

The Yazoo Democrat.

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VOLUME I.

YAZOO CITY, MISSISSIPPI, SATURDAY MORNING, NOVEMBER 27, 1858.

NUMBER 13.

Professional Cards.

A. M. HARLOW,
Attorney at Law,
YAZOO CITY, MISSISSIPPI.
WILL practice in the Probate and Circuit Courts of Yazoo and Holmes Counties; and, also, in the High Court of Errors and Appeals at Jackson. [Oct. 9/58-17]

D. W. SANDERS,
Attorney at Law,
LEXINGTON, HOLMES COUNTY,
Mississippi.
September 11th, 1858. [17]

HAMER & HENDERSON,
Attorneys at Law,
YAZOO CITY, MISS.
WILL give prompt attention to all business entrusted to them in the Circuit and Probate Courts of Yazoo, Holmes and Madison, and the Superior Courts held at Jackson. [17]

BURRUS & ARMISTEAD,
ATTORNEYS AT LAW,
YAZOO CITY, MISS.
Sept. 1, 1858. [17]

W. S. EFFERSON,
Attorney at Law, Yazoo City, Miss.
And Commissioner for Louisiana in the Courts of Yazoo, and the other counties comprising the Fifth Judicial District, and the Courts at Jackson. [17]

J. T. RUSSELL,
Attorney and Counselor at Law,
YAZOO CITY, MISS.
WILL practice in the courts of Yazoo and adjoining counties, and the Superior Court at Jackson. Collections promptly attended to. [17]

R. S. G. PERKINS,
ATTORNEY AT LAW,
Yazoo City, Mississippi.
WILL practice in the Circuit Courts of Leake, Attala and Holmes counties, the several courts in Yazoo County, and the Court held at Jackson. [17]

BROOKE & SIEDES,
ATTORNEYS AT LAW, VICKSBURG,
Miss., will continue to practice their profession in the Circuit, Chancery and Probate Courts of Warren county, at Vicksburg, Washington county, at Grenada; Bolivar county, at Wellington; Issaquena county, at Adams; and the Supreme and Federal Courts at Jackson. [17]

DR. A. F. TAGHER,
Having located permanently, professes his professional services to the citizens of Yazoo City and the adjacent counties. [17]

DR. J. R. WILSON,
Practises his services to the citizens of Yazoo City and vicinity. [17]

DR. HOLMES & YANDELL,
Physicians associated themselves in the practice of Medicine, and respectfully tender their services to the citizens of Boston and surrounding counties. [17]

HENRY LAURENCE,
DENTIST,
Office on Main Street, Yazoo City.
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Poetry.

[From the Mississippian.]
ASHWOOD—MY PRAIRIE HOME.
BY MRS. I. N. DAVIS.
Home! What is it? 'Tis the place
Where love sits tranquil on each face;
The place where heart and soul unite,
To cheer the day and bless the night.
It is the place, when long away,
Bright visions oft in fancy stray,
To view the spot so dear afar,
That's guarded by some distant star.
Sweet memory now is borne the while,
Those quiet moments to beguile,
To my sweet home, in sunny clime,
Where creeps the ivy-trellised vine.
'Tis here the mock-bird chants his lay,
At noon, at eve, at break of day,
And pours sweet music all around,
That each may catch the glad sound.
The lily stands with kingly mien,
Beside the rose, of flowers the queen,
The snow-drop with its petals fair,
The elder rich and rare,
The jasmine of sweet perfume,
The honeysuckle fresh with bloom;
All these are fringed by hedges green,
And bright with dew, the tamarisk seen.
And here the brand mimosa, too,
With downy flowers exposed to view,
The limbs festooned with ivy round,
In graceful waves hang to the ground;
An arbutus stands beneath,
Almost enveloped by a wreath,
Which wraps this emblem of pure love
In drapery falling from above.
Hard by the shrubbery looms an oak,
With spreading boughs and shadowy cloak,
It rears aloft its stalwart arms,
To shield from blight each bud that charms,
A perfect heart of life-like mould,
Displays its outlines, strong and bold,
Engraved upon its rugged trunk
By nature's chisel deeply sunk.
The vision touched with sense more keen,
Looks forth in rapture on the scene;
A prairie stretching far and wide,
With straggling shrub and tree to guide,
Its undulating waves are seen,
O'erspread with flowers and carpet green,
Those varied beauties grace the spot,
And weave a charm around my cot.
How of amid these scenes so fair,
I've raised my heart in silent prayer
To Him who rules the spheres above,
Whose nature and whose name is Love,
To lead me where the Christian lays
His trusting soul in blissful waves,
To guide my children while they live,
And grant them all that Heaven could give.

