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FOR THE MARYLAND REPUBLICAN.

I DID not intend to intrude again on the public, had not a Layman set me the example, and although I followed him in this instance, I hope it will be understood as the only one; for I should feel myself culpable indeed, was I even to assent to the smallest portion of his doctrine.

Since my remarks on the first number of a Layman, I have again perused it, and cannut for a moment doubt (if he is to be believed) but that the Convention did wich an established

He says, after speaking of the grant to the Roman Cath lics, "they (the "Convention) thought, therefore, from so recent a precedent, they es might with some reason demand of of those who could deify the liberer ty of human will, the liberty of or promoting human happiness in their own way, or the privilege of . es regulating the church militant on es earth, by a government legally es-

I fear lie has here conceded much more than his sederal friends are willing to admit. It is a plain and honest confession; and as I am disposed to give every one their due, I cannot refrain from complimenting a Layman for his candor in this instance; yet I believe the honourable Convention, headed by this most virtuous Bishop, or the federal House of Delegates, dare not make this confession, at least, not until their powers united should soar above the controul of the people. I say, they dare not do it openly; if they did, the honest yeomanry of my country would soon convince these honest and charitable gentlemen of character, that they were unworthy of confidence. I shall make no further remarks on this honest confession-it is too plain to need elucidation. Indeed, I think it even within the

reach of a Layman's comprehension. A second number of this novel production next makes its appearance-more lengthy-more incomprehensible, and containing less argument. Not being competent to work miracles, I cannot answer arguments if none are to be found. I trust, however, my readers will bear with me, while I take some notice of this modern knight. He avowedly comes out in the spirit of justice and charity " to explain the motives of the House of Delegates in passing the church bill, and rejecting " the Quakers' petition (as he pleases to term them) " because they are "used to render the House unpopu-

" lar." did first suppose, he was the champion of religion and virtue, and thought the cause but illy supported; but alas! I find him the Don Quixote of federalism, without the very necessary aid of his faithful 'squire. After a most extraordinary mixture | properties of herbs''-taught me how of Jews, Saints, Psalmists, Disciples and Authors, to prove that Quakers ought not to be permitted to act as jurors, he concludes by a declaration, " that the Christian doctrine requires us to do as we would be done by." I wish he had also informed us, that he had adopted this Christian doctrine; then he would say-"as I do not wish my privileges curtailed, my conscience saddled or con--trouled; neither do I wish it to be done unto others;" then, in truth, we should have some evidence of his

justice and charity. I do not mean to notice the whole of a Layman's production, as I should be compelled to travel far into the vale of ignorance, from whence, was I to follow his footsteps, I should never return.

We are told, "we are members of the church of England, which is admitted by the intelligent and unprejudiced, to become beyond any other national church, tolerant in its prineiples and orthodox in its faith, and that the Episcopal government has prevailed in England to the prosperity of the subject and the tranquility of the state." The convulsions which the government of England experienced in 1798, and the blood shed in Ireland at that period, by this darling church of England, will be lastjug evidence to prove the fallacy of this assertion. Does a Layman rank himself among "the most intelligein?" I presume he does-as he

by them! If so, he is in favour of that which has prevailed in England to the prosperity of the subject and the interest of the state," and would willingly place us on the same foot-

He declares, himself the champion

of the Clergy and House of Delegates; and if they hover under his protecting arm for shelter, they will be like a man seeking shelter in a glass-house amidst a shower of hailstones; while his friends admire his courage in the undertaking, they must view him as an usurper not legally appointed, But here comes the spirit of justice and charity—here is a most dignified example of religion and virtue-here is the Christian doctrine wonderfully exemplified by rare example. I suppose he "done as he would be done by," in declaring, " he cannot do better than to con-" clude, by offering up his prayers " for the tranquillity and prosperity of the State of Maryland, the " House of Delegates, and the Pro-"testant Episcopal Convention"he is probably included in the last part of this prayer; if not, in the spirit of prayer, his charity and zeal for the Convention and House of Delegates, has made him (perhaps as usual) forget to pray for himself. It so, I ought not to grumble at his neglect of me and others. Thus much for numbers one and two. But out comes number three, in which he declares "he has no fear of being outdone in good intentions." As a friend, I would advise him not to be outdone in good actions, as they might be given in evidence of his buasted charity.

