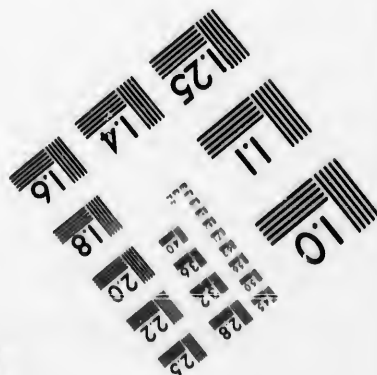
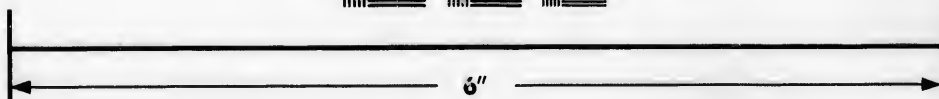
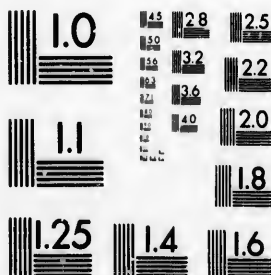


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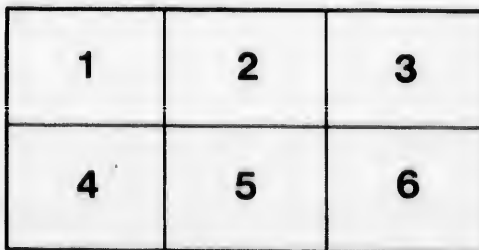
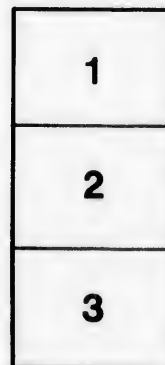
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"NORTH AND SOUTH."

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LETTERS TO "THE GUARDIAN,"

(A CHURCH OF ENGLAND PAPER PUBLISHED IN LONDON,)

BY THE

REVS. J. E. HOLE, AND J. M. NEALE

ON THE SUBJECT OF

"NORTH AND SOUTH,"

WITH REPLIES BY

THE REV. \_\_\_\_\_

OF THE DIOCESE OF \_\_\_\_\_ C. W.,

RECENTLY A PRESBYTER OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE CONFEDERATE STATES OF AMERICA.

1863.

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## "NORTH AND SOUTH:"

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SIR,

Following in the wake of Dr. Neale, permit me also, by the expression of my entire sympathy with the cause of the North, to relieve the impression in your correspondent's mind, that the English Clergy are so unanimously on the side of the South.

For myself I can truly say that having from the outset watched every phase of this great struggle with the closest interest, I have never seen cause to waver in my entire conviction of the justice of the cause of the North; nor does Dr. Neale's letter in the least exaggerate the scale of rejoicing that (in common I doubt not, with many others) I have experienced at the recent success of the Federal arms.

It were well, I think, if many who now go

with the stream of popular opinion (because it is the popular opinion), and who derive their impressions from the prints that seek only to reflect the public feeling, were to read first some of the standard works that have lately issued from the press on this subject. After a perusal of *Russell's Diary*, *Trollope and Dicey's Letters*, *Mrs. Kemble's Residence in a Georgian Plantation*—authors, all of whom have been eye-witnesses, and on this account, and as being of known integrity and standing in their profession, may be considered reliable,—it is probable that their opinions might undergo a considerable change.

J. E. HOLE.

Washford Pyne Rectory, }  
Aug. 13, 1863. }

## "NORTH AND SOUTH."

To the Editor of the Guardian.

SIR,

In the Supplement of your Issue of Aug. 18, I observe a short letter from the Rev. J. E. Hole, "Washford Pyne Rectory" of date Aug. 13, 1863, on the subject of "North and South."

Mr. Hole has thought proper to express thus publicly his sympathies with the North, and therefore I hope you will permit a brother-clergyman, from this side of the Atlantic, to express the pain, and surprise, which Mr. Hole's letter caused me.

That a Clergyman of the Church of England should feel himself called upon to give public expression of his sympathies with a Government which, by its mode of carrying on the war of attempted extermination it is now engaged in, has excited, and is still exciting the horror and detestation of all good men who know the facts of the case,—this to me, is a thing of grief and mortification.

I was for upwards of two years, a witness and a victim, of the atrocious tyranny and oppression practised by the Northern Government; and I have, more than once, had my heart made sick within me, by the cry for blood and slaughter issuing from Northern pulpits. But I little thought to hear a similar note struck by a priest of that church (the church of my youth, and of my country) of which I am now, by the good providence of God, a recognized, though unworthy minister. I little thought to hear any Englishman, any lover of right and justice, hold up for public approval "The justice of the cause of the North."

