

MARYLAND GAZETTE.

WEDNESDAY, AUGUST 16, 1809.

[No. 3266.]

Miscellany.

For the MARYLAND GAZETTE.

CHURCH PETITION.

AND to incorporate the Convention of the Protestant Episcopal Church in Maryland passed the House of Delegates November session, 1808. The introductory clause was thus expressed:—"Whereas General Assembly hath received a petition from the Convention of the Protestant Episcopal Church, praying, that for sundry reasons therein expressed, they may be incorporated; and whereas their petition appears reasonable and proper to be granted," &c. However reasonable and proper, in the opinion of a majority of the people's representatives, as negatived by the senate. The objects of the petitioners were, to enjoy such rights and privileges as might conduce to the interest and best promote the spiritual welfare of the church, in the same manner as was granted to other religious denominations. A commendable intention appears to have been the motive. A handbill has been lately printed and distributed by some unfriendly person, who, not knowing the purity of intention, or perceiving its necessity and utility, issued forth a tissue of unjust and indecent reflections on both petitioners and grant. The address is to the People of Maryland, all political and religious denominations, blending two very different subjects for attainment of one object. The introductory has the following ill timed motto—"As the doctrine of intolerance prevails, moral world will contain within its bosom seeds of new calamities. It is a volcano half extinguished, that may one day blaze forth in greater violence, and produce fresh conflagration and destruction." It concludes, by urging the public to remember, "that they tolerate intolerants render themselves guilty of their crimes." Whilst it insinuates the primary object of the convention was to found or create an established church, it notes a disposition in the federal members of the legislature "to strike at the liberties of our country," &c. It requires you, "sacredly to maintain the universal freedom of religious opinion," but would secretly muzzle the press from whence religion is promulgated. It feared the clerical order should have any power or influence; because, says the author, "great things might be done by a money loving ministry under the broad cloak of promoting the interest of religion and virtue." He exhorts "a knowing ministry, when firmly established, will be enabled to take from the man a tenth lamb, duck, chicken or potato," as he lays, is now the case in England; and taking is chimerical, and the apprehension farcical. The petition is represented, not as an insidious measure, artfully calculated to acquire property, but would engross power with a view to abuse it. This, and other fees and important charges contained in the petition, should excite inquiry, and when that inquiry shall have been impartially made, I am assured such reflections will be found to be indecent and unjust, the pernicious fruits of a corrupted spirit. The convention was composed of gentlemen of character, members of the gospel church, selected from the different parishes, (laity as well as clergy,) honourable and liberal in their plan and object, having the interest of religion, consequently of the community, at heart—I may call them the messengers of peace, from the God of peace the sons of peace, which gospel breathes healing but healing counsels, drops down the dew of gentleness, meekness, patience, suffering and charity, to their fellow creatures. It is a great axiom in the law, that the cause ought more to be favoured who only seek to promote good, or prevent wrong, than he that seeks to indulge his enmity, or gratify his personal interest or ambition. The convention humbly pleads the benefit of the criterion. They grudge not their accusations, neither envy them their temporal objects. They only deprecate ruin if they shall deserve it,—to suspend censure if they fail in integrity.—It is not for a face they petition, but for the protection of a defensive shield—something similar, but more suited, than that granted to the Roman Catholic community, granted too without difficulty or degrading reflections. They thought, therefore, from so recent a precedent, they ought, with some reason, demand, of those who would deify the liberty of human will, the liberty of promoting human happiness in their own way, or the privilege of regulating the church militant here on earth, by a government legally established. The addresser requires, "Are you willing, with your eyes open, to be made hewers of wood and draw-

ers of water, to the convention of the Protestant Episcopal Church?" As we were never subjected to the Mosaic servitude, so we are better instructed in the doctrine of christian liberty, than to say Yes! and laugh at the unnecessary and whimsical question. In return, I would ask, Is not the command love, and of not giving offence, because moral, become a perpetual law? The command to "avoid offence," has a direct and natural tendency to beget and preserve unity and amity among christians; but unity and amity, (in the author's estimation,) among the federalists, is a crime, however commendable the basis of their political object or laudable their views. It is a debt of justice to be impartial, to obey the magistrate, and respect the men whose views tend to edification, whether in church or state; in both these ought to exist a power, not only to ordain, but to change and abolish, in materia necessaria. It is a debt of charity, which I challenge in behalf of the petitioners, not to scandalize them without a cause; the minims of justice ought to veil the magnalia of charity. The power of ordering the smallest matter in the church must tend to the sovereign good of edification. 2 Cor. xiii: 10, "the power which the Lord has given me to edification, and not destruction," the convention prayed for and has been refused.

