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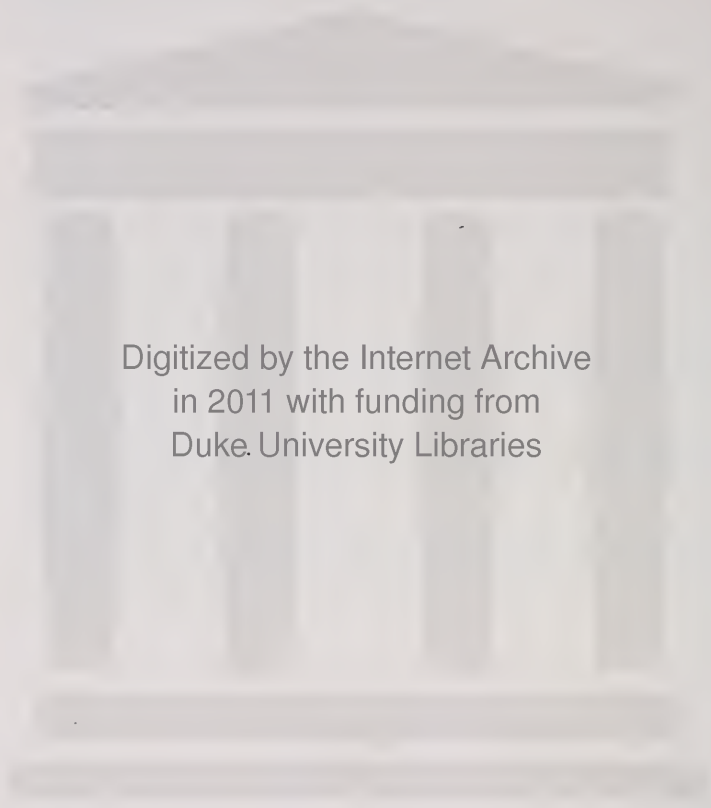
This volume is made up of several Pamphlets, which are bound together in the order of the times of their publication.

The first pamphlet was addressed to the members of the M. E. Church in Charleston for the purpose of correcting mistakes or misrepresentations, at a time when it was hoped any very serious evil might be averted without the expulsion of any of its members.

The second pamphlet is the exposition of the expelled members, for themselves & those who left the church with them, of the reasons of their conduct.

The third pamphlet is a reply to the second, & exhibits the the Church's vindication of her conduct towards the Schismatics.

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REPORT
OF
THE COMMITTEE
OF THE
SOUTH-CAROLINA CONFERENCE,
OF THE
METHODIST EPISCOPAL CHURCH,
ON THE SUBJECT OF THE
SCHISM IN CHARLESTON,
WITH THE
ACCOMPANYING DOCUMENTS.

PUBLISHED BY ORDER OF THE CONFERENCE.

Charleston.
PRINTED BY J. S. BURGESS, 18 BROAD-ST.
1835.

1871

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1871

EXTRACT OF THE JOURNAL
OF THE
SOUTH-CAROLINA CONFERENCE,
FOR THE YEAR 1885.

Feb. 11.—Immediately after the appointment of the usual Committees, it was, on motion of W. Capers and W. M. Kennedy, *Resolved*, That a Committee of five be appointed, to investigate the subject of the late Schism in Charleston, and report whether or not any act of this Conference is called for on that account.

Samuel Dunwody, Malcom McPherson, Hartwell Spain, Daniel G. McDaniel, and Robert Adams, were appointed that Committee.

Feb. 16.—Brother Dunwody, from the Committee on the Charleston affairs, presented a Report, after the reading of which, and several documents accompanying it, the hour of adjournment having arrived, Conference adjourned.

Feb. 17.—Bishop Andrew made some statements in reference to his connexion with the affairs of the Church in Charleston, and the Report of the Committee was then *unanimously adopted*.

It was farther *Resolved*, That the Report, and accompanying documents be published. The Preachers to be appointed to Charleston were fixed on as a Committee to publish, and 5000 copies, with the "REJOINDER" appended, ordered to be printed.

The above is a true extract of the Journal of Conference.

(Signed)

W. M. WIGHTMAN, *Secretary*.

REPORT.

The Committee appointed to investigate the causes which led to the late Schism in the Methodist Episcopal Church in Charleston, and to report whether or not any act of the present Annual Conference is called for on that account, Reports as follows:

After having attentively considered the various documents put into its possession, your Committee is decidedly of opinion that the following matters of fact are true:

At a Quarterly Meeting in Charleston, August 30, 1833, the following Resolutions were passed: 1st. That the Gallery is the only proper place

for the Slaves in our Churches; and that the Trustees be requested to remove the boxes on the lower floor and place benches there with a railing up the centre aisle for the use of free persons of color. 2. That it is expedient there should be a small gate cut on each side of the large gate leading into Bethel yard, on a line with the gallery doors, for the use of colored persons entering the Church. And also that a paling fence be erected in all our yards, leading from each side gate to the Church. 3. That a Committee be appointed to communicate the foregoing Resolutions to the Board of Trustees, and request their immediate action upon them; and in case the Trustees are unable to do so for want of funds, the Committee be instructed to raise a subscription for that purpose.

