THE AMERICAN UNION.

A FAMILY JOURNAL--Devoted to Literature, Morality, News and Politics.

VOL. 1 — DENTON MD., TUESDAY MORNING. AUG. 28. 1860. — NO. 7

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Mother, Home and Heaven.

The words of sweet meaning
To erring mortal given—
Of purest, deepest feeling,
Are Mother, Home and Heaven!
The magic name of mother
Reviews in every heart
The feelings first awakened
On that dear parent's part.
And cold must be the bosom,
Devoid of life and soul,
That is not moved to goodness
By a mothers mild control.

With Home we all remember
Some vision of the past—
A May day in the morning,
Too beautiful to last.
When flowers of lowly beauty
Beguiled our youth to tears,
Concealing 'mid the roses
The thorns of riper years.
Yet, when the past is challenged,
Whenever we may roam,
The world that is most eloquent
Is that dear one Home.

The Christian to the future
His earnest gaze extends,
While in the brightning distance
The brow of promire bends.
His weary feet have trodden
The devious paths below,
But now the glorious Heaven
Whose light is all aglow.
His cares are nearly over.
His troubles soon will cease,
For smiles of resignation
Assure him of his peace.

Of these three words of beauty
I know not which is best;
Two speak of love and happiness,
And one of future rest.
I feel that Heaven is dearest,
And yet I cannot tell,
For Mother fills the heart with love,
And Home has charms as well.
Then let these three united be,
Nor shall the tie be riven,
For words of thrilling melody
Are Mother, Home and Heaven.

For the American Union.

"IS HE RICH?"

BY CHARLES LESLIE.

When we look over the communities in which we live, we are often struck with the vanity and distinctiveness of the character of individuals who have been associated together in the business walks of life, and who have been known by us ever since me could remember. Those different places of character have their own pursuits and enjoyments, but, in the end, they are all striving for the same thing, viz: happiness; this we regard as a trait in the human character which is universal. The votary of pleasure seeks it in the giddy dance, or in the associations of the ball-room. The child of sensuality seeks it in those amusements and habits peculiar to his nature. The man who is pressed down with remorse for his misspent hours, seeks it ofttimes in the maddening boul,—while the *Christian* seeks it in that heart communing with his God. with which the world is a stranger. Thus they go on. each one following the inclinations of his nature,—all travelling a different road to the same point.

Among the objects sought for in the pursuit of happiness, is the accumulation of wealth. This is sought by more, we believe, than any other,—though not in the same degree by all. We all have different ways of doing it. The merchant goes to his counting room day after day,—the farmer to his plough,—the student to his books,—the printer to his *case*, and the minister to his pulpit. We are all stiring for a living, and not only that, but as much more as we can get, so we see that wealth is more or less the object of pursuit with all mankind; and not unfrequently the question, "is he rich," is asked of some individual who has but lately arrived in our midst.

Is a stranger introduced to a company, and perhaps as a flutter of admiration goes round the room, at his fine appearance, tasteful dress, and handsome carriage, the question goes from lip to lip, and is echoed from heart to heart, "is he rich?"

Has a frend lately married; not, is he talented?—is he pious?—but "is he rich" is the question asked of him.

Thus it is, while we go on in the pursuits of happiness, each one in his own way, we too often forget that we are but creatures of a moment, and that soon the lamp of life will have ceased to burn, and these bodies of which we think so much, and are so careful to preserve, will return to their mother dust.

"Is he rich" will continue to be asked, and the answer given as the circumstances may require; but the time will soon come when it will be hushed. The man whose fondest hopes rest in the clutch of a dollar, or the chink of a dime as it falls into his chest, will soon be laid low, and "is he rich" will be said of him no more.

Strange indeed, is the passion for wealth in the civilized communities of the nineteenth century. We *idolize* the dollar! The heathen bows to images of wood and stone, because he believes they have power to save him.—The Hindoo mother casts her child into the flowing river, believing there is efficacy in its waters to prosper her in life, and secure her happiness in death. There is something grand and awful in a river flowing steadily and firmly to the sea; it is no wonder that the poor Hindoo whose mind has never been enlightened by the glorious influences of the gospel, should be overawed by its majestic grandeur, and bow down and worship it. There is some plausible reason why an ignorant Asiatic should bow down and worship in reverence and awe the Grand Lama, who wields such power and influence over so many millions of homan beings; even a *christian* would be awed in approaching so powerful a personage.

But *we* bow down to the *dollars*, the dull, senseless *dollars* whose *chink* causes the eyes of the miser to glisten, and his courtenance to glow as if some bright and heavenly message had been delivered to him.

