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ART. I.—THE CONSTITUTION OF THE PRESBYTERIAN CHURCH.

THE Protestant reformation proceeded from the practical development of two propositions, the one of which embodied its formal, the other its material principle. The first is, that the Scriptures are the only rule of Christian faith and practice; and the second, that justification before God is solely through the righteousness of Christ, imputed to the believer, without the works of the law. The former of these principles inaugurates the right of private judgment, and rescues the liberties of the church and people of God from the bondage of a usurping priesthood. The latter enunciates a theology, which, whether designated, from its unanimous reception by the divines of the reformation, by the name of "Reformed;" or from its great exponents called Calvinistic, Augustinian, or Pauline, has always proved itself the alone sure basis of a stable faith; and the only reliable fountain of a pure morality.

Viewed in its practical bearings the reformation was characterized by their cardinal features, springing from these principles. These were, the preaching of a Pauline theology, instead of the Pelagianism of the papacy; the vindication of the morality of the divine law, in contrast with the licentiousness of Rome; and the establishment of a scriptural polity and order in the church, in opposition to the hierarchy of a domineering priesthood. The three elements thus indicated, that is, doctrines, morals, and polity, sustain to each other relations exceedingly intimate and almost inseparable. A pure morality has never long survived that

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ART. VII.—DUELLING.

Sermon upon Duelling; by the Rev ARTHUR WIGFALL, Rector of the Holy Trinity Church, Grahamville, South Carolina: published by request. Together with the *Constitution of the Grahamville Association, for the suppression of Duelling*. Charleston: Printed by A. E. MILLER, No. 3, State street. 1856.

A VERY lamentable and indeed dreadful occurrence last fall in the chief city of this commonwealth, has drawn forth from the ministry of various denominations there, solemn public rebukes of that relic of the barbarism of our forefathers—the Duel. This is as it should be. We by no means advocate the introduction into the pulpit of all the topics which agitate the public mind. Long distant be the day when the Southern pulpit shall become that mere “drum ecclesiastic” which in some denominations, at the North especially, it has been made. But duelling is sinful, and ministers of the gospel are set for the rebuke of all sin.

The preacher of but one of these numerous discourses has honoured us with a copy of his discourse. That one we should certainly hail with as much of commendation as we could justly bestow, even if it possessed no great excellence. We stand prepared to cheer on every man who strikes a blow against that bloody monster to whom another bright and gifted son of Carolina has been sacrificed. We would encourage any minister with our notice and our praise, who speaks out against this old pagan custom, which violates both divine and human law, and yet goes unpunished of the magistrate. But Mr. Wigfall’s sermon against duelling is excellent. It appears to us just what the case demands: not argument so much as earnest expostulation. It appears to us that the man has no nature in him who could stop at such a time as that was in Charleston and its vicinity to argue calmly such a case; and even now, after months have elapsed since this horrible affair, we do not want to hear such a question as duelling *argued*. We think denunciation far more suitable. Not reasoning, but a rod of stripes is the thing required to be used. Let the stupid and absurd, as well as wicked duel be whipped back to the dark age from whence it descended.

Let us hear Mr. Wigfall’s text, and the exordium of his simple, earnest, manly discourse:

And the Lord said unto Cain, What hast thou done? The voice of thy Brother’s blood crieth unto me from the ground.—Genesis iv. 10.

“The Code of Honour” challenges for itself an antiquity which belongs to no other human institution. This claim we admit to its fullest extent;

our cause warrants us in conceding every plea, to which our adversary has the shadow of right. True; no monuments of architecture, law, or literature reach so far back into time as this institute; and if immunity always runs with antiquity, then let no profane hand touch this time honoured pandect. Since the day in which it was instituted, men and nations have passed away; kingdoms have been planted—flourished and forgotten. Nay, this earth has been swept by a flood, seas have become dry land and mountains rooted from their firm foundations; but all the waters of that deluge were not sufficient to wash out the writing of this code, “it would the multitudinous seas incarnadine.” It found some lurking place in the Ark of the covenant, and rode out the deep waters of that day. It stands before us now clothed in a mantle ancient as time, and dignified with hoary locks whitened by the frosts of six thousand winters. But with the authority it unites none of the feebleness of age. Nay, it confronts us to-day in all the vigour of green old age; and manifests the same power and energy—the same venom and violence that marked it in the hour that Cain wrote it in Abel’s blood. For the code of Cain is but the original draft of the Code of Honour; their moral identity cannot be mistaken.

