

MARYLAND GAZETTE.

THURSDAY, DECEMBER 15, 1768.

JUST IMPORTED,
Ship NANCY, James Thompson Master,
from Liverpool and Dublin, by
HUDSON & THOMPSON,
came in said Ship, to settle at Baltimore-Town,
LARGE Assortment of European GOODS,
suitable for the Season, viz. Woollen Drapery,
 Hats, Branches; Mercery; Haberdashery; Mil-
 linery; Manchester Goods; Saddlery; Stationary;
 Chaudlery; Brazery; Cutlery and Hard-Ware;
 Salt; Groceries; Felt and Castor Hats;
 and Hunting Caps; Strip'd Linseys; Gro-
 cery; Superfine ribb'd Stockings; Worsted and
 ditto; Silk and Worsted ditto; Rugs; Indian
 Cloths; full Suits of Superfine Broad-Cloaths,
 Linings; German, English, Irish, and Scotch
 Trigs; Hempen-Rolls; German, English, and
 Dowlas; hempen and flaxen Sacking; War-
 ren Sail-Cloth; Kintal, and Wulb Cottons;
 Glass Squares of all Sizes; FF Gunpowder;
 Shot; Bar-Lead; common and double Flint;
 Ware; Gardevine Squares; French Indico;
 Snuff; Roll-Brimstone; Saltpetre; Coppe-
 r-Allum; Mens Boots and Shoes; Womens,
 er, Calimanco, and Everlasting Shoes; Chil-
 Morocco ditto; Hair Sifters; Lawn, and Silk
 Pipes; Brushes of all Sorts; Nails of all
 and Sizes; Wigs; Sail-Twine; Bed-Cords;
 Sean Twine; deep Sea, Log, Drum, Cat, and
 Lines; Halters and Trilles; white Rope;
 Cordage; Corks, and Corks-Wood for Seam-
 mix'd Paints; Iron Pats, Pans, Fryng-
 Cast Iron Tea-Kettles, Skillers, &c. English
 Sugar; a large Quantity of Five and Seven
 old bottled Beer, in Tierces, containing 5 1/2
 each; a very large Assortment of Crochery,
 earthen-Ware, consisting of most of the Arti-
 that Branch; China, and Copperplate Ware;
 wood fine Salt; and a Parcel of Coals.

THE NORTH-BRITON, NO. LXI.

To the NORTH-BRITON.

S I R,
 I GREABLE to the Promise
 I made in my last Letter, I
 shall now proceed to consider
 the Religious Grievances of the
 AMERICANS; which, tho'
 not carried, as yet, to so
 great a Height as those of a
 civil Nature, are, nevertheless,
 as real, and, if allowed to
 continue, and to operate their full Effect, may per-
 haps become, in Time, still more intolerable. What
 I mean, is, the Design that has been formed to in-
 troduce into AMERICA, the Episcopal Persuasion, as
 the established Religion.

This Design, which is now no Secret, has justly
 excited the Apprehension and Indignation of almost
 every AMERICAN. They say, and they say it truly,
 that it was in order to free themselves from the Tyr-
 anny and Despotism of the Episcopal Hierarchy, that
 their Ancestors abandoned the native Country, and
 took Refuge in the barren Wilds of the Western
 Continent. And, is it to be supposed, that they
 will patiently bend their Necks to a Yoke, which
 neither they nor their Forefathers have been able to
 bear? Is it to be supposed, that, after having en-
 joyed, for so long a Time, the Blessings of Religious,
 and consequently of Civil Liberty, they will tamely
 forego them without a single Struggle? Those who
 think so, know not human Nature; for every one
 that knows it, must be fully satisfied, that there is
 nothing of which Mankind are so very tenacious as
 of their religious Principles; and that almost every At-
 tempt to change these Principles, in Opposition to
 the Humour of the People, has terminated in the
 Destruction of the Person who made it. Witness the
 injudicious and ill-timed Attempt of King CHARLES
 the First to introduce into Scotland the Episcopal Form
 of Government. For it may be safely affirmed, that,
 notwithstanding the many rude Encroachments which
 that Prince had made upon the Civil Rights of his
 English and his Scottish Subjects, neither of these
 People would, at least for some Time, have risen in
 Arms, had it not been for the violent Step, which
 his Majesty took to change the religious Principles of
 the latter. This was the true Source of the Civil
 Wars; and, in the like Circumstances, will ever
 be the Source of Civil Wars. Nor, indeed, is it at
 all surprising that it should; for can it be expected,
 that a People should change their Religion, their
 Manners, and their Customs, in an Instant, and with
 the same Rapidity with which a Prince, or his Mini-
 stry, may publish the Ordinance that establishes a
 new Religion?