A few considerations would rout a legion of such ungrounded suggestions and imprudent reflections as we have seen exhibited. The applause of such inconsiderate persons, who were pleased with the spirit of the handbill, and the degradation of the house of delegates, must, I hope, be very inconsiderable. If it is an unrighteous procedure to charge any man with base and unworthy designs, further than pregnant overtures will justify, how much more unsightly to libel the house of delegates, charging them with being the promoters of pernicious measures, and influenced by improper motives. "Don't," says he, "let friendship for men, as individuals, lessen your abhorrence for their public measures, which strike at the liberties of yourselves and children." The Inquirer, in one place, with downright obliquity, assaults the discretion of the members; in another place, proceeds more determinedly, undermining their patriotism. Amidst indiscreet suggestions he lies close in his covert, laying before the jealous sufficient matter to feed and furnish enmity and want of confidence; flattering himself, under the garb of an intelligent patriot, he will be enabled, at the next election, to oust the federal members. It is not that religion is in danger, or that he fears its supremacy, but his own ideas of liberty and of democratic influence. His elaborate address fully instructs me to believe this. His object is obviously to excite alarm, and to promote party prejudices in the state. If he had the interest of religion at heart, he would endeavour to promote its utility, and pray for its prosperity, without being alarmed for his "ducks, chickens and potatoes." Knowing and believing, as I do, that christianity, in its native simplicity and most modest attire, disturbs no forms of government, or distresses any man; that it is admirably suited by the wisdom of Christ to all modes of civil policy; how am I then to be persuaded, that the Protestants are turbulent, unperusable, ungroundable; that their principles have a malignant aspect towards the present government. I know many disliked Mr. Jefferson, because he was a deist; they reprobated his government, because they supposed it was partially administered; it does not follow, that either their religion or principles are inimical to human happiness, or that federal members would support them in it. Christianity, wherever it is cherished, advances its benign and salutary influence among the inhabitants; and no denomination of christians can boast of being more zealous, and consistent in supporting government, than the Episcopalians. The bishop of Maryland is known by his friends to be patriotic and liberal in his ideas, amiable in his manners, intelligent and orthodox in the christian faith. Neither his zeal for the welfare of the church, or that of his virtuous brethren in the gospel harvest, would covet or sanction any thing that was indecorous or inimical to human felicity. If they cannot be serviceable in well doing to the extent they wish, they will endeavour to suffer for well doing with a heart so submissive, and a conversation so innocent, that shall make their enemies more repine at the glory of their suffering, than the eyesore of their indulgence. May the people pity those who suffer, and may the poor never have reason to say, they are ill fed and worse taught.

With the hope of converting our opponents, who, no doubt, are honourable men, though labouring under mistaken notions, (if erroneous impressions could be once erased, might happily become interesting profelytes.)

I further remark, when the Catholic's bill was assented to, it was known to the members. The Protestants of Europe prescribed their principles, and felt the power of intolerance, whenever the Catholic persuasion gained the ascendant. Witness the state of the church in Spain, Portugal and Italy. The Roman Catholic religion is established in Canada, but who ever heard of their abuse of power there. Weak must that government be which suffers it. The religion of Jesus, I trust, is firmly established in America, and will be perpetuated, in defiance of the reveries of deists, or the whimsies of some democrats, tho' Lutheranism, Calvinism, &c. were, (either of them) from their numbers, wealth and influence, paramount in power, and were to procure the dreaded bugabo establishment, I have no fear, whilst liberty is cherished, and our constitutional form of government preserved, any national calamity or danger could arise from it, to an enlightened people. I might now leave the addresser to the pleasing dream of his virtuous intentions, did not his arguments on the subject of our divisions merit a remark. His counsel is reasonable and proper, only we could wish he would prescribe it to those whose circumstances and situation enable them to remove our differences, by removing their true and proper causes, and not to impute them to the federalists; and let me remind him, for a farewell, whoever shall deny us equal rights and privileges in church or state, who shall deny us the liberty to judge of the lawfulness of our own intentions, or misapply them, or shall teach us to rub on with suffering, ruinous and degrading, has paved a broad causeway for, and reared a triumphant arch to entertain, the grand enemy of religion and liberty, if the wisdom of our superiors, (not imposed upon by trifling declamation,) did not obstruct his entrance.

A LAYMAN.

Aug. 8, 1809.

From the Rhode-Island Phoenix.

THE VERMONT PROPHET.