*The heart on the oak is no poetic fiction. It is fourteen inches in diameter, well-defined, and was there when the place was first settled.

NAVAL.—The Washington Star says the Naval Court Martial, at Norfolk, to try Lieut. Payne, of the Marines, found him guilty, and the Department has dismissed him from the service. Lieut. Payne is a native of Tennessee, and has only been five years in the corps.

Mr. and Mrs. Pierce are expected at Florence, from Switzerland, en route for Rome, whither Mr. Hawthorne has gone. Mr. H. passed the summer in a pleasant villa near Florence, with his family. The reading public will probably not be disappointed in its expectations of another book from his pen.

CASE OF GEN. HASKELL.—Gen. Haskell, now in the Lunatic Asylum in Kentucky, has become entirely deranged, and there is no hope of his ever being restored. It is necessary to keep him in close confinement. So sets the sun of a once brilliant intellect—*Knoxville Whig.*

JOHN VAN DUSEN ON FORNEY.—Prince John the other day made a speech in New York, in which he dealt Forney a cincher. He said that if the Democrats about Tarrytown had searched Forney's boat about the time he was making that speech there, it was more than probable that a pass could have been found therein from Seward. Tarrytown is on the spot where Maj. Andre was captured by Paulding and comrades during the Revolution.

For an editor to assert that he is the fast friend of Stephen A. Douglas and not an enemy of the administration, he occupies the same position of the man who is professedly a Christian, but practically a servant of the Devil. How can a man eulogize Douglas in his political onslaught upon President Buchanan and his administration, and be true and friendly to said administration?—One of the two must be wrong. He will have the one and love the other. Some politicians are like a very great many of our revolutionists—they are trying to serve two masters. The Douglas Democrat is hurrahing for the "Little Giant," and at the same time patting Mr. Buchanan on the back saying, "don't be afraid, we'll stick to you."—What humbuggery! What deception!—They are either for or against! They hate the one or love the other.

We learn that Capt. Louis Julienne has been appointed Brigadier-General, by Gov. McWittie, in place of Gen. Chas. B. Green, resigned.

[From the Jackson Eagle.] DR. NEWTON'S COMMUNICATION. Old School Presbyterian Assembly on Slavery. WHAT IS THEIR PRESENT POSITION?

This must be ascertained from their "acts, deliverances and testimonials" on the subject, as they are found recorded in their own published MINUTES.

PROP.: The Old School General Assembly claim that their faith on the subject of slavery is constant and unalterable—that their testimony in relation to slavery has been uniform—and that, during a period of sixty or seventy years they have held and uttered substantially the same sentiments.

PROOF: In the "deliverance," drawn up by Dr. Breckenridge, in reply to the proposition for union from the United Synod of the Presbyterian Church, South, unanimously adopted and uttered by the General Assembly of 1858, in New Orleans, we find the following:

"The subjects upon which the whole New School body differed from us at the period of their separation from us, and the subjects upon which the two very unequal portions of that body have recently separated from each other, are questions upon which we, as a denomination, are at peace, and with regard to the whole of which we see no occasion to revise the constant and unalterable faith of our church, or to enter into fruitless conferences." See minutes of the Assembly of 1858.