The Truth is, most Ministers consider the People,
 as Clay in the Hands of the Potter, which they think
 they may mould into any Shape they please; but I
 am afraid, that our present Ministers will find the
 AMERICANS composed of very different Matter. I
 am afraid, that, instead of Clay, they will find them
 composed of Steel, that will break before it will
 bend, and will perhaps cut the Hand that shall at-
 tempt to bend it.

But admitting the Possibility of establishing Epis-
 copacy in AMERICA, such a Scheme, could it actually
 be executed, ought to be strenuously opposed by
 every Friend to his Country; as, were it once actu-
 ally executed, it would certainly be attended with
 the most pernicious Consequences. It was, I think,
 a Saying of King JAMES the First, NO BISHOP,
 NO KING; and, might I take the Freedom of op-
 posing a Maxim of mine to that Royal Chopper of Sen-
 tences, I would say, and, I believe, with equal Truth,
 NO DISSENTER, NO LIBERTY. The DISSENTERS
 are, and ever have been, the very Life and Soul of
 the republican Part of our Government. They have
 often saved it, when upon the Brink of Destruction;
 and it is to be hoped, they will still save it, if ever
 it should be again brought to the Brink of Destruction.

The PURITANS, — says a celebrated Historian,
 who cannot be supposed partial to that republican
 Sect — the PURITANS preserved alive the small
 Sparks of the Love of Liberty that were to be found
 in the Nation, during the Reign of ELIZABETH,
 and of the Two first Princes of the STUART Line.
 And, whatever Ridicule may be thrown upon the
 Puritans, by some Court Sycophants, I must confess,
 for my own Part, I would rather be a Puritan, at-
 tached to Law and Liberty, than a Churchman,
 attached to Slavery and Despotism: I would rather

be a Puritan, who can sit quietly under his own Vine,
 and his own Fig-Tree, and none to make him a-
 afraid, than a Churchman, who is either employed
 in ravishing the Vineyards of others; or, who, like
 Naboth, is in Danger of having his own Vineyard
 ravished from him.

Accustomed to think freely in religious Matters,
 the Protestant Dissenters have ever exercised the same
 Freedom in their political Speculations. They
 plainly perceived the absurd Nature and pernicious
 Tendency of the Doctrine of Divine indefeasible heredi-
 tary Right, and of Passive Obedience, and Non-resis-
 tance; and they accordingly rejected it, with the
 utmost indignation. They boldly maintained, that
 all Government was instituted for the good of the
 People; that the *Salus Populi* was the *Suprema Lex*;
 that the Sovereign was only the first Servant to the
 Public; that the Prince, as well as the Subject, was
 bound to obey the Laws; that the Moment the
 Prince violated the Laws, the Subject was, at least
 in that Instance, freed from the Obedience; and,
 that if ever the Prince proceeded to such a Length,
 as to violate the Laws essential to the Constitution,
 the Subject was entirely freed from his Allegiance.