If, as he says, I am guilty of "injustice, ill nature, or ill manners," have to lament, that I am, perhaps, indebted to him for it; as I believe the Layman was my tutor in early life, and I may have imbibed those failings from his precept and

example. His last number brought forcibly to my recollection, the fable of the mountain in labour, which brought forth a mouse—this, however, is a well-grown mouse, but most miserably put together. Indeed, I have taken some pains to account for its unpersections, and was a little puzzled, until I reserred to dates-the first number is dated three days before the moon changed—the next on the day of the change—the last without date; but if we deduct from the day of publication 19 days, which was the time between the date and. publication of number two, it brings about the change of the moon again; so that, I do conclude, a Layman must have been under its peculiar influence when each number was written. He must have visited the moon, for while speaking of stars, he says, "their order is the order of merit tormented-their badge, poor parishes and ruinous churches." congratulate him if merit is only to

punishment. He petitions the Senate to relieve those unlucky stars-Do, charitable sir, search the Constitution for some provision for them; I have no doubt but your physical properties will enable you to find one, about the next change or full of the moon. After all, I must admit, you have explained the "physical virtues and to enlighten the path and brighten the prospect of our benighted horizon'shewn me "who are projectors; that projectors are contrivers!" thatcontrivances are designs," and that "the Farmers' Bank is one"-Thank ye, kind sir, and by way of compensation, I relate you the following English anecdofe, and leave you, with my other readers, to make the application, to wit:

be tormented, for he will escape

" A certain member of Parliament having heard many speeches in the House, to the great applause of the speaker, grew ambitious of rising in rival glory, by his oratory; and accordingly watched for a favourable opportunity to open:—at length, an oveasion presented itself; it was on a motion being made for enforcing the execution of some statute-on which public spirited motion, the orator in embres, rose solemnly up, and after giving three loud hems, spoke as follows: " Mr. Speaker,-Have we laws, or have we not laws? If we have laws, and they are not observed, to what end were those laws made?" So saying, he sat himself down, his chest heaving high with conscious consequence; when another rose up and delivered his thoughts in these words: " Nir. Speaker-Did the honourable gentleman who spoke last, speak to the purpose, or not to the purpose? If he did not speak to the purpose-to what purpose did he speak?" Which. apropos reply, set the House in such a fit of laughter, as discouraged the

approves of that which is approved foung orator from ever attempting to sprak again.

Heaven grant that it may have a similar effect upon the Layman's writing! I think his friends, and the Editor of the Maryland Gazette, will join me most cordially in this

A YEOMAN.

From the Ballimore American. FELLOW CITIZENS,

I addressed you lately under the sudden impulse of alarm and indignation upon the first sight of a bill passed by the house of delegates, at their session last, winter -the Church Bill, as it is called. I had no wish or intention to raise animosity against the denomination of Episcopalians. I am a professor of the religion of Christ; a lover of that peace and charity which it every where inculcates; and for several years attended and subscribed to that church. No man has more sidcerely, perhaps, lamented the divisions that prevail among the various sects, of christians; but this very disposition has impelled me to attack those who by their attempts to arrive at superiority over their fellows, have caused these very jealousies, and effected these divisions. Pride and avarice always encroaching on other's rights, have offended and separated men from one another. The usurpation of the clergy over men's wills and consciences has provoked, driven them asunder, und exasperated them against each other. Let every Church sorbear to set itself up sor rule and mastery, and there will be universal peace. It is so wherever the civil government gives no encouragement to one more than another. It lies been so in America ever since the revolution abolished all superiority among them. But it was not so before; and the present commotion among us proves, that it will never be so while any one church discovers the desire to be greater than the others. The only way to establish peace is to take away all power and hope from every sect of increasing themselves to a dangerous and hateful supremacy over the rest. I call upon every man and every christian to give his cordial and honest help to accomplish this. The lasty I know will generally agree; but shall I say? shall I not say? that I have the greatest doubt of those who professing to be the teachers of Christ's meck lowly, unassuming religion, have hitherto irritated and urged their Alisciples to hatted and violence against their sellows. I mourn while stating the deplorable truth. But all history declares it, if you will read for yourselves, ever since the state established the Ghurch. And though you may wonder, yet it was foretold by the founder of our religion and his Apostles. For he knew what was in