Agreeably to the above Resolutions a Meeting of the Board of Trustees was speedily called, but from the short notice given, there happened not to be a quorum present, and of course no business could be done. A free conversation however took place concerning the Resolutions of the Quarterly Conference, and the general opinion seemed to be that they were unfortunate, and had better not be carried into effect. To this opinion the Members of the Committee themselves did not object. So far, brotherly love seemed to prevail, and not the least evil consequence could reasonably have been anticipated. The scene however was quickly changed, as will appear in the sequel. In the next Society Meeting, Rev. William Capers, the Preacher in Charge, having slightly alluded to the subject of the removal of the boxes, took occasion to inculcate the propriety of Christian charity towards our colored members, especially those who gave evidence of sincere piety, and were otherwise respectable in their stations. These remarks, though uttered in pastoral faithfulness and affection, gave offence to several persons, an evidence of which soon appeared in a letter addressed to brother Capers, charging the Trustees with wilful negligence in failing to attend the meeting of the Board, and peremptorily requiring brother Capers as Chairman of the Board, to call another Meeting, to ascertain, as they said, whether the wishes of the Quarterly Conference should be complied with, or not. Your Committee is of opinion that at this stage of the business, brother Capers took the wisest and most inoffensive course he could, in promptly resigning his office as Chairman of the Board of Trustees, which he and his predecessors had held from courtesy, and not by any requirement of the Discipline. This was certainly a peaceable measure, and well calculated to refute what his opponents have charged him with, namely, a love of power. The Committee of the Quarterly Conference, however, were not so easily satisfied. They shortly after addressed another letter to brother Capers, the evident design of which was to compel him to call another Meeting of the Trustees, to carry into effect the Resolutions of the Quarterly Conference. And to ensure success, they drew up a paper approving those resolutions, and procured to it a large number of signatures consisting of men, women, boys and girls, who were here represented as authorising the Committee of the Quarterly Conference to carry the Resolutions into effect if the Trustees refused to do so. Here your Committee have no hesitation to avow their belief that the Committee of the Quarterly Conference acted inconsistently with the Discipline; and exceeded their own instructions, which sent them to the Trustees and not to the membership in general.

The Committee of the Quarterly Conference, finding they could not procure a meeting of the Board of Trustees through brother Capers, who had

resigned his relation to the Board, addressed themselves to the Trustees in another manner, and procured a meeting of the Board on the 19th September, 1833. At this meeting a resolution was passed expressing the willingness of the Board to fulfil the wishes of the Quarterly Conference, but for reasons given, requesting a suspension of the proposed alteration of the sittings in the Churches. At another meeting of the Board (on the 10th October following,) the Trustees declared their conviction that the proposed alterations would injure and not promote the welfare of the Church; but still, that to promote peace and avoid collision with the Committee of the Quarterly Conference, that Committee should be at liberty to carry the proposed alterations into effect, and should be put in possession of the keys of the Churches for that purpose, if they still insisted on it. As the Trustees had now substantially yielded to the Committee, even against their own convictions of the inexpediency of doing what was proposed to be done, it might have been reasonably expected that no farther disturbance would take place. This, however, was not the case, and it soon became evident that an organised opposition to the constituted authorities of the Church had been formed, and which aimed at nothing less than the entire subversion of the Methodist Discipline. And here it may be proper to take notice of the silence of the expelled and seceding party, in their published exposition of the matter, as to that resolution of the Board of Trustees, above mentioned, which authorised the Committee of the Quarterly Conference to make the alterations about which they were raising so much clamor. There can be but one reason assigned for this otherwise unaccountable silence; and that is, a wilful design to keep the people in the dark as to the real motives of their conduct. It is true that they ask the question in their "Rejoinder," "Does he [Dr. Capers] not know that this resolution was a mere feint? What authority had the Committee to make alterations in the Churches? Had the Quarterly Conference appointed them to have the work done?" Now there were three resolutions passed by the Board of Trustees at the same time, the first and second of which were published by the seceders, and the third wholly left out of their publication. Why did they publish the two, and not the third? If the third resolution was a mere feint, was it not as likely the first and second were also mere feints? Why then take two out of three of the resolutions and publish them as the whole? The reason is obvious: it would not have suited their purpose to publish the third Resolution, because in that Resolution the Trustees granted in substance the very thing for which the Committee of the Quarterly Conference was contending; and this thing (the alterations in the sittings) was not their real object, but, as will appear in the sequel, they were only drumming on that to muster a party for something else. But if the Committee of the Quarterly Conference were really scrupulous about exceeding their instructions in one respect, why were they not equally so in another? If they held themselves unauthorised to effectuate the changes proposed in the Churches, even after the Trustees had authorised them, why had they gone about to get such a number of signatures to a paper expressly to authorise them to do the same thing whether the Trustees would or not? But when they had thus procured authority among the members, old and young, male and female, to make the proposed alterations, and the Trustees had given their consent that the work might be done, why did they forbear to act, in a case which they themselves had so long and loudly declared to be of such vast importance to the Church? Obviously, because they had another object in

view. Again, if the white *male members* of the Church only, could compose the corporate body to transact the temporal business of the Church, why then solicit the signatures of not only men, but women, boys, and girls, to authorise the alterations in the Churches? We leave them to reconcile their inconsistencies as they can.

As an evidence that the removal of the boxes was not the main thing the opposition party had in view, peace was far from being restored to the Church by the Trustees giving their consent that the work might be done. On the contrary, the agitation increased, and on the 29th October following, a meeting of the opposition party was held at Trinity School Room, at which it was resolved, that a Committee be appointed to procure a meeting of the Church in its corporate capacity, and to take such measures as should be effectual towards that object. This Resolution was conveyed to the Preacher in Charge, with a request that he would call a meeting. The Presiding Elder, Rev. Henry Bass, being then in the city, he and the other Preachers on the station were consulted as to what was best to be done; and it was concluded to be inexpedient to call a *corporate* meeting, but desirable to have a meeting of the white male members of the Church for a free conversation on the affairs of the Church. Such a meeting was accordingly called, to take place in Trinity Church on the evening of November 12. Here the design of the opposition party became more clearly manifest, and which was, to get all the Church property into their own hands, and eventually, to control the administration of the Discipline. One evidence of this was the refusal of a majority present (and to which they were instigated by the master mover in this whole plot) to recognise brother Bass as President of the meeting, by virtue of his office as Presiding Elder; declaring that it was a corporate meeting, and they had a right to elect their Chairman. It was in vain that brother Capers, the Preacher in Charge, declared he had not called a corporate meeting; some insisted that he had; and as the Preachers could not surrender their pastoral and ministerial functions, made theirs by the Discipline, they concluded the meeting by prayer and the benediction. A considerable number however remained, and proceeded to adopt an entire new system of rules for the government of the Methodist Episcopal Church in Charleston, entirely at variance with her Discipline and usages, and in effect, renouncing the authority of the General Conference.