"The two very unequal portions of that body" are the New School South, and the New School North, which separated from each other in 1837; and the only subject upon which they differed and separated is the question in relation to slavery. With regard to this, the Old School General Assembly say: "We see no occasion to revise the constant and unalterable faith of [their] church."

FURTHER PROOF: The Assembly (O. S.) of 1846, thus profess and claim:

"Our church has, from time to time, during a period of nearly sixty years, expressed its views on the subject of slavery. During all this period, it has held and uttered substantially the same sentiments. Believing that this uniform testimony is true, and capable of vindication from the word of God, the Assembly is at the same time clearly of the opinion that it has already deliberately and solemnly spoken on this subject with sufficient fullness and clearness. Therefore,

Resolved, That no further action upon this subject is at present needed." See minutes of the Assembly of 1846, p. 206. Baird's Digest, p. 814.

Now what is the faith of the Old School Presbyterian Church, which up to the time of the meeting of the General Assembly in New Orleans in May last, they say, has been "constant and unalterable"? What are the "sentiments," "substantially the same," which they have uttered "from time to time during a period of nearly sixty years?" What is the "testimony" on the subject of slavery, which, "during all this period," the Old School General Assembly has delivered; and which, they profess and claim, has been uniform and true, and capable of vindication from the word of God? We can hope to ascertain "the exact position of the Old School Assembly on the subject of slavery," to-day, only by looking to the record of their deliverances during the period named. This record, genuine and authentic, is contained in BAIRD'S DIGEST; "A Collection of the Acts, Deliverances, and Testimonies of the Supreme Judiciary of the Presbyterian Church, from its origin in America to the present time," a volume of 850 pages, octavo, published by the Presbyterian Board of Publication, Philadelphia, 1856.

Let us look at this record. The first General Assembly was held in 1788. The Synod of New York and Philadelphia was "the supreme judiciary" of the church before the Assembly was formed. This Synod in 1787, made a deliverance, on slavery, which the compiler of the Digest designates as the "First action on the subject." The record of this action is as follows:

"The Synod of New York and Philadelphia do highly approve of the general principles in favor of universal liberty, that prevail in America, and the interest which many of the States have taken in promoting the abolition of slavery; yet, inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education, and without previous habits of industry, may be, in many respects, dangerous to the community, therefore they earnestly recommend it to all the members belonging to their communion, to give those persons who are at present held in servitude, such good education as to prepare them for the better enjoyment of freedom; and they moreover recommend that masters, wherever they find servants disposed to make a just improvement of the privilege, would give them a pecuniary, or grant them sufficient time and sufficient means of procuring their own liberty at a moderate rate; that thereby, they may be brought into society with those habits of industry that may render them useful citizens; and, finally, they recommend it to all their people to use the most prudent measures, consistent with the interest and the state of civil society, in the counties where they live, to procure eventually the final abolition of slavery in America."—Baird's Digest, p. 807.

This is the deliverance to which Dr. Breckenridge alludes in his speech in the Assembly of 1858—to which the Editor of the True Witness gives his "high approval"—when he says, "the question of the black race and their relation of servitude was settled seventy years since." Settled! How settled!

In 1793, the above deliverance was re-uttered by the General Assembly. See Digest, p. 807.

In 1795: "The General Assembly assure all the Churches under their care, that they view, with the deepest concern, any vestiges of slavery which may exist in our country, and refer the churches to the records of the General Assembly, published at different times, but especially to an overture of the late Synod of New York and Philadelphia, published in 1787, and republished among the extracts from the Minutes of the General Assembly of 1793, on that head, with which they trust every conscientious person will be fully satisfied." Digest, p. 807.

In 1815: "The General Assembly have repeatedly declared their cordial approbation of those principles of civil liberty which appear to be recognized by the Federal and State governments in these United States. They have expressed their regret that the slavery of the Africans and their descendents, still continues in so many places, and even among those within the pale of the church." Digest, p. 808.

