

St. Mary's Gazette.

DEVOTED TO LITERATURE, NEWS, AGRICULTURE AND GENERAL INTELLIGENCE.

VOL. I.

LEONARD TOWN, MD., THURSDAY MORNING NOVEMBER 5, 1863

NO. 6

SAINT MARY'S GAZETTE

IS PUBLISHED EVERY THURSDAY BY
WALTER THOMPSON.

TERMS OF SUBSCRIPTION.—\$2.00 per annum, to be paid within six months. No subscription will be received for a shorter period than six months, and no paper be discontinued until all arrearages are paid, except at the option of the publisher.

TERMS OF ADVERTISING.—\$1 per square for the first insertion, and 25 cts. for every subsequent insertion.—Eight lines or less constitute a square.—If the number of insertions be not marked on the advertisement, it will be published until forbid, and charged accordingly. A liberal deduction made to those who advertise by the year.

LETTER FROM JOHN H. HOPKINS, D. D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VERMONT, TO THE REV. ALONZO POTTER, D. D., BISHOP OF THE DIOCESE OF PENNSYLVANIA.

I have seen with great amazement, a protest against my letter on the "Bible View of Slavery," signed by you and a long list of your clergy, in which you condemn it as "unworthy of any servant of Jesus Christ," as "an effort to sustain on Bible principles, the States in rebellion against the Government in the wicked attempt to establish, by force of arms, a tyranny in the name of a Republic whose corner-stone shall be the perpetual bondage of the African," and as such you say that it challenges your "indignant reprobation."

Now my Right Reverend brother, I am sorry to be obliged to charge you, not only with a gross insult against your senior, but with the more serious offence of a false accusation. My letter was first published in January, 1861, more than three months before the war began, at a time when no one could anticipate the form of Government which the Southern States should adopt, or the course which Congress might take in reference to their secession. And when I consented to its republication, I did not suppose that it would be used in the service of any political party, although I had no right to complain, if it were so used; because the letter, once published, became public property. But in its present form there is nothing whatever in it which bears on the question of "rebellion," or of the "perpetual bondage of the African," or of a "tyranny under the name of a Republic," of which slavery should be the "corner-stone." On the contrary, I referred, on the last page, to my lecture published in Buffalo in 1860, and to my book called "The American Citizen," published in New York, in 1857, where I set forth the same views on the subject of slavery, adding, however, a plan for its gradual abolition whenever the South should consent, and the whole strength of the Government could aid in its accomplishment. "Sooner or later," I added, "I believe that some measure of that character must be adopted. But it belongs to the slave States themselves to take the lead in such a movement. And meanwhile their legal rights and their natural feelings must be respected, if we would hope for unity and peace."

With these facts before your eyes, I am totally at a loss to imagine how even the extravagance of party zeal could frame against me so bitter a denunciation. The whole object of my letter was to prove, from the Bible, that in the relation of master and slave there was necessarily no sin whatever. The sin, if there were any, lay in the treatment of the slave, and not in the relation itself. Of course, it was liable to abuse, as all human relations must be. But while it was certain that thousands of our Christian brethren who held slaves were treating them with kindness and justice, according to the Apostles' rule, and earnestly laboring to improve the comforts and ameliorate the hardships of the institution, I held it to be a cruel and absurd charge to accuse them as sinners against the Divine law, when they were only doing what the Word of God allowed, under the constitution and established code of their country.

