





Elkton Press.

SATURDAY, JANUARY 3, 1854.

Notice is hereby given,

THAT by virtue of and in obedience to an order from the Hon. Tobias E. Stansbury, Speaker of the House of Delegates, an ELECTION will be held on Friday the 10th instant for the purpose of electing a Delegate to represent Cecil County, in the present General Assembly of Maryland, in the place of Daniel Sheridine, Esq. deceased, in the several districts, as follows, that is to say, for the 1st District, at Warwick; for the 2d District, at Elkton; for the 3d District, at Rising Sun.

Given under my hand this 3d day of January 1854.

FRANCIS GILLESPIE, Sheriff.

From the Boston Patriot.

JEFFERSON AND ADAMS.

A few months since, a most wicked effort was made, by the treacherous publication of the Cunningham correspondence, to destroy the merited popularity of John Q. Adams, from an expectation, that the friendship, which Mr. Jefferson had so long entertained for his venerable father, would be converted into resentment, in which the republicans would not only participate, but visit the supposed wrongs of the father upon the son. So far from this desired result being produced, the people recoiled with horror from the deed, and their indignation has been loud, deep and universal. But to show, still farther, how impotent has been the malignant blow, aimed at an aged patriot, who is trembling on the verge of the grave, permission has been granted to publish the following VOLUNTARY communication, from the illustrious sage of Monticello to his distinguished compatriot, in the glorious career of the revolution, which must overwhelm with shame and mortification, the participants in that wanton outrage upon confidential intercourse, and blast forever their desperate hopes, to send to their tombs as implacable enemies, two of the only three surviving signers of the Declaration of Independence. While the holiness of friendship is thus preserved from vile profanation the citizens of the United States will rejoice at the triumph of virtue, and learn how to appreciate those lofty sentiments and that exalted friendship, which neither time, political dissensions, or private enemies can obliterate.

MONTICELLO, Oct. 15, 1825.

Dear Sir—I do not write with the ease which your letter of Sept. 18, supposes. Crippled wrists and fingers make writing slow and laborious; but, while writing to you, I feel the sense of the things, in the recollection of ancient times, when youth and health made happiness out of every thing. I forget for a while the hoary winter of age, when we can think of nothing but how to keep ourselves warm, and how to get rid of our heavy hours until the friendly hand of death shall rid us of all at once. Against this tedious vice, however, I am fortunately mounted on a hobby, which indeed should have better managed some 50 or 60 years ago, but whose easy amuse is still sufficient to give exercise and amusement to an Octogenarian life. This is the establishment of an University, on a scale more comprehensive, and in a country more healthy and central than our old William and Mary, which these obstacles have long kept in a state of languor and inefficiency. But the tardiness with which such works proceed, may render it doubtful, whether I shall live to see it into action. Putting aside these things, however, for the present, I write this letter, as due to a friendship, coeval with our government, and now attempted to be postponed, when too late in life to be replaced by new affections. In the same time observed, in the public papers, dark hints and mysterious insinuations of a correspondence of yours with a friend, to whom you had once managed your bosom without reserve, and which was to be made public by that friend, or his representative; and now it is said to be actually published. It has not yet reached me, but extracts have been given, and

such as seem most likely to draw a curtain of separation between you and myself. Were there no other motive, than that of indignation against the author, whose shafts seem to have been aimed at yourself more particularly; this would make it the duty of every honorable mind to disappoint the aim, by opposing to its impression, a seven fold shield of apathy and insensibility. With me however no such armour is needed. The circumstances of the times, in which we have happened to live, and the partiality of our friends at a particular position, placed us in a state of apparent personal animosity; and there might not be wanting those who wished to make it so, by filling our ears with malignant falsehoods; by dressing up hideous phantoms of their own creation, presenting them to you under my name, to me under yours, and endeavoring to instill, into our minds, things concerning each other, the most destitute of truth. And if there had been at any time a moment when we were off our guard, and in a temper to let the whips of these people make us forget what we had known of each other for so many years—and years of such trial; yet all who have attended to the workings of the human mind, who have seen the false colors under which passion sometimes dresses its actions and motives of others, have seen also these passions subsiding with age and reflection, dissipating like mists before the rising sun, and restoring to the sight of all things in their true shape and colors. It would be strange indeed if at our age, we were to go on, as we have been, to hunt up imaginary or forgotten facts, to disturb the repose of affections, so sweetening to the evening of our lives.

Be assured, my dear sir, that I am incapable of receiving the slightest impression, from the effort now made, to plant thorns on the pillow of age, worth and wisdom, and to sow tares between friends who have been so near half a century. Deceiving you then not to suffer your mind to be disquieted by this wicked attempt to poison its peace, and praying you to throw it by among the things which have never happened, I add sincere assurances of my unabated and constant attachment, friendship and respect.

TH: JEFFERSON.

JOHN ADAMS,

Former President of the U. S.

NEW YORK, Dec. 20.

Interesting News From England.

The regular packet ship London, Captain A. L. Allen, arrived at this port on Thursday evening from London. The editors of the Gazette are indebted to Capt. A. for London papers to the evening of the 10th ult. which contain Paris dates of the 9th and Madrid of the 2nd. It will be seen by extracts given below, that a number of vessels of war of the largest class, were fitting out, some with troops on board. On this subject, the British Traveller of the 10th observes, "Whatever be the real intentions of France and Spain as to South America, public opinion here ascribes the equipments in our ports, as indicating a conscious necessity of being prepared against any sudden operation in that quarter of the world.—The insurrection in Demarara is wholly suppressed, and the force already in the West Indies may be pronounced fully competent to the suppression of any attempt on the part of the black population. French ships and troops are notwithstanding under orders for the West Indies. This morning it was currently reported in the city that several regiments were under orders for the West Indies. This morning it was currently reported in the city that several regiments were under orders of embarkation."

