Maryland Gazette

ANNAPOLIS:

Thursday, October 23, 1828.

PEOPLE'S TICKET.

FOR PRESIDENT,
ANDREW JACKSON.
FOR VICE PRESIDENT,
JOHN C. CALHOUN.

"My friendship for General Jackson, and the strong proofs of confidence and regard I have given him, while life and health, forbids my taking any part in the ensuing presidential election. JAMES MONROE.

"The recollections of the public relations in which I stood to General Jackson, whilst President, and the kindness given to him, of the high estimation in which he was held by me, &c. JAMES MADISON.

"General Jackson is a clear-headed, strong minded patriot, and has more of the Roman in him than any man now living. THOMAS JEFFERSON

"General Jackson justly enjoys in an eminent degree the public favour; and of his worth, talents and services, no one entertains a higher, or more respectful opinion than myself. JOHN Q. ADAMS.

"An officer whose services entitle him to the highest rewards, and whose whole career has been signalized by the purest intentions and the most exalted purposes." JOHN QUINCY ADAMS.

When Secretary of State, and the defender of Gen. Jackson.

"Towards that distinguished Captain, (Andrew Jackson) who has shed so much GLORY on our country, whose renown constitutes so great a portion of its moral property, I never had, I NEVER CAN HAVE, any other feelings than those of the most profound RESPECT, and of the utmost kindness. HENRY CLAY.

MARYLAND ELECTORS,

1st District—Joseph Stone.
2d District—John C. Herbert.
3d District—William Fitzhugh, jr.
William Tyler.
4th District—John S. Sellman,
Benjamin C. Howard.
5th District—Elias Brown.
6th District—Thomas M. Forman.
7th District—John T. Rees.
8th District—James Sangston.
9th District—Thomas K. Carroll.

HYMENEAL.

Married, on the 9th inst. by the Rev. Nicholas J. Watkins, Mr. *John Jacobs*, to Miss *Susan Jones*, daughter of Mr. Jason Jones, of Broad Neck, Anne-Arundel county.

Jacob Small, Esq. has been re-elected Mayor of Baltimore, by a majority of 1401 votes over Mr. Mosher, his competitor.

For the Maryland Gazette.

JACKSON IN PENNSYLVANIA.

The intelligence from Pennsylvania regarding the elections held in that state on the 7th instant, is of the most gratifying and exhilirating character to every man friendly to the elevation of General Jackson to the presidency. In the city and county of Philadelphia, and seven other counties, in which the Adams party had foretold that they would obtain a majority of more than 3,500, the actual returns give a Jackson majority of NINE THOUSAND ONE HUNDRED AND TWENTY-SIX. Huzza for old Republican Pennsylvania! Her sons will not be frightened from the support of one of the most pure and disinterested patriots of our country, by the exhibition of coffin hand bills, nor the publication of monumental inscriptions. Their hearts are made of too sterling a material to allow such miserable trash to affect their judgment, or to draw them into the support of his revilers and slanderers. They act from unalloyed principle. Pennsylvania is one of the states which was a few months since claimed by the coalition. Take the returns received as data, whereby the result of the election, which takes place on the 31st inst. may be arrived at, and it must be admitted, that the whole TWENTY-EIGHT Jackson electoral candidates will be chosen by an overwhelming majority These twenty-eight are more than the whole number to which New-Jersey, Maryland and Delaware are entitled. This ought to prove truly encouraging to the friends of Jackson in Maryland. It should stimulate them to redouble their efforts in his cause—the cause of the people. They should remember, that "all's not lost that's in danger," and not permit their spirits to flag nor their exertions to relax, because the issue of our election, on the first Monday in this month, did not completely meet their wishes and expectations. They should bear in mind that Jackson is stronger among the people, and has a better "hold upon their affections," than any candidate for the assembly, who offered upon *his* merits. They should likewise bear in mind, that local causes, which will not and cannot exist at the November election, had powerful influence in some of the counties. Notwithstanding the vapouring of their adversaries, if due diligence be used by them, they may elect six Jackson electors—Of *four* of this number, no misrepresentation, no management, no underhand work of their adversaries can rob them.—Four are *certain*. If they had no chance of getting more, these four would be worth securing. Several of the states are not entitled even to so many; yet no labour will be spared by the Adams men to carry them. They know that "many a little makes a mickle."

