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The Kent News.

DEVOTED TO AGRICULTURE, POLITICS, GENERAL NEWS, &C.

Vol. 16. CHESTER TOWN, MD., AUGUST 11, 1855. No. 15.

THE KENT NEWS,

A WEEKLY NEWSPAPER

Devoted to Agriculture, Literature, Politics, and General News.

EDWARD MANSFIELD,

PROPRIETOR.

TERMS:

$1.50 payable in advance—$2 at the expiration of the first six months, or $2.50 at the end of the year. To Clubs—5 copies for $6—10 copies for $10. No subscription received for a shorter period than six months, and no paper will be discontinued until all arrears are paid.

Single papers 5 cents.

TERMS OF ADVERTISING.

Advertisements not exceeding ten lines will be inserted three times for $1 and 25 cts. for every insertion thereafter—larger ones in proportion. A liberal deduction made to yearly advertisers. Advertisements must have the number of times marked, or they will be published till forbid and charged accordingly.

Special Notices.—All Communications of a personal nature will be charged for at the rates of fifty cents a square for the first insertion, and twenty-five cents for every subsequent insertion.

Obituary notices, when they exceed six lines, will be charged at the rate of fifty cents a square.

Proceedings of public meetings, except those of a religious or charitable nature, will be charged for at the usual rates, those handing them in will beheld responsible.

TRUSTEE'S SALE.

BY virtue of a Decree of the Circuit Court for Queen Ann's county, in Equity, the undersigned trustee, will offer at public sale, on the hereinafter described premises, on

THURSDAY,

August 16th, 1855, at 11 o'clock, A. M. all that farm, or parcel of land, lying and being in the upper part of Queen Ann's county, Md., whereof James May, late of said county, died seized. This farm contains

174 1-2 Acres,

more or less, and lies on the public road leading from Millington in Kent, to Sudlersville in Queen Ann's county. It is about one mile distant from Millington, and is within two miles of a good landing on Chester river. It is convenient to church, school, mill, factory and store.

The soil is of excellent quality, and has recently been improved by free use of Lime, Guano and other Fertizers. The arable land has been divided into five fields, and is now under fair fencing.



The WOODLAND contains about 20 *ACRES*, and has on it a sufficient chesnut timber to keep the fencing of the farm in good repair. No waste land on the premises.



The improvements consist of a convenient and comfortable Dwelling House, Kitchen, Meat House, Carriage House, and Ice House, Barn and Stable, also Dairy House, with pump of good water.

The barn and other outbuildings are in good repair, being mostly new. The garden and yards around the dwelling are under neat and substantial fencing.

TERMS OF SALE:

One third of the purchase money to be paid in cash on the day of sale; one third in twelve, and the remaining third in eighteen months from the day of sale.—The credit payments to bear interest from the day of sale, and to be secured by the bond of the purchaser with approved security.

GEORGE EARLE,
Trustee, Elkton, Md.

July 21, 1855.

Notice to Creditors.—The creditors of Wm May, dec'd, are hereby notified to file their claims, with the vouchers thereof, in the Office of the Clerk of the Circuit Court for Queen Ann's county within six months from the 16th of August next after day of sale.

GEO. EARLE, Trustee.

July 21, 1855—tds.

ESTATE OF RICHARD ELLIS.

Maryland; Kent county, Orphans' Court, July 17th, 1855.

On the application of David C. Blackiston, administrator of Richard Ellis, late of Kent county, deceased;

Ordered, That he gives the notice required by law for creditors to exhibit their claims against said deceased's estate, and that the same be published once in each week for the space of four successive weeks, in the Kent News, printed and published in Kent county.

In testimony that the foregoing is truly copied from the minutes of the proceedings of the Orphans' Court of the county aforesaid, I have hereto set my hand and the seal of my office affixed this 17th day of July 1855.

SEAL

Test, JACOB FISHER,
Reg. of Wills for Kent county.