I do not know whether your band of indignant reprobations ever saw my book, published in 1860, but you read it, because I sent you a copy, and I have your letter of acknowledgment, in which you dissent from some of my conclusions, you did it with the courtesy of a Christian gentleman. In that letter there is nothing said about my opinions being "unworthy of any servant of Jesus Christ," and nothing of "indignant reprobation." But, *tempora mutantur, et nos mutamur in illis.* Yes; the times are indeed sadly changed, and you have changed accordingly. For many years you met in brotherly council with these Southern slaveholders. You invited them to the hospitality of your home, and paid them special deference. The new light of Eastern Abolitionism

had not yet risen within our Church, and if you then thought as you now think, you took excellent care that no man amongst your Southern friends should know it. Moreover, your favorite Theological Seminary, only three years ago, was the Virginia school at Alexandria, raised to great prosperity by Bishop Meade, a slaveholder, and I am very sure that nothing at variance with my Bible view of slavery was taught in that institution. Yes; we may not see of you the many others who *non mutatus ab illo!* How changed is the Bishop of Pennsylvania, in three years, from his former course of conservatism, peace and Scriptural consistency!

But the Word of God has not changed; the doctrine of the Apostles has not changed; the Constitution of our country has not changed; the great standards of religious truth and real civic loyalty remain just as they were; and I remain along with them, notwithstanding this bitter and unjust assault from you and your clergy. I do not intend to imitate your late style of vituperation, for I trust that I have learned, even when I am reviled, not to revile again. I respect the good opinion of your clergy, and am not aware that I have done anything to forfeit it. I respect your office, your talents, your personal character, and the wisdom and success with which, for many years, your Episcopate has been conducted. But I do not respect your departure from the old and well settled rule of the Church, and from the Apostolic law of Christian fairness and courtesy. I do not believe in the modern discovery of those Eastern philanthropists who deny the divinity of our Redeemer, and attach no importance to the Bible except as it may suit themselves. I do not believe that the venerated founders of our American Church were ignorant of the Scriptures and blind to the principles of Gospel morality. I do not believe that Washington and his compatriots, who framed our Constitution with such express provisions for the rights of slaveholders, were tyrants and despots, sinners against the law of God and the feelings of humanity. But I do believe in the teaching of the inspired Apostles, and in the Holy Catholic (or universal) Church, you and your clergy also profess to believe. I know that the doctrine of that Church was clear and unanimous on the lawfulness of slavery for eighteen centuries together; and on that point I regard your "protest" and "indignant reprobation" as the idle wind that passes by.

I wish you, therefore, to be advertised that I shall publish, within a few months, if a gracious Providence should spare my life and faculties, a full demonstration of the truth "wherein I stand." And I shall prove in that book, by the most unquestionable authorities, that slaves and slaveholders were in the Church from the beginning; that slavery was held to be consistent with Christian principle by the Fathers and Councils, and by all Protestant divines and commentators, up to the very close of the last century, and that this fact was universal among all Churches and sects throughout the Christian world. I shall contend that our Church, which maintains the primitive rule of catholic consent and abjures all novelities, is bound, by her very Constitution, to hold fast to that only safe and enduring rule, or abandon her Apostolic claims, and descend to the level of those who are "driven about by every wind of doctrine." And I shall print your "indignant reprobation," with its list of names in the preface to my book, so that if I cannot give you fame, I may, at least, do my part to give you notoriety.

That the nineteenth century is a century of vast improvement and wonderful discovery in the arts and sciences, I grant as willingly as any man. But in religious truth or reverence for the Bible, the age in which we live is prolific in daring and impious innovation. We have seen professedly Christian communities divided and sub-divided on every side. We have seen the rise and spread of Universalism, Millerism, Pantheism, Mormonism, and Spiritualism. We have seen even our venerable Mother Church of England sorely agitated by the contagious fever of change, on the one hand toward superstition, and on the other towards infidelity, rationalism. And we have heard the increasing clamor against the Bible, sometimes from the devotees of geological speculation, sometimes from the bold deniers of miracles and prophecy, and not least upon the list, from the long-tongued apostles of anti-slavery. We have marked the orators which cry "Down with the Bible, if it maintains the lawfulness of slavery." We have marveled at the senatorial eloquence which proclaimed that "it was high time to have an anti-slavery God and an anti-slavery Bible." We have heard the Constitution of our own country denounced as "a covenant with death and a league with hell." We have heard the honest determination that the Union shall never be restored until its provisions for the protection of slavery are utterly abolished. And what is the result of this new philanthropy? The fearful judgement of God has descended to chastise these multiplied acts of rebellion against his Divine Government, and what the final catastrophe shall be is only known to Him who seeth the end from the beginning.