In addition to the above we have quoted some remarks from the Courier of the 10th, which, in our opinion, tend to confirm the prevailing opinion, on this side of the water, that the policy of Great Britain will be to oppose any attempts of the "Holy Alliance," to assist Spain in regaining possession of the South American Province.

We regret to learn by this arrival, that the elegant packet ship Paris, Captain Robinson, from this port for Havre, was driven on shore near Cherbourg, on the first of November. The crew and 40 passengers all saved. A London paper states, that nearly thirty sail of vessels were driven on shore on that part of the French Coast.

SHIPWRECKS.

During the gate on Tuesday night last, the British ship Cosack, from Bristol for this port, went ashore about a mile to the south of Sandy Hook Light House, where she knocked off her bows, and bilged. The Cosack was consigned to William Buchanan, and had on board a valuable cargo of tin and iron, the most of which it was feared would be lost. Another ship was standing into the Hook on Tuesday in company with the Cosack, but she stood off at night. The wind was strong on Wednesday morning. The ship Elizabeth, in going under way for Havre, got ashore near the Battery, and remained some hours, but floated again about 1 o'clock, and received no injury of consequence. Since the above was in type we learn that the ship Cosack is not utlged. The lighters Orbit, Hatfield, Perseverance, Covert Greyhound, Rogers, all came up from her last evening, with hardware,

boxes of pipes, potatoes and other parts of her cargo, and the letter bag. They left by her several cutters, who were rendering all the assistance in their power, and there is some hope she will be got off.

On Friday evening last the sloop Phoenix from Washington (N. C.) loaded with naval stores and cotton, and consigned to A. H. Van Boklin of this city, was fallen in with by the Chauncey, also of this port, a little to the northward of Hog Island in an unmanageable condition having all her sails blown away in a heavy gale of wind, and making water so rapidly that it was found necessary to abandon her immediately. It being very dark, and a heavy sea running, it was impossible to save any of the cargo. The captain and crew were taken on board the Chauncey and have arrived at Norfolk in her.

The sloop Valiant, capt. Dixon, of Newbern (N. C.) loaded with eighty bale cotton and naval stores, bound to New York, it cast away on the Five Mile Beach, about midway of it. The cargo is landed on the Beach in good order, herself high and dry and bilged.

The schooner Pacific, Hubbard, from Ocracoke (N. C.) for New York was fallen in with on the 16th inst. lat. 28. long. 74, by the brig Erus from Turks Island, in a sinking condition, when the captain of the brig assisted in taking on part of the schooner's cargo, by which she was lightened, and a fair wind springing up, both vessels bore up for Cape Henry, and arrived in Baltimore in company, the Pacific having three feet water in her hold.

The brig Creole, from Havre, bound to Havana and New Orleans, was lost in the old Bahama passage, with property on board to the value of 150,000 dollars.

[N. Y. Ev. Post.

From the Maryland Gazette.

At a time when the eastern and northern states of the Union vie with each other in noble emulation, to aid the cause of that country where first the spirit of freedom had chosen her altar and her home, shall the State of Maryland stand idle by, shall the voice of humanity solicit in vain at her door? Let it not be said that the feeling of the people was sufficiently expressed through the resolutions of their legislature.

The mere expression of compassion, where the power exists of efficient assistance, could be explained only into heartlessness on the side of him who bestows the chilling word, and insult to him to whom it is addressed. This certainly cannot be the spirit of Maryland.—The resolutions of her legislature, which would be nugatory were they intended as a recommendation of national assistance, will it be hoped, prove an incentive to individual exertion. Surely a pompous manifesto of exalted principles will not be suffered to go forth to the world, without the necessary comment, which can be furnished only by the active exertion of that munificence which has often manifested itself on occasions less urgent by far than the present. Let us look round us, what mighty works have not been produced by the aggregate powers of individuals, even though we do not consider them in the character of governments, which nevertheless are supported only by small contributions from each citizen, let us consider the astonishing works of private societies. Mighty monuments rear their lordly spires to the skies, hospitals offer an asylum to thousands of indigent and sick, and an hundred different nations receive the word of God in an hundred different tongues, while numberless missionaries proclaim the tidings of salvation within the torrid zone and near the frozen pole. This has been done by the exertion of obscure individuals. Though the aid of each was trifling and of no burden to himself, their united efforts have achieved deeds of momentous effect. Then let us not despair of the Greeks.—Here a christian people, surrounded by the destruction of war, exposed to the cruelty of an exterminating foe, bleeding from the accumulated blows of savage infidel ferocity, but rising above their fate, with the unshaken spirit of patriotic devotion and religious faith, appeal to us for aid, and where is the American heart that can be shut up against their voice? A society is

already formed in New York, let affiliated congregations support the impulse which there has been given.—Let us remember that there was a time, when we too were struggling against a superior enemy, and how consolatory sounded to the ears of our fathers the voice of friendly assistance; but above all, let us think of the disgrace that would cleave to a free people remaining inactive on an occasion of this kind, while enslaved Europe offers her assistance; while Britain furnishes Greece with ammunition and arms, and while some of the choicest sons of Germany and France fight in her ranks.

