## THE DAILY DISPATCH is published daily (Snudays excepted;) at Wilmington, N. C., by BARRY & BERNARD. TERMS OF SUBSCRIPTION : Six months...... 5 00 250 All subscriptions payable strictly in ad en the exeminate binipated vide Office No. 4! Market street, opposite City LINES OF TRAVEL. WILMINGTON, CHARLOTTE AND RUTHERFORD RAIL ROAD. OFFICE WIL., CHAR. & RUTH. R. R. Co., LAURINBURG, October 18th, 1865. On and after Monday, the 22d inst., a Passenger I rain will run over this road as follows: Schedule. Down Train Tuesday and Saturday, Monday and Thursday. Leave. Wilmington, 8.00 A. M. Sand Hill. . . . 8.00 A. M. Riverside ..... 9.00 & Laurinburg ... 8.55 North West. 9.35 Shoe Heel . . . : 9,16 Mariville .... 10.11 Red Banks ... 9.84 Moss Neck .. 10.03 Brown Marsh11.19 Lumberton 1, 10,37 Bladenbore', 11.48 " Bladenboro', 11.24 Lumberton . 12.40 P. M. Brown Marsh11.51 Rosindale .... 12.20 P. M. Moss Neck...1.09. " Red Banks...L36 Shoe Heel....L54 Marlville .... 12.59 " North West :: 1,37 . " Laurinburg, .. 2 22 ", Riverside ... . 2.07 " Arrive at Arrive at No goods will be taken by the above train, ex copt at the option of the company, and then double the usual rates will be charged

A Freight Train will be run, making two trips each week, leaving Sand Hill Monday and Thurspay, Wilmington Wednesday and Saturday. Up frieghts by this Train must be delivered at the warehouse by 111 o'clock A. M., on Friday, and by sunset on Monday evening. Meals furnished on board the Boat connecting with the Trains. Breakfast on day of departure from Wilmington, and Dinner on day of arrival at Wilmington. WM. H. ALLEN. Master of Transportation. WILMINGTON & MANCHESTER R. R OFFICE GEN. SUPE. WIL, & MAN. R. ROAD, I WILMINGTON, N. C., August 26th, 1865. . 1 oet 9 TO SEE SE Management Management | Management | ( ) AND AFTER SUNDAY, AUGUST 27TH, daily trains for passengers and freight, will oun over the Wilmington and Manchester Rail-Leave Wilmington daily at ..... .6.00 A. M Arrive at Wilmington daily at ..... 3.05 P. M. "Kingsville "..., 1.25 A. M.
These trains connect with trains on North Eastern Rail Road for Charleston, the Cheraw & Daglington Railroad and Wilmington & Weldon There is daily stage communication between Kingsville and Columbia, S. C., connec ting with these trains. There is also a line of tages between Camden and Sumter (on Wil, and Man. Railroad.) The boat connecting with these brains leaves and arrives at Wil. & Weldon Railroad wharf. The freight office of the Company MURRAY & MURCHISON, will be at A. H. Vanbokkelen's wharf, on the premises recently occupied by A. E. Hall, and by steamer North Carolina in running to Fayetteville All freight will be received and delivered at this point. Passenger business is done from Wilmington & Weldow Railroad wharf, and freight business from above whark WILMINGTON AND WELDON R. R. WILMINGTON & WELDON R. R. COMPANY, WILMINGTON, Aug. 29, 1865. REMETERS AND ADDRESS OF THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN COLUMN TO THE Passenger Trains Schedule. NOM THIS DATE TRAINS ON THIS ROAD will run as follows: cave Wilmington at . . . . . . . . . 4,00 P. M. 

trains at the latter place North and South. LEAVING FAYETTEVILLE Mondays, Wednesdays, and Fridays at 6 A. M. arriving at Warsaw at 6 P. M., of the same day. LEAVING WARSAW At 6 A. M., Tuesdays, Thursdays and Saturdays, arriving at Fayetteville, at 6 P. M., of the same Persons travelling North or South will find it greafly to their advantage to take this line as it is the most expeditions, pleasant and desirable

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## THUBATTA DISPATOR

WILMINGTON, N. C., TUESDAY, OCTOBER 24, 1865. NO. 14.

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market affords. A first class restaurant is attached to the house where the public will be furnished with ice cream or oysters in their seasons, wines, choice liquors,

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A. B. BURR. oct 10 THE BEST COOKING STOVE OUT.

"Buck's Patent." FOR sale, at the lowest market prices—sizes No. 7, 8 and 9, by MURRAY & MURCHISON. THE DAILY DISPATCH.

TUESDAY MORNING, OCTOBER 24, 1865.

DRUGGIST AND CHEMIST, THE EPISCOPAL CHURCH OF ALA-

BISHOP WILMER'S REVIEW OF GENERAL WOOD'S ORDER.

