

St. Mary's Gazette.

DEVOTED TO LITERATURE, NEWS, AGRICULTURE AND GENERAL INTELLIGENCE.

VOL. IV.

LEONARD TOWN, MD., THURSDAY MORNING, NOVEMBER 15, 1866

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ST. MARY'S GAZETTE

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Communications of a personal character will be charged, at the same rates as advertisements, but extra charges will be made for the carriage of letters, and for the postage on them.

All communications for publication must be accompanied with the name of the author, and the name of the author will not be published, unless desired, but we cannot consent to insert communications unless we know the writer.

FOR SHERIFF.
Mr. Enron—You will please announce JAS. R. ALLEN, of Chesapeake, as a candidate for the next Sheriff.

FOR SHERIFF.
The friends of E. M. TAYLOR offer him as a suitable candidate for Sheriff at the next ensuing election, and ask for him the support of his friends and fellow-citizens of the County.

FOR SHERIFF.
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HISTORY OF NEWSPAPERS.

Could the great geometrical of Syracuse, whose discoveries and improvements of mechanical powers drew from him the exulting exclamation, "Give me where to stand, and I will move the world!" have enjoyed a prophetic vision of our day in this nineteenth century, he might have found in the printing-office a standing place, and in the press a lever wherewith to move the world.

Of the influence exerted and power maintained by the press, much has been said, many articles written, and yet all cannot but fall far short in estimating its value. The information thus conveyed and the force thus exercised is incalculable. The press not only in a great measure shapes our thoughts and ideas, but our very actions themselves, while by its diffusion over the entire civilized world, as well as by its rapid communication of intelligence on subjects of immediate interest, the public mind is thereby acted upon, controlled, and stimulated, as by no other power. Every day of our lives we are accustomed to read the newspaper, to scan hurriedly its paragraphs, glance hastily and anxiously at the price of stocks, or seek nervously for the fluctuations in the market generally; yet we know little or nothing of the process by which it is made, of the myriads of millions and thousands of pieces necessary to its composition, and still less do we think of the difficulties and embarrassments through which it has struggled to its present position. More particularly to this last branch of the great whole, do we call our readers' attention at this time.

Of the early history of paper, "the fair white carpet, woven for thought to walk on, the rags that fluttered upon the back of the beggar yesterday," we do not propose to dwell, though Hallam, in his "Middle Ages" dates its invention as far back as the year 1000.

Next came printing; the word being derived from two Latin words, *imprimere* and *pressum*, to press. This, too, in its simplest form, has been practised from the remote ages of antiquity. The bricks of Egypt and Assyria were stamped with characters impressed at that time, and in the Book of Job, we read of writings upon stone, rocks, and lead; it was on tables of stone, too, that Moses received the law, written by the finger of God, himself.

Whether or not, as some assert, Cicero first gave the idea of types in their present form, will ever remain in obscurity; their use, however, must have been coeval with the press itself, from the nature of the case, and this, we are told by judicial records at Strasburg, was first constructed in that city by Guttenberg as early as 1436.

Newspapers were preceded by the *Acta Diurna* of the Romans; their origin is generally ascribed to the Italians. The war which the Republic of Venice waged against the Turks in Dalmatia, gave rise, in 1563, to the custom, in Venice, of communicating military or commercial news by written sheets, which were read in a particular place to those desirous to hear them, and who paid for this privilege in a coin, no longer in use, called *Quattrini*, a name which by degrees was transferred to the newspaper itself. Those who first wrote newspapers were called by the Italians *memoriali*, because they intended by these low papers to spread about defamatory reflections, and were therefore prohibited in Italy by a special bull from Pope Gregory XIII. Says an Italian writer, "It is common for the peasantry, as he knows from experience, to call the newspaper 'Do Loggialla,' the lying paper, and the German proverb, in use to this day, 'He lies like print,' is connected with this view of early newspapers.

To Lord Burghley, minister of Queen Elizabeth, belongs the credit of first securing liberty for printed sheets of public intelligence in England, the earliest of which relate to the descent of the Spanish Armada on the English coast.