ACTION OF 1818.
"Expressing the opinion of the Assembly in general as to slavery"—filling more than two entire pages of the Digest. I give the following extracts:

"We consider the voluntary enslaving of one portion of the human race by another as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ."

"It is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated and is generally seen and acknowledged, to use their honest, earnest and unwearying endeavors to correct the errors of former times, and as speedily as possible to effect this blot on our holy religion and to obtain the complete abolition of slavery throughout Christendom and if possible throughout the world."

"We rejoice that the Church to which we belong commenced as early as any other in this country, the good work of endeavoring to put an end to slavery, and that in the same work many of its members have ever since been, and now are, among the most active, vigorous and efficient laborers. We do indeed tenderly sympathize with those portions of our Church and our country where the evil has been entailed upon them—where a great and the most virtuous part of the community abhor slavery and wish its extermination as sincerely as some others—but where the number of slaves, their ignorance and their vicious habits generally, render an immediate emancipation inconsistent alike with the safety and happiness of the master and slave. With those who are thus circumstanced we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue and if possible to increase their exertions to effect a total abolition of slavery." See Digest, pages 809 and 810.

ACTION OF 1845.
In 1845 the committee to whom the papers and memorials on the subject of slavery were submitted, say in their report:

"The Church of Christ is a spiritual body, whose jurisdiction extends to the religious faith and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which He has not made. The question therefore which this Assembly is called to decide is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the Church of Christ? It is impossible to answer this question in the affirmative without contradicting some of the plainest declarations of the word of God.—We feel constrained to say that however desirable it may be to ameliorate the condition of the slaves in the Southern and Western States, or to remove slavery from our country, these objects, we are fully persuaded, can never be secured by ecclesiastical legislation."

The report is long. The above extracts are a fair specimen of its general tenor. It was adopted with the two resolutions which it embodied, as follows:

Resolved, 1. That the General Assembly of the Presbyterian Church in the United States was originally organized, and has since continued the bond of union in the Church upon the conceded principle that the existence of domestic slavery, under the circumstances in which it is found in the southern portion of the country, is no bar to the Christian communion."

"2. That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline do virtually require this judicatory to dissolve itself and abandon the organization under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern and southern portions of the Church, a result which every good citizen must deplore as tending to the dissolution of the Union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith."

"The yeas and nays being ordered, were recorded." [Yeas 168, Nays 12, Excused 4.] Minutes, 1845, p. 16. Digest, p. 813.

This action of 1845, having a seeming tendency Southward, and having been claimed as a sort of triumph in this direction, the Synod of Cincinnati, five Presbyteries and many ministers, ruling elders and members of the Church, in the Northern States, thought that its language needed explanation, and petitioned the Assembly of 1846 to utter additional testimony or to re-affirm or explain the testimony previously given. In accordance with this request, the Assembly of 1846 adopted a minute affirming the consistency of the action of 1845 with all previous deliverances, as follows:

"Our Church has from time to time, during a period of nearly sixty years, expressed its views on the subject of slavery. During all this period it has held and uttered substantially the same sentiments. Believing that this uniform testimony is true, and capable of vindication from the word of God, the Assembly is at the same time clearly of the opinion that it has already deliberately and solemnly spoken on this subject with sufficient fullness and clearness. Therefore,

Resolved, That no further action upon this subject is at present needed. [Ayes 119, Nays 13.] See minutes of Assembly, 1846—page 206. Baird's Digest, page 814.

This sweeping declaration, embracing a period of nearly sixty years, and reiterating and endorsing all the abolitionism of all this period—from 1787 to 1845—all is uniform, consistent, and substantially the same—tho' sufficiently explicit and comprehensive to assure the most skeptical that the church had no idea of receding from her ancient "uniform, constant and unalterable faith" on the subject of slavery—was nevertheless followed up by a special explanation and disclaimer as to the action of 1844, adopted unanimously, as follows:

The following resolution was offered by the Rev. R. M. White, and was adopted [without division]:

Resolved, That in the judgment of this House the action of the General Assembly of 1846 was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date.—Minutes, 1846, p. 207.—Baird's Digest, p. 814.