Another Pirate.—An extract of a letter from St. Thomas, dated Nov. 18th, received in New York, says:—"A report has been current here during the day, and which I have traced sufficiently to believe authentic, of the piratical seizure and running away with by the crew of the privateer big SCPIO, belonging to Saint John, or Mayaguez, Porto Rico, whilst lying off the latter port.—She is stated to be a heavy vessel, had about sixty men on board at the time of the mutiny, but completed her compliment, say double that number at some outport of the Island before proceeding to her work of robbery."

"Where may be the scene of her depredations is of course unknown.—Report adds, that she had commenced in the Mona Passage, by plundering two or three Havana vessels.—His latter circumstance, however, is not so well authenticated as the fact of her putting to sea without any legal authority.—In truth, as a professed pirate, of which there is so little doubt, that I have thought it my duty to communicate it."

From the National Regis.

DEMOCRACY.

The following definition of the word "Democracy," is given by the editors of the Boston Patriot, at the suggestion of "A Moderate Federalist." It exactly agrees with our opinion of the term. All true Americans, then, are Democrats—and Democrats are all Federalists, who subscribe to the Patriot doctrine.

Democracy means that the people are absolutely sovereign, and possess absolutely equal rights; that government is established by them, for their benefit only; that all its officers are their servants, and accountable to them without limitation, for all official proceedings; should be elected by them only, and remain in office only during their pleasure; that taxes are intended to pay for making and administering equal and wholesome laws, and not to enrich office-holders, and should not therefore exceed what is necessary for effecting such purpose.

This is Democracy, proclaimed and practised by that party who began and contemplated the Revolution, and who enumerate Washington, Jefferson, Franklin, Samuel Adams, and Madison, among its leaders.

Extracted from the London Morning Chronicle.

Character of Ferdinand VII.

The character of the present King of Spain is not generally known in Europe, notwithstanding the conspicuous proofs he has given, more particularly on the last free ebullitions of rage of cherishing some of the vilest sentiments which ever disgraced the heart of any man. He is a strange mixture of opposite qualities, which confound our judgment, when we closely examine him, our conjectures are exhausted, as to which is the predominant passion. At seeing such a being occupy a throne, and regulate the destinies of a great nation, we are disposed to take a very melancholy view of human nature.

Brought up from his infancy by Priests and domestics, turns flattered and persecuted, the object of irreconcilable hatred, and of enthusiasm, almost reached adoration, and almost bewitched his fear of his mother, and the praises of courtiers; Ferdinand appeared to two fold being, uniting the ardor of a tyrant with the pride of a slave; ferocious in prosperity and base in misfortune; enemy of his own friends, these are no longer of use to him, and always ready to punish who have sacrificed themselves in vain for him; mean in triumph and implacable in triumph and ways led by some hidden motive which he keeps in reserve, to satisfy the one he assigns for conduct. His strongest notions are always conditional, when he induces any one to do a thing, he gets rid of a moment of danger or defeat. When he was informed of the morning of the 7th of July, the guards who had deserted themselves to his cause, he repudiated them, he repudiated the words worthy of Caligula, and they have patience; I am a Constitutional King."

Ferdinand has the art of conceiving the most penetrating most observing eye; what a poet has said, should be said of him—"That art itself is his." He carries in his pocket the keys for the exile of a minister whom familiarly he jokes. In a circle at Court he complies man whose disgrace he has ordered, and he smiles of public walk at him whom he just before pointed out to the public as a public enemy.

The word country has no significance with him. He gratulated Joseph on having defeated 9000 Spaniards in the battle of Ocagna, and now he is the Duke of Angouleme, he has conquered his king. At Valencia, he asked Napoleon as a favor, to make him his adopted son; and, when transacted business, for the first time with the Minister of the Constitutional Government he told them he knew the Constitution by heart and that he would never permit it to be altered.

Ferdinand has no elevated character—no grandeur in views. In business he trusts himself only about trifles, seeks only the ridiculous in a subject, and stoops at the useless details. As soon as is spoken too of the public of extensive plans, of grand conceptions, he is seized with ennui, and like the chameleon drawn by a celebrated poet—"Sourire, and les bras, ferme l'œil."

His extraordinary vivacity requires continual aliment, he can digest nothing but large repertory of anecdote, nonsense, of the reports cited in the town, must always provided for his occupation amusement. He does not know a single word of the service he has been executed for him, he knows by the secret his scandalous adventures, those who are about him, desires are either ignoble or vile; he loves puppets and ter, and every thing which amuse the eye. In his there are no Greek statues, pagodas and Chinese bric-a-brac. He sent away from his the fine paintings which he mented it since the reign of Philip V. and had them replaced stained paper and costly peries. One artist indeed, only she, he has largely purchased, and he painted a full of ridiculous caricatures, disgusting horrors.

Ferdinand does not love people but the populace, was never more happy when he was surrounded

plus clothed in rage, who to him freely, as if he had been his friend. The washer-woman of Madrid, who is accused to see him walk on the arms of the Manzanares, they perform their work, on the footing of the great familiarity with him. They call him *Carra de Rosa, Salada,* and smile at them and waves underchief in token of satisfaction.