I should like to ask the Rev. gentleman, to whose letter I refer, whether he thinks he would be quite so enthusiastic about the "justice of the cause" he admires, were he, as I have have been, exposed to its tender administration? Would it call forth his public note of approbation, for instance, were he required to vacate "Washford Pyne Rectory" on the satisfactory call of a "military necessity"? And yet this is some of the sweets of "the justice of the cause" which I have tasted. I, a freeborn British subject, have had the honor of receiving a visit from the Northern Military Governor of Alexandria in Virginia, who then and there, in the

presence of my wife, and with that courtesy which, I dare say, the rector of "Washford Pyne" thinks necessarily allied to "the just cause," told me that she and I, and our five little children must turn out (into the streets if needs be) that the parsonage might be occupied as "a military necessity." I rather think that such a demand upon "Washford Pyne Rectory" would slightly modify the extacies of its worthy occupant over "the just cause."

Further, I have had my door besieged by a band of ruffian soldiers who, in spite of my remonstrances, and with many threats, persisted in nailing up a vile cotton rag of about the value of three pence sterling, intended to display "the stars and stripes"; and, upon my representing the wrong and insult to the aforesaid military governor, his reply was, that "no one should be ashamed of that glorious emblem." Would the rector of "Washford Pyne" appreciate a like adornment to the fore-front of his handsome dwelling?

Further, I have been served with a printed notice to "Appear forthwith at the office of the Provost Marshal, and make satisfactory proof of my loyalty to the Government of the United States" (take that is, the oath of allegiance) "or failing to make such proof within forty-eight hours after receiving this notice you will be sent outside our lines." Upon this call of "the just cause" I "appeared," and presented my credentials as a British subject. But, the reply of the respectable and enlightened official whom "the just cause" has located at "Head Quarters Provost Marshal General Defences South of the Potomac" was, that he cared not whether I was a British subject or not; unless I professed myself "an unconditional Union man" (a stereotyped phrase in great vogue among those who maintain "the just cause") I could not be suffered to remain. And I grieve to be obliged to add that, against this low tyranny, I had little or no protection. Upon my applying at the British Legation at Washington, I was told in effect that I was completely in the power of "the just cause," and that no security could be given me, nor any steps taken in my case, until I should be sent to

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Fort Warren, or Fort LaFayette, or some other delectable receptacle for "rebels" against the mild sway of "Northern Justice." In point of fact, it was a most signal Providence which opened a door for me in Canada, or I, and my little helpless family might have been driven away from our home, and exposed to absolute privation and want. This would inevitably have been the result of our being sent within the Southern lines, where (thanks to the "just cause") every article of food and clothing would be utterly beyond the means of one whose sole support was derived from the congregation from which he was thus threatened to be violently severed. Would he rector of "Washford Pyne" like to furnish such an illustration of "Northern justice" in his own proper person?

Further, I have long been deprived of my books and furniture—not many, nor much, but *my all*. They have been shut up in the city of —, Virginia, where, at the breaking out of the war, and for twelve months after, I resided as incumbent of — church, (to whom I dare say the rector of "Washford Pyne" would call a culpable if not immoral) connexion with that "rebel" body, the Protestant Episcopal Church in the Confederate States of America. Now "the just cause" will permit nothing to be removed from thence by any one except such as have taken the oath of allegiance; and since, if I know myself, I would not take *that* oath to save my life, in which case my books, these latter may be safely regarded as in jeopardy. It might be thought that a British subject could claim his goods and chattels; but, my experience of the protection afforded to her Majesty's liege subjects by her deputies within the jurisdiction of "Northern justice" gives me little heart to apply. Now I could almost wish that the admiration of the rector of "Washford Pyne" for "the just cause" were subjected to some such test as this. How would he like to have his easy chairs, and his springy lounges, and his downy beds, and his much prized folios, and his valued quartos, and his newest octavos, and duodecimos—not to talk of the efforts of his private genius—shut up within the bristling lines of Yankee bayonets? I fancy it would be an *experimentum crucis* which would "put a new song in his mouth."

I have dwelt thus long on my personal experience, as I conceive it to be a kind of *argumentum ad hominem* which the rector of "Washford Pyne" cannot fail to appreciate.