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Another, and yet another sacrifice has been offered upon the altar of our idolatry—the phantom Honour. We are busy spending our strength in arresting the car Juggernaut upon the Ganges, but I am persuaded we had better spare a hand to stay the triumphal procession of our own Idol God, whose wheels are even now dripping with the warm blood of our husbands, sons and brothers. The heathen, I tell you, are at your doors. Moloch is presiding upon our own hearth stones. Nay, our very temples are polluted with Idolatry.

How long, oh Lord, how long shall thy fierce anger thus afflict us? How long shall a besotted people continue to offer “the fruit of their bodies” to dumb Idols?

I challenge the ingenuity of human wit to point out the difference between offering human sacrifice to an imaginary Deity, which you clothe in scarlet and call Honour, or offering it, as our brother heathen upon the Hoogly do, to their god Vishnu. The deluded, helpless victim who offers himself a sacrifice in the Pagan temple of Honour, is moved by the same spirit which teaches the Hindoo to throw himself beneath the car of Juggernaut. And unprejudiced reason must confess that one and the same great principle rules alike in both cases. The Hindoo widow, who will perish upon the funeral pile of her husband sooner than endure scorn and lose her cast, is no whit more benighted than the pagan man of Honour, who seeks death sooner than endure the scoffs of public opinion.”

Mr. Wigfall undoubtedly points out in the last sentence, the real cause which perpetuates this unreasonable custom. It is cowards that keep up duelling; those weak, nerveless men that dare not refuse to do a wrong thing when their *set* or clique say they ought to do it.

Let us hear Mr. W. upon the unequal administration of justice amongst us, by which certain classes of men are allowed to trample with impunity upon the law:

“There is a view of this subject outside of the Church ; but upon which a Christian Minister may surely speak without impertinence ; since Christian men must alike, with all others, be interested in the proper administration of the laws of the country. Now it is a startling but undeniable truth that duelling, as practiced under our government, has effected a practical subversion of the law of the land. Nay, the absolute overthrow and destruction of the criminal code, would be less offensive to our sense of justice than the partial and unjust administration of the law as it now exists. It is a disgraceful fact, a reproach to our country, that our criminal law, while it professes to know no man, is, in its practical administration, made for but one class of our citizens, and those, the weak, the ignorant, and the defenceless.

There exists in our country a privileged class, *soi disant* men of honour, who have established for themselves “a higher law.” They put their foot upon the criminal code and trample it in the dust. They may and they do commit murder with impunity. This may sound like plain language, but we have set out to tell plain truths, and do not intend to be balked in the work. And when we assert that there is a privileged class in the country who commit murder with impunity, we have weighed our words, we speak advisedly, and challenge contradiction. And what renders the thing utterly revolting to every honest and right thinking man is the fact that, while a class of men in our midst are absolutely irresponsible to the law for their crimes we are guilty of the injustice and meanness of continuing to enforce the law against those who have not the daring or the power to resist. The first human lesson ever taught us, was to despise the leveller, to scorn the man who would array one class of society against another, and it is one we shall never forget. We have, then, no objection to a privileged class ; whenever the country is ripe for it, we will submit without a murmur to an aristocracy, built upon virtue and intelligence. But we do protest, and shall with our dying breath protest against an aristocracy of crime. An aristocracy in whose ensigns armorial the *gules* typifies the hand of Cain. If the majesty of the law is so degraded that it must bend its supple knee before this brotherhood of blood—if public opinion is so besotted—the public mind so degraded that the administration of law has degenerated into the essence of cruelty and injustice, then let us have a general jail delivery, let the jail-birds go free, let us proclaim a year of jubilee for the murderers, and see if the very excess of crime will not work out its own remedy. But let us hear no more of hanging Jack Cade in his rags, while the law meanly quails under the frown of an aristocracy of crime.

