

# The Port Tobacco Times.



PUBLISHED AT PORT TOBACCO, CHARLES COUNTY, MARYLAND, EVERY FRIDAY MORNING, BY ELIJAH WELLS, EDITOR AND PROPRIETOR, AT TWO DOLLARS PER ANNUM IN ADVANCE.

Volume 31.

PORT TOBACCO, MARYLAND, OCTOBER 16, 1874.

Number 25.

H. B. IMMENSE. H. B. Port Tobacco Times 7 & D.

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EVERY GARMENT IS WELL SHRUNK. WE DO A GREATER BUSINESS, AND CAN THEREFORE

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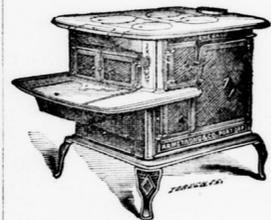
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AGENTS, Young Men, Ladies, Teachers and Clergymen, wanted in every county: \$25 to \$100 per month. Send for circular. ZIEGLER & MURPHY, 287 Arch St., Philadelphia. sep 6-2m

Friday Morning, October 16, 1874.

THE BONN CONFERENCE.

A PLAN TO ENTER ALL THE NON-CATHOLIC CHURCHES—REVISING THE DOGMAS OF CHRISTIANITY—DR. DOLLINGER, BISHOP REINKENS AND CANON LIDDON AT WORK. (From the New York World's Correspondent.)

Bonn, September 16.—The Conference just held here has been erroneously called an "Old Catholic Conference." That is a misnomer, because it is composed of Anglicans, American Episcopalians, members of the Greek Church, and "Old Catholics." Among those present were the Episcopal Bishop of Pittsburgh, and Drs. Nevin and Langdon, American chaplains in Rome and Geneva. There were also the Anglican Bishop of Winchester, the Dean of Chester, and Canon Liddon, and Anglican chaplains from various parts of Europe; there were a few members of the Greek Church from Athens, Moscow, and St. Petersburg, and the rest of the members were French and German "Old Catholics," including the eminent Bishop Reinkens. It was intended by Dr. Dollinger that the proceedings should be kept secret, and only the results published, and the Conference did sit with closed doors; but I had no difficulty in obtaining permission to be present, and I know that at least one other correspondent besides myself was there. On the second day the secrecy was abandoned, and the Conference admitted every one who came. Dr. Dollinger presided at all the meetings, and when, as frequently happened, a speaker insisted on delivering himself in English, German, Greek or Russian, Dr. Dollinger kindly acted as interpreter.

Dr. Dollinger began the business of the Conference by saying that it was convened for the purpose of endeavoring to frame a series of propositions to which all the non-Catholic churches, or the most of them, might agree. The first proposition was: We agree that the Apocryphal or Deuterocanonical books of the Old Testament are not of the same canonicity as the books contained in the Hebrew canon. Salvation cannot be merited by merit of condignity, because there is no proportion between the infinite good of the salvation of a soul and the finite good of man's works.

—opened up the whole of the old question of faith and works. The seventh proposition went more easily. We agree that the doctrine of works of supererogation and of a treasury of the merits of the saints, i. e., that the overflowing merits of the saints can be transferred to others, either by the rulers of the Church or by the authors of the good works themselves, is untenable.

This proposition was accepted. So was the eighth, which was this: We acknowledge that the number of sacraments was first fixed at seven in the twelfth century, and was then received into the general teaching of the Church, not as a tradition coming down from the apostles or from the earliest times, but as the result of theological speculation.—Catholic theologians acknowledge, and we acknowledge with them, that baptism and the eucharist are the two principal and most precious of the sacraments, and necessary for salvation.

The ninth proposition trenching upon still more dangerous ground: We agree that genuine tradition—i. e., the unbroken transmission, partly oral and partly written, of the doctrine delivered by Jesus Christ and his apostles—is an authoritative source of teaching for all successive generations. This tradition is partly to be found in the consensus of the great ecclesiastical bodies standing in historical continuity with the primitive Church, partly to be gathered by a scientific method from the written documents of all centuries; and we acknowledge that the Church of England and the churches derived through it have maintained unbroken the Episcopal succession.

In the latter part of this proposition the members of the Greek Church, and one or two others, strenuously objected. But although Dr. Dollinger and Bishop Reinkens both said that they thought the validity of the Anglican orders might safely be assumed, the Greeks held out stoutly, and the proposition was finally shelved. It was followed by proposition 10: We reject the new Roman doctrine of the immaculate conception of the Blessed Virgin as being contrary to the traditions of the first thirteen centuries, according to which Christ alone is born without sin.