In compliance with the above order, this is to give notice that the subscribers of Kent county, have obtained from the Orphans' Court of Kent county, Maryland, letters of Administration on the personal estate of Richard Ellis, late of Kent county, deceased. All persons having claims against the said deceased's estate, are hereby warned to exhibit the same, with the vouchers thereof, to the subscribers on or before the 20th day of February, 1856, they may otherwise be excluded from all benefit of the said estate.

Given under our hands this 17th day of July 1855.

D. C. BLACKISTON,
Adm'r Richard Ellis, dec'd.

July 21, 1855—4t

POETRY.

MAN WAS NOT MADE TO MOURN.

Mourner, weeping o'er thy sorrow,
Bending 'neath affliction's rod,
Hope thou for a brighter morrow,
Trust thou in a gracious God.
Ask the bird whose tuneful numbers,
With a thrilling rapture burn;
Ask him why he thus does warble,
If God placed us here to mourn.

Ask the vine with tendrils twining
Round the sturdy forest tree,
If with grief and sorrow pining,
It was ever known to be.
Ask the flower whose thrilling fragrance
On the passing breeze is borne,
If it thus would ope its petals,
If God placed us here to mourn.

Ask of halcyon joy and gladness,
As with smiles they wreath the face,
If for grief, despair or sadness,
They with pleasure yield a place.
Nay, o'er sea, and earth and ocean,
To the world's remotest bound,
Is the fond memento written,
Man was never made to mourn.

WHEN FRIENDS LOOK DARK AND COLD.

BY BARRY CORNWALL.

When friends look dark and cold,
And maids neither laugh nor sigh,
And your enemy proffers his gold,
Be sure there is danger nigh.
Oh, then, 'tis time to look forward,
And back like the hunted hare;
And to watch, as the little bird watches,
When the falcon is in the air.

When the trader is scant of words,
And your neighbor is rough or shy,
And your banker recalls his hoards,
Be sure there is danger nigh.
Oh, then it is time to look forward, &c.

Whenever a change is wrought,
And you know not the reason why,
In your own or an old friend's thought,
Be sure there is evil nigh.
Oh, then 'tis time to look forward, &c.

POLITICAL.

Southern Feeling.

Among the host of able and distinguished *Southern Democrats* who have united themselves with the American Order since the adoption of the National Platform, there is no one who will carry with him greater personal influence than the Hon. Jere. Clemens, the late able *Democratic* Senator from the State of Alabama. In a late letter to the editor of the Huntsville (Ala) Advocate, Mr. Clemens says:

Perhaps no party in this country has ever been the subject of so much invective as the American party. All the depth of the language have been sounded to fish up degrading epithets to be applied to men whose sin consists in loving their own blood something better than that of the strange.. Practices which are in daily use by other parties suddenly become heinous sins when resorted to by the Americans, and editors in the excess of their zeal not unfrequently run into the most ridiculous inconsistencies. I have seen one column of a newspaper filled with denunciations of the secret feature of the order, while the next not only purported to give the principles of the party, but even the very forms of initiation.—One thing is certain, either those forms were forgeries, or all the indignant denunciations of secrecy with which we have been favored were hypocritical pretences in no way creditable to those who employed them. All parties observe more or less secrecy in relation to certain portions of their tactics. The secrets of a Democratic caucus are as profound as those of a Know Nothing Council, and the will of every member is more completely subjected to the control of the majority.

A Know Nothing, after his party has made a nomination, may abandon the order, and then rid himself of all obligation to support it, but a Democrat who has once taken part in a caucus is held in honor bound to abide the decision of that caucus, no matter how distasteful it may be. If the term "Dark Lantern Party," was applied to the midnight plottings of those who manufacture in caucuses and conventions candidates without consulting the will of the people, it would be much more appropriate.

The State and the National Councils having both removed the injunction of secrecy, that reproach is disposed of. In point of fact, it never existed. Their principles were known from the beginning, and he must have been ignorant, indeed, who had any doubt of the aims and purposes of the Order. But it is alledged that it is a Whig trick, gotten up to injure the Democracy. Such arguments are the usual resorts of weak men, who, when reason fails, attempt to enlist prejudice in their behalf. The head of the Order is an old-fashioned Jackson Democrat.

