

TARBOROUGH FREE PRESS.

Whole No. 474.

Tarborough, (Edgecombe County, N. C.) Friday, October 25, 1833

Vol. X—No. 6.

The "Tarborough Free Press,"

BY GEORGE HOWARD,

Is published weekly, at *Two Dollars and Fifty Cents* per year, if paid in advance—or, *Three Dollars*, at the expiration of the subscription year. For any period less than a year, *Twenty-five Cents* per month. Subscribers are at liberty to discontinue at any time, on giving notice thereof and paying arrears—those residing at a distance must invariably pay in advance, or give a responsible reference in this vicinity. Advertisements, not exceeding 16 lines, will be inserted at 50 cents the first insertion, and 25 cents each continuance. Longer ones at that rate for every 16 lines. Advertisements must be marked the number of insertions required, or they will be continued until otherwise ordered, and charged accordingly.

Letters addressed to the Editor must be post paid, or they may not be attended to.

Communications.

FOR THE FREE PRESS.

THE NORTH CAROLINA WHIG'S Memorial and Remonstrance.

To the Honorable the General Assembly of the
State of North Carolina:

We, the citizens of several counties composing the said Commonwealth of North Carolina, having heard from unquestionable authority, as well as having seen from documents, that there will be laid before the General Assembly of this State at the session of 1833, two petitions for the incorporation of two Theological Schools in this State—and having taken the same into serious consideration, do conceive that if the same petitioned corporations should be granted by the Legislature of this State and pass into or by law, that it will be an abuse of power, and the end of such corporations be a subversion of the rights of both civil and religious liberty—and therefore are bound, as members of a free State, to remonstrate against the incorporation of Theological Schools.

Because, it is proper to take an alarm at the first attack on our liberties—yea, we as freemen of North Carolina, hold it as prudent jealousy to be the duty of all citizens of the United States, like it was with our forefathers, who did not wait until Britain had riveted her yoke on their necks by laws and standing armies—but our fathers saw all the consequences in the bills of taxation laid before the British Parliament, and therefore denied the principles on which the bills were founded, and so avoided the consequences by denying the first principles. For who does not see that the incorporation of Theological Schools is the first step to a rich church, a proud, pompous and tithing ministry; which have in all countries heretofore, for fifteen hundred years, oppressed mankind and drained from their labor a support for a blind, bigoted and persecuting priesthood.

First, we maintain that all men are born free, born with equal rights, and are first of all the subjects of the great God; and that religion, or the duty which every man owes to his creator, and the manner of discharging that duty, can only be directed by his reason and the conviction of every man's conscience, and not by law, force or violence. Then it follows that it is the right of every man to be of any religion he may choose, or of none, if he pleases so to do. So then the religion of every man must be left to the dictates of his own conscience, to render to his maker such homage and such only, and in that way that his conscience may dictate to him as being right and acceptable to his God, otherwise he plays the hypocrite—for religion is a voluntary offering of the heart to God and not compulsory.

Then it is clear that any man entering into any compact or civil society, must do it with a reservation of his religious rights; as he must be first a subject of the universal sovereign and under obligation to him, before he enters civil society. For any man must be considered a subject of the creator of the world, before he enters or can be considered a member of civil society; therefore, if he enters civil society, he must do it with a saving of his allegiance to his universal sovereign. We feel assured then, that in matters of religion no man's religious rights can be abridged or destroyed by his entering civil society, and that therefore religion is wholly exempt from the cognizance of civil society, because man's duty to his creator is first in order of time. Therefore we maintain that all men's religious rights are wholly and fully, in every part thereof, exempt from any cognizance or laws of civil society, and that no Legislature has any thing to do in matters of religion; because religion is a matter between man and his maker as his reason and conscience may dictate to him, and not a matter between civil society and an individual. Therefore, no Legislature has any right to prescribe rules of conscience to any man or set of men, and thus we maintain that he or them that meddles with the consciences of men, is a tyrant and an usurper of the dominions of God.