Curiously, the 11th proposition to this proposition came from one of the Anglican clergymen, Canon Liddon, who, in a half-hearted way, said that although the doctrine might be false, so many English Christians believed it that it would be wise simply to say that it need not be received as a dogma of faith. But Dr. Dollinger, the Bishop of Pittsburgh, Dr. Nevin, the Dean of Chester, and others were loud in favor of the proposition, and finally it was adopted. The next proposition regarded confession. It was: We agree that the practice of the confession of sins to a congregation or to a priest has come down to us from the primitive Church, and that, purged from abuses and freed from constraint, it should be preserved in the Church.

This was accepted; but it is to be noticed that the proposition shirks the far greater

question of the power of the priest to pronounce absolution. The twelfth article, "that indulgences can refer only to penalties actually imposed by the Church herself," was accepted without debate; and then the conference adopted the following: We agree that the commemoration of the faithful departed—i. e., a calling down of an outpouring of Christ's grace for them—has come down to us from the primitive Church, and should be preserved in the Church.

The fourteenth article was: We acknowledge that the invocation of saints is not commanded as a duty necessary to salvation for every Christian. The Greek members were so earnest about this matter that Dr. Dollinger withdrew the proposition.

Finally came the great question—the question of the real presence of Christ in the Eucharist. The Bishop of Pittsburgh, Dr. Nevin, Canon Liddon, and the Dean of Chester and Dr. Dollinger had drawn up this plank in the platform:

The Eucharistic celebration is not a continuous renewal of the propitiatory sacrifice offered once for ever upon the cross; but its sacrificial character consists in this, that it is the permanent memorial and representation and presentation on earth of the one oblation of Christ for the redemption of mankind, which is continuously presented in Heaven by Christ, who now appears in the presence of God for us. While this is the character of the Eucharist in reference to the sacrifice of Christ, it is also a sacred feast wherein the faithful, receiving the body and blood of our Lord, have communion one with another.

There were protests against this from more evangelical members of the Conference, but the Bishop of Pittsburgh and Dr. Dollinger stood firm, and it was accepted. This finished the business of the Conference so far as the American and English members were concerned. The German and Greek members took up the rest of the time in discussing the other points of ritual and dogma which separate the Greek and Catholic Churches. JEROME.

## Selected Miscellany.

### OUR FENCE SYSTEM.

Ever since Nick Biddle, we believe it was, made the calculation which proved that the cost of the repairs of the fences around farming lands in the United States was more than the interest, or perhaps principal, of the public debt, the question has been agitated as to the propriety of such a change in our system as would do away with a large portion of the expense, and yet we are permitted to have made but little advance towards the accomplishment of so great a reform. The main difficulty has been that we send men to the Legislature who are moral cowards or ardent demagogues, and fearing to give offence to the large classes to be benefited in every community, who have votes to give though no taxes to pay, no measure can be adopted by legislative bodies to induce every owner of a hog or cow to fence in their stock from running on the highways, or searching out the weak spots in their neighbors' fences, by which they are enabled to get into their rights of grain or grass which look so inviting to the half-starved creatures. The same evil has been felt in regard to the innumerable army of dogs running at large, which must not be touched for fear that the owners, who in most cases are not able to feel them, to keep them in every community, and they are permitted to invade the sheep folds of their neighbors, because, forsooth, the owners of these worthless curs may not be willing to cast their ballot at the ensuing election for him who shall have faithfully performed his duty in abating the nuisance.

The evils must be corrected, and will be, we are confident, in due time. But as for the former, the laws in existence are already sufficient to meet the case, if properly carried out. The law of the State, as decided by some of our courts, and the decision is carried out in Montgomery county, is to the effect that stock has no right to run at large upon our public roads (turnpike or county); that in taking from the landholder the quantity of land for the public highways, the right alone is parted with that the original owners enjoyed of securing to the objects of the road the free and unrestricted use of the land thereon for the purposes of travel by the public. And any disuse and condemnation of the same, for such public purpose, entitles the original proprietor to resume his entire ownership thereof; in the meantime he has every other right to the premises, with the exception named, and the pasturage and other privileges belong to him alone.