In St. Mary's county, there was no Jackson ticket at our late election. It is impossible therefore to form any *true* estimate of the state of parties on the presidential question, in that county. By throwing her out altogether, and adding up the returns from all the other counties in the state, the Jackson party have a majority of *one hundred and sixty-seven votes*. It matters not how the vote of St. Mary's would stand, were it taken, the friends of Jackson should be rather inspirited than depressed. There is reason to believe, that in November, Baltimore city alone, will give a majority, which, added to the above 167, would overbalance any vote St. Mary's could give in favour of the administration. No well informed Jackson man entertains a doubt of General Jackson's election. After he is elected, pray how long will our state legislature contain a majority against him? No longer than the House of Delates, *elect*, exists. The next fall's election will bring all things straight, and hundreds, who now sing praises to the ROYAL *Oak*, will hush their songs, and acknowledge the REPUBLICAN HICKORY to be the "tallest and *soundest* tree of the forest". A. A. C.

For the Maryland Gazette.

A SHORT YARN.

"And pray, what has alarmed you thus? I warrant you've taken an old cloak pinned against the wall for a spectre, or discovered the Devil in the shape of a tabby cat."
The Castle Spectre.

In the latter part of the summer of 1815, business called me to one of the western states, and it was not until late in November that I could turn my face homeward. The morning was cold, and the clouds were lowering, when I started on horseback, and alone; but I was cheered with the hope that two or three weeks at the farthest, would bring me to the fireside of my friends. Every traveller knows how stimulating, how enlivening this hope is. I have felt its influence when surrounded by the novelties and multitude of a great city. I have felt it at the silent hour of midnight, when gentle breezes were wafting the bark that bore me over the bosom of the wide Atlantic. In early life I had followed the sea; and it was there, when pacing the deck alone, that I had taught myself to feast on the happiness which springs from such a hope. It was there, that the contemplation of home, and its endearments, had often yielded a balm to my soul, and won it from every thing else earthly. Though, in the present instance, I was on the highway of a section of country so sparsely settled that one might ride miles without meeting a single passenger, I neither thought of the solitude of the road, nor the long distance I had to journey—my mind was occupied with *home*.

I had rode leisurely forward nearly fifteen miles, when my pleasing reflections were suddenly dissipated, by a person behind hailing me in the true style of a sailor. I instantly checked my horse, and looking round, observed a man riding toward me. He had just entered the road from a path which intersected it, and which I had passed about forty or fifty yards. He wore the dress of a seaman, and, as he neared me, his rough and sun burnt features prompted me to believe that he was one. I was not sorry that he had hailed me. On the contrary I felt glad of the probability that one so exempt from useless ceremony, and whose conversation would be free and unrestrained, was about to join me. On coming along side of me, he made a polite inclination of his head, said he was bound for a seaport; presumed I was too, from the direction in which my now lay, and hoped we might keep company the remainder of the voyage. "With all my heart," said I, "so long as duty makes us sail on the same course." The bargain was thus struck without farther preliminary, and *Charley Howe*, and myself, moved on as sociably together as though we had been old messmates—He sometimes beguiling time of its tediousness by an account of his "hairbreadth escapes" from a watery grave, and at others by accounts of the battles in which he had participated during the late war. The principal one of these, was the engagement between the *Wasp* and the *Frolick*, in which the superiority of our seamen in the art of gunnery shone so conspicuously. Thus amused with Charley's yarns, I gave no thought to the weather, till a drop of rain drifting in my face, caused me to look at the sky. A heavy, lurid cloud, exhibiting in a few places spots of a light smoke colour, showed itself in the west, and forced by the wind from that quarter, was slowly drifting toward us. I directed Charley's attention to it, who, after examining it an instant, said, "there's rain in that cloud, and we'd better crowd all sail for the first harbour. There's a snug port about nine knots hence, let's steer for that and cast anchor." We accordingly quickened our pace, and in little more than an hour and a half found ourselves in front of a comfortable looking inn of two stories. We dismounted, and I taking my valisse and Charley his bundle, we hastened into the house to avoid the rain, which by this time fell in a plentiful shower. Our horses were conducted to the stable by the ostler, and we were soon snugly seated by a warm oak fire. It was now five o'clock in the evening, and the rain continuing, I ordered supper for both of us, and we prepared, as Charley would say, to ride out the night at anchor. A short time after supper, cigars and spirit were placed upon the table. I poured out some of the liquor, and in compliment to my travelling associate, toasted, "The Seamen of the United States." Charley, who was not at all backward in taking a pull at the mainbrace, followed my example, and gave—"John Bull—Should he ever start for America in another war *Frolick*, may our coast *swarm* with *Wasps* and *Hornets* of the largest size to receive him."

