

## MARYLAND GAZETTE.

THURSDAY, JUNE 10, 1802.

VIENNA, March 23.

THE accounts from Hungary become more interesting every day. All the troops cantoned in that country are in movement, and there is now more talk than ever of seizing on several Turkish provinces. Letters from Buda mention that several Austrian battalions which had collected at Clausenbourg and Weissenbourg in Transylvania, have received orders to advance to Scebours, Cronstadt and Hermanstadt, and that large bodies of troops were expected at Biltra. The number of those who are to assemble in Transylvania is computed to be 24,000 men. It is generally thought they are designed to occupy Bucharest, Tirgowit and the other principal places in Wallachia. Other Austrian forces have arrived at Temeswar, Peterwaradin, Pasowa and in several other places in Hungary and the Banat, to reinforce the corps of general Jellachich, who forms a cordon on the frontiers of Bosnia and Servia. That a numerous Austrian army has been assembled in Eastern Galicia, and particularly at Limberg, is beyond doubt. The troops intended to compose the advance guard of this army, collect at Halitz and Dobrua. The possession of Moldavia seems to be the chief design of the re-union of these forces, which it is reported, will be commanded by general Staday. A body of Russian troops is to co-operate with this army and occupy Chotzyn, Bender and Akierman. There is yet a diversity of opinion as to the intention of all these preparations, and motives which induce the Austrian and Russian cabinets to act hostilely towards the Porte; for it is not to be believed as reported by several, that Moldavia and Wallachia are to form the new establishment of the grand duke of Tuscany; it being stipulated by the treaty of Luneville that this prince should be indemnified in Germany. On the other hand, and to account for the cooperation of Russia, it would seem that it is intended to procure an establishment for the French pretender or the king of Sardinia. Neither of these reasons, however, is founded upon a solid basis. Time alone will inform us of what we are to think of this new incident.

PARIS, 15 Germinal.  
CONVENTIONBetween the French government and his Holiness  
Pius VII.

The government of the French republic acknowledges that the Catholic, Apostolic and Roman religion, is the religion of a large majority of the French people. His holiness acknowledges on his part, that this same religion has received, and yet expects to receive the greatest advantages and splendour from the re-establishment of Catholicism in France, and from the particular profession made of it by the consuls of the republic. Having therefore made the mutual acknowledgement, tending as much to the promotion of religion, as to the security of internal tranquillity, they have agreed to the following articles:

Art. I. The Catholic, Apostolic and Roman religion shall be freely exercised in France. Public worship shall be restored, under such regulations as government shall judge most conducive to peace and harmony.

II. There shall be made by the holy See, in concert with the government, a new list (circonscriptions) of French dioceses.

III. His holiness shall declare to the titulars of the French bishoprics, that for the interests of peace and unity, he confidently expects from them every sort of sacrifice, even that of their sees.

Should they refuse to comply with this request, dictated by a regard to the interests of the church (a refusal, however, which his holiness does not expect) new titulars will be provided to the government of the bishoprics of the new list, in the following manner:—

IV. The first consul of the republic shall nominate within three months following the publication of the bull of his holiness to the arch-bishoprics and bishoprics of the new list. His holiness shall confer the canonical institution according to the ceremonies established in France before the change of government.

V. The nomination to bishoprics which shall hereafter be vacant, shall be also made by the first consul, and the canonical institution shall be given by his holiness the pope, in conformity to the preceding article.

VI. The bishops before entering on their functions, shall formally take, at the hands of the first consul, the oath of fidelity which was in use before the change of government:—expressed in the following terms:

"I swear and promise before Almighty God, on the holy Evangelio, to maintain obedience and fidelity to the government established by the constitution of the French republic. I promise also not to hold any communication, nor to assist at any council, nor to

hold any league, either within or without, that may contravene public tranquillity; and if in my diocese or elsewhere I apprehend that any mischief is plotting against the state, I will make it known to the government."

VII. The ecclesiastics of the second order, shall take the same oath at the hands of the civil authority designated by the government.

VIII. The formula of the following prayer shall be recited at the end of divine service, in all the Catholic churches of France:

\* Domine, saluum fac rempublicam;

Domine, saluos fac consules.

IX. The bishops shall make out new lists of the parishes within their dioceses, which, however, shall not have any force till ratified by government.

X. The bishops shall nominate the curates. But their choice shall be expressly confined to such persons as are agreeable to the government.

XI. The bishops may have a chapter for their cathedrals, and a seminary for their dioceses, but the government will not engage to make any provision for the same by endowment.

XII. All the metropolitan cathedrals, parochial, and other churches which may not have been alienated, and which are necessary for worship, shall be put under the care of the bishops.

XIII. His holiness, for the sake of peace, and the happy re-establishment of the Catholic religion, declares that neither he, nor his successors, will disturb in any manner the proprietors of ecclesiastical property heretofore purchased by them, and that consequently the title to those estates and the privileges and revenues belonging to them, shall remain inviolable, by those deriving titles from them.

XIV. The government shall guarantee a proper degree of respect to the bishops and curates, when dioceses and curates are comprised in the new list.