Let us, here, enter a little into the details of this subject. When we have honesty enough to look it in the face, what is that thing we dignify with the name of duelling? If “taking the life of a reasonable being under the King’s peace, with malice aforethought, expressed or implied,” constitutes murder, then homicide in the duel is murder ; and if he who commits murder is a murderer, then that man who slays another, in a duel, is a murderer. I speak advisedly and soberly ; I use the term not only in relation to the moral law, but in its proper and technical sense under the common law of the land. This is a simple statement of a self evident truth, and no man who regards his reputation for ordinary intelligence will presume to question it. And it is a suggestive thought that the utterance

of this truth may fall strangely, and perhaps harshly, upon the ears of a Christian congregation; if so only the greater the necessity for the uttering. And the pulpit surely is the place where it must begin to be uttered. If God's ministers will not speak out the truth, who, in God's name, will? The fact is that words are things. "Death and life," says Solomon, "are in the power of the tongue." Few men look beyond names. Let me make the songs for a people, said a profound observer, and you shall make the laws. Now I maintain that the remedy for this evil, must begin by *branding it with its true name*. You may think that this is a very idle and impotent weapon of attack; but, if so, it is only because you have not duly considered this subject. Suffer me to direct the language of every Christian family in the land upon this subject, and I have no fear for the result. With this *simple* weapon, wisely and fearlessly brought into this contest, the tyrant shall fall as did him of Gath—under a pebble from the hand of a shepherd's boy. I have said that homicide in duelling is murder, and the slayer is a murderer. Now if any man's heart revolts at this language, and his tongue refuses to utter it, let me tell such a one a great and solemn truth—that is, that his heart is not right in the sight of God; that unconsciously, perhaps, he is a sympathizer with this system of murder; and while the veil of Christianity may conceal him, he "joins hand in hand" with those who move the secret springs of this "infernal machine;" and in that great day, when the secrets of all hearts shall be disclosed, his raiment shall be found stained with blood.

I insist, then, that the first step in warring against this evil is to strip it of the false, gilding of a flattering name. Let Christians refuse any longer to be hoodwinked by the delusive epithets of a wicked generation. Let Christian men come up manfully "to the help of the Lord," and fearlessly meet this issue between the Church and the world. And first let them bear upon their lips "the words of soberness and truth." When the man-slayer is at his work, and the blood of our citizens is crying to heaven for vengeance, let us hear no more of duels and duellists. Let the Christian parent say to his son: this is the deed that God calls *murder*; this the man whom God denounces as a murderer—and declares shall never enter into the kingdom of heaven. Let such be the language which shall be spoken in the Christian man's parlour; uttered in fearful solemnity—it may be in bitterness and tears. Let such be the language he shall teach his children to speak, and they will never be able through life to separate the idea from the words—the crime from the name. What else is education, but associating in infancy, particular acts with suggestive names. And when this language shall begin to be spoken by grave and respected lips—when this language begins to be sounded in the ears of our young men—do you tell me that it is a weak and impotent weapon? Nay; the Church of Christ is not so degraded in this nineteenth century, but that it may still make itself felt; and Christian lips may yet awe iniquity into subjection. Does any man think that I speak lightly or unseemly upon this subject? Let him not mistake himself. Does any one suppose that I have not considered the cost of such a measure; what a sacrifice it might inflict upon a Christian family?

Surely, I need not a teacher upon this subject. But a Christian man must rise above these scenes that are passing around him; these "fashions

of the world that are passing away;" he must enlarge his horizon—something, I repeat, must be done. Here is an evil that is pervading the Church of Christ itself; that is sapping its foundations; wielding its bloody sceptre over our very altars—even now beating at the doors of our sanctuaries, and, with its fiendish gaze, peering into "the Holy of Holies." I say it is time that the Church of Christ rally itself for the conflict and make one death struggle to strangle this head of the Hydra. Deadly diseases require deadly remedies. Let us hear Christians talk no more about sacrifices—no more about counting the cost. "If a right eye offend thee pluck it out." Our Father Abraham thought it not too costly a sacrifice when he laid his son, his only son, upon the altar of his religion; and are we ready to make none upon ours? or shall we be stopped in this work by considerations of sympathy for the offender? Nay; it is a well known principle in jurisprudence that humanity to the criminal is the extremest cruelty to the community. I appeal then for mercy in behalf of those victims who are next to be sacrificed to this demon of blood. And who knows where the lot may fall, at your door or mine?