But my experience is not *only* personal. From the date of the burning of the navy yard at Norfolk, on the nineteenth of April, 1861, to within six weeks of the present date, I was a close observer of the conduct of the war in Virginia. May I not therefore claim to be a better judge of "The justice of the

cause of the North" than Mr. Hole can possibly be? *He sees and hears at second hand, more than three thousand miles away, seated in his comfortable rectory, I was on the spot, and ecce signum!*

If invading, pillaging, burning, and destroying the homes and properties of non-combatants, old men, women, and children—if *this* be the legitimate province of a "just cause" then do the Northern hordes of cut-throats and ruffians stand acquitted and approved. But, at the same time, may not poor Virginia hold up her hands to high heaven, and *protest* against such justice?

If attempting to force a government which, in the estimation of eight millions of human beings, is the most odious and detestable the world has ever known—if *this* be conceded to "The justice of the cause of the North," then in the name of all that is fair, liberal, honorable and righteous, I ask Mr. Hole to define his idea of "a just cause." Has he forgotten that the Northern Government itself stands (or used to stand, until Abraham Lincoln, and his minions, established their low, and crushing tyranny) upon the will of the governed? Does he not know that it was upon this very ground that their boastful claim was founded of being "*the best government on earth*." And does he not perceive the glaring inconsistency of attempting to force a government of this kind upon a people who spurn it with contempt and abhorrence? Nay, does he not perceive the *atrocity* of endeavouring to compass their ends by fire, and sword, and carnage? Shame, upon the justice-loving Englishman who talks of "the justice of the cause" that carries war, and devastation, havoc and ruin to the hearths and firesides of those whose only request is to be "Let alone!"

Mr. Hole intimates his wish to show that the English clergy are not "so universally on the side of the South." *He* is an exception. Let us hope that he stands alone, or nearly alone, in his sympathies; and that the *bulk* of Englishmen, church and lay, have not outlived their keen sense of right, of justice, and of humanity.

But, to return to matters of observation. I have known of helpless women and children being deprived of the very necessities of life—actually left without a breakfast—by the pillaging and plundering hordes who maintain, in the field, "The justice of the cause of the North." And I have known that, from this oppression, there was little or no redress, even by appeal to the highest officers. The highest officers themselves very, very frequently, set the example. There was a General Blenker, for example, so notorious for his thefts and robberies that "blenkering"

became a cant phrase to express the act of pillaging and plundering.

And if the rector of "Washford Pyne" ever happened to read the official documents of those bragging, boasting, infamous Generals Pope and Milroy, he must have seen that the strongest stimulus was furnished to every ruffian in an army composed of ruffians, to maltreat, and abuse the helpless. Fortunately, for the poor sufferers exposed to such wretches, a second "Bull Run" put to flight the discomfited hosts of Pope, and *himself* at the head of the retreat; making good, for once at least, his boastful assertion that his "Headquarters were in the saddle"; and by an ignominious flight from Winchester, the brutal and inhuman Milroy freed Virginia from his hated presence.

But Mr. Hole will probably object that such abuses are inseparable from war. Not so. Let him read the proclamations of Oliver Cromwell, for instance (a man whom English churchmen have small cause to admire, or to expect any good from), and he will see that the punishment of death was threatened (and those who know the character of the man cannot doubt that it was *inflicted*) against any of his soldiers who should molest or injure private individuals. And this too, in an age which we are accustomed to regard as somewhat behind the civilization of the nineteenth century, and especially the civilization to which "The greatest nation on earth" claims to have attained.

I have known of an old man of eighty and nine years being dragged from his home, and hurried along in an army wagon for some fifty or sixty miles, until at last worn out nature gave way to fatigue and exposure, and the old man lay down and died.

I have known of another aged, and most respectable physician of eighty and four years, having his house invaded by a guard of demoralised soldiers, plucked there by authority, without even a charge against him. And I have known that aged and inoffensive gentleman to be subjected, by those soldiers, to the indignity of witnessing the reception of abandoned women on his premises.

Even as I write, a letter has come to me, from a former parishioner, announcing the death of his mother—a lady whom I loved as a near relation—and here is his account:—"I do not think the apparent disease was sufficient to kill her. But—the constant state of excitement in which we have been living for more than a year, not knowing what arbitrary order to leave our homes and property, and go penniless among strangers, might be pro-nulgated from day to day.—All these things combined were too much for her and"—*she died!*

Let the rector of "Washford Pyne" thank

his Heavenly Father that his wife, or sister, or mother may go to bed without the fear that the morrow's light may bring an order for them to turn out of their homes; and without any hope of rest save in the grave where "They hear not the voice of the oppressor."