Both the inferences above given, of unsuccessful or inoperative genuine vaccination, from the occurrence of varioloid, rest upon the opinion that this disease is essentially small pox; and admitting this supposition to be the most reasonable, it must be evident how erroneous they are. For if the vaccination is genuine, and the small pox is equally removed from the truth, for, in the first case, if the vaccination be spurious, and in the second case, though genuine, yet inoperative, why does not ordinary small pox occur?

It has already been stated that the varioloid disease occurs in the vaccinated, as well as in the unvaccinated; and the same train of reasoning, which proves vaccination genuine in such cases, is equally decisive of the genuineness of varioloid. A question, who has interested many families, has been, whether it is necessary to repeat vaccination. This measure has been defended on several grounds.

1. The original vaccination may have been spurious.

2. Though regular in its appearance, it may have been merely a local disease without impressing the system generally.

3. Its protecting influence may have disappeared by the lapse of years.

As to the first ground, it must be decided by the evidence of a person capable of discriminating the true from the spurious vaccine, or the distinct recollection of the decision of such a person. If the least doubt was originally expressed, or if the vaccination had been done by an individual not of the medical profession, it ought to be assayed again.

As to the second reason, it must be admitted, that some physicians have supposed this case sometimes to occur, where no indisposition has been perceptible during the progress of the vaccine vesicle. Admitting the possibility of its occurrence, it must be very rare; and it would be a refinement of caution to re-vaccinate all subjects, in whom no symptoms of genuine vaccine itself having progressed through all its stages with perfect regularity.

The third ground for repeating vaccination, that it constitutes a security against small pox for from five to seven years only, appears completely untenable, and unsupported by any facts or analogies.

From what has been already said, in disproof of the idea, that the genuineness of vaccination is impeached by the subsequent occurrence of varioloid, it must be evident that, as the cases for a second vaccination are those only in which the first was of doubtful regularity, so the motives for the trial is protection from ordinary small pox and not from varioloid.

Parents singularly misapprehend the nature of the question here; for observing an eruptive disease, admitted to be small pox, and by some physicians called small pox, to occur amongst the vaccinated in some families, they immediately conclude that vaccination, in all such instances, has been inefficiently performed, and without adverting to the very improbable supposition, which they make, that in so many persons inclined to have been unvaccinated, and therefore under like circumstances with those who have never been vaccinated, there should occur a mild disease called varioloid, and not genuine small pox, they insist upon having vaccination indiscriminately repeated. Is it not much more probable, that the very occurrence of varioloid in vaccinated subjects, proves the genuineness of the vaccination? For last it is not genuine, the same cause would probably have produced a true small pox.

This remark leads to the question of the identity of small pox and varioloid; and on this subject there appears to be a large portion, if not a majority of the physicians of this city, who hold, that the two diseases are produced by the same specific contagion, which affecting unprotected persons produces genuine small pox, and operating on the vaccinated varioloid, modified and controlled so as to produce varioloid, or a modified small pox.

This view is supported by many obvious facts of the prevalence of the two diseases occurring at the same time, the milder disease occurring amongst the vaccinated and varioloid, while the ordinary genuine small pox has attacked the unprotected. Besides, there have not been wanting observations, which make it probable that the vaccinated and varioloid have taken varioloid from exposure to genuine small pox, and vice versa, the unprotected true small pox from varioloid cases.

Admitting for a moment the supposition of identity, it must be acknowledged, that vaccination cannot be affected by the final disposal of the question of its essential nature.

It has been supposed by some, that vaccination in subjects who have been affected by varioloid, must have been unavailing or spurious; and by others, that the vaccine, though genuine, is utterly inoperative on the system. Now both these positions are equally removed from the truth, for, in the first case, if the vaccination be spurious, and in the second case, though genuine, yet inoperative, why does not ordinary small pox occur?

As a difficulty, that vaccination and varioloid should have furnished protection for so many years, against all forms of small pox, and that during the prevalence of small pox as an epidemic which preserve from a modified affection, having resemblance to this formidable disease. It may be stated, however, as a probable explanation, that the small pox in such years possesses peculiar force and virulence, which enable it to attack protected persons, in a modified form when in ordinary years it would pass persons untouched.

The next questions of importance which arise in this examination, are, has the public reason to allow its confidence in vaccination to be shaken? Is there reason for resorting again to varioloid or inoculation for the small pox?

To both these questions the answer is unequivocally, no. If vaccination has not done all that its friends expected from it, still its comparative merits are such as to deserve confidence. Comparing the merits of the two methods of securing the system, in the first steps vaccination has decided advantage.

While it is supposed that one individual in a hundred dies inoculated small pox, vaccination is never fatal. After accounting a waste of life equal to 1 per cent, varioloid is not considered to protect in more cases against varioloid or modified small pox, than vaccination does.

It requires a careful observation of facts to determine this fact correctly, but the writer can state from the best authority proportion of deaths occurring from the same disease after varioloid, is stated by him to be as great as one in 25.

The facts stated and the particular views taken in the foregoing remarks, may be summed up in the following propositions:

1. That the eruptive disease at present prevailing in the city, is in part genuine small pox, and in part a disease somewhat similar, which is mild and runs a safe course, variously called small pox, modified small pox, varioloid, horn pox, and aggravated chicken pox.

2. That the ordinary small pox occurs in unprotected subjects, while the modified disease attacks the vaccinated and inoculated.

3. That the occurrence of varioloid in the protected, so far from throwing doubt on the genuineness of a previous vaccination, or varioloid, is rather in proof of its genuineness.