After forty years spent in the ministry, more than thirty of which have been passed in the office of a Bishop, I can look back with humble thankfulness to the Giver of all good for this, at least, that all my best labors have been directed to the preservation of the Church from the errors of doctrinal innovation. At my ordination I promised "so to minister the doctrine, and sacraments and discipline of Christ's Church, as the Lord hath commanded, and as this Church hath received the same"—and certain it is that "this Church" had not received the modern doctrine of ultra-Abolitionism at that time, as I trust she never will receive it, because it is contrary to the Sacred Scriptures. I also promised "with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word," and I made those promises in the true sense which the venerable Bishop White, my Ordainer, attached to them. I believe then, as he believed, that our Southern brethren committed no sin in having slaves, and that they were men of as much piety as any ministers in our Communion. I believed, as he believed, that the plain precepts and practice of the Apostles sanctioned the institution, although, as a matter of expediency, the time might come when the South would prefer, as the North had done, to employ free labor. Those promises I have kept faithfully to this day—and if when I am laid near to the end of my career, I am to be condemned and vilified by you and your clergy, because I still maintain them to the utmost of my slender ability, be assured, my Right Reverend Brother, that I shall regret the fact much more on your account than on my own.

In conclusion, I have only to say that I feel no resentment for the grossly insulting style of your manifesto. The stability and unity of the Church of God are the only interests which I desire to secure, and I am too old in experience to be much moved by the occasional excesses of human infirmity.
JOHN H. HOPKINS,
Bishop of the Diocese of Vermont.
BELLINGTON, Vt., Oct. 5, 1863.

From the Constitutional Union LOYALTY.

It puzzles us sorely to obtain in these days an adequate idea of the signification of the word "loyalty." From the frequency of its use in the Proclamations of Provost Marshals and the harangues of political demagogues, it seems to have sunk below the decency of a definition into the "Swampoodle" of slang. Regarding its etymology only, the word denoted, originally, obedience to the laws. But usage always overpowers derivation, and, accordingly, Webster defines it "fidelity to a prince or sovereign." Under the doctrine once universally prevalent in this country, the people were sovereign, and the Constitution was the written representative of their sovereignty. A want of obedience to that charter constitutes a failure in loyalty, though it could not be denominated treason, which word receives its own definition in the Constitution itself. The present Administration, therefore, can be safely pronounced disloyal, though we should hesitate to pronounce all its members traitors—though one of them has brought himself under the suspicion of misprision of treason by indirectly giving aid and comfort to the enemy.

If we may with propriety use the word "loyalty" at all, we consider the distinction between its acceptance and that of treason, wholly unmistakable. It is fashionable now to couple treason and disloyalty together, and to use them as identical terms. This is an error. Loyalty, indeed, is defined to be an unconditional adherence to the present Administration, an unhesitating approval of all its measures, an unshrinking admiration of all its acts. To swerve in the smallest title from this course, is a departure from loyalty; and not to be loyal is to be a traitor. Such, however, are all the definitions of the "Abolition dictionary" and the deductions of Abolition logic.

It has, moreover, been declared, as a maxim of "Leaguer" faith, "That there is no such thing in times of rebellion as supporting the National Government without supporting the Administration of the National Government; that the Administration of the National Government is confined by the Constitution to the President, assisted in their several spheres of duty by the administrative Departments; and therefore the measures of the President and the general policy of his Administration should, under the present trying circumstances of the country, be sustained by all true patriots."