1850.
In 1850, the subject being again introduced by overtures from the Presbytery of Beaver, and the Church of Rocky Spring in the Presbytery of Chillicothe, the committee on bills and overtures recommended that it be

Resolved, That the previous and repeated declarations of the General Assembly upon the subject of American slavery are such as to render any action upon the above overture and memorial unnecessary.

The overture was laid on the table.—Minutes, 1850, pp. 436, 481.—Baird's Digest, p. 814.

Reader, you have before you the documents and deliverances of the Old School Presbyterian General Assembly on the subject of slavery. I will thank you to preserve this paper. We shall perhaps want to look at these documents again. I wish I had space to give every word the Assembly has ever uttered on this subject. This, however, is not so necessary—as their faith on the subject of slavery is "constant and unalterable," and their uniform testimony always consistent, and "the sentiments held and uttered" by them are always "substantially the same."

Now what is the "exact position" of the Old School Presbyterian Assembly on the subject of slavery? What was their position in 1787, when they recommended all their people to use measures to procure the final abolition of slavery in America? What was it in 1793 and 1795, when they repeated this recommendation? What was it in 1815? What was it in 1818 when they exhorted their people to increase their exertions to effect a total abolition of slavery?—declaring that slavery is inconsistent both with the dictates of humanity and religion, and enjoining it upon all to "use their honest, earnest and unwearying endeavors to effect this blot on our holy religion, and to obtain the complete abolition of slavery throughout the world?"

What was their position when they passed what the editor of the Presbyterian of the West styles the "Bacon's" deliverance of 1845—which deliverance, according to the editor of the St. Louis Presbyterian, (Dr. Rice) "does not contradict the past condemnation of slavery nor contain any expression that wears a pro-slavery appearance or that will bear any such interpretation?" What was their position in 1846, when with a reach of "nearly sixty years" they reiterated and emphasized the deliverances of past Assemblies during all this period?

What is their position in 1858, when they stand up before all the world, in the chief city of the South, and without a blush, unanimously avow and publicly proclaim their approval of all their abolition deliverances, and fearlessly glorify themselves, as a church whose faith on this subject is constant and unalterable and whose past action they see no occasion whatever to revise?

Reader, what is the exact position of the Old School Presbyterian Assembly on the subject of slavery? Is it sound? Is it scriptural? Is it safe? Is it trustworthy? Is this an abolition Assembly? Say yourself!

—Is it!

Read these documents, ye Presbyterians of the South. Are you using your "honest, earnest and unwearying endeavors to obtain the complete abolition of slavery," as required by the highest judicatory of your church? Read, ye men of the South generally, and say if you are not convinced that this church has bought the peace on this subject, of which they boast, (but which they do not enjoy) by surrendering the principles and rights of the South? Can it be possible that the Old School Presbyterians in the midst of us have been aware of "the exact position" of the General Assembly on this subject? It has been stoutly maintained, that if there is a body on earth whose position on the subject of slavery is "clearly defined and perfectly understood," that body is the Old School Presbyterian General Assembly. I do not begin to believe any such thing. I am very far from cherishing the suspicion of my many friends and acquaintances of that denomination, which such a belief must necessarily engender. The thing is probably well enough understood in the North, and by a traitorous few among us. My purpose is to contribute

my share in helping forward so clear a definition of the Assembly's "exact position" on this subject, that every Southern man may have a perfect understanding of it—so that he who reads may run, or renounce and denounce the constant and unalterable faith, and utterly repudiate the uniform deliverance of such an Assembly.