Another remarkable circumstance attending this meeting, was, their proceeding to elect a Board of Trustees. For though they elected the same persons who constituted the proper Board of the Church, their design was to get rid of them altogether, the more certainly to get the Church property into their own hands. This is evident from the following considerations. They knew the Trustees would not act under their new appointment from men whose authority they did not acknowledge, and whose whole course they considered a palpable violation of the Discipline; and accordingly, one of their resolutions provided to vacate the elections, if the newly elected Trustees should not signify their acceptance of office within fifteen days. What then? why of course another Board would be elected who would comply with all their revolutionary measures. And this accordingly happened, for, as had been foreseen, the Trustees refused their new election, and another Board was elected in their places. We might pause here to remark on several instances of gross inconsistency in the schismatics. One only may suffice. All their clamor had been raised in pretend-

ed respect for that provision of the Discipline which makes the Trustees responsible to the Quarterly Conference; but in their new code for the Church, they took away all responsibility to the Quarterly Conference and transferred it to themselves. And yet these were the men who vehemently contended they were fully covered by the Discipline.

One only alternative now remained for the Preacher in Charge: i. e. either to suffer our whole system of Discipline to be prostrated, or to take measures for the infliction of its penalties on these offenders. A sense of duty compelled him to adopt the latter course. Before its execution, however, another last effort was made to restore peace to the Church without cutting off those who had so long violated, and even trampled upon, her just authority. It was an affectionate proposal by brother Capers to withdraw the charges preferred against some of the principals of the opposition, provided they would retract their illegal proceedings and submit the decision of the disputed point about Church property to the Appeal Judges, and that about the Discipline to the Bishops. This proposal was acceded to, and that under circumstances peculiarly solemn and affecting, and for a while universal satisfaction seemed to prevail. But the scene became changed, almost as soon as one absent member of the opposition had returned to town, a few weeks after the reconciliation. The party receded from their most solemn engagements, threw themselves back on their former proceedings, and again jeopardized the peace of the Church. This was the posture of affairs at the time of the session of our last Conference in Charleston.

Your Committee would here offer a remark or two touching the administration of the Discipline, in relation to this affair, by brother Capers. He has been warmly accused of being arbitrary and domineering in his conduct towards the Church, and towards this schismatic party in particular. So far from this having been the case, your Committee are fully persuaded that if he erred in any respect it was in excessive forbearance, which had rather a tendency to encourage the disaffected than to bring them to repentance. And concerning the accusation of his having read a paper falsely in the meeting in Trinity Church on the 12th of November, 1833, we consider it unfeasible in itself, and amply refuted by the testimony of several of the most respected members of this Conference who were present, as well as a number of the members of the Church in Charleston. For farther information on this particular, and others touching brother Capers' conduct, and that of the party towards him, we beg leave to refer to his communication to us, and the accompanying documents herewith submitted.

Your Committee would now notice another circumstance of considerable importance. During the time of the sitting of the Annual Conference in Charleston, Bishop Emory made several attempts to effect a reconciliation, but could not succeed. The reason why he could not, appears to have been this: The Corporation party were determined to hold a claim to the election of the Trustees in order to their controlling the Church property, (which was their favorite design from first to last,) while the Board of Trustees, supported by the wishes of a majority of the members, scrupulously adhered to the letter of the Discipline. But even could it have been expedient for the members, generally, to elect the Trustees, and admitting also that the Discipline would allow it, still the Corporation party were glaringly inconsistent with their professed principles; for they, the Corporation party, were a minority of the members, and had always been so, a decided

majority of the Church being with the Trustees. Bishop Emory prevailed only so far with them as to induce them to consent to leave their pretensions as to the Discipline to the decision of the Bishops, and till that decision should be had, not to attempt any proceedings under (or *as if* under) the act of the Legislature of 1787, incorporating the Methodist Episcopal Church in Charleston. As in former instances, however, so in this again, they grossly violated their engagement. On the 5th July following, the party held a meeting in Trinity School Room, at which they passed a series of inflammatory resolutions, and among others this one—That they would not thereafter agree to any proposal of accommodation, come from what quarter it might, that was not based on the by-laws adopted by them in November preceding. That is in amount, they would not agree to any proposal of accommodation which should not recognise the right of the minority of the male members to make laws for the majority of the male members, however against the will of the majority, and against the Church Discipline.

This party have taken much pains to have it believed that the reason of their passing those resolutions was, that the Board of Trustees had not kept promises made by them not to act as a Board, unless in some necessary instances, till the decision of the Bishops should be known. The truth was, the Trustees had never made any such promise at all, nor had any such been required of them. This is evident from the testimony of Bishop Emory himself.

The party have also labored hard to prove that Bishop Emory justified their proceedings; even their acts of Nov. 12, 1833, by which on an assumption of corporate powers they took to themselves the right of superseding the authority of the Discipline, and make what laws they pleased for the Church in Charleston. But here again the Bishop is conclusively against them, as will fully appear by reference to his letter herewith presented to the Conference.