4. That no purpose can be answered by essaying a second vaccination, unless there is double the successful nature of the first, and its only object can be to protect one's stem of the genuine Small pox, and not from varioloid.

5. That there is no foundation in the belief, that the protecting influence of vaccination is limited to a term of years.

6. That Small pox and varioloid arise from the same specific contagion, producing the former in unprotected persons and the latter in the vaccinated and inoculated.

7. That the specific contagion of both diseases, produces either indifferently, the particular disease determined by the circumstance of protection or absence of protection in the system attacked.

8. That Vaccination and Varioloid in ordinary years are complete protections from all forms of Small pox; but that in particular years, probably from the force and virulence of the Small pox systems, ordinarily secured, are liable to a safe course of the disease.

9. That there is no ground for a loss of confidence in vaccination, or necessity of resorting to varioloid, or comparative merits of the former, as a preservative from Small pox, being rather increased than diminished by recent observations.

A distinguished physician of this city read to the writer a passage from the annual report of the National Vaccine Institution of G. Britain, in which it is stated in broad terms, that a larger portion of persons die of inoculated small pox, than take the varioloid disease after vaccination!

On Tuesday evening last, at Perry Point, by the Rev. Mr. Duke, Mr. LEVI H. ELLIS, of Elkton, to Miss REBECCA CHEL, youngest daughter of John Stump, Esq.

Baltimore Price Current.

Flour, superfine	bu	3 00
Wheat	bu	1 00
Rye	bu	30
Corn	bu	40
Clats	bu	3 50
Clover seed	bu	4 00
Timothy do	bu	1 60
Buckwheat	bu	2 00
Flax seed	bu	30
Whiskey	gal	2 00
Apple brandy	bu	28
Peach do	bu	25
Salt, fine	bu	50
coarse	bu	35

List of Letters

Remaining in the Post Office, Elkton, Md. January 1, 1854.

SUSAN Anderson, John Ash.

Henrietta Briscoe, Edmond Brown, John Beidle, John Bryne, John Heyman, James V. Bryan, Levi Bouliden, John Brown, Oliver Blood, Jonathan Beans, James Backum.

Amelia S. Coale, Maria Coale, Ann Coale, Rebecca Chambers, Nicholas Chambers, Helen Crompton, Mr. Chamberlain, Samuel Cram, Sarah Clarke 2.

James Davis, William Duke, John Dean.

Catherine Egnor.

Dennis O. Ferry.

Isaac Gibbs, William Garnor, Moses Gillingham.

Andrew Houck 2, Manuel Hall 2, John Henderson, William H. Hauser 2, John Huff.

Robert Jones, James Johnson.

William Kilgore 2.

Joseph Lort.

Francesina Miller, Amos Moore, Augustus Miller, William Maxwell, John Mathews, Reece Mahan, John Moore, James H. Morrow, George M'Donald, John M'Kaige, Samuel M'Creery, Benjamin M'Kinsey, James M'Caule.

Maria Oldham, Charles Oldham 2.

William Pennington 3, Catharine Price, Nancy Phillips.

William Rochester, Mintus Richardson, Thomas Reed 3, John Robert, William Robinson.

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(New Castle County, in the State of Delaware, ss.)

BY an order of the Orphans' Court of the said county of New Castle, will be exposed to public vendue, on *Thursday the 29th day of January instant*, at 3 o'clock in the afternoon, at the Red Lion tavern, in the county aforesaid, all that valuable

PLANTATION,

OR TRACT OF LAND,

hand-somely situated in Red Lion hundred and county aforesaid, on the state road leading from New Castle to Dover, containing 200 acres. The land is of a good quality, on which is erected a large two-story

Brick Dwelling

HOUSE,

and brick Kitchen—also a frame Barn with Stabling beneath, a frame Granary, and Carriage House, with other out buildings necessary for a farm of its size. Also, at the same time and place, will be sold,

A LOT OF WOOD LAND, in Pender hundred, and county aforesaid, adjoining Hugh James saw mill containing 15 acres, more or less, being the real estate of Capt. James Miles, deceased, and to be sold for the payment of his debts.

Attendance will be given and the terms of sale made known, at the time and place aforesaid, by JACOB FARIS and JAMES STEWART, Jr. Administrators of the said deceased, or their Attorneys.

By order of the Orphans' Court, MATTHEW KEAN, Clk. New Castle, Jan 1 26-11

For Rent,

THE subscriber will rent his TAVERN, sign of the Wagon, together with 50 acres of LAND, situate in Bart township, Lancaster county, Pa. between Strasburg and Williamsport, 10 miles from the former and 28 from the latter. This property is handsomely situated in a very healthy neighborhood. The Tavern House is new, well finished, and convenient and the place well supplied with excellent fruit.

A lease will be given, of this property, for 2 or 3 years and the terms made easy, as the subscriber wishes all the rent expended in improvements. For terms apply to James Andrews, Esq. near the premises, or to the owner, in Elkton.

JOHN M'CALL, Dec. 27

CECIL COUNTY, ss.

ON application of George Davidson, of Cecil County, by petition in writing, praying the benefit of the act of assembly, passed at November session, 1805, entitled "An act for the relief of sundry insolvent Debtors" and the several supplements thereto, on the terms mentioned in said act; and thus having complied with the requisites of the said act of assembly and its said supplements, a schedule of his property, a list due him, and a list of debts due by him, and annexed to his petition; and the said George Davidson having satisfied the said Court that

## REMARKS

On the proposed alteration of the Constitution of Maryland, in relation to the Test required for those who hold Office.