Such is the perversity of human nature, a man may be talented, pious and all that is benevolent and charitable, yet if he has not money; if 'is he rich' is not answered in the affirmative, he is considered as *nothing* before the world.

Easton. aug., 21*st*, 1860

WOMAN'S ADVANTAGES.

A wretch, whose wife probably ran away from him because he didn't know how to treat her as faithful, dutiful, obedient husband should, says of the advantages the sex possesses over man:

A woman says what she chooses without being knocked down for it.

She can take a snooze after dinner while her husband goes to work.

She can go into the streets without being asked to treat at every saloon.

She can stay at home in time of war and get married again if her husband is killed.

She can wear corsets if too thick—other fixings if too thin.

She can eat; drink and be merry, without costing her a cent.

She can get divorced from her husband whenever she see one she likes better.

She can get her husband in debt all over unless he warns the public, by advertisements not to trust her on his account.

A Frenchman was to fight a duel with an American; the conditions were that one shot should be exchanged, and that the precedence should go by lot. The Frenchman got the first shot, but failed to hit his adversary. As the Yankee lifted his weapon the other called out:

Hold, I will buy your shot!"

All were astonished at this, but his oppnent answered:

"How much will you give?"

"Five nundred pounds."

"Nonsense!" cried the Yankee, taking aim at him; "I am a good marksman; you set too low a value of yourself."

"You estimate me at too high a price," said the *F*renchman, "but I will give you a thousand pounds!"

"Agreed!" cried the Yankee, and the duel was at an end.

An Anecdote.—Lewis and Sam D., a couple of residents of this county, who loved rum and hated snakes, some years since went down to the salt marsh to mow. They hung their scythes and were about to commence work, when Lewis proposed to Sam that they should take a drink of the quart provided for the occasion. Sam agreed, of course, and as it was a hot day, and a hard task was before them, they concluded to rest awhile under the shade of a tree, and then take another drink in order to get readily on.

The bottle had passed two or three times when Sam said to Lewis:

"Let's drink the darned stuff up, and we won't be hankering after it."

It was a bargin, and betwixt the two the balance was soon disposed of. A pause ensued; Lewis rose to his feet, threw his scythe over his shoulder, declaring.

"I'm be darned if I mow without rum."

"Darned if I will, either," says Sam, and with that they shouldered their duds and trotted home without cutting a single swathe.

LAUGHTER.

Oh! who can estimate the worth,
Of sunny-eyed and dimpled warth?
How desolate would be the earth,
If it were not for laughter!

Of all the curses by man possessed,
So cheer the heart by grief oppressed,
There's none hath power, it is confessed,
That can compare to laughter.

So for each sorrow ye endure,
Unless you nourish it, be sure,
Ye have at hand an easy cure;
Ha! ha! 'its only laughter.

'Tis good for young, 'tis good for old,
It is more precious for than gold,
Then laugh as long as ye can hold;
Hurrah for jolly laughter!

Political Fun.

We are indebted to the Cleaveland Plaindealer for a hearty laugh, and as we want our readers to share our amusement we copy entire its amusing programe for the summer season of the great secession show:

POWERFUL ATTRACTION!
The Theatrical Democracy.
Recognized and Newly Equipped for the "*T*raveling" Season of 1860, will Perform in several Southern Cities and small Towns in the *N*orth during the Summer and Autumn.

Sole Lessee and Director of Amusements — W. L. Yancy.
Acting and Stage Manager — John Slidell.
Promptor — J. Gordon Bennett.
*T*reasurer — Howell *C*obb.
Scenic Artist — G. W. Bowman.
Master of the ballet — Sig. Jeff. Davisimo.
Supes., Jas. Buchanan, John *C*. Breckinridge and Joe Lane.

*M*r. Yancy respectfully announces that his *C*ompany has been selected for the express purpose of producing in an inimitable manner,

Small farces,
Broad burlesques,
Grotesque donces,
and funny little songs,

Affording to people a series of *Light Entertainments*, Appropriate to the hot season.

THE STOCK COMPANY,

Includes the following well known actors:

Mr. Wm. L. Yancy, 'walking gentleman' player of light amusing parts, and singer of funny little songs.

Mr. John Slidell, "first old man," and author of 'Plaquemine'—a jolly good thing, if you dont care what you say.

Sig. Jeff. Davisimo, the celebrated half-bushel dancer and Mississippi Contortionist.

Mr. Lewis Cass, "first old woman," and player of weak female parts.