Passing over a number of particulars too tedious to narrate, and which do not touch the main points of the case, your Committee proceed to the circumstances nearly connected with the closing scene of this unhappy affair. The inflammatory resolutions above mentioned had shut up all the avenues to conciliation; and the Preacher in Charge, brother William M. Kennedy, had no alternative left but to execute our wholesome Discipline on the refractory, or suffer the whole Church to be prostrated before the self-created corporation party. Measures were accordingly taken to bring the principals, about eight in number, to trial. In the mean time the party who had so long disturbed the peace of the Church, now seemed roused to do all the mischief they possibly could. They procured the signatures of about one hundred and eighteen persons, of both sexes, minors and adults, to a paper in which they pledged themselves to withdraw from the Church if the persons cited to trial should be expelled. This was done, and the paper exhibited to the Preachers, in hope of deterring them from their duty. The Preachers, however, were not to be scared into compliance. A conscious sense of rectitude and duty bore them up at this trying crisis. The Discipline was enforced, and the eight accused persons were expelled from the Church. As was to be expected, the one hundred and eighteen persons who had pledged themselves to the leaders of the party by signing a paper, left the Church immediately after the expulsion of the eight, and subsequently others withdrew.

In reviewing the history of this wretched affair, your Committee are fully

impressed with the belief that the main design of the leaders of the corporation party was to get the whole of the Church property into their hands, and then free themselves of the restraints of the Methodist Discipline. This is indeed the true key which unlocks all their proceedings. Your Committee are also fully persuaded that our ministers who have been stationed in Charleston, during the time of this whole affair, so far from being guilty of the aristocratic and tyrannical conduct attributed to them, have rather carried their moderation and forbearance to a degree bordering on error, and finally were driven to act under an absolute necessity of either cutting off the refractory, or suffering the Church to be prostrated by a lawless faction.

In conclusion, your Committee would remark that the bitter invectives which have been published against the Preachers of the Charleston station, can be looked upon only as the genuine fruits of disappointed ambition; and we esteem it a sufficient refutation of these calumnies, to refer our people to the accompanying documents. Your Committee therefore recommend the publication by order of Conference, of this Report, and the documents which are herewith presented.

All which is respectfully submitted.

SAMUEL DUNWODY, *Chairman.*

WE the members of the Committee of the South Carolina Conference, charged with the investigation of the late Schism in Charleston, do hereby certify that we have carefully examined the original documents published by Dr. Capers, in his exposition of that Schism, last autumn, and have found them to be exactly, in every particular, the same as published. In particular, the paper which he offered to the persons who were cited to trial by him, and to the face of which he appealed in his exposition as furnishing evidence of the truth of his statement of the transaction at Mr. Honour's on the 8th of December, we find to be just as he affirmed of it, in all respects.

SAMUEL DUNWODY,
HARTWELL SPAIN,
MALCOM M'PHERSON,
DANIEL G. M'DANIEL,
ROBERT ADAMS.

DOCUMENTS

REFERRED TO IN THE PRECEDING REPORT.

To the brethren SAMUEL DUNWODY, MALCOM McPIERSON, HARTWELL SPAIN, DANIEL G. MCDANIEL, and ROBERT ADAMS, *Committee*.

DEAR BROTHERS,

You having been appointed "a Committee to investigate the subject of the late Schism in the Church in Charleston, and to report to the Conference whether or not any act of this body is required on that account," I lay before you the accompanying documents, and with them a few brief remarks.

1st. The Document marked (A.) concerns what was read by me in the meeting in Trinity Church Nov. 12, 1833. To you I need not explain why this document is offered in the form of a certificate and not that of an affidavit. I could not ask brethren to swear on the bare account that others had rashly adventured an oath. Indeed, I hold that Christian men ought not to swear unless required by the civil authority. To swear of their own motion, without Cesar's command, I consider profane. You know the persons whose names are subscribed well enough to be assured that what they have here certified they would swear to on a proper occasion.

2nd. The Document marked (B.) is a certificate of Major Benjamin Hart, of Columbia, So. Ca. to prove that I have returned to him still "*sealed*" the address or "resolutions" of the meeting in Columbia, of which he was Chairman. What those resolutions were I never knew. They were sent to me separately sealed, with a request that I would not open the paper except in a meeting of the Church. Whatever they might be, they came too late to be of any service. I wrote the next day to Major Hart on the subject, and he was content. But the infatuation which conjured against me the false reading in the meeting of Nov. 12, 1833, and swore to it, must needs sustain itself by farther aggression; and having first made me a liar without any conscience, it makes me also a base fellow without any heart. I had said in my Exposition that my mind was agonised in view of the expulsion at one stroke of nine of the official members of the Church of my charge, and having exhausted in vain what stock of argument I had to prevent that issue, I drew up a paper which I thought might preserve the integrity of the Discipline and plead with them by tears and entreaties, for Christ's sake, for the sake of their wives and children, and even for my own sake, not to persist in their Schismatic measures. *They* say in their Rejoinder,—"The members positively refused to sign the paper, and Dr. Capers left the room without a single signature being affixed to it, observing as he went out *in an apparent agony*, 'brethren you may not care about being expelled the Church but I do, and I cannot and will not expell you.' And his making this remark, together with *the feelings manifested by him*, were the only reasons why the members signed it at all, one of them observing 'let us sign it, for if we refuse any longer it will kill brother Capers.'

According to the gentlemen's own shewing then, it appears there was no room for doubt at the time, both as to my "agony of mind" and the cause of it. But what spirit is this which moves them now to turn the whole scene into a contemptible farce, and worse? The gentlemen represent that I violated a seal which had been confided to me, and so got information which set me to cajoling them by a mimicry of pious grief. The testimony however, is conclusive against them; and I again affirm that to this day I have not been informed what were the resolutions of the meeting in Columbia. If the statement in the Rejoinder was contrived for the purpose of raising offence towards me in the respected brethren who formed that meeting, I am glad to know that it has failed of its object. If it was only an ebullition of passionate ill-will, then let its authors be assured that I pity and pray for them.