Of this doctrine we cannot become the friends or supporters. We advocate sincerely the restoration of the Government to its old status, with all the compromises of the Constitution polished again to their original brightness, as left to us by its authors, and to the Union with all the States maintained in their original right; but if the Administration does not uphold with its whole power these principles, we cannot perceive that we can, without surrendering the dictates of our own conscience, cry out our approbation for the "coronation of

We may approve the objects of the Administration, but we cannot understand, under the danger of imputation on our "loyalty," we are obliged to support its measures. If the objects are identical with ours, we will cheerfully support them; but we cannot approve the means employed; and this declaration we do not think treasonable. The means are unwise. A show-bill may be a respectable one, but it is a show-bill, and is left to its savage warriors.

From the London Times, October 7. ROSECRANS' SITUATION IN TENNESSEE

Every succeeding report of a great American battle, by some invariable rule, seems to nearer the truth than the first. Three steamers have arrived since the earliest intelligence of the two days' engagement on the Southern frontier of Tennessee reached New York, and it is only from the third series of telegrams that we begin to learn the facts with certainty. The *Danvers* brings a brief abstract of General Bragg's official report of the battle, and some further details from an eye witness of the conflict, that have been published in New York. * * * There is no "danger," it is stated, in the present position of Rosecrans. Again a Federal Army has placed itself in "safety." But to the side that must completely conquer to effect anything, the use of such a word implies all that can be understood as failure. An army of invasion or occupation reduced to the "defensive" is baffled in every purpose of the hostilities, and all the expenditures of money and lives is made in vain. The invasions on both sides have failed, only serving to prove the hopeless nature of the conflict.

The questions in dispute appear to Europeans of the kind that cannot be determined by arms. The greatest battles are becoming only repetitions of fighting. The loss or gain, more or less decisive, brings the hostile parties no nearer the result, which must be a political supremacy to be of any effect. In whatever part of the immense continent the strife rages, it is, in relation to the whole country, but an isolated point. An engagement adds another tale of slaughter to the already saddening list, but it is not followed by any results to place it among the "decisive battles of the world." By no fluctuation of military success is a Government prostrated, a dynasty changed, or the command of a whole realm secured by the possession of its capital as in Europe. Everything short of the entire conquest of the South is to the North a failure. To the Confederacy, to maintain their defence is success. If the fighting is continued for years to come, it is difficult to conceive how it can change these conditions.

The retreat of another Federal army with "safety," congratulating itself on something gained when reaching it, ought to raise grave misgivings as to the principle of such a war. A result that seems unvarying must arise from the operation of some general law. Hitherto invasion has always broken its wing, and been compelled to retire or take some perch of "safety," and remain inactive, incapable for a time of any fresh flight. In the Chattanooga Mountains the Federal army of the West is now driven to a refuge. The incidents of the war repeat themselves almost to monotony.

GEN. ROSECRANS' FAREWELL ORDER.

The following farewell order of General Rosecrans was published to the Army of the Cumberland after his departure:—
"HEAD-QUARTERS OF THE CUMBERLAND, Chattanooga, Tenn., Oct. 19, 1863."

"General Order No. 242.—The General commanding announces to the officers and soldiers of the Army of the Cumberland that he leaves them under orders from the President.

"Major General George H. Thomas, in compliance with orders, will assume the command of this army and department.—The chiefs of all the staff departments will report to him for orders.

"In taking leave of you—his brother-in-arms, officers and soldiers—he congratulates you that your new commander comes to you not as a stranger. General Thomas has been identified with this army from its first organization, and has led you often in battle. To his renown, precedents, distinguished courage and true patriotism, you may look with confidence that, under God, he will lead you to victory. The General commanding doubts not you will be as true to yourselves and your country in the future as you have been in the past. To the division and brigade commanders, he tenders his cordial thanks for their valuable aid and hearty co-operation in all he has undertaken. To the chiefs of his staff departments and their subordinates, whom he leaves behind, he owes a debt of gratitude for their fidelity and untiring devotion to duty. Companions in arms, officers and soldiers, farewell, and may God bless you.