Mr. Jesse D. Bright, the Great Booby performer and grapic delineator of the Northern Nincompoop.

Mr. Fitch, Quack Doctor, dirt eater, &c.

Mr. J. P. Benjamin, the Southern Soap Man and Wind Instrument performer.

Mr. Calib *C*ushing, the "Stage Villain," also the acrobat and contortionist, who will twist himself into a Webster Whig, a Summer Abolitionists, a Pierce Democrat and a Davis Fire-eater, Seccesionist and Bolter.

Mr. Rager A. Pryor, the fire eater, will 'act out' his amusing part of *C*lay in the hands of the Potter.

Together with a host of lesser lights, including Mat Johnson, the call-boy and carpet shaker; Ben Harrington, the Ohio *T*om Thumb; Masters Charles Augustus Schell, Charley Gree, Ike Toucey, &c.

THE ORCHESTRA.

Intrumcnts;	By Whom Played.
Hand Organ	Washington Constitution.
Snare Drum	Richmond Enquirer.
Fife	New Orleans *C*ourier.
Very Base Drum	New York Herald.
Don't know-what-in-the-devil'tis	New York News.
Fiddle [any tune that pays]	Poston Post.
Penny Whistle	Hartford *T*imes.
2d Penny Whistle	Washington Star.
3d Penny Whistle	Cleveland Democrat.

Among the Broad Forces in the repertorie of this company will be found the exceedingly funny pieces called

Wasn't we Smart at Baltimore,
Ain't we Old Pie, and
Ain't we some Mush on a Rag,

Cast to the entire strength of the company —robbers, thieves, &c., by unanimous auxilliaries.

THE SIDE SHOW.

Attending the Theatrical Democracy, and owned by Messrs.

Bigler,
Bayard,
Bright and
Butler,

Contains a Buck Rabbit and a bass drum; and Whitney, the Massachusetts Boneless; Man, will invariably appear when he says he won't.

The Theatrical Democracy,

Flattered by the trust placed in them, pledge themselves to never repudiate the trust so long as they can get anybody to trust them.

PRICE OF ADMISSION.

Postmasters; collecters, route agents, clerks and government stipendaries generally—half their salaries.

[No ther persons are expected.]

☞ Lookout for the Theatrical Democracy.

AbOlition Position of the M- E. Church.

DR. HAVEN ON THE NEW CHAPTER

Mr. Editor:—I send you for publication in your paper, an outspoken honest exposition of the New Discipline. in reference to slavery, by Dr. Haven in a recent editorial in *Zion's Herald*. Dr. Haven was a prominent member of the General Conference at Buffalo, and acted with the majority on this subject.

He says:

"Now look again at the present chapter and note its directness its brevity. its point.

But we are told "it is declaratory and advisory." True enough, it is: what then? It does declare the doctrine of the M. E Church; it does advise all ministers and societies to enforce and obey the doctrines of the M. E. Church on slavery; what then? "But it is not a law:" what then? is new law necessary when all the old law that is needed exists? The chapter says that buying, selling and holding slaves, is *contrary to laws already existing*. What is the need of new laws then? But why not pass a new law!—Because it would be entirely superfluous to do so. As much as to give a man two heads. *Had the General Conference passed a new law, it might have been pleaded as a justification of church division*: it therefore declared the true meaning of old law.

The General Conference is the highest judicitory of the M. E. Church, and this Supreme Court has decided that holding human beings as chattels, or property, is contrary to the Bible, and contrary to the fundamental law of the church already existing. Of course that declaration itself is not law, it is a judicial decision. It is "declaratory and advisatory." It declares what the old law means, and advises all to obey it—Let them disobey it at their hazzard. If anybody now wishes to know what the old law according to the new Chapter really means, let him get up a case. Expel a minister or member for "buying, selling or holding a human being to be used as a chatel," let an appeal be made to an Annual Conference, and from that to the General Conference and we hazard our reputation on it, the General Conference will decide without hesitation that the expulsion of a minister or member, for buying, selling, or holding a slave is legal right. It can have no other meaning, and *no body really believes it has.*

We are astonished at the apparent earnestness with which a few dull minds seem to be poring over this new brief chapter, to find out whether it is law or not We have a few old spelling books and dictionaries that we would gladly lend them. What difference does it make what you call it? It is the doctrine of the Methodist Episcopal Church. It is a part of the Discipline. The General Conference says, by solemn vote, that that is the meaning of the Bible, that is the meaning of the Golden Rule, and that is the meaning of our General Rule that forbids doing harm. Now then, if an Anual Conference allows a minister to hold a slave, or if a minister or church allows a member to buy, sell or hold a slave, they do what the Discipline of the M. E. Church declares is contrary to its own Rules, to the Golden Rule, and to the laws of nature and of God. What more could the Conference do until a direct case was brought before it for executive action?