A Pastoral Letter to the Clergy and Laity of the Diocese of Alabama.

TO BE READ IN ALL THE CHURCHES,

have 'seen, in the papers of the day, the "General Orders" from the Commander of the Department of Alabama, in relation to has, in her 37th article, fully declared her-

Alabama. In order to satisfy my own mind as to the "legitimately and regularly constituted; scope and intent of the said "General Or- and has, as I think, framed the particular ders," I addressed to the commanding officer | Prayer in question with especial and marked a note, of which the following is a copy:

Mobile, September 22, 1865. To Major General Charles R. Wood, Headquarters Department of Alabama:

DEAR SIR :- I see in the morning papers of this city an order, issued under your authority, forbidding the Bishop of Alabama and his Clergy to "preach or perform Divine Service," etc.

The object of this note is to inquire if it is your purpose, by the intervention of military force, to obstruct me or any of my clergy | Of the Power of the Civil Magistrate (Art. 37.) in the performance of ministerial duties.

I do not, for a moment, recognize the right of any civil or military officer to dictate to me in the performance of my duty in the Church of God. At the same time, I have neither the wish nor the power to resist the military force. .

The expression, on your part, of a determination to oppose the celebration of Divine Service by force of arms, will be regarded by me as equivalent to a forcible ejection from the precincts of the Sanctuary. In making the above inquiry I wish clear-

ly to define my position. I have issued a Pastoral (a part only of which is quoted in your "General Orders") to the Clergy and Laity of the Diocese of Alabama. The positions therein stated were taken with great deliberation, and I see no cause, and can see no cause, other than the

intervention of a higher Ecclesiastical authority, to reconsider them. Standing upon the provisions of the constitution which I have sworn "faithfully to defend," and also upon the inherent independence and supremacy of the Church (in all matters pertaining to her doctrine, discipline and worship), to which alone I hold myself answerable for any alleged violation of her laws and usages, and which alone, as I maintain, has the right to suspend the exercise of Episcopal and Ministerial functions, I do most respectfully, but most firmly, enter

my solemn protest against the interference expressed in your "General Orders." Will you do me the favor to reply to this at your earliest convenience? Yours, respect-

RICHARD H. WILMER, Bishop of Alabama. In reply, the General commanding stated that he would, if necessary, use military

force in closing the churches. It will thus appear that the bishops and clergy of this diocese are arraigned and condemned before the community in which they reside, as "disloyal and factious persons, and that, without a trial or citation, even before a military commission, they are ordered to be suspended from ministerial functions; and that they are thus prevented, by military force, from celebrating divine service in their

churches. It does not become me to enter into any argument with the military authorities upon the merits of the case. It may fairly be presumed that in all things pertaining to the "honor of the Church," her Bishops and clergy are better informed, and more deeply concerned, than all other persons. Besides I could not enter into the discussion of this question with any secular power, without appearing to recognize its right to make inquisition into matters ecclesiastical. For, as I showed in my first Pastoral, the obligation to pray at all is a matter of religious, and not of political origin. And it is obvious, at the first glance, that if the secular authority be allowed to prescribe, in one iota, in regard to the worship of the Church, there is no assignable limit to its possible usurpa-

tions of prerogative. It does become me, however, to lay this

er, which Prayer has ceased of necessity.

nent part of the "General Council," and I, Church would not dare to do. as Bishop of the Diocese, have never made I counsel you, beloved brethren of the any "Declaration of Conformity," save that Clergy and Laity-in the name of God, and which binds me to the observance of the Con- for the honor of His Church-to stand up stitution and Canons of the said "General for and maintain, at whatever cost, the real

resumption of the Prayer for the "President need be, to suffer for the right. Remember of the United States and all in civil authori- that the communications with God's mercy ty," (upon the restoration of civil authority,)
I was anticipating the probable action of the
"General Council," and exercising a very
questionable power—but justifiable, as I
thought, because done with the view of bringing the diocese, as soon as possible, into entire harmony, in point of worship, with the Church generally. This condition of things is well understood by all well informed Mobile, Ala., September 28, 1865.

AND JOB PRINTING, on short notice and reasonable terms. Orders from accessible points in the coun-

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churchmen, but there may be many among you who need the information given. The above recited facts were not, it may be reasonably presumed, before the mind of the military authorities; and the present case stands, therefore, as one among many other illustrations of the injustice which may sometimes be done, when parties are condemned, without trial, by a tribunal unacquainted with all the facts embraced, and with the complex bearing of those facts—to say nothing of the serious consequences likely to result from the assumption of jurisdiction in matters ecclesiastical.

