of David Simmons; who had filled the pulpit up to that time. March, 1852, H. M. Barton notified the church that he could not attend their meetings, but would attend with Samuel Isbell on Sundays. S. Isbell was called and accepted the pastorage in April of the same year. In June of the same year D. S. Stribling resigned his clerkship and in July following B. Hix was elected deacon and P. F. S. Bruce, clerk. During this time and in later days H. M. Barton and Samuel Isbell seem to have been thrown constantly together in their labors as ministers, and I find them at the death of the latter one preaching on the first and the other the third Sunday in every month. In March, 1853, P. F. S. Bruce, having resigned the office of clerk, S. S. McJunkin was elected to fill his place.

Sidney Isbell was elected clerk to succeed S. S. McJunkin in March, 1855. In April, 1855, the church first took steps towards the erection of a new building, to be built on the site of the old church, and the following committee were appointed to make arrangements for same: D. S. Stribling, B. Hix, O. Cleveland, J. S. Isbell, J. H. Maret, A. P. Reader and B. Holland, which finally resulted in the building that the church now has. S. Isbell was how, November, 1855, succeeded in the pastorage of the church by D. S. Simmons. The Church agreed to pay him fifty dollars for his services. May, 1856, T. J. Sloan was appointed assistant clerk. In the same month I find the following resolution, it being the first mention of a Sunday School in the church. I give it as I find it in the record:

"Resolved, That we as a church meet here on the first Sabbath in June next, to organize a Sabbath School under the superintendence of D. S. Stribling."

August, 1856, T. J. Sloan was elected clerk and D. S. Stribling assistant clerk. July, 1857, D. S. Stribling was again elected clerk to fill the vacancy occasioned by the resignation of T. J. Sloan, and A. S. Stephens was elected assistant clerk. November, 1858, D. H. Payne was chosen pastor to succeed D. S. Simmons, and R. T. Treadway was appointed sexton. June, 1859, J. H. Maret was restored to the office of deacon. During March, 1859, Samuel Isbell was again unanimously called to the pastorage of the church. H. M. Barton was called to the pastorage of the church for 1861, and Samuel Isbell requested to fill the pulpit once a month. In December, 1861, J. R. Payne was received as deacon. H. M. Barton was called to fill the pulpit for 1862, but he informed the church that he could not do so, and in January of that year Samuel Isbell was chosen pastor and accepted. In 1861 the church passed resolutions against the use of intoxicating liquors and the use of cards for amusements or any other purpose. About this time the church for a while was without a pastor, and in November, 1863, B. Hix was elected moderator, in the absence of any preacher. At the same meeting the church went into a election of a pastor, and D. Payne was chosen, and H. M. Barton requested to preach on the first Sunday of every month. November, 1864, H. M. Barton was again called to the pastorage of the church. D. S. Stribling, who had been acting as clerk for a number of years, was, in August, 1865, succeeded by A. S. Stephens. H. M. Barton, who had filled the pulpit up to January, 1867, was in that month succeeded by Samuel Isbell. In November, 1867, Thos. Crymes was chosen pastor, to take effect May, 1868. Thos. Crymes continued to fill the pastorage of the church to January, 1873, when S. Isbell was elected pastor. In April, 1871, W. M. Maret and A. S. Stephens were ordained deacons. Thos. Crymes and S. Isbell labored together in the church for a number of years, one preaching on the first and the other on the third Sunday of every month. December, 1874, A. D. S. Chandler was elected clerk to succeed A. S. Stephens, and W. J. Hix was elected assistant clerk. In the same month H. M. Barton was chosen pastor and continued in that capacity to December, 1878, when Julius Earle was elected pastor for the year 1879. W. J. Hix was elected clerk in 1876, and he is still acting in that capacity. Beaverdam Church as it now stands was built by Clark Mason in 1857. The church has been repaired during the present winter and is now in very good condition.

[TO BE CONTINUED NEXT WEEK.]

Memphis.

[Nashville American.] In an interview with Representative Smith, of Memphis, yesterday, he gave an American reporter the following graphic account of the causes which led to the passage by the General Assembly of the bill to repeal the charter of that city.