Each of us now lighted a cigar and drew a seat nearer the fire. Charley observed as he sat down, that a drink of grog always made his jawing tackle work freely, and as he perceived I was no great talker, if I had no objection he would serve me with a *short yarn*. There were persons, he said, within a fast's throw of us, who could vouch for the truth of every thread of it. I thanked him, and after a strong puff or two from his cigar, he proceeded:—

"About the close of last May," said he "when bound to see the only relative I have in the world, a brother, who has established himself on the banks of the Muskingum river, I was overtaken by night at this house. A country lad about nineteen years of age, and an old Dutch Jew, a pedlar of jewelry, who had arrived before me, were the only strangers in the house besides myself. The lad and myself supped at the same table. The Jew, from the time I entered the room where he was, seemed to notice me with an eye of suspicion. He refused to mess with us, and withdrew to a corner where his box of gewgaws and baubles lay upon a chair, and taking a small roll of bread and a piece of cheese from his pocket, placed them upon the box, and drawing another chair opposite, sat down to his grub From his keeping the box thus before him, and his repeatedly glancing his eye at me, the thought passed my mind, that he was afraid I would rob him. Affecting not to notice him, I used no pains to remove his unfavourable impression of me, but rather encouraged it, by relating to the gaping and astonished clown the scenes of blood and slaughter I had witnessed in the war, and acts of rapacity committed by privateersmen. I could perceive as I talked, that the Jew's uneasiness strengthened, and that he seemed anxious to conclude his frugal and homely meal. He had scarcely finished eating, before he put the remaining crust of cheese into his pocket, and took up his box and left the apartment. With an air of carelessness, and unobserved by him, I followed him to the room door, and overheard his conversation with the inn-keeper, who being somewhat deaf, he was obliged to raise his voice to make hear him. What he said confirmed me in the belief, that he was afraid of being robbed. On one thing he insisted—he must have a room to himself. This was readily granted, and he forthwith retired to it The bumpkin did not stay long behind him. Oppressed with drowsiness to such a degree that he could neither talk himself nor listen to me, he called for a light to carry with him to his room, and so left me alone. I cared but little about it; for a sailor can always enjoy himself when he has a good cigar and a full flagon before him. So I sat and drank and smoked, and laughed within myself at the fears of the silly old Jew, till it was time to turn in. This was about eleven o'clock. It was a considerable time after I lay down before I fell asleep. I had slept fully two hours, when I was awoke by a loud shriek from the country lad. This was succeeded by his faintly ejaculating "mercy! mercy!" I at the same moment heard something pass from his room down the stairs. The feet sounded strangely upon the floor. I sprang out of bed, and hurried on my clothes, to haste to his relief. In crossing the passage a man stumbled against me. I gave him a push and he fell. It was the Jew, as I soon learned from his voice, for he twice cried out "murder! robbers! mine box!" as loud as he could bawl, and fainted. Surmising that he had heard the scream, and knowing his timid and suspicious temper, I drew the conclusion that he thought somebody was murdering the lad, and, that fearful his own turn would come next, was endeavouring to escape out of the house. I therefore paid no attention to him, but bolted into the room of the clodpate, who I found laying with his head covered, and so agitated in every limb, that the very bedstead shook under him. The lamp, with which he had lit himself to bed, was still burning in the fire-place, but the oil being low, it shed only a pale, glimmering light throughout the room. I removed the covering from his face, and inquired the cause of his fright. On seeing me, he seemed much relieved, but still sobbing aloud, declared in the most positive manner, that SATAN had appeared at his bedside, and looked him full in the face! I huffed him for a lubber and a fool, and was about quitting his apartment with the lamp, when I heard the host and his wife, who had been roused by the noise, running up stairs. The good lady, who shewed herself the more valorous of the two, led the van armed with a heavy oak stick. The husband was close at her heels with a drawn sword Not observing the Jew stretched in the passage, they both stumbled over him just as I reached it with the light, and the three were sprawling on the floor together. The inn keeper sprang upon his feet in the twinkling of an eye; while I, holding the lamp in one hand, helped to raise his spouse with the other. The Jew, who received a smart blow on the head from the stick, which the woman held in her hand when she fell, had by this time recovered his recollection. On opening his eyes and seeing the host standing over him with a drawn sword, glittering in the light of the lamp, the old fellow renewed the cry of murder! Seeing that nobody interfered with him, the host gave no heed to him, but asked me the cause of the uproar. I told him all I knew in a few words, and referred him to the lad who had joined our group. The booby adhered to his first asseveration, that Satan had appeared to him. He was willing, he said, to make *affidavy* that he saw Satan's great horns, shining eyes, long black beard, and erect ears, with his own eyes; and moreover, that he heard his cloven foot as he rattled it upon the floor. The host and his wife listened with seeming earnestness till he ceased speaking, when they both burst into a violent fit of laughter, which greatly confused the lad and amazed me. As soon as he could catch a breath from laughing, the host told us, that in pleasant weather the back door of the house was left open, and that from the description of Satan given by the lad, he could have seen nothing more nor less than a large Goat, which had the liberty of the yard, and which had frequently before entered the house and stolen up stairs unperceived. The Jew, who now understood the matter, picked up his box, rubbed his bruised head, and muttering something to himself skulked back to his room, carefully securing the door after him. The confusion of the lad having in some degree subsided, he turned into his also, saying as he left us, "it was enough to scare any body, in a strange place, to wake at that lonesome hour of the night and find so ugly an animal staring him in the face." For my own part, I walked down stairs with the host and his wife, and while I waited for a cup of warm coffee, we again talked the occurrence over, and had another hearty laugh about it. 'Ere day dawned I was several miles on my journey."