The Document marked (C.) is a communication from Bishop Emory, spontaneously written and sent to me on his receiving the Rejoinder. I need make no remark on it. Its testimony is unequivocal, and shews throughout, what credit ought to be given to the statements of that pamphlet.

Will my persecutors betake themselves again to their oaths, "*eight to one?*" Will they swear to their statement of the conference they say they had with the Bishop about impeaching me? Will they swear to the long quotations they have published, marked at every line as quoted verbatim from the Bishop? But I forbear.

With the above mentioned documents I also submit for your examination, the original documents published in my exposition; and request you to examine them closely, and certify to their exact agreement with what I have published.

I am dear brethren, affectionately
and sincerely yours,

W. CAPERS.

P. S. I have not thought it worth my time to follow my persecutors through all their vagaries. If, however, in the course of your investigations, you find any thing in the "Rejoinder" which you judge important to be answered, and which I have not noticed, please let me know; and I think I can promise you as ample and satisfactory an answer as you can wish. Their repetition in the Rejoinder of what I had fully refuted in my exposition last fall, while they have not ventured to encounter the force of the evidence, in a single particular, by which their statements had been proved untrue, I deem unworthy of any notice. God knows I pity them. They have causelessly assailed me. I never did them any wrong, nor would I.

W. C.

(A.)

Certificates concerning the reading of a paper in Trinity Church, Nov. 12, 1833.

WHEREAS in a pamphlet by Messrs. William Laval and others, in August last, a circumstantial statement has been given of the reading of a certain paper by Dr. William Capers, in a Church meeting held in Trinity Church, Nov. 12, 1833, and the principal particulars of this statement of Messrs. Laval and others, have been subsequently sworn to, and the affidavits published in a second pamphlet, called "A Rejoinder"—WE the undersigned having been present as members of said meeting and witnessed all

the proceedings, believing it due to truth and justice that we should declare our testimony in the case, do say and declare as follows:

1st. The point of dispute which induced the reading of a paper by Dr. Capers in the meeting above mentioned, was not respecting any resolution of a previous party meeting, as to what such resolution expressed, but was respecting the particular character of the meeting then present, whether it was a meeting of the Church as a corporation or not, and how it had been called.

2nd. What was read, and the reading repeated by Dr. Capers in the aforesaid meeting of the 12th Nov. 1833, and of which he affirmed that it expressed nothing about corporation, was not read by him as the resolution of a previous party meeting, nor do we believe it was said resolution. But to the best of our knowledge it was either what had been addressed to him by the Committee of the party meeting, or the notice by which the then present Church meeting had been called.

3rd. After reading a first and second time, as above, and affirming as above, Dr. Capers did then, at the call of some one present, read the resolution of the party meeting of the 29th October preceding, and in the words of said resolution as published, adding that he cared not for what *it* said; or words to this effect.

4th. There was no manifestation in the meeting, by silence or otherwise, of astonishment at the reading of what was read by Dr. Capers; (as is affirmed in the pamphlet before mentioned;) nor did we discover in what he said on that occasion any thing inconsistent with sincerity and truth; but he appeared undisguisedly, earnestly, and candidly opposed to the pretensions set up by the corporation party, and in this, we believe, consisted his whole offence.

We further add, that from the time of the aforesaid 12th November, 1833, until the pamphlets appeared, (being a space of seven or eight months,) we never heard it intimated from any quarter that Dr. Capers had been guilty of any unfairness or duplicity in reading on that occasion.

(Signed)

JOHN MOOD,
ABEL M'KEE,
HENRY MUCKENFUSS,
BENJ. S. D. MUCKENFUSS,
JOHN C. MILLER,
WILLIAM H. WHITE,
JOSEPH CURTIS,
GEORGE JUST,
SOLOMON L. REEVES,
WILLIAM BIRD,

SAMUEL J. WAGNER,
GEORGE CHRIETZBURG,
FREDERICK BURROWS,
ALEXANDER C. TORREY,
WILLIAM WIGHTMAN, JR.
PAUL REMLEY,
JOHN C. SIMMONS,
JACOB RABB,
ORRIN C. PARKER,
PETER MOOD.

The Undersigned ministers of the South-Carolina Conference of the Methodist Episcopal Church, having been present in the meeting in Trinity Church on the 12th November 1833, and witnessed the proceedings in said meeting, do concur fully, unequivocally, and without reserve in the preceding certificate.

HENRY BASS,
JOSEPH HOLMES,
HUGH A. C. WALKER.

I was in the meeting above mentioned during all the time it was held. My hearing is too imperfect for me to affirm positively of words spoken, but I affirm that from what I could hear, and saw, and understood at the

time, and have always since believed, I am fully persuaded the foregoing certificates are correct. I always understood the subject as it is here represented.

REDDICK PIERCE.

I was in the aforesaid meeting, but not in time to witness the reading of the papers referred to. I affirm, however, that I have no recollection of ever having heard Dr. Capers charged with any thing improper in reading the papers above mentioned until the appearance of the pamphlet in August afterwards.

WHITEFOORD SMITH, JUNR.

(B.)

Major Hart's Certificate.