THERE are few subjects on which the mind of man has made more slow and more irregular progress, than those of civil liberty and religious toleration.

They present themselves in a variety of aspects, and are sometimes entangled with local prejudices and temporary difficulties.

In all sciences, it has been one object of the learned, to resolve the subject of their pursuit into elementary or fundamental principles, and the politician, in like manner, has been taught to respect, at least in this country, these principles as fundamental in the science of government. "That all men are born equal; and that every man is entitled to life, liberty, and the pursuit of happiness."

When he is about to reduce to practice his system of legislation, he finds that in no nation or period of the world have these principles been literally and fully acted upon. He cannot proceed one step till he sees inequalities of various kinds, of mental faculties, literary attainments, and of pecuniary acquisitions. He finds, also, bad passions and vicious propensities. He discovers in effect the absolute necessity of restrictions and limitations, and especially to surround with judicious precautions the important stations in society, so that none shall approach them but those who give promise of usefulness.

Hence we find in all governments certain specific qualifications for office. They are found in the Constitution of the United States, and in the Constitution of every State in the Union, and abound in our own. The President of the United States, members of Congress, Judges of the United States, the Governors, members of the Legislatures, Judges and other officers of all the States must possess respectively qualifications which many citizens do not possess. And these differ according to the estimate of their importance by those who have framed and administered the different governments, and according to the great and peculiar objects of each government.

The Constitution of the United States was framed exclusively to conduct the political intercourse of the States with each other, and with foreign States, leaving the States Sovereign in reference to the details of their peculiar concerns. The qualifications to office grow out of this consideration, and are such as were deemed most efficient to secure this design. The period of age, the local situation, the political tenets of the candidate for office, and the length of time during which he has been a citizen, are the prominent requisites.

The States are separate Sovereignties to most purposes, and have each prescribed such requisites as each deemed most necessary or most prudent.

In one State the restriction may be found in an ordinary legislative enactment, which in another is the subject of a constitutional provision, and which is not to be found in a third, either in the Constitution or in the laws. It is not intended to enter into a discussion whether all these restrictions are necessary or which of them are the most wise, but to show that restrictions and limitations have always been deemed necessary.

As to religion we shall not controvert the position, that all men have a right to worship God in the manner which they think will be most acceptable to him." We also readily concede the point, that although God has been pleased to bestow upon man a divine religion, yet that this religion is only to be propagated by moral persuasion taken in connection with divine influence and holy institution. No physical force is to be used; nor are those who reject this religion to incur penalties. We wish all men to be free in the enjoyment of life, in the acquisition of property, and in its application, respect being always had to the paramount claims of the community at large to security and protection. In conformity to these ideas it is provided in the 33d article of our declaration of rights, that no person ought to be molested in his person or estate on account of his religion, profession or practice unless under color of religion he shall disturb the good order of the state, infringe the laws of morality or injure others in their natural civil or religious rights, nor ought any to be compelled to frequent or maintain any particular place of worship or any particular ministry.

This, it is conceived, is the correct notion of religious toleration. This constitutional safe guard will effectually secure its existence, and while it remains on our statute book, will, to the mind of reflecting men, silence all clamor which can be excited against a spirit of religious persecution.

Without descending to small divisions and subdivisions, we shall assume the ground, that there are three different religions in the world, the Heathen, the Jewish and the Christian; and that these are strongly marked by difference of worship, difference of institutions and difference of principles. For the sake of brevity we shall only state a few of these.

The Heathens are all idolaters of various descriptions. They have no Sabbath day; they practice polygamy to several extents; and they have no dis-

tinct idea with regard to a future state of rewards and punishments.

The Jews worship God—their Sabbath is Saturday—they cannot take a christian oath—their moral principles are of a much lower grade than those of christians, particularly with regard to revenge and retaliation; and one set among them, the Sadducees, do not believe in a future state.

The christians worship God in spirit and in truth; that is, with the sentiments of the heart under the directions prescribed by divine revelation—they keep Holy the first day of the week—they maintain marriage in the original state, the union of one man and one woman for life—they believe in a future state of rewards and punishments, and their moral principles have a most salutary influence on the civil state.

The civil politician the religion of these three great divisions of men are all, to a certain degree, interwoven or operate powerfully on one another.

In Heathen nations, the governments being altogether despotic, the religious ceremonies and superstitions are regulated by the chief magistrate, under whatever name he may pass.

The Jewish government was originally a Theocracy, and of course all the laws, regulations, and institutions of that nation were fixed by God; and in as much as the Jews believe that that dispensation is still in force, there must be a well defined line of distinction between them and all nations.

The christian religion being given from heaven, a christian can take no part in any government which interferes with its principles, its institutions or its regulations, so far as the commandments of this religion extend.

From this view of the subject, it is clear that Heathens Jews and christians, as nations, must remain separated and distinct with regard to government. This by no means implies intolerance, but it grows out of the principles of these three classes of men.

In China, all that christians ought to look for, is the enjoyment of their religion and the quiet possession of their property. They cannot be officers of government, for that would compel them to unite in the enactment or execution of laws, at variance with christian principles and usages, and especially to violate the commandment to keep Holy the Lord's day. If they did, they would be punished in another world. They may, by instruction and by example, make converts to christianity and should the christians become so numerous as to gain the ascendancy, they might change the government so as to make it a christian government or if the despotic become a christian, he might change the institution, because his will is the law. But in a free or representative government, where all power is lodged in the people and all the authority emanates from them whatever is the character of the people such must be the character of the government.