I have said that reformation must *begin* in amending our phraseology; calling things by their right names—but it must not end there. Names are potent things, but we want *action* as well as words. We want Christian men to show that they have something more than "a name to live." When you have taught your children right words—we would have you teach them right actions. And when a young man dripping in his brother's blood seeks an alliance with your house, we would have the man of God soberly and solemnly to say: Nay; I can never entrust the happiness of my child to one bearing the mark of Cain. We would have every Christian young woman speak to these men of blood in the words of the Patriarch, "Instruments of cruelty are in their habitation. Oh! my soul come not thou into their secret." The mothers and daughters of Carolina are involved in a fearful responsibility on this subject. It is in their hands to stop this bloodshed, and in the name of God, I call upon them to do so.

Lastly: I appeal to the ministers of the Gospel in this behalf; to see that "the trumpet gives no uncertain sound" on this subject. Much remains for the ministry to do, and it is in their power to do much. There is one point especially in which we are able to act; that is, to require of every man seeking an entrance into the Church of Christ a special pledge that he will observe the sixth article of the Decalogue. However absurd and paradoxical it may sound to ask a man seeking a place in the Church of the meek and lowly Jesus, that he will pledge himself not to commit murder, yet we all know the fact, and had better affect no ignorance, that it is imperiously required under the existing opinion in this country. Let the man "who loves life and length of days" beware how he comes into the Church to violate the *code of Honour*. This rule might accomplish much good."

But Mr. Wigfall's sermon has another excellence, and that is, his pointing out the true remedy for this crying evil:

"Is there no remedy for this curse? I answer, confidently, there is a remedy; God has not doomed us to turn this fair earth into an Aceldama.

And I call upon his people this day, in the name of the King of Kings, to look well to that remedy—to take heed in time to their responsibility. Where then is that remedy to be found? The strong arm of the Law, has bent before this idol monster, as the rush of the valley before the mountain storm. True. Is our hope then in public opinion? Nay, this is the very Demon that is driving its murderous car over our mangled bodies. Where then is help? In the name of the Most High, I answer, our help, our all sufficient help, is in the CHURCH OF THE LIVING GOD.”

We entirely and heartily agree with Mr. W., that the Church is bound to make her influence felt at this crisis. The law appears indeed to have bowed before this monster, and we are not sure that we can deny, as we would fain deny, for the honour of our community, that “public opinion is the very demon that is driving its murderous car over our mangled bodies.” We incline to think that public opinion in the city of Charleston at the late election for a member of the House of Representatives, to fill the place of Hon. W. Aiken, did show some tolerably manifest tokens of horror and disgust with duelling and duellists. Yet we must admit, and we do it with sorrow and shame for our honoured and beloved mother, Carolina, that public opinion amongst us on this subject, wants robustness and vigour. The mass of our intelligent community do not approve of duelling, but neither do they positively and earnestly disapprove it, nor speak out boldly and loudly against it. And because this is so, we quite agree with Mr. W. that the church should take the lead and make her voice and her influence felt. That the pulpit may legitimately speak against duelling, we no more hesitate to maintain, than that it may enforce any other command of the decalogue. And that the pulpit and the church could fortify and give tone to public opinion, if already right, and enlighten and correct it, if wrong, is to our minds perfectly certain and plain. And we also like Mr. W.’s insisting that Christian parents should speak a plain and unequivocal language to their sons upon this subject, and moreover that they should refuse their daughters in marriage to any man of violence and blood. And yet further we agree with him fully that the ladies of Carolina have a great responsibility resting upon them in respect to this matter.

There is only one thing in the extracts above made from which we would dissent, and that is the *special pledge of obedience to the sixth commandment*, recommended to be required from every man who seeks entrance into the Christian Church. We are no friends to special pledges given respecting moral and religious duties to voluntary associations. And we would not like them any better if asked for by the Christian Church. In the first place we think the church has no right to demand such a pledge. She cannot lawfully require anything more than the Scriptures have made essential to church communion. “If thou

believest with all thine heart thou mayest" be baptized, and so admitted into the church. This is the divine rule for entrance amongst Christ's people. All that any church can demand, therefore, is hearty faith in the Lord Jesus Christ. But in the second place, any such special pledge is a poor invention, and would be found a very feeble one. We cannot improve upon our Master's arrangements and regulations. And in the third place no such special pledge is needed for the reform in question. Mr. W. had indicated a sufficient remedy before he suggested this one. The word of God, the truth of God, spoken publicly and spoken privately, and by His blessing made effectual either to convert men or else to restrain them, this is the only, and it is just exactly so far as a sovereign God will bless it, a sufficient remedy for those moral evils which afflict and harass our distempered race. To the end of time there will be Murderers, till then there will be Adulterers, and Fornicators, and Thieves and Liars. But God has given His church the power of discipline, requiring her to expel all such from her bosom; and He has also given her the word of His truth, whereby she can influence and persuade even temporal and human governments to curb and punish those who commit such things.