Doubtless Mr. Hole would be glad to hear something about the morality of the reverend officials of that North with which he sympathizes. As a preface to this subject, let me refer him to scores of sermons preached in Episcopal pulpits at the North, and regarded as choice evidences of patriotism, in which a spirit of defiance against the South, redolent of the fumes of hell, is openly and unblushingly announced.

I might point him to worthies of the cloth who have proclaimed in the ears of their admiring audience that "*The sin of the rebellion has no parallel save in the sin of the fallen angels.*" I might remind him of those who have profaned the house of God, and uttered the most horrid blasphemies in His name—telling their deluded hearers that "*to die in the cause of the Union would be a sure and certain passport to heaven.*" I might remind him how those reverend worthies call it their glory to

"Cry havoc and let slip the dogs of war."

To bound on their brutal and ruffian packs in their work of blood; and to promise them, *in the name of God*, that the more Southern homes they lay waste—the more smoking ruins they leave in their track—the more widow's moans, and the more orphan's cries they occasion—the more rebel blood they shed—the brighter will be their crown of endless glory!

But let me mention instances of Northern clerical morality which came under my personal knowledge and observation. I have known an army chaplain to borrow a robe belonging to the vestry room of Christ Church, Alexandria,—"*for a few hours,*" as he said, and *never to return it.* I have known another chaplain (in this case however, I think the reverend man was not an Episcopalian) to fill his trunks from the shelves of a private library, the owner, of course, being a "rebel." I have known still another, ("Horrisco referens") upon whose head Episcopal hands were laid, to be openly accused of drunkenness in the public streets, and of consorting with harlots, and to be unable to repel the charge, but at the same time, to retain his post secure against discipline civil, military, or ecclesiastical.

Such is my personal knowledge of the morality of the North—that North for "the justice of the cause" of which, an English benefited clergyman "following in the wake of" another, thinks proper to stand up. And, as God is my witness, twelve months' real-

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Some witnesses morality was rare Those of tlemen; God-fear ing in the

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ance in the Confederacy, following twelve year's residence in Virginia, have furnished me with no evidence of this kind, nor of anything like it.

Some profanity, it is true, I heard of, and witnessed, among the soldiers. But, immorally among the officers, in my experience, was rare, among the chaplains, *unknown*. Those of the officers whom I know were gentlemen; those of the chaplains, hard-working, God-fearing, earnest men, zealous, and untiring in the cause of their Master.

Now is it not somewhat strange that "the just cause" affords no happier illustrations—or at least is very fertile of such as I have mentioned, while (what I must suppose Mr. Hole regards as) the rebellious and infamous South may claim a first rank among the recognized nations of the earth, not only for able Statesmen, and Generals—speaking from a mere worldly point of view—but also for men who professedly act with the fear of the Almighty God before their eyes, and with a constant appeal to His Justice?

The rector of "Washford Pyne" will understand that his short letter is not regarded by me as of sufficient importance to call for this long reply, were it not that I wish to avail myself of this mode of appealing to the honor and good feeling of English churchmen, in behalf of a greatly oppressed and much suffering people. Glad in heart am I to infer, from Mr. Hole's letter, that, although the English Clergy may not be "unanimously on the side of the South," yet they are so nearly so as to call for his individual protest. I only pray, from my soul, that that protest may prove of small avail in gaining converts to his "just cause." And I pray further for his own speedy conversion to the side of the noble South: which conversion I would insure, for a small amount, were he to be subjected, even for a brief space, to the irresponsible atrocities of the people he admires, under the auspices of a Pope, a Milroy, a Burnside, or a Butler.

Finally, I would recommend the rector of "Washford Pyne" to read and study with care, that admirable letter of Mr. Beresford—Hope in the same number of *The Guardian* in which his sees the light. There is the view of a master-mind which looks at things undistorted by any such medium of fanaticism as that which seems to act on the vital organs of Mr. Hole, and Mr. Neale, and those exceptional others, whosever they may be, who stand forth such valiant champions for "The Justice of the cause of the North."

Ye freemen of England, call that cause, "just of power," "grasping ambition, or mercenary cupidity of unscrupulous politi-

icians," "oppression," "tyranny," despotism of "execrable vulgarity," but in the name of Heaven, profane not a revered and sacred word, by calling it "justice."

Canada West, Sept. 8th, 1863.

To the Editor of "The Guardian."

SIR,

Your issue of Sept. 2nd, 1863, contains a letter from the Rev. J. M. Neale, of "Sackville College," in answer to that of Mr. Beresford-Hope on "The Church in the Confederate States."