In like manner, Jews can take no part in government but in a Jewish nation. They cannot perform secular business on Saturday—they cannot promote the education of children in christian principles, nor can they adopt many of the usages of christian countries. Consequently ever since their nation was destroyed as a nation, they have been scattered through all countries, participating, in no degree, in the government of any. In some countries they have been improperly and cruelly treated, but this has never been the case and it never will be the case in America. When the Constitution of Maryland was formed it was a christian state, and of course was formed on christian principles: all men, possessing the christian religion, were admitted to the offices of government. To have made an exception, in favor of Jews, would have been as ridiculous as useless, for no well principled and conscientious Jew can build an office in a christian state.

To maintain the christian character of the state is amongst other things, to provide that every person, before he is entered upon the duties of any office of profit or trust should subscribe "a declaration of his belief in the christian religion." This provision is now the stumbling block, and the cause of great clamor. Not amongst the Jews, it must be admitted, or amongst Pagan idolaters, for we have none of them in our state or if any very few, and amongst these very few, such a still smaller proportion who look for or desire political stations or office, that no intelligent man would make it the ground work of legislation. The truth appears to be, that the most zealous advocates of the proposed change, can do nothing else, but to lead the multitude who seem to be to relieve the infidels who are neither Heathens, nor Jews, nor christians from an inconsistency, to which they could easily submit but for the reproaches of their fellow creatures, which they have not courage to bear.

The author of these remarks takes pleasure in saying that an intimate intercourse with some of the active advocates of the contemplated change has convinced him that they are not influenced by such motives; and he is proud to acknowledge, amongst the sincere and ardent promoters of christianity, those of his personal acquaintance who on the discussion of this question at the last session of the Legislature, were arrayed (as we must be permitted to believe) against the true interests of a system which they would not de-

signedly injure. Yet the change contemplated is exactly calculated to meet the views of infidels. It no longer limits the office to persons of particular religious persuasions. Whether he has apostatized from the Jewish faith or the christian faith to avowed infidelity, he will yet be considered a fit person to execute the most responsible and important office in the state. Let us then advert to the principles of the infidels and see whether in conformity to these principles, they can be safe legislators and trust worthy officers in a christian state.

We will admit, as they say so, that they believe in a God, but they do not believe in the christian religion. They deny that it is a revelation from Heaven—they know not whence it came, and reject its authority. This deprives it of all influence on their conduct civil or political. They do not hold themselves bound to observe the Lords day, nor to promote the christian education of children. They view marriage as a civil contract exclusively and of course polygamy will be restrained only from political motives and only so long as they may continue to find political motives sufficient to counteract the bad passions, and they do not believe in a state of future rewards and punishments.

It is in vain to say, that there never will be a sufficient number of infidels in Maryland to alter or control our christian institutions, and if there was they would never dare do it. They who hold the language should recollect the experience of a great nation, in which christianity was once thought as safe as it is here. A sufficient number of infidels were found in France, to possess themselves of the government and boasting that they had escaped the gloom of superstition and darkness they abolished the Sabbath, pronounced marriage merely a civil contract, and decreed death to be an eternal sleep. One of the wisest of the new professors of infidelity has avowed "his disapprobation of the custom of shutting up shops, and prohibiting people from working on the Sabbath." He also advocated polygamy "that every black or white man should be permitted to have a wife of each colour," as the best means of effecting a perfect union between the whites and negroes in the colonies.

But the destruction of christian institutions is by no means a while extent of the evil to be doing by opening the door to the admission of infidels to the government. Christian principles and christian views produce the perfect effect on the moral and civil condition of any people. On this subject let us hear the voice of one whose memory all Americans hold in high veneration. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man ought to respect and to cherish them. A volume could not trace all their connexions with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life if the sense of religious obligation should desert the oaths which are the instruments of investigation in courts of justice; and let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." This substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?"

Thus spake the man, whose elevated system of morality, based on the pure foundation of a holy religion, has enabled us to expect that national morality can prevail in exclusion of religious principles. "This substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?"

Let us ponder well on this admonition; let us look deeply into the consequences, and let us be firmly persuaded of the usefulness, may the necessity of the christian religion, and the true ground into which we are invited. This would be due to the high authority from which we are advised, as well as

from the successful issue of our past experience. But we shall discover that the very nature of these religious principles, eminently calculate them to produce all the good which has been ascribed to them.

We must however remark, that the christian religion being a revelation from God, whatever it requires or whatever it inculcates, carries weight and authority which human beings cannot disregard. Whenever God speaks, man must listen and obey. Keeping this principle in view, let us see what aid the christian religion gives to the legitimate operations of civil government.

The christian religion views civil government as the ordinance of God, inasmuch as government is necessary for the happiness of man. At the same time it prescribes no particular form. It leaves that to the wisdom of man. In conformity with this principle, it teaches christians to view all in authority as the ministers of God, and ultimately accountable to him.

Here then is another great distinction between christian and infidel. While the christian exerts all his power and applies all his influence, to promote the welfare of the state, he considers himself accountable to God. The unbeliever has no such motive for his conduct. When the christian comes under an oath to execute the duties of an office with fidelity, he annexes to such a solemnity a very different meaning from that which the deist gives it. He views it as a solemn appeal to God, to whom he shall answer at the Great Day of Judgment; while the deist, who does not believe in Judgment, considers it as a mere ordinary promise.