Charley having ended the story, threw the stump of the third cigar he had smoked into the fire, remarking as he did so, that it was time for him to stow himself away in his birth. So wishing me a good night, he left me, calling to the innkeeper as he passed the bar-room, to shut the back door, and not to let the Devil into the house to disturb his rest. X

A. A. County, Oct. 18.

THE SEVENTH ANNUAL REPORT
OF THE
Managers of The Female Bible Society of Annapolis, and its Vicinity.

It has again become the duty of the Managers to give to the members of the Female Bible Society of Annapolis, and its vicinity, an account of what has been done by them.

Since the last anniversary, 117 Bibles, and 129 Testaments have been purchased from the Parent Society. The cost of them was $100 20. The Managers have distributed 74 copies of the New Testament, and 110 Bibles, including in the latter 60 copies, which were given for distribution in different parts of Anne-Arundel county. The sum of $80 was received from the members for their annual subscriptions, and $12 12 constitute the amount of donations.

The account of the treasurer, which accompanies this report, will show what money is now in the treasury, and also that in the course of the last year, (owing to the small amount of funds received,) the board has been unable to remit any thing to the Parent Society, as a donation. There now remain on hand 33 Bibles, and 22 Testaments.

The Managers cannot accuse themselves of remissness in their endeavours to add to the number of subscribers, or to supply the wants of their immediate neighbourhood. They have always been ready to supply, for distribution, bibles which were asked for by the few more distant members.

In consequence of resolutions which were adopted by the Bible Society of young men in Baltimore, efforts are making to ascertain, with a view to supply, the wants of every part of Anne-Arundel county. The Managers have thought it to be their duty to appropriate to this object a small number of copies of the Bible, and is the hope, to prove groundless, that the liberality of the community in which they live, will enable those who are now to be elected, to contribute an increased number for the same purpose?

The Managers do not choose to dissemble the fact, that by many persons, and some of them persons who make a profession of religion, those repeated calls upon them for money in behalf of religious institutions are deemed to be unreasonable. Hence it sometimes happens, that those who (from a sense of duty *it might be presumed*, and it is certain without any pecuniary benefit to themselves,) take upon them the office of soliciting the charity of the public, have often to regret, if they do not complain of, the most unkind reception given to their applications. The Managers ask leave to offer a few words of expostulation, and would entreat all who may hear or read this report, to give to what they say a candid consideration. They now presume to speak, not indeed to the revilers of God's word, but to those who call themselves Christians—to those who name the name of Christ, and profess to be his disciples.

It cannot have escaped the notice of such persons, that the age in which we live is one of mighty effort in the cause of revealed truth. But a little while ago, and infidelity prevailed, and was openly professed and defended to an alarming extent, not only among ourselves, but throughout christian Europe. If it yet exists, and unquestionably it does, its ranks are considerably reduced, as we trust, in numbers, and the profession of it is no longer so reputable as it was. The portentous effort with which the last century was closing, for the entire overthrow of christianity, has been succeeded by efforts of a very different description—by efforts, which are without any parallel in former times, to spread far and near, in every land, and among every people a knowledge of *the Christian's God*, and of the saving truths of His gospel. Bible societies—Sunday school societies—Tract, Missionary, and other religious societies, have been established, and are now in our own land, as well as abroad, actively engaged in promoting the work, for which they were designed. Thus "when atheism begun to scowl upon the would when the enemy was coming in from all quarters, at this crisis exertions, extensive, systematic, and efficient, commenced for the moral renovation of man."—And can any christian professor—any one, who would 'flee from the wrath to come,'—who would 'lay hold on eternal life." Nay—shall any one, who can suspect, that if christianity be true, it is *tremendously* true—to the cold, careless, indolent, and sleeping christian,'—would any such choose to dishearten those who desire to be instruments, however humble, in the promotion of the moral regeneration of their fellow beings? If they cannot be prevailed upon, to give the charity of their purse, will they refuse to them the very cheap charity of their good wishes, and not unkind words?