Whenever they have nominated candidates, they have taken the larger number from the Democratic ranks. Judge Cone, of Georgia, who reported the platform adopted at Philadelphia, is an old-line Democrat. He was a member of the Baltimore Convention, in 1844, that nominated Mr. Polk, and reported the resolutions adopted by that body as the principles of the Democratic party. How stands the case on the other side? Mr. Wise confessedly owes his election to the whigs. Messrs. Toombs and Stephens, Whig leaders in Georgia, are at the head of the anti-American party, and so with Mr. Preston, in Kentucky. Everywhere we find Whig leaders among the bitterest opponents of American principles, and if it is a Whig trick. they have been a long time finding it out.

There is another branch of the question which I approach with more reluctance, because I am afraid with more prejudice than will enable me to consider it dispassionately. Without belonging to any Church, I grew up in the Methodist persuasion. It was the faith in which my mother lived and died and I could not change it if I would. Among the earliest books which fell into my hands, I found accounts of Catholic persecutions of the early Protestants—of men, women and *children* thrown into dungeons, stretched upon the rack, tortured with thumb-screws, and finally burned at the stake, for the crime of worshipping God as reason and conscience dictated.—Then came the "Order of Jesus," with the Inquisition in its train. For centuries, every page of history is blackened by the iniquities of that Church whose Pontiff arrogantly claims to be the immediate representative of the Almighty, and who has not hesitated at all times to exercise powers in accordance with that claim. Subjects released from obedience to their legal rulers—murder, perjury, incest—every crime made venial, if it tended to the advancement of the Church. I know it is said that these powers are not now exercised or claimed. Where has it ever been abandoned when they had power to enforce it? What is the use of the confessional if the priesthood do not still claim the power of forgiveness for sins committed or to be committed? I have searched in vain for any authentic document which shows that they have ever abated one jot or tittle of the pretensions which characterized them in other years and characterize them now in other lands. I have visited two countries in which the Catholic religion is established by law, and I found in both the same intolerance, the same bigotry, the same hatred of the Protestant as of yore.

Even the dead bodies of Protestants are denied the right of burial in a Catholic grave yard. The mases are taught to believe that the rotting corpses of the faithful would be polluted by the neighborhood of a Brother who held in life a different creed. In Spain an assemblage of more than fifteen Protestants for the purpose of religious worship is declared an unlawful assembly, and all the remonstrances of England have failed to ameliorate the detestable tyranny. What we see existing elsewhere, what we know has always existed wherever Catholics had the power, we may surely dread for ourselves without being liable to the charge of excessive timidity, particularly when we see the rapid strides they are making to power and influeuce among us. From 1840 to 1850 the number of Catholics in the United States doubled, and now they exceed two millions of souls. At that rate it will not take them long to acquire all the power they want, and when acquired they will not fail to exercise it.—Inthe very nature of things the Catholic must be a persecutor. When he believes that every Protestant is on the highway to hell. When he believes that it is charity to torture, and piety to murder those whom he looks upon as enemies to his God, it would be absurd to expect mercy, or look for toleration.

Another great danger we have to dread is the prevalence of the mischievous dogma that the Pope is superior to the Constitution, and can absolve his flock from oath to support it. I know how bitterly this is denied; but if American Catholics do not acknowledge it they are widely different from their brethern elsewhere. History is full of instances of kingdoms laid under interdict, monarchs excommunicated, and a whole people doomed to Purgatory for some real or imaginary fault of their rulers. We all remember that a king of France was assassinated by a priest at the bidding of his superiors. We all remember that a king of England was compelled to walk barefoot, in sackcloth and ashes, to the tomb of Thomas a-Becket, and that the great Bruce wandered for years an outlaw hunted by assassins and blood-hounds, for daring to punish a traitor to his country in the precincts of a Catholic church. The best way of judging a tree is by its fruits, and these fruits are familiar to us all. It is objected, however, that the Constitution secures to every man the right of worshipping God as he pleases, and that in proscribing Catholics we are guilty of a violation of that instrument. Not at all. The same Constition which gives to them the rights of conscience, secures to me the right of *voting* as I think best.