These are some of the most prominent distinctions between christians and deists, but these are sufficient to show that in a christian state, deists ought to have no part in the government. Let all christians (for all christians have these common principles that operate most powerfully on the welfare of states) be placed, or rather remain, on an equal footing; let Jews, Heathens, and Deists be unmoored in the acquisition of property, and in the blessings of personal freedom and protection, but let them not aspire to stations in the state for which their principles disqualify them. On this principle the constitutions of the states of America are framed. Even in those Constitutions in which there is no express declaration on this subject, all the arrangements are formed upon the supposition that they were christian states and governed by christian officers. No other construction can possibly be put upon many of the provisions made for education and for other purposes. In several of the states the christian religion is expressly recognized and established.

That there should appear nothing on this subject in the Constitution of the United States, does not seem astonishing. This constitution was intended as a Bond of Union between the states to accomplish of certain purposes. It assumed that these states were all christian states. The oaths required of all the officers, Executive, Legislative, or Judicial fully evince that those only who were sensible of the obligations of an oath were expected to participate in the government.

It cannot be possible then that the people of Maryland, enlightened and religious as they generally are, will allow their state to be thrust down from that firm and elevated ground upon which it has hitherto stood, and change the christian character of the state for one which will embrace Jews, Heathens, and Infidels. And for why? Have we not been able to find christian men able & willing to administer the government? We have prospered under our present system in a most satisfactory degree. Our Constitution is acquiring additional sanction and veneration for its age.

Is the number of christians lessened, or are they not as trust worthy as formerly? Has infidelity changed its character, so that it has become less dangerous? or would affectionately solicit your most serious reflection on these important enquiries.

Who can picture all the consequences which may result from the proposed change? It is confidently affirmed that no one can. We are aware that it has been asserted of other states in the Union that they have no religious test and yet have experienced no injury from the want of it. But the cases widely differ. It has been shown that the Constitutions of these states, by their provisions, implicitly exact what ours expresses. We have long had one. The adoption of the christian system formed one of its prominent features. We are now asked to say we are tired of it and must get rid of it. Not to permit that other provisions in this instrument shall prove, by implication, that this is a christian state, but by a repeal of such an express declaration we are asked positively to deny our willingness to continue so, and to affirm that the state is as much a Heathen state, a Jewish state, or a Deistical state as a christian state. No state in the Union affords precedent for this. Should, therefore, the proposed change take place, Maryland ceases to be like her sister states. She alone will have no religion, she alone will have declared that a christian is not better qualified to administer her government than a Heathen, a Jew, or an

Infidel. And is this the hour to exhibit such a spectacle? Will the whole christian world be putting forth mightiest efforts to extend the march of truth; when the christian sympathies of all christendom are excited, and when all sects are endeavoring to carry to the dark corners of the globe the light of revelation; when the heathen and the savage are made before the true God with humble thanksgivings for the gladsome tidings of salvation which are brought to them; the peaceful kingdom of our Father triumphantly and rapidly extending itself, and when the hearts of the faithful are made to rejoice in the approach of the consummation of the sure prediction: all the earth shall be filled with knowledge: is this, we ask, the time at which we are to give the stroke of a sad decline of religion, to astonish and grieve the christian world? To our christian brethren of this state, we appeal for exertion in this cause. To the members of the Legislature in an especial manner, we direct. We invite them to pause as we meet in this momentous precipice.

May God, in his infinite wisdom and goodness, so direct their counsels, make them an honor to his great and steadfast in his service.



## The Partem.

From the Montreal Scribner.

The dance was o'er, each gallant  
Unto his partner fair,  
And to a seat from 'mong the crowd  
Led her with tender care.

Then handed round was cooling  
Jellies of various hues;  
Cakes, fruit, and so forth in trays,  
For each sweet girl to choose.

I pressed Maria's hand, and said,  
My love what will you take?  
Blanchmange, ice cream, or lemonade,  
Or jelly with a cake.

Or else perhaps some sangaree,  
What shall I order in?  
The deuce take all such trash, said I,  
I'll take a glass of Gin.

## CHOICE OF A WIFE

There is one apology, in increasing extravagance of modern fair, for the ridiculous rage that exists among the gentlemen, after rich sweet beauties and maidens have a not lessable excuse for making sum full purse, since an empty is very likely to accompany.

The first enquiry that young men make now, when a wife is proposed for a wife, "is rich?" And for variety, "is she handsome?" a husband die and leave a widow; or a rich heiress into the market, Lord bless how the beau scamper.

"Hound like!"

In full cry to catch her! If there is any sham in state of things, if snarling things, that should have their in the most generous and deep considerations to "beauty," is worthy of abhorrence, methinks, the present generation, deserves an unusual share of "blushing honour."

It is not very likely I have much cash to give my daughters; and in fact, I want any to give. God they may have good wholesome appearance, expected virtue, affectionate industrious habits, and the why, if nobody wants to them, they shall help to come in my old age, and I hear up my spirits when I "return to him who gave."

I am an old fashioned man; it is true; but I recollect got married, I made no money; and if I was poor again, I would look poor girl rather than a rich one. If I have a wife, a good essential to my happiness, riches are not. The Ab General was right: "I had marry my daughter to a without an estate, than to a state without a man."

Wisdom and virtue make the rich, and the rich honorable.