I do hereby certify, that during the session of the Legislature in the month of December, 1833, a number of the members of the Methodist Church, who were at that time in Columbia from various parts of the State, as well as some of those who reside there, having heard of the unfortunate dispute and misunderstanding that had taken place among their Brethren in Charleston, determined to call a meeting, to see, if they could devise and recommend such measures as would probably restore that peace and harmony to the Church, that had been so unhappily disturbed. A meeting was therefore called for this purpose, on the evening of the third of December, at which meeting a Committee was appointed to draft an address to be sent to the Pastors and members of the Methodist E. Church in the city of Charleston. At a subsequent meeting the Committee reported an address, which was unanimously approved and adopted. And the meeting instructed me, as their Chairman, to transmit their proceedings, to the Pastors and other members of the Methodist Church in Charleston, as early as practicable. I therefore inclosed it in an envelope, and directed it, as I had been instructed. This packet was inclosed in another envelope, and directed to the Rev'd Doctor Capers, with a request that the enclosed, should not be opened, but in a meeting of the members of the Church. Some short time after this, I received a letter from Doctor Capers, acknowledging the receipt of the communication, and also stating that a previous meeting had taken place, and that he had some assurance that the whole matter would be amicably adjusted. I further certify, that the packet containing the proceedings of the meeting in Columbia, and which had been inclosed and sent to Doctor Capers, was returned to me on the 11th Feby. 1835, by Doctor Capers himself, in precisely the same situation, that it was, at the time I inclosed it to him. I am fully satisfied that the seals had not been broken, nor could the contents of the packet be taken out, or seen, without either breaking the seals, or cutting, or tearing the paper, neither of which appears to have been done.

BENJAMIN HART.

(C.)

Bishop Emory's Letter.

To the Rev. H. BASS, W. M. KENNEDY, and W. CAPERS.

DEAR BRETHREN,

The use which has been made of my name in connexion with yours, in certain pamphlets published in Charleston, on the subject of our late Church difficulties in that city, induces me to trouble you with the following communication. In doing this, however, it is my purpose barely to make such

corrections and explanations as candor seems to require, simply in the order in which the matters occur to me, without regard to their comparative importance.

The authors of the pamphlet published in August last, subscribed by "John Kingman" and others, make certain statements (p. 41-2 edition annexed to the "Exposition" &c.) on which I will submit a few observations.

That the mere fact of a Church being incorporated is not a violation of our Discipline, I considered so plain, that it would be no departure from my rule of proceeding to answer a question on that point; and also to state that there are places, where, in such incorporated Churches, the male members, under certain regulations, elect the Trustees. I think, however, that I did not use the term "many," and am satisfied that I gave no opinion on the question whether it be consistent with our Discipline for the members themselves to solicit such a charter, or to institute such a regulation of their own, *when not required to do so by any law.*

The paper which I read to the Society in Trinity Church on the 16th of February last, was not submitted as a *proposition from me.* This was repeatedly stated at the time of reading it. Nor had the Trustees, personally or otherwise, pledged themselves to abide by it. Having failed to effect an agreement by personal mediation, my object in drawing that paper was to embody in writing the precise terms on which *the corporation party*, so called, would agree to a settlement. This is expressly stated in the paper itself. I endeavoured, at the same time, to bring them as near as I could to the opposite side, to remove misunderstanding, and, in any event, to secure the Discipline of the Church. That part of the paper which provided for the decision of questions of Discipline by the Bishops, and of law by common counsel, was of my suggestion.

The gentlemen who acted in the name of the corporation party, did agree to suspend all farther proceedings under the act of 1787 till the decision of the Bishops on the questions to be submitted to them, should be known. This is also stated in the paper; but I had no pledge from the Trustees for any suspension on their part. The Rev. H. Bass and W. M. Kennedy were never considered by me as representatives of the Trustees. I invited them to be present at our interviews in their own proper relation, as Presiding Elder, and Minister in Charge; and regarded whatever they said or did, as on their own individual judgment and responsibility. They made no "agreement" for the Trustees; nor did I ever consider it as "expressly understood," that action should be suspended by both parties and nothing done, save the ordinary business of the Church, till I should be heard from. After reading the paper in Trinity, I did not afford any opportunity for discussion, nor expect or desire any at that time. I thought it better to leave a copy with the preachers, to which all might have access, and stated publicly that I would do so—adding such earnest exhortations to mutual forbearance and peace as I was enabled, in hope that, with better feelings, and after individual consultations, the paper might lead to an ultimate adjustment which should both be satisfactory to the Society in Charleston, and preserve the integrity of our general economy.

I did not propose to send the decision of the Bishops in two months; but stated in answer to an enquiry, that I thought it probable it might be had in that time. Neither did I mean to be understood in my letter to brother Kennedy, that I had obtained the decision, but thought it unnecessary to forward it. My statement was, that I had commenced a correspondence

with my colleagues on the subject, on my journey from Charleston, but had found it difficult, from our great distance apart, &c. to come to a speedy result; and that indeed, unless the brethren on both sides agreed to abide by the measures stated in the paper read in Trinity, in case of the judgment of the Bishops, I hesitated as to the propriety of communicating it, since, in that case, it would probably not effect the object in view, the peace of the Church. Of this result, all hope was cut off by the resolutions of the gentlemen on the 5th of July, announcing their determination no longer to be bound by the arrangement, &c.

In the appendix to the pamphlet above quoted, it is stated that it had been the intention of the corporation party to impeach Dr. Capers before the last South-Carolina Annual Conference; and among other reasons for not prosecuting that design, the following is given:—"Although Bishop Emory very justly remarked, when informed of the design of the members to impeach, that the Dr. was amenable to the South-Carolina Conference until discharged from it; yet as he was to fill an important station in Georgia, it was apprehended that his usefulness might be materially affected by an exposition of his aristocratic government of the Church here, which we did not wish should be the case."