It does not compel me to vote for a Catholic, any more than it compels me to vote for an Abolitionist. One may be just as sincere in his belief as the other, and both be equally dangerous to the country. Of that each voter must judge for himself. There is no proposition to change the Constitution, none to pass a law inconsistent with it. The American party undertake to show precisely as the Whig and Democratic parties undertake to show for themselves, that it is safer for liberty, safer for the Union; safer for religion, to place none but American Protestants in office, and they leave to their countrymen to decide, upon reason and argument, how far they are right, or how far they wrong. We do not propose to disturb their public worship—we do not propose to declare an assemblage of Catholic unlawful, but we claim th eprivilege of voting to suit ourselves. I can see no difference in the evil tendency of the higher law of Mr. Seward, or the higher law of Archbishop Hughes. I do not choose to vote for either, and he who attempts to force me to, is guilty of the very proscription he condemns.

I wish I could have devoted more time to the preparation of this letter; but it is sufficient to give a tolerably correct idea of the position I occupy upon the question to which you have called my attention.

I am very truly and respectfully,

Yours, &c.
JERE. CLEMENS.

J. E. Peebles, Huntsville, Ala.

From the Frederick Examiner.

"Keep It Before the People."

Keep Brownson's views of the Temporal Power of the Pope before the people, is the admonition that has over and over again been addressed to us since their publication in last week's issue; and seeing that he is the accredited champion of the Papal hierarchy in the United States we feel the importance of the advice.

Some of the neutral papers, like the Baltimote Sun only quote the following detached sentence, as a specimen of Mr. Brownson's creed:

"In matters purely temporal, I, as a Catholic, owe no obedience to the Pope, because he has received from Jesus Christ no authority as a temporal sovereign over me. He cannot make or unmake the rights of the sovereign or the subject—abrogate the former or absolve the latter."

Standing by itself this harmless extract exactly expresses our idea of the civil allegiance of American Roman Catholics; but when Mr. Brownson proceeds to explain the subordination of the temporal to the spiritual order, and quotes Scripture to prove that civil allegiance is a religious duty towards the Pope "as visible head of the Church," the meaning of the term civil allegiance, is rarefied to the substantiality of a shadow.

It is a pity those neutral papers did not read a little further down the column, and find room to quote the following extract, which is an admirable commentary upon the preceeding, and might have enlightened them somewhat upon the political purposes of the Papacy. We quote:

"*The Pope is the proper power to decide for me whether the Constitution of this country is or is not repugnant to the laws of God.* If he decides that it is not as he had decided, then I am bound in conscience to obey every law made in accordance with it, and under no circumstances can he absolve me from my obligation to obey, or interfere with the administration of government under it, for the civil government is free to do according to its constitution, whatever it pleases, that is not repugnant to the laws of God, or to natural justice. That it is free to do more than that, I presume no man in this country will pretend."

Now, really, although we cannot recognize the right of His Holiness, Pio Nono, to sit in judgment upon our constitution and laws, we feel immensely obliged for his exceeding condescension in deciding, as Mr. Brownson says he has decided, that the charter of our glorious liberties, is not "repugnant to the laws of God," and so long as it may please his infallibility to continue of the same mind, Mr. Brownson and Roman Catholics generally are bound *in conscience* to support it; but if perchance, His Holiness should get a new kink on the subject, as he did about the deification of the Virgin, and decide that it is "repugnant to natural justice," as weighed and measured out at the Vatican, what obligation then would sway the "faithful?" Clearly, their conscience being bound to obedience" to the Pope, and the "temporal order being bound subordinate to the spiritual," the constitution would incur the martyrdom of heresy, and be committed to the flames unless some American party should rally to the rescue.

This is no idle rhodomontade; no reckless assertion for political effect; it is the irresistable conclusion that every reflecting man must come to, who reads Mr. Brownson's careful and well considered explanation of the subject and it must be recollected Mr. Brownson speaks not for himself, but utters the voice of "the Church" in this country.