We further say, that the Legislature of this State has nothing to do in religious matters, neither as a right nor as of authority given them from God, the Constitution of the State, or their constituents. For we would ask the Legislature,

is the Christian religion true? then this is also true: "that the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Then if this maxim is true, how unfit is any Legislature to legislate on matters of religion, or on a subject that they can't perceive, or that is to natural men foolishness; and of men in a state of nature it is obvious to all the major part of the Legislature consist. Then it follows as a matter of course, that God has not delegated no such power to any legislative body to make or pass any law in religious matters, seeing that the word of God declares them incompetent to the task for the want of knowledge—but to Christ and his apostles is this matter committed.

And it is equally certain that the Constitution of the State gives the Legislature no power to legislate on a single particle of religion. For the whole amount of constitutional authority granted to the Legislature of this State is just none at all, or will be this: that they shall not establish by law any particular kind of religion in this State, or give or grant any exclusive privilege or preference to one sect more than another; but that a free exercise of religion shall be the right of each and every citizen of the State, as his conscience may dictate to him. And the wise framers of the Constitution yet showed their fears that the Legislature would meddle in religious matters, by the insertion of that article which says that no clergyman should have a seat in either house of the Legislature; both these articles in the Constitution go to prove beyond all contradiction, that the framers of the Constitution who had felt the galling yoke of law religion, intended to wholly and fully exempt religion in all its parts from legislative authority. We therefore say, that instead of the Constitution granting the Legislature any power to meddle in matters of religion, that they are by the Constitution fully prohibited; and that the very face of the Constitution shows that the framers thereof intended to guard against the Legislature of this State having any thing to do in matters of religion, and established equality and freedom of rights of conscience among all men. What more could or can any man or set of men ask than equality? Does it not show that if they ask more, that they want to be above their fellows? Does it not show the Legislature that such petitioners are not satisfied with this constitutional equality of men and sects? Does it not show that such men are not satisfied with the present form of the Constitution? And the Legislature must be blind if they cannot see that it is clergyman that is at the head of these petitions; which sort of men the framers of the Constitution shut out of the Legislature, for they had felt and knew the dangerous influence of such school priests? Does it not show a domineering, aspiring, and dissatisfied spirit? Does it not show that these petitioners want some exclusive and higher privilege than others? which would be an abuse of constitutional power for the Legislature to grant, since the Constitution gives them no power in any wise to grant more privilege to one sect than another.

But should the Legislature grant such a corporation to any one sect, then it will follow that all other sects have a right to claim a corporation at their hands on the ground of constitutional equality; and that the Legislature will be bound to grant to all who may apply for the incorporation of theological schools to keep up that equality. Then we remonstrate against the first as a bad precedent for the Legislature and also as unconstitutional, being a matter connected with religion, upon which the Legislature has no constitutional authority to legislate. For if the Legislature grants such a corporation to one sect, it fixes a stamp of legislative preference on that sect that is not on others; it produces legislative inequality in the ministry by sanction of legislative authority, which is an abuse of power not entrusted to them by the Constitution.

And further, as respects any power that the Legislature possesses, as derived from their constituents, to legislate on a single particular or matter of religion, we deny that we have either directly or indirectly granted or given any such power to the Legislature of this State, neither by the Constitution nor otherwise, to legislate on a single toto of religious matter. For we ourselves have no such power—it is a power wholly belonging to God to make and give law in matter of conscience and religion, and comes not within the cognizance of ourselves or civil society; which law in matters of religion is given in the scriptures, to which we ourselves have no right power nor authority to add to or diminish. How then when we ourselves have no such power or authority to give you, can you the Legislature have such power or authority delegated to you from us as our representatives? Therefore we say, having no power or authority ourselves to make laws in matters of religion for any man or set of men, we say you have none, since you have no authority but that which you have derived from us. Then we say you have nothing to do with the incorporation of Theological Schools, because it is a matter highly and fully connected with religion. For what is reli-

gion without a ministry? yea, the ministry is one of the chief supporters of religion in the world; yea, it is the chief engine of purity or corruption in church or State, as the history of all nations show; yea, the grand destroyer of religious and civil liberty, the best of blessings and the birthright of all men from the creator of man.