A. NEWTON.
JACKSON, MISS., Oct. 8, 1858.

A FIGHT MOSTLY.
We had a little pleasurable excitement yesterday in witnessing about two thirds of a good old fashioned Georgia fight, an incident which agreeably obtained upon the stagnant monotony of these dull times.—The combatants were both Georgians, as we gathered from their remarks, and evidently had been friends up to the rupture in question of their amicable relations. Whisky had brought them to that normal state of pugnacity which is the birthright of the natives of that chivalrous commonwealth, and seemingly oblivious to the fact that they were in New Orleans and not in a Georgia town in "Court week," they passed through the first third of the fight, which consisted of an immensity of braggadocio, which would have made a very Gasson vote himself a fool in the business. "I'm a loss, I am," said Georgia No. 1, "and, gentlemen, I can eat up for fodder your yaller hide into more streaks than a coon-skin, and—your gopher-headed, hoarse-voiced blowers!" "Is it a fair bout then?" "Yes, fair, but, gouge an' bite, rough an' tumble, old Georgia fashion.—Wide in chicken!" Energetically acting upon this intimation, the "chicken" waded in with the fury of an embodied white equal, and was waded into with equal good will. This was the second third of the fight, and the third third—that of seeing an eye or two pulled out on a nose bit off, we did not witness as it did not occur, a rumor of approaching police and the companions of the belligerents causing a stoppage of the absorbingly interesting proceedings. The little affair occurred up near the levee end of St. Andrew street, and was exhilarating while it lasted.—N. O. True Delta.

A HUNDRED YEARS AGO.
The Pittsburg Post of the 21st instant, alluding to the near approach of the one hundredth anniversary of Old Fort Duquesne, says: "One hundred years ago there was not a single white man in Ohio, Kentucky, Indiana, and Illinois Territories. Then, what is now the most flourishing part of America, was as little known as the country around the mountains of the moon. It was not until 1769, that the 'Hunter of Kentucky,' the gallant and adventurous Boone, left his home in North Carolina, to become the first settler of Kentucky. The first pioneers of Ohio did not settle until twenty years after this time. A hundred years ago, Canada belonged to France, and the whole population of the United States did not exceed a million and a half of people. A hundred years ago, the great Frederick of Prussia was performing those great exploits which have made him immortal in military annals, and with his little monarchy was sustaining a single handed contest with Russia, Austria and France—the three great powers of Europe combined. A hundred years ago, Napoleon was not born, and Washington was a young and modest Virginia Colonel, and the great events in the history of two worlds, in which these great but dissimilar men took leading parts, were then scarcely foreshadowed. A hundred years ago the United States were the most loyal part of the British Empire, and on the political horizon no speck indicated the struggle which, within a score of years thereafter, established the great Republic of the world. A hundred years ago, there were but few newspapers in America—steam engines had not been imagined, and railroads and telegraphs had not entered into the remotest conceptions of man. When we come to look back at it through the vista of history, we find that to the century which has passed has been allotted more important events in their bearing upon the happiness of the world than almost any other which has elapsed since the creation."

A hundred years hence what will be the developments? It is past finding out—except in one thing—a thought which astonished Xerxes when he stood upon Mount Athos—all, with but few exceptions, now living will be dead.

A SALAMANDER.—The fifth attempt has been made to destroy the AYALASCRE office by fire. Yesterday morning, the abolitionists, indeed any was almost successful. He used the gas-burner, as is generally supposed by those who have witnessed the scene of his operations in the press-room. For a time the room was filled with flames, which burst through the adjoining lot and show store, under the Eagle and Enquirer office, and finally reached the roof. By the exertions of our gallant firemen the flames were soon suppressed, and, fortunately for all parties, the greatest loss being caused by the boundless kindness of the "machine boys," which induces them to water the world with tears when misfortunes like this befall their fellow-men. We thank them with all our heart, and may yet serve them a good turn. We never forget a kindness, and especially one of the practical character given us yesterday morning.—Memphis Avalanche, Nov. 19/58.

No news from the Crimea.