But to the successful prosecution of this, as of every other great and desirable purpose, funds (considerable indeed in the aggregate, tho' the sum which of each one is asked is trifling) are necessary; and to obtain from each individual professing the christian name, a part of what the Gospel, upon which he professes to ground his hopes, (in language too explicit to admit of misinterpretation) does exact from him—is the object of those calls. Now if it be true that, "ye are not your own"—"ye are bought with a price;" and that for every one of God's gifts—for the use or abuse of them, it will hereafter be required, to render a strict account, (and these are truths which the professor of christianity must not deny.) If that God, to whom we are indebted for our very existence, and for every blessing, worldly as well as spiritual, that we enjoy—in whom we "live and move, and have our being," has solemnly warned us, that "he that soweth little, shall reap little, and he that soweth plentiously, shall reap plentiously." If moreover, it be his explicit command, "Be merciful after thy power. If thou hast much, give plentiously, if thou hast little, use thy diligence to give gladly of that little; for so gatherest thou thyself a good reward in the day of adversity,"—how can professors of christianity doubt for a moment, that it is among the solemn duties of each one *freely to give* of that which God hath mercifully given to them? Can they but suspect, that to withhold that, to which the Lord of all has so just a claim, and which he so earnestly demands, is to rob God, to rob Heaven of souls, for which Christ's blood was poured out, to rob his *or her* own never dying soul of that "glory, honour and peace," which shall be "to every man that worketh good?" It must not be said, the genuine christian—the christian who is "created anew in Christ Jesus," cannot believe, that these, and many other like these, injunctions of scripture, are obeyed by making provision, however ample, for the bodily wants of the needy and destitute—that *for them*, immortal and accountable beings like the rest of their fallen and undone race, all that is required, or indeed the most that is required, in behalf of "one of the least of these my brethren," is to clothe and feed the body; to give comfort and sustenance to the *animal life*'

In every undertaking to promote the glory of God, and the knowledge of his salvation, whether among our neighbours and families, or in more distant places, the christian is bound to look up to his heavenly Parent for direction and success, and always to bear it in his remembrance, that God alone "giveth the increase." It would, however, be a most lamentable perversion of scripture truth, that because God requires us to *ask* of Him, therefore the utterance of the words of prayer, no matter with what fervour, will of necessity avail any thing. Among the supplications which are offered by one denomination of christians, when assembled in the house of God, are the following:—O God, the Creator and Preserver of all mankind, we humbly beseech Thee, *for all sorts and conditions of men*, that Thou wouldst be pleased to make Thy ways known unto them, *thy saving health unto all nations*. More especially we pray for thy holy church universal, that it may be so guided and governed by Thy Good Spirit, that all who profess and call themselves christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." These several petitions, if not in those very words, yet in substance, every ha[illegible] and devout christian is wont to carry [illegible] the throne of grace; to that searcher of hearts, "from whom no secrets are hid," whose positive command it is "when thou art converted, strengthen thy brethren;"—and whose gracious assurance we have "if any one of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.

Now, brethren, will any of you confess, that you have been accustomed to utter the above or similar petitions utterly regardless of what you pray for, with no real heart-felt desire that those blessings, which you implore for "all sorts and conditions of men," and "more especially for thy holy church universal," should be obtained? If you have those wishes—if your hearts really feel the desires which your lips utter, would you, could you have failed to *seek*, what was required to be done by yourselves? In what way could you be instrumental in obtaining the blessings for which you were suppliants? "The receiver may not be benefitted by charity; he may abuse the gift, and the abuse of it, may increase his guilt and condemnation, and merit endless misery; yet there is a property to *the giver*, if the gift be *in the christian's faith, and in christian charity*, of which the receiver and the world cannot despoil him. Then "cast thy bread upon the waters, for thou shalt find it after many days." "Give, yea, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "Give