A case was tried in one of our courts not long since in which a turnpike company attempted to eject a wheelwright from the premises included in the number of feet claimed by the company, and which was used by the mechanic for the storage of the vehicles brought to his premises for repairs. And the decision was in accordance with the views above stated.

In Georgia the people are to be called upon this fall to decide upon this fence question. And General W. M. Brown, a Vice-President of the State Agricultural Society, has written a long letter upon the subject in compliance with the request of several leading farmers of Clarke county, where he resides, in which the following startling facts are presented to the consideration of the public. He says that in that county there are fifty thousand miles of fence, making at eight feet to the panel, thirty-three million panels, costing, at 40 cents per panel, \$13,200,000, and as fences have to be renewed every seven years, involving an annual outlay of \$1,885,714, and all this to keep out of the crops a few cattle, sheep and hogs, worth, at the outside, \$200,000. The fences of this country are valued at nearly \$2,000,000,000. In Illinois alone \$2,000,000 will hardly cover the expense. In Nebraska a fencing law adapted to the needs of the country has been adopted. The law throws upon every owner of live stock the onus of keeping

his stock from straying into his neighbor's crops. The owner need not build fences about his crops because the law "fences out" stock. This is done by herding at present.

We have already alluded to the dog nuisance. A correspondent of a cotemporary in a distant State, arguing upon the same subject, justly remarks that until our Legislatures have the courage to pass a dog tax of three or four dollars per dog, it is vain to hope to establish sheep husbandry. It would seem to be easy to justify such a tax and to persuade all classes as to its usefulness. In these days of universal taxation we can well submit to a dog tax. Those who find it impossible to exist without their dogs, should not object particularly if the proceeds of the tax be applied to re-imburse, in part, at least, the owners of the sheep which the dogs have destroyed. If the State Legislatures could be induced to pass such a law, sheep raising would soon become a large and profitable industry; but while dogs are more numerous on the plantations than sheep, no one will invest his money in expensive sheep which a freedman's cur may destroy in a night.—Baltimore American.

### HOW TO MAKE A FARMER.

THE KIND OF BOY TO TAKE AND HOW TO TRAIN HIM.

Robert Mansfield, of Wellesley, Massachusetts, contributes the following article on the above subject, to the Germantown Telegraph, which we reproduce for the benefit of our readers: As the preacher says, we will first treat it negatively. Don't take a boy that has stood at the shoe-bench from fourteen years of age to eighteen, because he has had experience in such days as he had no work, and those parts of days toward night when the time was worse than unoccupied, learning things that are aversive to cultivating land. Don't take a merchant's son that has well learned his father's trade, and shows a partial fondness for it, for, like some chemicals, more than two ingredients must be used to make a perfect compound. Do not take a minister's or a doctor's son, unless you get him soon after he is weaned, for there has not been much inducement to lead him to seek such employment, much more to engage in it, if a living can be obtained otherwise.—Though in all these there may be exceptions, they are rare and unsafe to depend upon.

The actor's son will find the solitude of the country opposed to the excited feeling he has acquired. The sailor boy will care more for climbing to birds' nests and practicing gymnastic feats, than he will watch the germinating of tiny seeds, and ten to one he will be off with the first circus company that comes to town. The boy that has spent a few terms at an agricultural college, being filled with spending money, will be more likely to come out a second or third-rate lawyer than a farmer. Boys that have swept offices for the cities or gone on errands will not willingly exchange for the drudgery, as they would call it, of the stable, and the every day travels over the farm. The boy who sells newspapers and blacks shoes would not be the boy to put on the farm and confine to the home circle. These may be sufficient to illustrate the negative side of the question, and the affirmative, namely, what boys and where shall we find them?

Going into the country; it scores of miles from the great cities, none the worse, you will find farmers doing a profitable business, as well as a pleasant one. The boys—and girls, too—rising with the sun, find an abundance of chores, as the small matters are called, to be attended to before the hour arrives to commence the day's work under the fancy farming rule. Then the routine of regular work on the farm gives a healthy variety to crown the labors of the day. The proprietor of the farm is supposed to save, if for themselves, the affirmative, namely, what boys and where shall we find them?

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seem to have no further object, desire, or hope than to get "a place" to avoid manual labor.