I cannot be surprised if the readers of that pamphlet have received the impression that I used efforts to dissuade the gentlemen from impeaching Dr. Capers, and particularly, on the ground of the injury which would be done to his usefulness by "an exposition of his aristocratic government of the Church in Charleston." I must hope, however, that they did not intend to make this impression, nor designedly use so ambiguous a phraseology; for they certainly know that there was not a particle of ground for such a statement. I was never informed that "the members" (if by this be meant the members of the Church generally,) intended to impeach Dr. Capers; and it is my strong impression that none of the gentlemen ever mentioned to me that such had been their own intention, till after the close of the South-Carolina Conference, and, I think, till after Dr. Capers had left Charleston. It was at this period, as my impression is, that one of them in the course of conversation remarked to me, that if Dr. C. had been present at the interview which they had with Bishop Andrew and myself, on the evening previous to the Conference, it had been their design to impeach him; or some such term. I answered, that I should not have expected such a course in such an interview, nor have considered it the proper time or place for preferring an impeachment. That Dr. C. was amenable to the Conference, just then on the eve of sitting; and that an impeachment should have been preferred to that body, if any had been intended. The gentleman replied, that it had been stated in the newspapers, that Dr. C. had been transferred to the Georgia Conference, and stationed in Savannah. I rejoined that such a statement had not been authorised by me, and that Dr. C. had continued a member of the South-Carolina Conference, and amenable to that body, till its close. This was the substance of the conversation, and that, after the close of the South-Carolina Conference, to the best of my recollection.

I must say too, that I never did request Bishop Andrew to urge the attendance of Dr. C. at the interview above referred to, as might be supposed by the readers of the "Rejoinder," (p. 9.) published by the same gentlemen. In conveying to Dr. C. an invitation to be present, I did nothing more than fulfil the expressed wish of the gentlemen who had requested the interview;

but I never urged it, nor requested any other person to urge it, as I considered Dr. C. entirely competent to judge for himself in the matter, and entirely at liberty, after receiving the invitation, to be present or not, at his own discretion.

I am now compelled to notice a statement in the "Rejoinder" which surprises me above measure. The authors there state, (p. 19) that I had said that the acts which they had done, and proposed doing, under the showing of their by-laws, &c. were not contrary to the Discipline. The same thing seems to be intimated (p. 13,) in regard to the proceedings which they had had, or proposed to have, under the organization of the 12th Nov. and 2nd Dec. 1833. But I certainly never did say any such thing. To have said so, would have been a plain violation of the principle which the gentlemen acknowledge I had declared myself determined to be governed by from my entrance into Charleston. Indeed, in their first pamphlet, they themselves fully acquit me of so glaring an inconsistency; for they there expressly say (p. 41,) that I "*carefully abstained, and very properly too, from giving any opinion on the questions in dispute*" there. How then could I have given an opinion in favor of the proceedings had, or proposed to be had, by them under the organization of Nov. 12, and Dec. 2, 1833, *when these proceedings embraced the fundamental points of the whole controversy.*

In a note (p. 13 of the Rejoinder) it is said that justice to me required it to be stated that I had carefully avoided any departure from the rule which I had laid down for my government, as far as was practicable, considering the questions propounded to me from time to time. But I desire not the protection of this cover, and trust you know me too well to believe that I could have been drawn into so gross an inconsistency, even by a direct question, if I either felt myself not prepared to answer it, or thought it not proper to be answered. Besides, had I once given such an opinion on the very essence of the controversy, would it not have been quickly circulated, and have been worse than idle afterward, to pretend to waive an opinion on any minor point? The gentlemen themselves indeed, on this point too, seem to me in another place (p. 18, Rejoinder) expressly to vindicate me from their own imputation; for they there reproach Mr. Kennedy with having undertaken to decide a matter which I, after consulting with Bishop Andrew, had declined adjudicating without a consultation with a majority of the Bishops. Now that matter, I understand to be precisely the same as above referred to.

At p. 28-9 (Rejoinder) I am introduced as a witness, with many expressions attributed to me (marked too, with quotation marks at every line) which I certainly never used. I am persuaded I did not say, that I would draw up what I considered would meet the views of both parties; nor suggest "an appeal to the court;" nor that a resort to the law by a hostile suit might be the only way to terminate the controversy. The institution, by mutual agreement, of an amicable suit for its settlement, was conversed on, I do not now remember at whose suggestion; but even this was not then thought expedient. Other particulars might be noticed, but I will only add that, as a whole, the testimony imputed to me is clothed in language, and put together in a manner, which my conversations never warranted, and so as to make impressions which I never intended.

That I was induced to believe the gentleman *sincere in their frequent and solemn declarations of attachment to the Discipline of the Church*, I frankly

acknowledge. The idea of* "*a reformed Church rising up*" among them in Charleston, I understood them distinctly to spurn with indignation, as a slanderous imputation. If I erred in this, I still do not regret the judgment of charity which exposed me to it; although I have to beg the pardon of brethren, far and near, whom I may have led into a similar error, by repeating the assurances which had been given to myself.

The gentlemen quote parts of a letter which I addressed to two of their number on the 31st of July last, in answer to one received from them. At the time of writing my answer, I was unapprised of their expulsion. They had requested me to remove the Rev. Wm. M. Kennedy from the station. After declining to comply with this request, for reasons given, I added as follows:—"Is there not some better course—some preferable alternative—painful as it may be? I confess I begin to fear, that with your existing views and feelings, on both sides, you will hardly be brought to harmonize, agreeably to our earnest desire, under one pastoral charge. If this be so, will it not be better—less scandalous in the public eye, and more in the spirit of the Gospel—to agree that those who desire it shall worship together under a distinct Charge, in the common bond of the same general communion? As a *temporary* measure at least, till your next Annual Conference, perhaps some arrangement of this sort might be made, if desired by any considerable portion of the society, without taking on myself to decide definitively the questions submitted to the Episcopal judgment. In this case, however, you are doubtless aware that we have no power over the existing Church property inconsistent with the trust-deeds under which it may be held; and that any arrangement for the occupation of any part of it, as a distinct charge, if effected, will have to be by compromise. But should you incline to think it practicable and expedient to acquire any new Church property, or place of worship, the question of its settlement would then be less embarrassed. I beg you however, to understand, that all I say is on the supposition that you will adopt no course which shall not expressly recognize our discipline and economy; as I have always understood you, and I have believed *sincerely*, to aver and declare it to be your desire and design to do. Moderate then, I beseech you brethren, your agitated feelings—be jealous of your spirit, and guard your language with godly watchfulness—and if I can yet serve you, in any way consistently with my conscientious sense of duty, be pleased to let me know. But I entreat you never to forget, that whatever else you may gain, if you lose the true Christian spirit, you lose all."