We repeat it, the Discipline is strong enough; what we need now is its enforcement; and that we shall have. Under this Discipline slaveholding cannot thrive, cannot exist among us, in any way, except by our culpable neglect. It is sure to leave rapidly, and the sooner the better, all good men will say. We rejoice now over the expulsion of slavery from the Discipline; we expect in due time to rejoice over its expulsion from the church."

This is a sufficient answer to all that has been said and written by the ministers in the minority—urging the border to submission, and representing the new Chapter as only advisory. W.

Abolition in the M. E. Church.
Views of the Church Papers.

D. Kingsly, author of the new Chapter on slavery, and leader of the majority in the General Conference on the subject, was elected Editor of the Western Christian Advocate by the Abolition majority of the Conference to represent their views. He says in his editorial of the 13th June:

"We affirm therefore, without a moment's hesitation, that the present Discipline has vastly the advantage over the former one, as embodying, in a practical way, the real anti Slavery doctrine of the Church. It makes it the duty of all our preachers and people to seek the extirpation of Slavery by an lawful and Christian means. The General Rule condemns Slavery, and the Chapter condemns it, and there is not one word in either, which even by implication, can be made to favor either the traffic, or the holding where enslavement is the motive.

There are many cases where the laws of State in which a man resides will not allow of emancipation; and permit the liberated slave to enjoy freedom in the State, and yet where it is entirely practicable, and a Christian and a lawful duty for the owner to remove his slaves to where they *can* enjoy freedom. The old Discipline made no provision for such cases.—The new one does, and no slaveholder stands acquitted in the eye of the Disciple, as it now is, till he has exhausted all lawful and Christian means, to free his slaves, whether he be an official or an unofficial member."

The Northern Christian Advocate, also an authorized organ of the church, says:—

"The administrator has as much authority under the Discipline as it now stands, to enforce the law against slaveholding, as he could have under any form of Law," * * * * * * * "and we must now trust to the administration to do its duty."

The Northern Independent, of June 7. Dr. Hosmer's paper, says:—

"We have, at last, a revised Chapter on Slavery—that portion of the majority report relating thereto having passed without material alteration, and by a decided vote. Considered as a finality, the alteration is anything but satisfactory: but if we regard it merely as a beginning, it may have some importance. It is hoped the borber will, for once, be true to its professions, and leave on the occasion now furnished. Those chivalrous, slave-growing Methodists profess to go for the Discipline as it is, and threaten to secede if we make the slightest change. An opportunity is afforded them by this action of the Conference to make their words good—they have [illegible] with their character and intentions. Should this alteration have the effect to rid the Church of its incurably-diseased Southern limb, the blessing would be inconceivably great. Many who have had good opportunities to judge of the result of the present action, express themselves confidently that the South will go, and that this partial amendment will just as effectually cause them to slough as would the most stringent proposition. Should the anticipations of these bretheren be realized, we shall rejoice: but we have our fears that they may not be so easily disposed of. Should they stay, however, until absolute prohibition compels them to leave, we think they will not have to wait more than another four years.—Change once begun, cannot fail to advance, to the wholesome and decent point of entire interdiction."

CONVENTION.

Kent and Millington Circuits.

☞ Pursuant to a call, a Convention composed of Delegates from the appointments on Kent and Millington circuits, assembled at the M. E. *C*hurch in *C*hestertown, on Tuesday, the 24th of July, and was organized by the appointment of Rev. T. W. Simpers as Chairman, and Dr. J. A. Perkins as Secretary.

*A*fter prayer by the Rev. W. T. Walton, the *C*hair stated briefly the object of the meeting, and on motion, a committee of two from each appointment were appointed to prepare business for the meeting, who returned and through their chairman reported the following Preamble and Resolutions.