"W. S. ROSECRANS, Maj.-Gen."

THE RUSSIAN FLEET AT NEW YORK.

From the London Post (Government organ), October 13.

The political importance attached by the New York press to the arrival of a Russian fleet in American waters, and the warmth with which the officers of the most despotic autocrats have been welcomed by the model democracy of modern times, afford striking illustrations of the peculiar character of American institutions. There is proverbially, no despotism so uncompromising as that of a mob or its nominees, and it therefore seems natural that the Government which has during the past two years frittered away the liberties of the American people should cordially fraternize with the representatives of the sovereign who is now, after his own peculiar manner, reforming the Constitution of Poland. If any proof were wanting to demonstrate how totally antagonistic to every notion of constitutional government is the regime which has now for some time been established at Washington, it would be supplied by the sympathy which is so ostentatiously manifested by the Americans for the Russian Government. The fact that England and Russia are now at issue on an important matter would in itself lead the Americans to strain a point to do special honor to the latter. But, independently of this consideration, we believe that those who have done their best to carry a war of extermination into the States of the Confederacy cannot but have a fellow feeling for the Government which has decimated the population of the Kingdom of Poland. We might have doubted whether it were possible for the population of the Northern States further to alienate from themselves the sympathy of Europe, but we must admit that by thus gratuitously approving of a policy which the rest of the world condemns as barbarous, they have succeeded in widening the chasm which already separated them from those States which regard religion, humanity and law as something more than empty names.

GENERAL LEE RELEASES TWO PRISONERS THROUGH COURTESY.

The Washington *Chronicle* has the following paragraph:—An English gentleman named Lowe, residing near Prince William City, Va., who has a safeguard from Provost Marshal General Patrick, guaranteeing him protection in property and person, as a British subject, applied to General Kilpatrick, on the recent occasion of our advance, for a guard, which was afforded him in the detail of two men belonging to the 1st Ohio cavalry. General Kilpatrick, as is known, was driven back, and these men were about to take to the bushes and make their escape, when Mr. Lowe assured them that he would ask the Confederate authorities to regard them as non-combatants. The application was made, and elicited the following reply:—

HEAD-QUARTERS ARMY OF VIRGINIA, October 10, 1863.—Mr. Lowe, Prince William City: Sir—Two privates of the Federal cavalry, who were captured while guarding your property—H. E. Kingman and William Vincent, company A, 1st Ohio cavalry, General Kilpatrick's escort—have been turned over to the Federal surgeon left in charge of their wounded near Bistow Station, with their horses. I do not regard them as prisoners of war; they will accordingly be released without parole.

I am, very respectfully, your obedient servant,
R. E. LEE, General.

Another Letter from Garibaldi.

Garibaldi, who appears to regard "the cause of liberty" throughout the world, as under his special protection, has written the following letter to one Monsieur Lombard, author of an historical sketch on Poland:

CAPRI, Sept. 14, 1863.

My Dear Lombard: I have read with great pleasure your advice to the brave Poles, who must only count on themselves and on honest men like yourself. The revolting cynicism shown in this holy cause is a living shame to diplomacy. While rivers of blood are flowing, their excellencies amuse Europe with their notes! It is truly sad, in these so-called days of social progress, to find no Government which will protest against this slaughter—which will say to the Czar:—"Cease your career of murder, spare these men, these women, these infant victims, who do not even belong to you," and then put itself at the head of its people to support the demand. Such a Government would in truth be the image of divinity on earth, and all the liberals of the world would kneel at its feet to pray it to enlist them in its ranks. You, in the meantime, apostle of free words, hold up to execration Mouravieff and those who reward his atrocious services. I thank you, Your devoted,

GENERALI.
A prodigal young nobleman, being in company with some sober people, desired leave to toast the devil. "Oh, certainly," said a gentleman, "we can have no objection to toasting any of your lordship's friends."