The condition of our city has been such as to cause great uneasiness as to the future, among all classes of her people. Her citizens have been holding frequent consultations as to the best policy to pursue for the benefit of all concerned. I want here to state that we are not repudiators. We cannot be put in this position. We want to pay, and have paid, until now. Our city taxes are \$3 on the \$100 of taxable property, and are vastly on

the increase every year. But for the relief granted by the legislature we would have had to pay an assessment of \$310,000, special mandamus taxes this coming year. Our next assessment would have been much larger, and if we had gone on we would, in a few years, had to pay seven per cent. of all our taxable values in taxation. No people could stand this. No legitimate business can pay 6 per cent. taxes and hold up under it. Besides, our delinquent tax list is very large and was constantly increasing. Year after year we have seen the accumulation of hundreds of thousands of uncollected taxes, and the prompt tax-payer, from year to year, was reassessed and had to pay double, because his neighbor failed to pay; and we had one case in which there had already been four levies of mandamus writs from the United States Courts, and only a few days since a fifth writ was ordered, making five, to collect one Jobt, and then, in the face of the fact that the uncollected levies now amount to \$416,000 and the debt only \$125,000. Yet so imperfect is our system for the collection of taxes that the prompt tax-payer had again to pay for the delinquent. And again the merchant's stock could be levied on and sold, and he had to pay or leave town, and so we were crippled and hampered on all sides.

Strange as it might seem, our home creditors have been more rapacious and relentless than any other. These home-made harpies and eormentors had pounced upon the city daily, and had been devouring us. What cared they if the property of our city was destroyed, if commerce was driven to other and more favorable localities, if our manufactories, our warehouses and our machine shops were forced to close and thousands of men and women driven to starvation's door?

Besides all this, and in addition to all this, we have been afflicted and scourged as few people in this world have ever been. Within a period of five years our city has twice been visited by the most terrible and fatal plague ever known in the world. Thousands of citizens have been forced to flee from their homes and seek safety in all portions of the country, leaving our beloved city one immense charnel house, its commerce dead, the sound of the anvil and the busy hum of business hushed, silence reigning in our streets, unbroken save by the rattle of the death-cart, the wail of the mourners for the dead, or the cry of orphaned children. The death roll of our citizens from the plague of 1878 numbered over five thousand, thus reducing our population one tenth. And yet, this is not all. In addition to the immense loss to the business interests of our city, over \$3,000,000 were lost to us by those who fled from the fever, in actual expenses for traveling and board. We had to appeal to the Christian charity of the world to help us bury our dead, and the one thing that relieves the awful desolation was the constant stream of substantial sympathy that poured in upon us from our Northern brethren, from Canada, from the South, the East, the West, and from the old world.

We want to bury our own dead. We want to clean up our streets. We want to build our sewers and pave our streets. So far as human sympathy and assistance could afford relief, we experienced it in the munificence of benefactions that poured in upon us, but our generous friends abroad, after the horrors of the pestilence had subsided, took occasion, as well they might, to admonish us of our duty to protect ourselves against a recurrence of the awful scourge by proper sanitary measures, foremost among which is our expensive system of sewerage. We represented the urgent necessities of our situation to our creditors and implored them to suspend the enactments of their demands for a little while and afford us an opportunity to devote our shattered resources to the protection and preservation of our city and the lives of our people, but they seemed inexcusable to pity and turned a deaf ear to our entreaties. Had we enjoyed the rights and privileges of an individual or a private corporation, even, we could, under the humane and just provisions of the law, have gone into bankruptcy or made an assignment of our assets and obtained relief in this way. But, being a public or municipal corporation, we would do neither and could only look for assistance to the legislative department of the government, to which pertains the power to create and to destroy these political subdivisions of the State. In our despair, then, we turned to the Legislature and invoked its interposition to rescue from impending ruin the commercial metropolis of the State. [Memphis Appeal.]

Myers & Sneed yesterday filed a bill in the chancery court of this county and in the United States District Court praying the appointment of a receiver for the city of Memphis. This step is taken at the instance of many resident and non resident creditors of the city, and is based upon an act of the fortieth general assembly, entitled "an act to enable municipal corporations to settle their indebtedness," which was approved March 23, 1877.

The filing of this bill is likely to complicate matters. Until his prayer is refused or granted the new bill repealing the charter, which our special from Nashville says will certainly pass, cannot be enforced, as, according to section 69 of the code of the State, the repeal of an act cannot annul or injuriously affect proceedings begun under it. In this connection, we recall the fact that John M. Bass was receiver of Nashville for two years after the war, and so administered its affairs as to leave it in a fair financial condition.