Whereas, *T*he General Rule of our Discipline, that forbids "the buying and selling of human beings with the intention of enslaving them"—long understood and administered in Maryland as applying to the traffic in slaves, and imposing no condemnation of buying and holding them for ordinary advantage and convenience of their labor; has by the action of the late General *C*onference been construed to forbid all buying of slaves with the intention of retaining them in bondage, and by implication to condemn the holding also, and,

Whereas, the said General *C*onference placed a new chapter in our Discipline, declaring that the buying, selling or holding of human beings to be used as chattels, is contrary to the laws of God and nature; virtually making by these proceedings a new condition if membership, that is without sanction in Divine Revelation, and in conflict with the practice in the early *A*postolic Church; and,

Whereas, the Church unper the control of its present abolition rulers, is using its wealthy publishing establishments to disseminate through its nemerous papers and periodicals, and its Sabbath School, tract, and general literature, ultra *abolition sentimeats*, calculated to disturb the peace and harmony of the church and the country.—Therefore,

Resolved, 1st. That we solemnly protest against and repudiate the unconstitutional and unscriptural action of the late General Conference in reference to slavery and that we cannot consistently, as christians and citizens of Maryland, countenance and aid the abolstion Ministers who control the Church in their fanatical schemes, by remaining permanently under their ecclesiastical control.

2nd Resolved, That the Church in Maryland and Delaware should not support and be under the control of Ministers, who hold the erroneous abolition doctrines of the new chapter, and feel it their duty to aid the church in its abolition crusade against our institutions, and against the peace and harmony of the *C*hurch and the country.

3rd. Resolved, That we approve the course pursued by our ministers in uniting with us in opposition to the new *C*hapter, and we recommend the members of the Philadelphia Conference generally, who we hope agree with us on this subject, to repudiate the New Chapter, and its principles, and declare plainly that they understand the General Rule of the Discipline on this subject, as if has been understood and administered by them amongst us, to apply to the traffic in slaves, and not to interdict their ordinary purchase for the benefit of their labor; and should the Northern Conferences at their annual sessions prior to the meeting of the Philadelphia Conference next March, fail to take such steps as will secure the rescinding of the Chapter passed by the late General Conference, then we recommend the Philadelphia Conference to take measures to dissolve its connection with the General Conference.

4th. Resolved, *T*hat we recommend the *C*hurch on the Eastern Shore of Maryland and Delaware, and such other portions of the Philadelphia Conference as concur with us, to appoint five delegates from each Circuit and three from each station, to meet in convention on the Second *T*uesday in November next, at Easton, Talbot county, Maryland, to determine on such measures as will best secure harmony and unnanimity of action in opposition to the ultra position of the Church on the subject.

5th. Resolved, *T*hat we appoint a committee to correspond with the Church generally on the subject.

6th. Recolved, That five Delegates be appointed to represent Kent Circuit, and the same number to represent Millington Circuit in the Convention recommended in the fourth resolution.

Which were unanimously adopted.

On motion, Rev. N. Wiley, T.W. Eliason and Jesse K. Hines were appointed a committe of correspondence, and S. W. Boyer, T. L. Cecil, D. Clements, J. W. Davis, and Wm. Gooding, Delegates from Millington Circuit; and E. Wilkins, T. W. Eliason, J. K. Hines, J. Wilson and J. H. Edes, delegates from Kent Circuit.

On motion, it was ordered, that the proceedings of this Convention be published in one of the papers published in each county on this Peninsula.

On motion, the meeting then adjourned *sine die*.

T. W. SIMPERS. Chm'n.
J. A. Perkins, Sec'y.

At the 2nd Quarterly meeting Conference for Denton Circuit of the M. E. Church, held at Todd's Chapel on Saturday the 4th day of August, 1860, the following Preamble and Resolutions were adoptod:

Whereas, As there is no dissatisfaction on our Circuit in regard to the action of the late General Conference on the subject of slavery, and *Whereas*, The Preamble and Resolutions of a meeting of Kent and Millington Circuits held at Chestertown on the 24th of July last, have been brought before us and discussed,

Resolved, That we see no necessity for, and therefore deem any action on the subject at this time to be expedient.

Resolved, That a copy of the above Preamble and Resolutions be furnished by the Secretary to the Recording Stewards of the different Circuit and Stations on the Peninsula, and to the publishers of the papers in Denton, with a request that the same be published therein.

Extract from the minutes of the Quartely Conference.

A. P. SORDON, Sec'y.

A Cure.—The following "cure for the gout" is taken from an old work:

'First, the person must pick a handkerchief from the pocket of a maid of fifty years, who has never had a wish to change her candition. Second, he must wash it in an honest miller's pond. Third, he must dry it upon a parson's hedge who was never covetous. Fourth, he must send it to a doctor's shop who never killed a patient. Fifth, he must mark it with a lawyer's ink who never cheated a client. Sixth, apply to the part affected, and a cure will speedily follow."

"Why are you in such a hurry?" said a man to an acquaintance. "Sir," he replied, "I have bought a new bonnet for my wife, and fear the fashion may change before I get home."

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