Special Despatch to the New York Herald.

OPPOSITION TO THE MEXICAN MONARCHY.

An informal conversation was held this day between some of the representatives of the Spanish-American nationalities in Washington, with a view to a concert of action in resisting the establishment of a monarchy on this continent. Although the idea of a representation to this effect to our Government has long been in contemplation, action in the premises has not been accelerated by the appearance of a significant article in this morning's *Chronicle*, foreshadowing the enforcement of the Monroe doctrine. Senor Romero, the new Minister of the Jurez Government, has arrived in Washington, and laughs to scorn the idea of a popular vote resulting in favor of Maximilian. The day for his presentation has not been fixed; but it is understood that his instructions are of such a character as cannot fail to enlist the deepest sympathies of the Government of the United States.

FIDELITY.—Never forsake one you esteem as a friend. When enemies gather round—when sickness falls upon the heart—when the world is dark and cheerless—is the time to try true friendship. The heart that has been touched with true gold will redouble its efforts when the friend is sad and in trouble. Adversity tries real friendship. They who run from the scene of distress betray hypocrisy; prove that interest only moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and his own love was not thrown away.—Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its power? They only deny its worth and power, who have never loved a friend or labored to make a friend happy. The good and the kind—the affectionate and the virtuous—see and feel the heavenly principle. They would sacrifice wealth and honor to promote the happiness of others.

From the Washington Constitutional Union.

THE ENGAGEMENT ON SATURDAY LAST.—The cavalry division of General Gregg which was attacked on Saturday last by the enemy, suffered much more severely than was at first reported. A large number of prisoners fell into the hands of the enemy, and the whole number of killed and wounded, though not definitely ascertained, is much beyond what was first reported.—Two brigades of infantry sent to the support of the cavalry were also seriously worsted, and driven back some eight miles to Beaton Station, where the cavalry of General Diven were stationed, who also were attacked by the enemy and suffered much loss.

PENDING REACTIONS.—The elections yet to be held this year occur as follows:

Massachusetts, New York, New Jersey, Illinois, all on Tuesday, November 3; Maryland, Wednesday, November 4; Missouri, Thursday, November 5; Delaware, Iowa and Minnesota, Tuesday, November 10. Two of these States elect members of Congress: Maryland 5; Delaware 1 Governor are to be elected in Massachusetts, Iowa, Wisconsin and Minnesota; and members of both branches of the Legislature are to be chosen in Massachusetts, New York, New Jersey, Illinois, Iowa, Wisconsin and Minnesota. Missouri holds an election on the first Tuesday of November for Judges of the Supreme Court of that State.

LIFE IN A SOUTHERN SWAMP.—A letter from an officer of the Fifty-fifth Massachusetts Regiment, dated Long Island, S. C., October 7th, says:

The water on these islands (particularly on Polly) is not fit for man or beast to drink, as it contains sulphureted hydrogen in poisonous quantities. Attempts have been made to purify it by boiling, and then filtering it through charcoal, with some success. We see something of Southern swamp life here. Mosquitoes swarm by millions day and night; red headed lizards, big spiders, and various nondescript reptiles crawl over us; yesterday a large moccasin snake tried to find quarters in my blankets.

LOOK ON THE BRIGHT SIDE.—It is better to tread the path of life cheerfully, skipping lightly over all the obstacles in the way, rather than sit down and lament your hard fate. The cheerful man's life will spin out longer than who is continually sad and desponding. If distress comes upon us, dejection and despair will not afford relief. The best thing to do when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and make a vigorous effort to seek a remedy.

NINE MILLIONS FOR EXEMPTION PROTEST.—The principle of money paid by drafted men now amounts to nine millions, which it is expected will be increased by one or two millions more. The whole of this sum is to be appropriated to redeeming under the new proclamation of the President.