How this matter is regarded by other journals, that are not neutral when the institutions of the country are in danger, may be inferred from the following remarks of the N. Y. Evening Mirror, which after repeating the lines italicised in the last extract, says:

Thus writes O. A. Brownson, the great exponent of the Papacy in the United States. "If ever the liberties of this country are endangered," wrote Lafayette, "it will be through the influence of Popish Priests." What a commentary on the prophetical declaration of the Apostle of Liberty, is the avowal of this American champion of the Papal hierarchy? We laugh at the power of the Pope—we dismiss with contempt the fears excited by the pretensions of his emissaries in this country!

But are we quite right in not heeding the encroaching spirit of Romanism, which presuming on the freedom of speech accorded to all men who live under the benign shadow of our institutions, thus subordinates our noble Constitution to the ignoble "authority" of the Roman Pontiff? With what boldness are we told that the palladium of our liberties—that immortal instrument which was written by our fathers in letters of blood, and sanctificed by a patriotism without parallel in the history of the world—has no authority with the adherents of the Papacy, except what the Pope, in his soveign pleasure, chooses to allow it. It is time, certainly, that Americans came up to the help of their glorious Constitution, against the defiant, though covert hostility of the Romish Church.

We are not accustomed to raise false alams or to discover peril to our institutions in the mad theories of the day. But we believe that it is the duty of every lover of his country—of every friend of humanity or of civil or religious liberty, to rebuke such sentiments as the above. Brownson does not speak for himself alone, but for the Catholic Hierarchy.

His aggressive spirit is shared by the church of which he is probably the ablest advocate in America. Indeed, rob Romanism of this intolerant spirit, and it loses its identity; imbue it with the free impulse, the liberal inspirations of republicanism, and it would be Romanism no longer, because it would cease to respect the *ipse dixit* of the Pope, and no longer bow to the mandates of his insolent representative in this country.

Hence it is plain that Romanism is inimicable to American liberty, the two cannot co-exist—one or the other must fall. Romanism is aggressive, but being evil and false in its very nature, its strength lies in the ignorance and superstition of the mases. The intelligence of the people is its deadly foe; and it is paralysed in the presence of truth.

What chance of success, then, awaits it in a country where education is free to all; where intellectual light and free discussion make perpetual progress among the people; where the national pulse beats ever to the call of civil and religious liberty? The papacy may flourish here for a time, and even attack, with impunity, the Constitution of our country, but it can make no substantial progress, while the Press stands sentinel at the portals of Freedom's Temple, and exercise that "eternal vigilance" which is the "price of liberty."

From the American Organ.

THE AMERICAN PARTY AND ROMAN CATHOLICISM.

A fatal error seems to have taken possession of many good men in this country whose impulses, as well as their judgments, being right, would otherwise incline them to aid in pushing forward a scheme, the object of which, if properly understood by them, would command their warmest sympathies and most active support. I am aware that many, very many, of our fellow-citizens regard the American party as an *organized* opposition to *Roman Catholics* as a *religious body*, and to *Catholicism* as a *religion*. Now, nothing could be more untrue than this. *The American party does not propose or aim to interfere with any man's religion.* That is a matter wholly and entirely between the human soul and its great Creator. No other person, or body of men whatever, have any right or power to interfere in so sacred a matter as this. O, no! the soul of man and the God who gave it, are the only parties to any system or plan that can affect its (the soul's) future and eternal condition; and therefore no other parties have any right, power, or authority, either from the Bible or the Constitution of these States, to thrust themselves in between the soul and its Maker. It is not against any man's *religion, as such*, that the American party aims its opposition. And any man, or set of men, who asserts the contrary, only show that they are either wilfully blind, or obstinately perverse.

I now assert, and challenge any man in the United States to disprove or gainsay it, that the very moment the Romish Church, in this country, shall publicly and openly disavow its allegiance to the Pope of Rome—shall openly and publicly throw off the *spiritual* shackles by which the whole Church is bound to the *throne* of Rome—and shall select and choose its own bishops, and other church dignitaries, as do all other religious denominations in this country—that very moment the American party will cease its opposition to Catholics—will cease to proscribe them from office—and will at once recognise then as they do all other good citizens of this country, as fully entitled to all the rights and privileges enjoyed by others. Indeed, the American party has never said and does not now hold, that Roman Catholics are not equally entitled to every privilege enjoyed by any other class of citizens, provided the people choose to confer such privileges upon them; but the American party holds that, as long as the Roman Catholics of the United States acknowlege *spiritual allegiance* to a foreign *prince*, and as long as that spiritual allegiance is acknowledged by all good Catholics to be superior to any other obligation whatever, so long will the American party withhold *its* support, for any *political* position from any member of the Roman Catholic Church. Other citizens may, and, of course will, do as they please in regard to this matter.