Indignation naturally succeeds to regret in this case. I could not but seel such an emotion when the other day a publication of Clem. Dorsey, accompanied by letters of J. T. Chase and Parson Judd, accidentally sell into my hands. They first endeavour to acquit the sederalists of promoting the designs of the Episcopal Clergy, by saying several Democrats voted for it. This only shews their want of apprehension, and casiness of temper in yielding to a measure not sufficiently considered. Indeed there has always been such a good natured disposition in the assembly to allow any thing that was pretended to be sor the assistance of churches, supposing it to be the same as religion. that very improper grants have been made without difficulty. But he does not say one sederalist voted against it; a proof they considered this a measure of their own. The most remarkable point however is in the declaration of Mr. Judd. He declares himself for a free toleration. What is toleration? a bearing with others; allowing them to worship in their own way, without cutting them to pieces for it. Is this enough for us? No! we scorn the allowance, we do not and will not depend on any to tolerate us. We are all equal; the right of one is as good as the right of another. We receive no favour-We huild our churches, we choose our preachers, we order our affaire as we please, and ask none to tolerate. But to know what is meant by toleration, look to England. Que church is established there, and the rest tolemted. But they must all pay titles to the Episcopal church; they must be taxed to build her churches, to maintain her ministers. They cannot hold an office, civil or military; they cannot be educated in the universities, and are liable to fines and imprisonment if they do not comply with the forms of the English church. And this is the toleration which their clergy boast of as tenderness and liberality; but which they will not suffer to be enlarged, or changed. Bitterly opposing by their Bishops in parliament, the repeal of even old laws they are not able to execute. Proving most clearly by this, that it is not by their good will, the penalties are not all inflicted. The power is kept for some purpose, and it must be to use it when they can, as they did when they could; but yet, with Parson Judd, they say they are not against a toleration. They are brought to this against their will by the superior charity of the laity.

The same gentleman hopes that it will be allowed them to have privileges similar to what have been granted to other denominations. Let us see if any church has

had similar privileges granted to them. The state has incorporated others, but never gave their aid to manage their internal concerns. Every other sect can

do then business and make rules for themseives; but the Episcopal church cannot move without a law; as if they were the church of the state, and must be authorised by .it. Accordingly the assembly of the state has been legislating for them continually, as follows:

1784. Chapter 78, a law to establish a corporation, for widows and children of the Protestant Episcopal Church, to the amount of 15,000 dollars.

1799. Chap. 24, a law to incorporate all their Vestries, and vest in them the property of the Protestant Episcopal Church. Idem-Directing the Vestries to choose ·Church Wardens-prescribing an oathgiving certain powers-laying penalties on such as refuse to serve or attend. [What business had the state with this.]

Act for the establishment of Vestries for each parish in this state. [11 ho had a right to do this.

The Rector to have glebes, houses, rents, and other property. To preside in the Vestry. A victory to the clergy, who now rule the vestry that once acted without them.]

Vestries made senstees for the parishto have an estate in all property belonging to the Entre Lugiand, or Protestant Episcopal Church, and to manage as they think most advantageous to the parishes Non they west power with jur the Convention to reuse month

Cherch Warden-gifted with the power to keep the peace-to apprehend any person disturbing them by noise, or breaking the peace crety person called on, obliged to assist them immediately. [Can any more be done for the state itself? Their Wardens are justices of the peace and con-

Vestries to appoint Registers-get books -fined if not doing it, on refusing to vote on the question of appointment or providing books, 5 dollars. [What had the state to do with their books and registers.

Fine of 2 to 8 dollars on neglecting to attend vestry-20 dollars on refusing to serve, or retiring from service-10 dolls .in like manner on Church Wardens. [What is it to us whether their members serve or not. But we have put a woke on them at the request of the cierry.]

Convention empowered to divide or unite parishes-to alter, bound, and constitute new panishes. [Without the least regard to the people, who may thus be given to one Parson or unother, like Russian

One would think the state had done enough for them; but we are mistaken. They will never say enough, and the federalists are ready to give them more.

This subject may be much farther extended if they desire it hereafter.

From the Democratic Press.

Vintur, by some of the ablest writers on the science of Government, has been called the essential principle of Republies. Without vittue such a government must inevitably totter and be finally overthrown. Far be from me the imputation of detracting from this lovely quality of the human mind, when I assert that although this is one principle, yet there is another still more powerful and absolutely necessary-INTELLIGENCE.

Is it could be possible in a Republican State, for all its citizens, to be thoroughly well read in the nature and principles of the constitution and laws of their country, we may safely declare, that this government would most certainly stand the shock of ages and successfully buffet the storms of adversity, longer than any other. We may compare it with the situation of a ship on the great ocean, whose seamen are all completely masters of the art of navigation, and equal in this respect to their captain. When tempests assailed their vessel, they are prepared to struggle with them, and if it is possible in the nature of things to save her, their exertions will do it. For, though strictly obedient whilst the measures of the captain meet their approbation; if they should perceive that through ignorance or design their commander was leading them and their ship to destruction, the powerful principle of self-preservation would intervene and prevent their obedience to such measures, and justly; for is it not most probable, that the collective body of the crew, in such circumstances, would be more correct in their ideas of the proceedings necessary to be adopted, than a single individual.