These are the Principles which the Dissenters have
 ever embraced, and which they still embrace. These
 are the Principles, upon which the Civil War was
 begun, and the Revolution effected. These are the
 Principles upon which the present Family was estab-
 lished on the Throne, upon which it still possesses
 it, and upon which alone it can continue to possess it.
 And, if ever any Minister should be so daringly
 wicked, as to advise any Prince of that Family, to
 violate the Principles, he ought to be punished as a
 Traitor to his King and to his Country.

But, perhaps, it will be said, that these Principles
 have been always embraced, and with as much Sinceri-
 ty, by the Episcopalians, as by the Dissenters.
 If any one should say so, the whole English History
 would give him the Lie. Were they embraced by
 them in the Reign of King JAMES the First, who,
 when, in the Conference of Divines at Hampton-
 Court, he exalted his own Prerogative and the pre-
 latical Character, was told by the Archbishop of
 Canterbury, *that undoubtedly his Majesty spake by the
 special Assistance of God's Spirit?* Were they embraced
 by them in the Reign of King CHARLES the First,
 whom they wickedly intoxicated with such high No-
 tions of the Royal Prerogative, as precipitated him
 into Measures that terminated in his own Destruction,
 and in the Destruction of the Monarchy? Were they
 embraced by them in the Reign of King CHARLES the
 Second, to whom they suggested the most arbitrary
 Councils, and whom they strongly advised to get the
Doctrine of Passive Obedience enacted into a Law; and
 who, when that Prince made a bold, and, unhappi-
 ly, but too successful an Effort, to reign without
 Parliaments, so vigorously assisted him in his un-
 constitutional Measures, that the Historian † already
 quoted, expressly says; "the Clergy especially were
 busy in this great Revolution; and being moved,
 partly by their own Fears, partly by the Insinua-
 tions of the Court, they represented all their An-
 tagonists as Sectaries and Republicans, and re-
 joiced in escaping all those Perils, which they be-
 lieved to have been hanging over them. *Princi-
 pally, the most opposite to Civil Liberty, were every
 where enforced from the Pulpit, and adopted in nu-
 merous Addresses; where the King was flattered
 in his present Measures, and congratulated on his
 Escape from Parliaments. Could Words have been
 depended on, the Nation appeared to be running
 fast into voluntary Servitude, and seemed even
 ambitious of resigning into the King's Hands, all
 the Privileges transmitted to them, through so
 many Ages, by their gallant Ancestors.*"

And though they made some Opposition to the
 violent Measures of King JAMES the Second, yet
 was it chiefly because their own Order was attacked;
 for, had that Prince been contented with destroying
 only the Civil Liberties of the Nation, without en-
 deavouring to undermine its Religion, 'tis more than
 probable that he might have carried his Point, at
 least for any Interruption he was likely to have met
 with from the established Clergy.

True it is, they concurred in the Revolution; but
 with what Sincerity, the great Number of them who
 refused to take the Oaths to the New Government,
 and the endless Plots and Conspiracies they hatched
 against it, sufficiently declare.

Let it not, however, be imagined, that I mean to
 impute the above Principles and Practices to the
 whole Body of the Episcopal Clergy. God forbid!
 I know there are some of the Episcopal Clergy, who
 are as staunch Friends to the Liberty of the Subject,

as any Dissenter in the Kingdom: Witness the wor-
 thy Author of the Confessional, and several others. I
 only mean to impute them to the high-flying Jaco-
 bite Clergy, and to their deluded Followers among
 the Laity, who never were, and I believe, never will
 be thoroughly reconciled to our free Government. I
 shall begin, I must own, to entertain a Suspicion,
 that our Government is no longer free.