From this view of the subject, which is the only true one, it follows, and every one must perceive, that the opposition of the American party is not to Roman Catholicism as a *politico-religious hierarchy*. Let American Catholics absolve themselves from any and all allegiance to the Pope of Rome, and assume a position common to other religionists in this country, and immediately they will find the door open to them, as to all others, to enter in and enjoy the full privileges of membership and communion in the American party! Till then, however, they must be content to bear the burden of opposition that is laid on the shoulders of *foreign* Protestants and other *foreigners*.

As far as the American party is concerned, I understand it to be its fixed and determined purpose to create and foster an *American sentiment* as well as a *Protestant civilization*, in the United States of America! And who can say aught against this purpose? Why should not Roman Catholics not assume an *American* character, as other religionists in the United States? As soon as they shall enter up their *protest* against the *Pope* of Rome and the *hierarchy* by which their souls and bodies are bound, just so soon will they enlist in their behalf, and be entitled to the sympathies, as well as the *political* support of their fellow-citizens, in common with other religious denominations in this country. They need not change their *name*, their *ritual*, for any other *religious* observance to which they are now accustomed. The moment they release themselves from *Popish* and *Jesuitical* thraldom, that moment they will stand out before the world, and the people of the U. States, as *free* American citizens, and he who shall dare attempt to raise any Constitutional or legal barrier in the way of their full enjoyment of all the rights and privileges, social and political, guaranteed to all other *free* American citizens, would subject himself to the just charge of attempting to subvert the great fundamental principles of civil and religious liberty upon which our institutions are reared.

Knox.

Typographical Errors.—A correspondent of the Columbus (S.C.) Times, gives a melancholy illustration of the uncertainty of the types. A young gentleman by the name of Conkey having been united in the holy bands of wedlock, sent the marriage notice, with a verse of his own composition, to the printer for publication:

"Married, at Gosham, February 28th, A. Conkey, Esq., Attorney at Law, to Miss. Euphenia Wiggins.

Love is the union of two hearts,
That beat in softest melody,
Time, with its ravages imparts,
No bitter fusion to its extacy."

He looked with much anxiety for the next number of the Gosham Sentinel, in order to see his name in print.

The compositor into whose hands the notice was placed, happened to be on a spree at the time, made a wonderful blunder in setting the type. Here is the notice as printed:

"Married—At Gosham, February 28th A Donkey, Esq., Eternally at Law to Miss Euphenia Piggins.

Jove is an opinion of two heads
That belts the softest mellowy,
Time, with its cabbage heads, imparts.
No better feed to an extra dray."

The feelings of the said Alexander Conkey, on seeing this piece, can be better imagined than described.

Sleepy Congregations.—A Methodist preacher once observing several of his congregation asleep, suddenly exclaimed, with a loud voice:

'A fire! a fire!'

'Where? where?' cried his auditors, whom he had aroused from their slumbers.

'In hell!' added the preacher, 'for those who sleep under the ministry of the holy gospel.'

Another preacher finding himself in the same unpleasant situation with his auditory, suddenly stopped in his discourse, and addressed himself in a whisper to a number of noisy children in the gallery:

'Silence, silence, children,' said he, 'if you keep up such a noise, you will wake all the old folks.'

A Grave-Yard Inscription.—"Notes and Queries" says, that the following curious inscription has been copied from a gravestone in Essex:—

"Here lies the man Richard,
And Mary his wife;
Their surname was Pritchard,
They lived without strife:
The reason was plain—
They abounded in riches,
They had no care or pain,
And his wife wore the breeches."