XV. The government will also take measures to secure to the French Catholics any endowments which may be made for the benefit of their churches.

XVI. His holiness acknowledges that the first consul of the French republic possesses all the rights and prerogatives mentioned in the preceding articles, and the nomination to bishoprics, shall with respect to the first consul, be regulated by a future convention.

The ratification hereof shall be exchanged at Paris, within 40 days.

Done at Paris, 26th Messidor, 9th year of the French republic.

From the organic articles of the convention agreed upon in the Concordat, for the regulation of religious worship in France.

Agreeable to the project of the law, the publication in France of any act of the court of Rome, of foreign synods and of general councils, before they shall have been examined by the government is forbidden. It also forbids any ecclesiastical assembly to deliberate in France without its authority: gives to the council of state the cognizance of redress and errors. The archbishops and bishops may subjoin to their name the title of Citizen or Monsieur, but without any other addition. No one can receive the rank of bishop under thirty years of age, nor unless a native Frenchman. The first consul will cause the candidates to be examined touching their religious sentiments. The bishops must reside in their respective dioceses, from whence they are not to absent themselves without the leave of the first consul. Each bishop may have two vicars general, and the archbishop three; they shall visit every year one division of their diocese, and the whole of the diocese every five years; and they shall submit to the first consul the regulations for organizing their seminaries.

## TITLE III.—On Worship.

There shall be but one liturgy and one catechism for all the French Catholic churches.

No curate can order extraordinary public prayers in his parish without the special permission of the bishop.

No holiday or festival, except Sunday, can be established without the sanction of government.

Ecclesiastics shall wear, in their religious ceremonies, habiliments and ornaments suitable to their title. They cannot in any case, and under any pretext, assume the colours and marks of distinction reserved for the bishops.

All ecclesiastics shall be habited in the French manner, and in black. Bishops may add to that

\* Lord! we beseech thee take the republic into thy safe keeping.

\* Lord! we beseech thee take the consuls into thy safe keeping.

dress the Pastoral cross and the violet coloured stockings.

No religious ceremony can take place out of the edifices consecrated to Catholic worship, in the towns where there are temples destined for different worships.

The same temple cannot be consecrated but to one kind of worship.

There shall be in the cathedrals and parishes a place of distinction for the Catholic individuals exercising the civil and military authorities.

The bishop shall concert with the prefect to regulate the mode of calling the faithful to divine service by the sound of the bells. They cannot be rung without the permission of the local police.

When government orders public prayers the bishops shall agree with the prefect and the military commandant of the place, on the day, hour and mode of executing these ordinances.

The solemn predications called *Sermens*, and those known by the name of *Stations de l'avant et du Cereve*, shall be made by priests only who shall have obtained special authority from the bishop for that purpose.

All curates, when performing parochial service, shall pray and caused to be prayed for the prosperity of the French republic and the consuls.

In their instructions, they shall not permit themselves to use any invective, direct or indirect, either against the other worships authorized by the state, or against the individuals belonging to the said worships.

They shall not in the discourse usually pronounced during divine service, publish any thing foreign to the exercise of the worship, except what may be ordered by government.

They shall not administer the nuptial benediction but to those who shall prove in due form their having contracted marriage before the civil officer.

It shall be obligatory to make use of the Equinoctial calendar established by the laws of the republic, for all ecclesiastical and religious acts. The days shall be designated according to the Solstice calendar.

The day of rest for the public functionaries shall be fixed on the Sunday.

Articles for the organization of the Protestant worship.

Art. 1. None but Frenchmen can exercise the functions of worship.

2. Neither the Protestant churches nor their ministers can hold relationship with any foreign power or authority.

3. The ministers of the several Protestant communions in the performance of divine service, shall pray, and cause to be prayed for, the prosperity of the French republic and the consuls.

4. No doctrinal or dogmatical decisions, no formula under the title of confession, or under any other title, can be published or taught before government has authorized its publication.

5. No alteration in the mode of discipline shall take place without the same authorization.

6. The council of state shall take cognizance of all the operations of the ministers of worship, and of all the dissensions which may arise between the ministers.

7. The maintenance of the ministers of the consistorial churches shall be provided for; it being understood that the properties possessed by these churches, and the proceeds of the oblations established according to usage or by regulations, shall be applied to that purpose.

8. The dispositions contained in the organical articles of the Catholic worship, respecting the liberty of endowments and the nature of the property which is to be the object of it, shall be common to the Protestant churches.

9. There shall be two academies or seminaries in the east of France, for the instruction of the ministers of the Augsburg confession.

10. There shall be a seminary at Geneva for the instruction of the ministers of the reformed churches.

11. The professors of all the academies or seminaries shall be appointed by the first consul.

12. None can be elected minister of a church of the Augsburg confession unless he has studied during a stated time in one of the French seminaries destined for the instruction of the ministers of that confession; and if he does not exhibit, in one form, a certificate of the time of his study, his ability, and his good morals.

13. None can be elected minister of a reformed church, without having first studied in the seminary of Geneva, and exhibiting a certificate in the form mentioned in the preceding article.

14. The regulations concerning the administration and interior policy of the seminaries, on the number and quality of the professors, the manner of teaching,