But should you answer there can be no danger nor harm in the incorporation of Theological Schools even for any or all sects: we answer and first refer you to the history of France for their effects. What was the effects of their incorporation and establishment in France? Did not those Schools multiply clergy in that country until the church and clergy got one-third of the property of that kingdom in their possession before the revolution that brought Buonaparte to the throne? We refer you secondly, to the kingdom of Spain as a second instance of their effects. There you see the effects of those Schools, that the scholastic divines got into their possession a great part of the property of that kingdom. For is it not a fact known and read of all men, that when the Cortes of Spain put the church property to sale by their authority, to pay off the national debt in 1822, that they (the Cortes) stated the amount of clerical property at £140,000,000 sterling? Third, what are the present effects of Theological Schools in England and Ireland, but poverty and oppression to farmers and mechanics, with constant debates in the houses of Parliament for redress of grievances from tithing theological schoolmen? Fourth, what were the effects of theological school priests in this country before the revolution? Why you know the tenth calf, pig, lamb, corn, &c. &c. or 15,000 pounds of tobacco were taken from the industrious farmer by the titheman, to pay a school priest in holy orders. And surely you can see that we should now have been as Ireland and England, groaning under the oppressions of school priests, had it not have been for the patriotic blood of our fathers—and for heaven's sake, will you mend again our chains? God forbid. Go to any nation under heaven where Theological Schools have been incorporated and established by law, and there read line upon line of the misery of man that they have caused. For it is evident from the history of all the nations of Christendom, that a school ministry has been a chief and stimulating cause of the oppressions and blood that have flowed in the world in religious matters; kings and school priests, that play into each others hands, have been at the head of it, and this we assert without fear of contradiction. So that in a word, school priests always have been, now are, and ever will be, a curse to the church of God and nations of the earth; because it is a perversion of God's right way that he has established and ordained to maintain a standing ministry in the world.

So then, if the Legislature should incorporate one Theological School, and so on for all the sects, and they set to multiplying school priests by hundreds and thousands, shall we not become as France or other nations oppressed with these task masters and hirelings, who love the feathers more than the goose. For there are now upwards of twenty Theological Seminaries in the United States, and suppose we go on adding to the number for 50 or 100 years, we ask shall we not be as other nations? For it is now obvious to every man of discernment, that what few Schools there are have so already multiplied school priests, that they have filled up all the chief towns and cities—so that school priests are like hogs in a bed of a cold night, pushing the lesser out into the smaller towns, villages and country, to look for support and sell their services to the people at the best price. And we ask, when more abundantly multiplied who is to support them? For you know work they will not, and to beg some will be ashamed, how then is this host of men to be supported? Why we say, they will set their heads together to produce law religion that they may be supported, if the people will not support them otherwise to their liking. Then by the incorporation of Theological Schools you cast a burdensome set of men on society God never ordained or appointed, and fill the hive of civil society with useless drones to eat up the honest earnings of the laboring farmer and mechanic, and fill the world with blind guides and induce men to pay ministerial toll at their gate only to fall into the ditch. Therefore, we remonstrate against the incorporation of Theological Schools, as having no warrant from God, the Constitution, nor your constituents.