This extract furnishes the true grounds of my action; and how far it justifies the statement, that in the course the gentlemen have taken, they go "in company" with me, you can judge.

In another place, they "appeal to the invitation of two bishops to remain in the connexion, with the privilege of procuring *an act of incorporation to suit themselves.*" If this appeal be intended to include me, I disclaim ever having given such an invitation. So also, if I am intended as one of the

* In a written paper, dated Charleston, Feb. 4, 1834, signed W. Laval, W. G. Mood, J. H. Honour, W. Kirkwood, W. W. Godfrey, F. D. Poyas, F. A. Beckmann, J. Kingman, and O. B. Hilliard, the following "solemn declaration" is made, for themselves, and in behalf of those by whom they were elected, viz:—"We deprecate the charge of "*Reformers,*" which has been unjustly and sinfully urged against us. Our declarations, with our actions, are proofs of the honesty of our motives, and the unfairness of our calumniators."

"two bishops" whose "high authority" is alledged for what they have done, I protest against the claim. And if any reference to me is meant at p. 35 of the Rejoinder, I disavow having ever made a proposition, that if they would build a Church at their own expense, they might form a separate congregation, and procure such a charter as they might approve, with the assurance that in such an event, I would make it a separate Charge, and send them a Preacher accordingly. What I did say, in reference to the temporary measure, at least, of a separate Charge till the ensuing Annual Conference, provided nothing should be done which did not expressly recognize our discipline and economy, sufficiently appears from the extract of my letter above given.

I regret exceedingly, the necessity of this communication. It has been written in interrupted fragments of leisure. But if I have omitted any thing important, or stated any thing unfairly to either side, it has been unintentionally.

Very affectionately, &c.

J. EMORY.

Near Reisterstown, Md. December 27, 1834.

LETTER OF BISHOP ANDREW

To the Committee appointed to publish the Report and Documents on the late Schism in Charleston.

DEAR BRETHREN,

Sometime in the month of October, 1833, whilst on my way to Florida, I heard it rumored that serious difficulties had arisen in the Church in Charleston; the particulars of which I never learned till my return to Augusta, in December following. Shortly after my return, Dr. Capers visited Augusta, and I learned from him, that the threatened storm was probably blown over, and the difficulties which had troubled the Church, were in train for a happy settlement. In these comfortable prospects we mutually rejoiced, and anticipated a happy Conference, and prosperous days for the Church in Charleston.

Under the influence of these feelings and hopes, I visited the city, to be present for a part of the time of the session of the Conference, and aid as far as I might in promoting peace and brotherly love. But what was my disappointment, when, on reaching Charleston, I learned that peace and love were not, but that the war of bitterness and strife was renewed. I conversed freely with the brethren of the Corporation party, and lamented the state of the Church. They also expressed regret. They assured me they loved the Church, and loved her Discipline, and would do nothing which they did not believe was in accordance with it. What they had done, they assured me, was out of a sacred regard for the interests of Methodism in Charleston. I thought them honest in purpose, though mistaken in judgment, and misled by prejudice. They told me of much which, they had heard, was said of them; and I replied, I doubted not that the breach had been widened by persons on both sides, who had been busy in tattling, and told more than was strictly true.

As I reached Charleston some days earlier than Bishop Emory, a paper was put into my hands, signed by several of the leading men of the Corpo-

ration party, requesting an early interview with the Bishop and myself; and the grand reason assigned why they desired such an interview, was, that they might disabuse our minds of any wrong impression under which we might have labored as to their soundness in the discipline of Methodism. This I understood to be the purport of the paper, and similar was their language, when the interview took place. Major Laval, who seemed to be their spokesman, solemnly assured us, that they believed themselves borne out in all they had done by the Discipline, or otherwise they would not have done it—That they were Methodists—That they loved the Discipline, and would do nothing against it—and that any insinuation of their being “reformers” was a vile slander, circulated by their enemies to injure them. I need say no more of this interview, but refer you to Bishop Emory’s letter to brothers Bass, Kennedy, and Capers, which was read in Conference.

The proposition, to settle the legal points in dispute, by making up an *amicable* issue at court, was a suggestion of mine. The morning after the interview, at which this suggestion was made, I had to leave Charleston, on my way to the Virginia Conference. That morning, I called for a few moments at Bishop Emory’s room, and suggested to *him*, if it might be proper to propose to these brethren, that they might form a separate Congregation, under such an act of incorporation from the Legislature, as they had declared they would be satisfied with, and which should distinctly recognize our economy, and be conformed to our Discipline. I immediately left Charleston, and the matter remained with my able and worthy Colleague. This being the case, I had no correspondence with any one on the subject, till late last summer; when I received a letter from brother Bass, on the subject of the famous Quarterly Conference, about which so much has been said, and a few weeks afterwards, a communication from Messrs. Laval, and W. G. Mood, purporting to be a copy of one addressed to Bishop Emory. In this communication, after an account of the Quarterly Conference, and of a subsequent meeting in Trinity Church, they urged, as the only means of saving the Church in Charleston, the immediate removal of brother Kennedy from Charleston, and the interdicting brother Bass from meddling at all with the local temporalities of the Church in that city. To this letter, I replied in the language which was read to the Conference. I will only add, that Bishop Emory’s statements in his letter to brother Bass, Kennedy, and Capers, in reference to what transpired during my stay in Charleston, are, exactly agreeable to my own recollections of those events.

JAMES O. ANDREW.

February 24, 1835.







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