### He Thought He Loved Her.

Joe—was a freshman at Cornell. He had long felt a preference for Miss Carrie—of Toledo, and when he came home for the summer vacation, and they went rowing on the Maumee one evening, the stillness of the water, the mellowness of the moonlight and the enticing solitude were too much for Joe, and after holding Carrie's little hand awhile, and trying to teach her how to row on the same sea with him, which Carrie found quite difficult—especially as the oars were of the spoon fashion—he succumbed to the demoralizing influence of the scene and proposed, and before he could say "Tom Collins he had a pretty girl sobbing in his arms."

"If the State Legislatures could be induced to pass such a law, sheep raising would soon become a large and profitable industry; but while dogs are more numerous on the plantations than sheep, no one will invest his money in expensive sheep which a freedman's cur may destroy in a night.—Baltimore American."

Joe had had time to think about it now, and there came into his mind a faint suggestion that he might have been just a trifle premature, and he wondered if he really loved Carrie.

"Father thinks I had better take a couple of years at the Yale Law School after I get through the literary course," he faltered. A piteous expression was on Carrie's face, but it softened into one of calm resignation as she sighed, "Yes, love." But he heard her whisper faintly to herself, "Five years!" His guilty conscience confirmed the suspicion that he did not adore her as he should. He commenced with desperate calmness, and ended with a shriek: "Uncle says that I must finish off with four or five years at the German Universities, and then I must several years travel!"

Carrie looked wild and faint. She had concluded she won't wait.

### Sleeping with his Equal.

A certain hotel, not a thousand miles from Fayetteville, recently had for its guest a sanctimonious looking Puritan from the butt end of Massachusetts, who took great pains to ingratiate himself with the colored people, and instill into their minds the odious doctrines of negro equality. The Civil Rights bill was his favorite hobby, and he took occasion, whenever a suitable opportunity occurred, to whisper into the ears of all the negroes that came within his reach that he considered them his equal in every way.

The porter of the hotel is a burly negro named Jo, who is as greasy and odorous as an Affrican as ever inhaled a high flavor to the summer breeze, and the saintly scallawag from Massachusetts has been using him for some time as a whetstone to sharpen his abominable theories on. But Jo is a sensible darkey, albeit he is not the best fellow in the world, and he has a notion of a negro's place, which kept him from being gulled by this would be white brother. Besides Jo is attached to the landlord of the hotel, and as he is talkative withal, he unobtrusively himself to his own ears one evening, and related all the insidious Yankee had said on the subject of Sumner's legacy and negro equality. The landlord was thoughtful a moment, and then exclaimed:

"Jo, I'll give you \$2 to-morrow morning, if you will sleep with that fellow to-night."

Jo's eyes twinkled like stars, and he quickly responded: "Dat's a bargain, Marse Jim!" That night the meek and unsuspecting white friend of the race of Ham was just crawling into bed when Jo slid into the room, humming "John Brown's body" and a smouldering in de dus," and commenced shedding his clothes without further ceremony. The amazed Puritan started up in his bed, his eyes standing out upon his face like a couple of door-knobs, and tremblingly inquired:

"My colored friend, what are you going to do?"

Jo pulled his shirt over his head, gave a tremendous yawn, sent a few thousand odors afloat, and made a leap for the bed, screaming as he went: "See gwine to spend the night with my kyal!"

The horrified disciple of Sumner gave a yell that would have made a Piute Indian's hair curl, tore himself from Jo's perspiring, but fond embrace, leaped from the bed, broke for the door with a caudal appendage of his shirt floating like a summer cloud behind him, and fell into the arms of the landlord, who, attended by a few friends, was enjoying the whole scene as only a decent white man could. Next morning Jo received his money but the saint from Massachusetts was not there to see.

"Oh! the skeeter, the beautiful skeeter, filling the air with melodious metre; under our hat, tickling our nose, taking a bite through a hole in our clothes; in through the window, opening the door; filling our chamber and singing the sweeter, ever is found the untiring musketer."

A shrewd business man says he never suffered pecuniarily by his enemies, but his friends had often occasioned him repeated losses. The reason is plain: he trusted his friends, not his enemies.

Where is the best place to have a ball, doctor? asked an apprehensive patient of his physician. "On the back of your neighbor," was the keenly appreciative reply of the experienced Esculapian.

The man who committed suicide in the New York Tombs the other day could speak six dead languages. He ought to make a sociable corpse.

A Pittsburg woman was cured of speechlessness by the prayers of a priest. Her husband is now prowling around after the priest with a shot gun.

"Sixty dollars for a threshing machine!" exclaimed an East Side boy when he saw the card on one side yesterday: "why mother only pays two dollars a pair for her slippers."