It would be superfluous to go at length into the argument with you. The argument is sufficiently stated in my Pasteral of June DEAR BELOVED BRETHREN: - You will | 20. The course of events has, as I conceive, the Bishop and Clergy of the Diocese of self in regard to the obedience which is due from her children to the Civil Authority reference to the Civil Authorities described in her articles. She teaches, from Holy Scripture, the duty of obedience to the powers that be," of all kinds whatever, and she prays in her Litany and elsewhere, for all "Christian Rulers and Magistrates," but this particular Prayer, as its history will show, was specially prepared for, and is therefore only applicable to the kind of authority described in her article-which reads as follows:

"The power of the Civil Magistrate exendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all professors of the Gospel, to pay respectful obedience to the Civil Authority regularly and legitimately constituted."

I have been anxiously looking for such a restoration of the Civil Authority as existed when the prayer in question was first established by the Church. The present attitude of affairs, when a Bishop and his Clergy are counselled as to their official duty, and are ordered to be suspended from their functions by the military authorities, affords the most ample proof-whatever doubts may have hitherto existed-that civil authority is not restored to the State of Alabama, and that the Constitution of the country, which guarantees to all citizens a "free exercise of religion," is not in force as the Civil Law

If we are citizens indeed, we throw our selves upon the protection of that Constitution which we have sworn "faithfully to de fend." If we are not citizens indeed, then there can be no propriety in our using the

prayer in question. The issue raised is not one of loyalty. I have, in my pastoral, counseled you to be loyal, and to take, in good faith, the Oath of . Allegiance, and have set you the example by taking it myself. No one can fairly charge disloyalty upon us who have taken the required test, and live daily in obedience to the law. Nor is the issue one of personal feeling towards him who fills the Presidential chair; for the Church would fain that every one might, through God's Grace and Holy Spirit attain "unto everlasting joy and felicity." The Church uses the "Prayer for the President," not so much as a person, as an impersonation of the Civil Authority. The use of the Prayer, under the present condition of things, involves the point of congruity and fitness; and is, therefore, a ques

tion for Ecclesiastical discretion. Should the "General Council," of which he Diocese of Alabama is a component part, order any Prayer in place of that which has ceased of necessity, then, from that time forth, the ordering of the Council would be decisive as the supreme law of the Churches constituting said Council. Or, should the Gen eral Council be dissolved, and the Diocese of Alabama come again into Union with the General Convention, then the ruling of that body, in the premises, would be equally decisive. But, let it not be said that the Church in Alabama looked to any other than an Ecclesiastical Authority for guidance in worship, or that she was ever frightened from her propriety by the dictation or menace of any Secular Power, Civil or Military. Let the Clergy await official notification from the Ecclesiastical Authority; for in this way only can uniformity and harmony be pre

The case stands thus:

In the exercise of my Episcopal discretion, matter before you-the Clergy and Laity of to which I am left by the absence of any authe Diocese-and you have a right to know thoritative Church legislation, I have decided from your Bishop, how the case stands in its that "The Prayer" is inapplicable to the ecclesiastical aspects, and to seek guidance existing condition of things. On the other and counsel from him in the present emer- hand the Military Authorities issue "Orders" that it shall be used at once, and that all A brief exhibition of the Ecclesiastical churches shall be closed until we accede to Status of the Diocese of Alabama will enable the demand. Thus the real issue before us you, at a glance, to detect the misapprehen- is this: Shall the Secular or the Ecclesiastision of facts under which the "General Or- cal power regulate the worship of the Church? CONSTANTLY on hand the best of IMPORT- ders" referred to were dictated; and will In this conflict of powers-both "ordained serve to vindicate you, as Churchmen, in of God" in their respective spheres the pursuing the course of action recommended | Church labors, for the moment, under serious disadvantages; for we have neither the The "Orders" charge us with a violation wish nor the power to oppose force by force. of the Canons of the Church-and from this But we must be careful to make it evident alleged violation, they argue an animus; that, while we yield to military force, in the upon the strength of which they are issued. | matter of closing our houses of worship, we Now, to say nothing of the incongruity in-volved in such a procedure on the part of Secular Anthority, civil or military. A the Military Authorities toward the Church, higher than earthly "Order" comes in here to it will be sufficient for my present purpose to claim and control our obedience. The Prinstate-and that for your satisfaction-that cipalities of this world can neither ordain there is no Canon of the Church of which we the clergy nor suspend them. In matters are members that requires us to use the pertaining to His Kingdom, we must, in ac-Prayer "ordered." On the contrary, the re-cordance with the teaching of an Apostle, quirement of the "General Council," (as yet | "obey God rather than men." Think, for a inrepealed, because there has been no recent | moment, that an officer of the army undersession of that Body,) is to use another Pray- takes to do, in regard to the Church-by shutting up the sanctuaries of a whole Dio-Now, the Diocese of Alabama is a compo- cese-what "the General Council" of said

issue now before us. Be assured that man Thus it will appear that, in ordering the has no nobler mission than to defend, and if

Bishop of the Diocese of Alabama.