We add a further extract from this sermon :

"I bespeak your patience, while I make one more appeal to all good men. Modern ages have developed an element in society, either for good or evil, far more potent than the strong arm of the law: an agent not only able to make laws, but to shape and direct public opinion. This power is *combination*. To this remedy I now desire to direct your attention. In the name of the Prince of Peace, I appeal, to every man who professes and calls himself a Christian, to every friend of law and order—to every man who is opposed to the commission of murder, either in high places or low ones to unite for the purpose of arresting this crime. I will not be guilty of the folly in the presence of the intelligence which I address, of entering into an argument to show the power of this combined action. The Jacobin clubs of France, the temperance and abolition associations of our own day: their omnipotent march, trampling underfoot whatever has dared to oppose them, are familiar facts, and need no comment. That the exercise of this power in government is dangerous, I do not wish to disguise. It is a power, however, not evil simply in itself, but which may be directed for good. I appeal then to every good citizen to unite in defence of law and morality. We have had enough blood, I should suppose, to satisfy the cry of "the horse leech." We have been summoned often enough, surely, to mingle our tears over the best blood, and most brilliant intellects of Carolina's cherished sons. Our hearts have once too often been made to bleed by the tears and wailings of the widow and the orphan. For one I must be suffered to cry "enough." If this horror of blood be an unmanly weakness, then I acknowledge my baseness. But I repeat it: I have enough. I raise then my weak voice and my infirm hands, this day, in the Temple of the living God, and implore mercy for my bleeding coun-

try! Let this blood be stanchèd. The smell of it is coming up into our very chambers. Have you no fear, that God in his wrath will soon make our very rivers, like the rebellious Egyptian's, to run red with blood? The spectre of murdered citizens does already drive sleep from the eyes of brave men. Oh Lord, how long shall iniquity reign, and sweep our beloved land with the besom of destruction! Is there no fear of God before our eyes? No fear that "the avenger of blood" will be commissioned to pass through our land? Is there no faith upon earth? Nevertheless "the Lord will be avenged of his adversaries." Is no man responsible, think you, for this rampant iniquity? I am not so young but I can remember when men went into a *corner*, to do these deeds of darkness. But now, the announcement that a citizen of Carolina is to be sacrificed upon the demon altar of Honour, causes no more emotion in a Christian community, than these sacrifices did among the ancient Aztecas.

What will the civilized nations of the earth think—nay, rather what will the Living God think of us? And think you that the blood of the slain is not crying to heaven from the ground against that community? And are we quite free of all responsibility? If directly or indirectly—by word or act, we give our sanction to this system, be assured that God will hold us accountable for this blood. I submit it then to the sense of every one to say if there be not need of combination among good men at this time.

I call then upon every man who thinks with me, to lend his aid in suppressing this crime. And I suggest, as the most effective mode, that an association be organized, to suppress a murderous practice in our country known as duelling. And now let no man think to shirk out of this responsibility by the affectation of humility—his unworthiness: it is our self-conceit, not our humility that stands in the way. If we can, but a moment, put out of sight that defiled image *self*; and remember that we are but "the clay in the potter's hand," then the clay from this pit will do as well as another: and the meaner the instrument the more glory to God. The entire sum of the matter proposed is no more than this: simply, that good citizens agree to aid each other in preserving peace among men—by all proper and lawful means. And who would not be a peace-maker? Since "blessed are the peace-makers for they shall be called the children of God.

"Blest be the men of peaceful life,
Who quench the coals of growing strife,
They shall be called the heirs of bliss,
The Sons of God, the Sons of Peace."

And now let us go forward boldly to our duty, strong in the might of Him who has said, "my strength shall be made perfect in weakness:" let us lay our hands, nothing fearing, upon the pillars of this idol temple, and shake them until they crumble to their base, though we should perish amid the ruins."

We subjoin also what we find appended to this sermon, viz.: the form of combination which Mr. W. urges upon all Christian men for the suppression of duelling:

CONSTITUTION OF THE GRAHAMVILLE ASSOCIATION, FOR THE SUPPRESSION OF DUELLING.