The first advertisement appeared in 1557. In 1683 the charge in "The Jockey Intelligencer" for inserting advertisements was stated as "a shilling for a horse or coach, and sixpence for a rowing."

"The Country Gentleman's Contract" says, "The formation of trade, is a matter that ought to be encouraged, the price of advertisements is advanced to ten times the rate."

Publicists, in this early period, were puzzled for news sufficient to fill their sheets; the difficulty was obviated in an ingenious manner by some of them—'The Flying Press' announces, in 1835, that 'if any gentleman has a mind to oblige his country, friend or correspondent with this account of public affairs, he may have it of J. Salisbury, at the Rising Sun in Cornhill, on a sheet of firm paper, half of which being blank, he may thereon write his own private business.' Another publisher filled the blank part with portions from the Bible.

On the 23rd of April, 1709, the first number of "The Tatler" was published. "The Spectator" appeared March 1, 1711, and "The Guardian" March 2, 1713. This latter was soon dropped, and "The Englishman" substituted in its place.

supplanted by "The Freeholder," in 1715, conducted solely by Addison. "The London Times" originally appeared under the name of "The Daily Universal Advertiser"—in January, 1788, the word "Times" was added to its original name. In 1800, its daily circulation was 1,000 copies, while that of several other papers was 4,000.

During this time "The Chronicle" and "The Post" both enjoyed enviable political and literary importance; the former being sustained by Fox and Sheridan, and the latter by Coleridge, Southey, Lamb, and W. G. Swarth. Meanwhile "The Times" was increasing in influence and reputation, and its remarkable success in attaining its present height is ascribed to a firm attitude towards the government and a freedom from party ties, together with an efficient system in securing the earliest and most reliable news. During the Crimean War, the average daily circulation of "The Times" was 57,648.

The stamp duties on newspapers, passed in 1712 caused the discontinuance of many and the consolidation of other periodical publications. In 1836, the duty was reduced from four pence to one penny which gave a stimulus to newspaper enterprises, causing, in the first year of its operation, an increase of 8,000,000 in the stamps issued, and of 61 in the number of newspapers. In 1851, the number of stamps issued in the United Kingdom was 120,000,000. The duty was totally abolished the ensuing year.

The first newspaper in this country was issued in a press in Boston on the 25th of September, 1704. Its publication was declared by the Colonial Legislature contrary to law, as it contained "reflections of a very high character," and a second number was never printed. In the same year, Gov. Fletcher of N. Y., caused an account of an engagement with the French, to be reprinted from the "London Gazette."

The first number of the "Boston News Letter," appeared on Monday, April 24th, 1764. Its size was twelve inches by eight, with two columns on each page. It was published for 72 years, ceasing in 1776, with British rule. Next came the "Boston Gazette," in 1779, and the "N. E. Patriot," published by Franklin in the same year. In 1773, seven newspapers were published in Massachusetts, one in New Hampshire, two in Rhode Island; four in Conn., four in New York, nine in Pennsylvania, two each in Maryland, Virginia and North Carolina, three in South Carolina, and one in Georgia. In New York the "Evening Post" was founded in 1801; the "Herald" by Bennett in 1833; the "Tribune" by Greeley in 1841; and the "Times" by Raymond in 1850.

Of the 4,057 papers and periodicals published in the United States in 1860, 3,242 were political in character; 298 devoted exclusively to literature; 277 to religion and theology, while 231 were classified as miscellaneous. Their total circulation amounted to 927,251,048, or, at the rate of 24.36 copies to each white person in the Union. Of this total circulation the three States of New York, Pennsylvania, and Massachusetts, furnished more than half the aggregate amount.

From a careful investigation of the whole subject, we may conclude with a former writer, that in the three great countries, France, England, and the United States, our own newspapers are the most numerous; some of the French have the largest subscription, while the whole establishment of a first-rate London paper is the most complete.