THESE three words have for a short time rung in the ear of the public, without a perfect knowledge of the reason for which they were joined in holy wedlock. Having observed an advertisement in the AMHERST (N. H.) CABINET, respecting the GREAT MAN, we have thought it our duty to give to an anxious public, all the information we have acquired on the subject.—It seems that sometime ago three men were digging a well in Colchester, (Ver.) when they were suddenly saluted with a voice—HEAL THE SICK!—One of them, supposing himself called to the great work by Heaven, attempted it and failed; the second failed also; but the third, a Mr. Austin, a respectable farmer, considerably advanced in years, and a member of the Society of Friends, commenced the business, and according to some reports has been eminently successful. His mode of treating disorders is merely to look at the person afflicted, or read the letter which is sent him, when he declares that they will get better soon, or if they are not in their last sickness, they will recover!—The advertisement above mentioned says, that he has performed almost miraculous cures, only by having the name and complaint sent him in a letter, and that it is generally believed, he is endowed with supernatural power. The advertiser offers to carry letters for 50 cents each.—We have heard of a great many epistles being forwarded to this 'wonderful doctor' from this town and vicinity; but have not learnt the performance of any 'miraculous cures.' It is said the PROPHET heals his fellow-creatures GRATIS; and it is also said that in a short time, calls upon physicians will be entirely out of fashion.

Since penning the above, we understand, that many applications have been made to St. Austin by a number of young ladies who wish to get married, for husbands; we do not know whether he has any success in this branch of business. The person who has advertised in our paper of this day to carry letters, informs us, that he has seen and conversed with the doctor, who told him that he was 63 years of age; that his commission to heal the sick was received from Heaven 13 or 14 years since; and that he has been in the practice about 5 years, in which time he has performed many astonishing cures without the aid of medicine. Mr. Cole says his house is continually crowded with people, and his baskets with letters; and that he has been compelled to neglect his farm, and hire a person to read the letters he receives.

APHORISM.

HATRED and anger are the most fatal poisons to happiness in this life.

THE SPANISH CONGRESS.

The following is a copy of the decree of the Supreme Junta for assembling the ancient Cortes of Spain.

ROYAL DECREE.

THE supreme governing power of the kingdom, considering it to be the primary obligation to free the country from the evils which have till now afflicted it, all which have been occasioned by the arbitrary laws to which it has been subjected; pursuing the just and mild intentions of our beloved king Ferdinand the VIIth, who was desirous to reconstitute the monarchy, re-establishing it in the national representation of its ancient Cortes, desirous that the nation should take before the eyes of Europe and of the Universe, the noble and strong acts of a people worthily and legally constituted; desirous that this great work should be performed which the circumstances command, and the heroic sacrifices of the people require, anxious that it should approach to that degree of perfection which men are allowed to obtain when they proceed with good faith, and with a desire of doing right, has decreed as follows:

1st. All wise Spaniards who have meditated on projects of reform with respect to the constitution of the kingdom in general, as well as on the particular branches of public administration, are invited by the junta to communicate their ideas with full liberty, and as they may judge may answer best for the good of their country.

2d. Those writings shall be sent to the junta through the secretary's office, within the term of two months from the date of this decree, and authors will subscribe their names, or a mark by which they may be known in proper time.

3d. These writings, after being examined in a summary way, the writers of those which are found to be really useful by the observations, or by the knowledge they contain, shall be called upon, in order to take a part in the commissions of reform, which shall be immediately created.

4th. These commissions shall be presided each by a member of the junta, and in them will be examined and prepared the works which are to be presented for approbation.

5th. The projects approved of by the junta shall be presented to the national sanction, and from it will receive the character, the authority and the force of law.

6th. The junta does not anticipate its judgment to prepossess the public opinion with respect to these projects; it only believes that it ought to announce from this moment certain principles, upon which the wish and desire of the nation has irrevocably resolved, and from which nothing that can be written or discussed on the subject of Reform can alter. Those principles are reduced to the following:—

The Catholic Apostolic, Roman Religion, is the only religion of the state.—The Constitution of Spain is to be a monarchy, hereditary to Ferdinand the VIIth, his descendants, and those called by the law to succeed them. The nation is to be governed henceforward by the laws, freely deliberated and administered—there shall be a national Cortes, in the manner and form which may be established, taking into consideration the difference and alterations which have taken place since the time when they were lawfully held. Our Americas and other colonies shall be the same as the metropolis in all rights and constitutional prerogatives. The reform which our legal codes, administration, and recovery of public rents, and every thing belonging to the direction of commerce, agriculture, arts, education, as well national, marine, and warlike, are to undergo, shall be only and exclusively directed to obtain the greatest ease, and the better illustration of the Spanish people, so horridly teased until now.

7th. The nation shall be legally and solemnly constituted from ——. On that day, the general Cortes of the Spanish monarchy, after being so long neglected, shall meet together for the first time.

RECEIPT FOR PICKLING.

AFTER cleansing your cask, first put a layer of whiteoak leaves, and then a layer of cucumbers, or whatever your pickles consist of, and so on to fill your cask, intersperse between each layer dill seed, mustard seed, horse radish, &c. and to every twenty cucumbers one bell of pepper. Form a composition of clear salt and water, not hardly sufficiently strong to bear an egg, to a gallon add one quart of good vinegar; scald and skim this pickle, after cool to a degree of blood warmth, add it to your cask, and cover it tight.

If rightly performed, this method will preserve pickles the year round, and forms a very agreeable sauce.