Art. 1. The Officers of this Society shall be a President and Vice President, to be elected by ballot of the members of the Society.

Art. 2. A Secretary and Treasurer shall be appointed by the President.

Art. 3. Any six members of this Association shall form a quorum for the transaction of business.

Art. 4. It shall be the duty of the President, or in case of his absence, of the Vice President, or in his absence, of the Secretary, or should all three be absent, of any individual member, to whom information may come, of the intention of any citizen, or citizens of this parish, or of any other Parish, district or State, coming within its limits, for the purpose of engaging in a duel, or any hostile encounter likely to endanger life, immediately to call together the members of this Association, nearest at hand, to consult upon the proper measures to be taken to preserve the peace. And in case the officer or member to whom such information may come shall be able to procure no aid or assistance from other members, by reason of their absence, or other cause, it shall be his duty promptly to apply to the constituted legal authority for the arrest of the suspected parties.

Art. 5. It shall be the duty of this Association, whenever it shall be possible, to cause parties leaving this parish to engage in a duel, to be arrested wherever they may be found.

Art. 6. It shall be the duty of this association to cause legal proceedings to be instituted against any citizen of this parish who shall kill another in a duel, as a murderer—and also against the seconds as accessories thereto.

Art. 7. Any meeting of this association, called for the purpose of immediate action, shall convene as privately as possible, at the most convenient house of any member.

Art. 8. This association shall convene for general purposes, in the free Church of this village on the first Monday in June, and the second Monday in October of each year.

Art. 9. Any citizen of this Parish, or of the district of Beaufort, desiring to become a member of this Association, can do so by calling upon the Secretary and subscribing his name to the Constitution.

Art. 10. Each person subscribing his name to this Constitution shall be considered as having most solemnly pledged himself, not under any circumstances, to engage in a duel himself, nor to aid, nor abet, any other in doing so; and under all circumstances, to the extent of his ability, to sustain and act under this Constitution, according to the true intent and meaning thereof.

We are not prepared to join Mr. Wigfall in recommending the formation of these associations. The duty assumed by the members of the Grahamville Association of informing against the intended duellist, and of causing his arrest, and also of refusing under all circumstances to engage personally in a duel, is a duty which no such association can bind upon any man in any degree more strongly than the same duty is made previously binding upon him by the very relation he sustains of a citizen or of a

member of the community. Mr. W. argues from the success which has attended the operations of various societies, some of them having a bad, and some a good, end in view. Confining our attention to the latter, we hold that a large and a long experience of such pledges and such associations in this country has demonstrated their futility in the contest with vice. And the reason why they must fail always of any real or permanent victory over vice, is because the thing *vice* which they contend against, is only the issuing stream from an inward principle of corruption, which they do not pretend to influence. Eleven years ago, at Boston, and around Boston, there were occurring repeated instances of barns being set on fire by boys—*by New England boys*—just out of sheer wickedness and love of deviltry. A shrewd observer of men and things gave to us, amazed as we were at these occurrences, the following explanation: The temperance reformation, and others like it, have dammed up the streams of vice which used to flow in those directions, more than the influence of the gospel has really operated on the heart of the community, and because the inward fountain must have vent, it has just now burst out in this new place, and assumed this new form. Now, we do not say that there has been no diminution of intemperance by all the efforts good men have made, but we do avow as our belief, that the good is not without some evil accompanying it, in so far as a *better morality* than the Bible has been preached by many of these apostles of temperance or rather of abstinence, and in so far as a *higher law* than Christ gave to his church, has been thus set up by many both in and out of the Church of Christ. And moreover we hesitate not to affirm that all the good really accomplished, could have been better done, if the zeal and strength of all the Christian ministers and Christian men who have combined to operate through these associations, had been employed by them in their own proper place and sphere as ministers and members of the Church of Christ. And we will add further, while upon this topic (although this remark does not apply to the kind of association Mr. W. is recommending), that in addition to these objections of inexpediency, we have a growing conviction that there is also an objection of principle which all Protestants ought to feel as against some of these associations for moral and religious purposes. The objection is that they seem to usurp the office of the Church of Christ. We hold that there is but one true religion, the religion God revealed by Christ, and by prophets, and apostles. That religion He committed to His Church as its guardian and its teacher, its propagator and its defender. It is not the right of any man to intrude into the Christian ministry unless called of God, and it is not the right of any other association of men besides the Church of God, to set itself up for a moral or religious teacher or reformer among men. Mr. W. speaks of