So it is with regard to popular government, if the great body of the people saw that their leaders were pursuing measures destructive to their liberties, their rights or lives, would they not by their suffrages eject from their high situation, those who by their crimes had disgraced it, or from their imbecility were not prepared for it .--What causes the success that attends the victorious arms of Napoleon the conqueror of the European world? Because, as has been rather extravagantly observed, all his soldiers are fit to be officers, and all his officers, generals. What was the reason given by Edmund Burke for the determined opposition of the patriots of our revolution to their arbitary exactions of the British government;-- In no country " (said he) perhaps in the world, is the law so general a study. The profession " itself is numerous and powerful; and in es mest provinces takes the lead. The greater number of their deputies sent to congress were lawyers. This study renders men acute, inquisitive, dexterous,

or prompt in attack, ready in desence, full

of resources. In other countries, the

" people more simple, and of a less mer-

curial cost, judge of a bad, seinciple in government, only by an actual grievance. Here they anticipate the evil, and ce judge of the pressure of the grievance, by the badness of the principle. They augur mis-government at a distance, and es scent the approach of thranny in every

se tainted breeze. . Thus we see that the establishment of our national independence was partly nwing to the intelligence of our forefathers .-And nught we not also to be equally intelligent, and more so, as improvements increase? that so we may strengthen and

perpetuate to latest times, this valuable inberitance. It sollows, that under no frame of government ought public schools to be more carefully fostered by the warmth pf legislative tepuetness., Where no institution flas lecci étectes, by privato. exertions, the legislature nught to establish them with the surplus of the public vetenue. Regarding this sundamental object of national prosperity, the framers of our constitution have made the establishment of public schools one of the articles of our political association. Already has this precious regulation been productive of much good; yet would we gladly see its more rapid and poweiful advance.

And we confidentally assert that this progress of knowledge will subscrie the cause of virtue; for generally the growth of intelligence is the growth of moral excellence. Where ignorance is, where her darksome reign pervades a nation, there may we expect to see depravity also exer-

ting its baneful influence. The great cause of the ruin and overthrow of Republics is generally and justly attributed to the intrigues and machinations of designing men. An individual of great natural talents, and who has heightened them with the acquisition of knowledge, is an extremely dangerous member of popular society, if he adds to his other qualities that of ambition. If in a community therefore, where the citizens are enlightened and intelligent, such a man is deemed obnoxious to liberty; in how much greater a ratio will the danger increase, where the people are not able to. probe his intentions, but look upon all his protestations of patriotism as real, and think that the good of his country is his sole, his favorne passion.

## THE INQUISITION.

The priests of the national religion in England pray most loudly, many days in the year, for the destruction of to poperv. King George, the head of the church (the head of the church!! is squandering millions of money and thousands of lives, to re-establish " popery" in-Spain, on its terrible hasis—the inquisition. Time has been when the Spaniards would not have hesitated to " roast" Englismen as heretics-they . now have a very popular PLAY actually performing at Cadiz, in which St. Iago, KING GEORGE and the Pirgin Mury are personified, as acting in concert against Napoleon Bunaparte!

Of all the engines ever invented to abuse and deceive the people, a national religion (no matter whether Protestant Episcopal or any other denomination) is the most absurd, iniquitous and detestable. The vast body of society, of every religious profession, would do the " just thing" unto others, if the mind was lett free to follow the dictates of reason. Of all the blessings enjoyed by the American people, that spirit of toleration which permits every man to worship God in his own way, is, perhaps, the most inestimable. Government dures not attempt to prejudice une people against another of a different religious profession; and instead of inquiring whether a candidate for an office is of any particular church, a rational investigation is made-is is he honest-is he capable-is he faithful to the constitu-Lv. Post.

" The bombardment of Copenhagen will " resound along the shores of America, and te teach the vapouring bullies of the United " States to change the tune of menace in-" to the language of respect and decency."

The preceding is extracted from a Loudon ministerial paper of November

The wicked exultation contained in this paragraph, is precisely such as a common assassin might use after murdering an infant in its sleep. The agent of this minister, however, was disappointed in one thing-the bombardment of Copenhagen did resound on the shores of America,' but was promotive of no other sensation in the people of the United States, than that of disgust and hatred for the infamous transaction, and all who participated in the borrible massacre.

Jackson, who was the British agent in the murderous attack, is come out as minister plenipotentiary and envoy extraordinary' to the United States. His appointment, in the opinion of many, affords conclusive evidence that some atro-

cious oturage is contemplated. The editor of the Aurora informs us that several years since, Rusus King, our minister, then at the court of London, formally protested against Mr. Jackson being sent hither as plenipotentiary, on another occasion.

N. Y. Journal.

From the New Hampshire Gazette.

" Britain has done us no essential injury."

Where is the honest AMERICAN, who can repress a burst of indignation at so gross an insult to our understandings?-Go ask the widowed mother, the prop of whose declining years was the industry of