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nant, it is not called an action for divorce, but an action for breach of promise of marriage. Although Rebecca had been promised to Isaac and regarded as his wife, the marriage did not take place until she was brought to him, which was long after the covenant had been made. The same was the case of David and Bathsheba, who, through their covenant were regarded as husband and wife though they were not joined in wedlock until several years had elapsed. Let the clergy learn from this the nature of marriage that it is not merely a civil contract, but something higher.

As to divorce, there are two kinds known to our modern courts: a *mensa et thoro*, or "from bed and board," which is merely a mutual separation, and a *vinculo matrimonii*, or "from the bonds of matrimony," which is the absolute parting of man and wife for ever. The Bible recognizes but one kind—a *mensa et thoro*. This is set forth in the 24th chapter of Deuteronomy, first and second verses; also, in the 31st chapter of St. Matthew, 31 and 32 verses.

Divorces are spoken of in the Bible, and the real estate of the case as between Moses and the Jews was that during the time intervening the promise and the time for the marriage, it either party discovered ground for breaking the contract, it was done. This is what Moses speaks of—where the party has gone no further than the promise. After betrothal the man could put the woman aside, but he had to give her a writing which was called a divorce.

According to the Hebrew law, if any one took liberties with another's wife, the law was satisfied with nothing short of his death. The Jews were very strict on this point. The divorce that the woman received for the dissolution of the marriage agreement was no more than an act of justice. But this was only given before the consummation of the marriage and not after it.

When marriage is once entered into, no act of Parliament, no pope's bull, no act of the Legislature, or no judge's decision can undo it. You cannot dissolve the relation existing between parent and child, sister and brother. So it is with husband and wife. It is not like principal and agent, partner and copartner; but the twin is one and inseparable. Theirs is a union for life and only made separable by death, or by their contract as long as they live. Upon his death, the husband's power over his wife ceases, and then she can take another husband.

Remedies should be created according to the evils. A great and desperate evil must have a desperate cure. Now what are the evils for which divorce is sought? The statutes of nearly all the United States grant divorces for adultery by either the husband or wife; some go even so far as to give divorces for incompatibility of temper and other frivolous pretenses. The law of God does not permit it, but it will allow a separation, though not an absolute divorce.

The only remedy for adultery is death—it is equitable. You will see it so laid down in both Deuteronomy and Leviticus. I ask you whether it is not a proper remedy now in modern times? And if it be carried out, the one who has been aggrieved can then be married again. When we hear of one shot down for committing adultery, we are ready to forgive him who takes the life of the evil doer. To the credit and glory of the people of the United States, when the unfortunate man who avenges his honor with the blood of the destroyer of his peace is brought into court and comes before a jury of his countrymen, he is acquitted.

Who would think of langing a man who shot the offender? It would be well for society, for our nation and for the church if the old Jewish law was still in force. Then the offender would be shot down and no responsibility attach to the act. I hope it will come.

Marriage is God's crowning act. Woman is man's chief blessing, and wedlock rejoins more to the glory of God than any other of his works. It peoples empires and fills heaven. It is this type between God and the Church which charges them to love and honor each other. Let the clergy teach that adultery is the worst crime which a man can commit against another. It is cruelty—it is robbery—worse than robbery. It is actually in the eyes of God's law worse than murder itself. Adultery is practically the sum of all villainies. Let the clergy teach that any State Legislature which adopts a loose divorce law is committing a deed worse than adultery.

Those whom God hath joined, let no man put asunder. This is a great moral question rising above all political questions.

Has the Legislature the right to set the law of God at defiance by making laws of their own against His?

Messrs. Tizans, Guizot, Victor Hugo, Lamartine, Cousin, George Sand, and other illustrious writers are actually engaged in writing upon Paris a book in which each of them will contribute a chapter. The book will appear at the French Exposition as a fresh monument of French genius and talent.

THE INEQUALITY OF REPRESENTATION.