“that new element in society which modern ages have developed either *for good or for evil*, the element of combination.” There can be no good objection to combination of men for good ends, if they do not intrude upon the domain of moral or religious teaching. Let us have combinations for scientific, agricultural, commercial, and political purposes. If Mr. W. can make it out to be necessary and expedient (both which we think impossible for him to shew) that we should have also associations to inform against duellists, and to prosecute them, well then let us have such associations as these. But surely we want no combinations of men as moral and religious teachers, except that one which Christ has set up. There is no power to be wielded by any such combination men shall form, except the power of those great *ideas* entrusted to the Church as Christ’s representative upon the earth. Not a particle of that power should be dissevered from her. Whatever association of men except the Church of Christ undertakes to wield that power of teaching the truth revealed by Christ (and there is no other moral or religious truth worth the name in all this world) sets itself up as a Church made by man, becomes a counterfeit church, and robs the church of her trust and her rights. The result of any and of all such steps will be infidelity, unless God in mercy overrule the evil with good. The *logical* if not the *actual* termination of them all is infidelity, because they set up human wisdom against the wisdom of God.

But while for the reasons above stated, viz. : that anti-duelling associations are neither *necessary* nor *expedient*, we cannot join Mr. Wigfall in recommending the formation of such associations ; we very cordially agree with him in expressing “a horror of blood.” “The smell of it is indeed coming up into our very chambers. The spectre of murdered citizens does indeed already drive sleep from the eyes of brave men.” Blood has indeed a voice that cries to heaven against that community where it is shed illegally. The ceremonies and the public acts by which God instructed his ancient people to put away from them as a nation the guilt of innocent blood, shed they knew not by whom, and which they therefore could not punish, are very significant of God Almighty’s mind upon this subject, and they must have been very affecting and impressive, and efficient in Israel. The reader will find them described in Deuteronomy xxi. 1-9. We believe that blood still “defileth a land” in God’s sight, and that he will punish the people who do not put a stop to it. We believe Charleston to be forever disgraced before men, and to be also guilty before God, not only because such crimes are committed with impunity within her bounds, but also especially because in the recent case, at least fifty respectable citizens must have known beforehand that the duel was coming on, and yet not one caused the parties to be arrested. We love our mother city, and do not like to publish

her shame. But we fear God's wrath, and we speak in order that the shame and the sin may not go on to increase. What a righteous God may inflict for her past neglect to enforce his law we shall have to bear our share of, but we would, with Mr. Wigfall, lift our feeble voice in tones of expostulation and of warning that at least the future be not suffered to add to our guilt and our retribution.

 CRITICAL NOTICES.

What is Free Masonry? An Address delivered before Richland Lodge, at Columbia, S. C., on St. John the Evangelist's Day. By THEODORE S. GOURDIN, Past Master, &c., &c. Columbia: I. C. Morgan. 1857.

From the various answers collected by the author out of Masonic writers to the question, "What is Masonry?" we select several for the edification of our readers. One says, "the foundation of Masonry is religion." Another says, "the object of it is to better the dispositions of men by enforcing the precepts of religion and morality." Another says, "it is the school of all the virtues." Another says, "it is a system, whether morally or religiously considered, more excellent than any, because partaking of the excellences of all others; more practicable, more productive of effects on its professors, because, free from the austerity yet comprising the best precepts of religion, it removes the thorns in the road to happiness, and substitutes a flowery path to the same goal." All these definitions the author criticises *as good, but deficient*. "Probably the best definition (he tells us) of Free Masonry as it now exists, is that of Reghellini, who terms it the fortunate result of the Egyptian, Jewish, and Christian religions."

In giving his own views of the origin of Free Masonry, the author proceeds "to raise the veil of antiquity and revert to the period when the world was young." And the first announcement he makes to us respecting this remote period, is that "*Fetichism* is supposed to have been the religion of the earliest inhabitants of the earth." We are likewise informed that, "in these early ages of the world the mind of man was enveloped by the clouds of ignorance and superstition." And that the mysteries were instituted by philosophers "to preserve the knowledge of the true God, which they had obtained by years of thought."