And further, we are bound to remonstrate, because scholastic divines in all the countries of Europe have been one of the chief supporters of tyrants and upholders of the thrones of despots. And in many instances they have been seen to erect spiritual tyrannies on the ruins of civil society, but in no instance have school priests been seen the guardians of the liberties of the people; and in all instances where rulers have wished to subvert the liberties of the public, school priests have been found convenient, handy auxiliaries to perpetrate their schemes. And a government founded on the true rights of man like ours, needs no such supporters; for such a government is best supported and administered by granting

no exclusive privilege to any man or set of men, but by protecting every citizen in his equal rights and enjoyment of religion with the same protecting hand that protects his property or person. And as a proof of the above, it is well known to every historical reader, that a large portion of the school clergy of England have always taught the doctrines of passive obedience and the divine right of kings and bishops to rule and tyrannise and oppress the people. And what said King James the First of England? No bishop no king. What said Buonaparte when he had the Pope in his power, and was requested to shave him of his plumes and locks of strength? No bishop no king, was also his maxim; and the truth of this maxim doth appear, from his sending for the Pope afterwards to crown him Emperor of France and King of Italy—and thus to make this monster of blood and troubler of nations to be more revered by the people, to trample on the rights of men and nations. Then we say that Theological Schools do uphold the thrones of despots, and are an auxiliary and supporter of tyranny in the earth, and a trampler on the rights of man; and the history of all the nations of Christendom prove the facts beyond all contradiction.

The incorporation of Theological Schools is not necessary for the support of civil society; but if you say only necessary for the support of civil government so far as religious means may be a support—we answer, that religion and civil government are two distinct things; religion in all its parts is only within the cognizance of God and not men; but civil government is founded by a number of individuals agreeing to certain specific rules for the good of the whole, and comes within the limits of created authority by the rules of civil society. And no Legislature has a right to leap the bounds of created authority, and trespass on the dominions of God, since religion in none of its parts can possibly come within the cognizance of civil society, being a matter of conscience between man and his maker. And further, what doth the experience of all nations prove, where Theological Schools have been incorporated? Why, instead of maintaining the purity and efficacy and support of true religion, and the liberty of men, that they in all countries have had a contrary effect, during fifteen hundred years on which they have been on trial—for proof of which we refer you to the history of all nations. And what has been the fruit of those Schools? Why more or less, in all places and in all countries, pride, pomp, show, parade, and indolence and luxury in the clergy; and in the laity, servility, ignorance, superstition, bigotry and persecution. These have been the wretched effects in all nations hitherto.

If you enquire of the teachers of the Christian religion, when they think the Christian religion was the most pure, the most efficacious to the salvation of men, and shone with the greatest lustre in the world, we dare to assert that all sects will point you to the primitive ages of religion, before the creation or incorporation of Theological Schools as an auxiliary and appendage to the Christian ministry. For to say that the incorporation of Theological Schools is necessary for the support and maintenance of the Christian religion, is to fully contradict the Christian religion itself in all its progress in the world; for the whole tenor and every page thereof disavows a dependence off the civil arm or the power of this world. It is in contradiction to evidential facts, for it is well known from the history of many nations, that Christianity both existed and flourished not only without the aid of law and Theological Schools to aid and assist the Christian ministry, but in opposition to both and in spite of the rage of the heathen, and kings of the earth and all opposition; not only when attended with the miracles of Christ and his apostles, but long afterwards when left to the ordinary care of God and his people. And who cannot see that the same power that can incorporate Theological Schools and legislate on the ministry, may also incorporate churches, or legislate on doctrine, ordinance, or discipline. Therefore we, as members of a free State, feel bound to assert as our liberty and the liberty of our offspring, that we have a freedom to profess that religion we believe to be of divine origin, and while we do this we cannot withhold this freedom from others—and if this freedom be abused by us, it is an offence against God and not man; to Him therefore must an account thereof be rendered by us, and not to legislative authority. We therefore say, for the Legislature to incorporate Theological Schools is an abuse of our rights, and is calculated to begot suspicion and weaken in those who profess the Christian religion that confidence its divine excellency merits, and shake to the foundation that confidential care they have in its divine author. Is religion of God? Then let God and his people take care of it. If it be of men, then surely an imposition, and it cannot be the duty of statesmen to support imposition in the world.

(continued on the last page.)