With the argument of Mr. Neale, I have now nothing to do. I consider Mr. Hope much more competent to treat of such matters than either Mr. Neale, or your humble servant. If he thinks the captious objections of Mr. Neale worth noticing, he will do so effectually, and to him I leave it.

But, there is one passage of Mr. Neale's letter which I cannot permit to pass without comment. It is that in which he quotes from some Col. Estvan "a soldier of fortune," and, as such of course, worthy of all credit.

This Col. Estvan asserts that the Churches in Richmond were withheld from being used as hospitals for Confederate soldiers, and that the Clergymen of what Mr. Neale facetiously calls Mr. Hope's "beloved Southern Church," were shamefully and brutally negligent of the wants and comforts of the wounded and dying men.

Now this I pronounce to be intensely and utterly false. And I call upon you, in common justice, to permit me to correct the misstatement.

I am intimately acquainted with the city of Richmond, and with every Episcopal Clergyman therein. I was in the city only a short six weeks before the disastrous retreat of the Federals from the Chickahominy; and I am ready to pledge my most solemn oath that, to my personal knowledge, the clergy of the city, and Bishop Johns at their head, were zealously, and untiringly engaged in visiting the hospitals of the city, of which there were many. I know also that two clergymen were appointed by the Episcopal Church, whose sole business it was to go from hospitals to hospital, day and night, as occasion demanded to minister to the wants and comforts of the sufferers.

Further, I have heard, from sources which leave no room for doubt, that, when the time required it, every suitable church in the city was vacated for hospital purposes. I particularly heard of St. Paul's (the church in which the Prince of Wales worshipped during his visit to Richmond) being given up.

What purpose this Col. Estvan could have had in making his cruel misstatement, it is hard to conceive. It may be that his merits did not meet their proper reward among the Confederates, and that a little pique and disappointment may have caused him to dip his pen in gall.

But in common honor, justice, and principle, Mr. Neale should have been slow to credit, and slower to reproduce, from "a soldier of fortune," so base a calumny and slander. How would he like a similar charge to be publicly brought against himself, as to the performance of his ministerial functions? A suit for libel would most probably be his ready answer. But he hesitates not to (wrongfully, as it turns out) accuse and malign his brethren who have no present redress.

As to the conclusion of Mr. Neale's letter I cannot express the horror it excited in my bosom. According to him, there are "English priests who long heartily, who expect fully, and (I hope) who pray earnestly for the success of the North."

Great God! "English priests" in a frame of mind to behold with satisfaction, and to "pray earnestly for" the success of rapine, pillage, and slaughter! To contemplate, yea to "long heartily" for, the annihilation of millions of tender women, and little children! To "expect fully" to witness the devastation of hundreds of thousands of homes and fire-sides! All this, does "the success of the North" imply: and at no less price can it be had.

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Canada West, Sept. 23th, 1863.

CANADA WEST, Oct. 15th, 1863.

The following letter has been, this day, received, and will speak for itself:—

TRAFALGAR LAWN,  
Barnstaple, Devon,  
Sept. 26.

MY DEAR SIR,

I have read, with feelings of great delight, an admirable letter of yours in *The Guardian* newspaper, commencing "North and South," in which you have given the rector of Washford Pyne (my nephew's tremendous rubbing down, which I am heartily glad of, and which he will not easily forget.

I have had many battles with him on the same subject—he rashly advocates a cause, the merits of which he knows nothing about. I know not one single officer within the Army or Navy of England who does not strongly wish success to the Confederates. And the Clergy of the Establishment almost universally lean the same way. And you may make use of my name as an Admiral of the Navy, in assuring you of this fact.

But, my dear sir, have the Confederates a chance of succeeding in separating the two countries—North and South? I sincerely hope so. I admire the abilities, and determined bravery of the Southern armies. It is quite marvellous that they have stood their ground so well as they have done, under such overwhelming disadvantages. It is the iron clads and the gunboats that do all the mischief to the Southerners, who are shut out almost altogether from Europe, in consequence of the Ports of America being blockaded so strictly against them. The Federal Government do not care how many men on their side are killed, as they can get others to supply their places from Europe, and principally from Ireland.

Had Lord ——— as much courage as Lord ——— has, the Americans would not crow as they do.

Pray let us have more of your stringent letters in the papers—but why not send them to *The Times*? Pray excuse my troubling you.

My dear sir,

Very truly yours,

LEWIS HOLE,

Admiral.

The Rev. ....

&c., &c., &c.