The six New England or Yankee States have a united population of 3,110,572 whites, and 21,711 negroes. For this population they have twelve Senators in Congress, whilst New York, with 3,831,730 whites and 49,005 blacks—more than the whole population of the Yankee States—has only two Senators. Her excess of population over those six States (excess 715,452) amounts to more than the whole population of Maine; (628,270) more than the whole of New Hampshire and Vermont combined; (223,073; 315,005) and more than that of Connecticut and Rhode Island combined, (430,147; 174,629).

Pennsylvania, with a population of 2,849,265 whites and 66,849 blacks, and lacking only about two hundred thousand of the sum total of the aggregate New England population, has only two Senators. —Throe of Vermont or New Hampshire, and Pennsylvania has more people than the remaining five States.

Ohio, if you throw off Maine, or New Hampshire and Vermont, has as large a population as the remaining States, and yet has only two Senators.

Illinois, Indiana and Missouri, if you throw off Massachusetts, contain each as large a population as the remaining five New England States, and yet each of them has but two Senators. On an equitable representative basis, whilst these five States have ten Senators, those three Western States should have thirty instead of six.

The ten Southern States which are entitled to twenty Senators, if allowed Senators according to population, compared with the New England population, they would be entitled to twenty-four Senators, and have 1,052,077 people to spare—a number equal to the population of Maine and Connecticut; or that of Connecticut, Vermont and New Hampshire. Thus those States would be entitled, according to the Yankee apportionment, to from twenty-six to thirty-one Senators—from six to eleven more than they ever had.

In addition to these facts, nine of the Southern States separately exceed Rhode Island in white population; eight exceed Vermont; seven exceed New Hampshire; and one equals it; three exceed Connecticut and two exceed Maine.

In the Senate of the United States as represented, New England furnishes one-sixth of the members—twelve Senators; although the people of that section number only one-tenth of the country's population. Whilst the eleven Southern States remain out of the Yankee section possesses one-third the Senators of that body, and consequently wields an immense power. If restricted to a population representation those six States would be entitled to but seven Senators and one-fifth of a Senator—only a fraction over one-half the present number.

These facts disclose the source of the immense influence and power exercised by the New England States in the affairs of the Federal Government, and tell the secret of the rump policy of continued separation of the States of the Union. Whilst New England thus controls the Senate of the United States, and makes laws for the whole country for her own benefit, it is not to be expected that her politicians will advocate a restoration of twenty more Senators to that body to destroy the power of the Yankee section. Nor is it to be expected that the people of New England, who profiting in their material interests through the sectional legislation of that body, will vote otherwise than Vermont and Maine have just now done. The Yankees are true to their own section and to themselves, and their efforts to destroy Southern representation are but parts of the general plan to extend their own—Pat. 67.

STRONG AND WEAK CHARACTERS.—Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of that feeling he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand, as if carved out of solid rock, maxing himself? Or on hearing a hopeless daily trial remain silent, and never tell the world what enkindled his home peace?—That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation on his hand, can be provoked, and yet restrain himself, and forgive—these are the strong men, the great men.

FRIENDLY QUESTIONS.

Are you young? Learn not a moment improve your youth, and serve yourself by serving God. I love them that love me, and those that seek me early shall find me.

Are you old? Fear not, you are the nearer heaven, if your affections are fixed on things that are above. "But thou faithful unto death, and I will give thee a crown of life."

Are you rich? Let not riches be a snare to you; they have made ten thousand times ten thousand men poor indeed. — "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." "What is a man profited if he shall gain the whole world, and lose his own soul?"

Are you poor? Let not that discourage you, for He to whom belongeth the silver and the gold, and the cattle on a thousand hills, can give you lasting riches. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?

Are you in health? Trust in a spider's web rather than depend on living a life free from pain and sorrow; "man that is born of a woman is of few days and full of trouble."

Are you sick? God can sanctify your affliction, and make the sickness of your body the health of your soul. "Before I was afflicted I went astray, but now I have been afflicted, that I might learn thy statutes."

Are you rejoicing? Be on your guard, lest your joy be turned into heaviness, and your music into mourning. "Serve the Lord with fear,