But though I mean not to impute the above Prin-
 ciples and Practices to the whole Body of the Epis-
 copal Clergy, I may yet, I am persuaded, take upon
 me to assert, that the Episcopal Form of Church Go-
 vernment is much better adapted, than that of the
 Presbyterians, or of any other Sect, to an absolute Mo-
 narchy; and for the Truth of that Assertion I appeal
 to the Sentiments of the most sensible Writers, who
 have treated of Politics. The Distance between the
 proud Prelate and the poor Curate is almost as great,
 as that between the Grand Monarch and the meanest
 of his menial Servants. The Truth is, the Spirit of
 Subordination that prevails in the Episcopal Form of
 Church Government, is admirably calculated to pre-
 serve Order, or rather Slavery, in Civil Society; for
 it is to be supposed, that a Man possessed of about
 Ten Pounds a-Year, will dare to disobey the Orders
 of one, possessed, perhaps, of as many Thousands?

'Tis an old and just Observation, that Superstition
 is an Enemy to Civil Liberty, and Enthusiasm a Friend
 to it. — But it is well known, that the Church of
 England partakes considerably of the superstitious Cha-
 racter; and that all the Dissenters are more or less,
 remarkable for Enthusiasm. That this is the natural
 Tendency of Superstition, will be evident to any one
 who considers the Situation of France, of Spain, or
 of any other Roman Catholic Country, where Supersti-
 tion prevails in its full Force, and where the poor
 People are held in such a slavish Subjection by their
 Spiritual and Temporal Rulers, that they are almost
 looked upon as Beings of an inferior Species. It is
 commonly reported of a French Bishop, who was a
 Man of Quality, as most of the French Bishops are,
 that, thinking it beneath his Dignity to address his
 Flock in the usual Style, *Mes cheres Freres, or Dearly
 beloved Brethren,* he began his Sermon thus; *Canaille
 chetive, ecoutez la Parole de Dieu; Ye Christian Secun-
 drels, listen to the Word of God!* Such were the Ideas
 of a due Subordination, with which Superstition inspi-
 red this Right Reverend and Honourable Prelate!

But not only is the Episcopal Form of Church Go-
 vernment, an Enemy to Liberty, and a Friend to Slavery,
 by the strong Mixture of Superstition which it con-
 tains, and by the infinite Distinction it makes among
 the different Members, of which it is composed: It
 is likewise so, by the great Number of useless Priests
 with which it is incumbered, by the immense Wealth
 possessed by these Priests, and by the unequal Dis-
 tribution of that Wealth among the several Persons
 belonging to the Priesthood.

The Clergy of Scotland, if I am rightly informed,
 do not amount to One Thousand. The Clergy of
 England, I believe, fall not greatly short of Twelve
 Thousand. — So that, supposing the Clergy to bear
 the same Proportion to the Laity, in both these King-
 doms, England should contain Twelve Times as
 many Inhabitants as Scotland. But England, ac-
 cording to the highest Computation, does not con-
 tain above Three, or, at most, Four Times as ma-
 ny Inhabitants as Scotland; so that, making allow-
 ance for the greater Number of People in the former
 than in the latter, for every Clergyman in Scotland,
 there are at least Three, if not Four in England.
 And, as the Number of Clergy in England, is so
 much larger than in Scotland, their Revenues, it is
 well known, are proportionably large. The whole
 annual Revenue of the Scottish Clergy, does not ex-
 ceed 80,000 Pounds; a Sum hardly equal to what is
 possessed by the Bishops alone, and perhaps not One
 Tenth of what is possessed by the whole Body of the
 English Clergy. And as the annual Revenue of the
 English Clergy is so much greater than that of the
 Scotch, it is divided, it is certain, among the dif-
 ferent Members, in a much more unequal and dispro-
 portionate Manner. Few Scottish Clergymen have less
 than Fifty, and few more than a Hundred Pounds
 a-Year. But, as I hinted above, some English Cler-
 gymen have Ten Thousand, and some little more
 than Ten Pounds a-Year. Such an infinite Difference
 is there, in the Number of Clergymen; in the A-
 mount of their Revenue, and in the Distribution
 of that Revenue, between the Episcopal and the Pres-
 byterian Establishments; and so much more favour-
 able is the former, than the latter, to an absolute
 and pure Monarchy! But as the English Government
 never was, is not now, and I hope never will be, an
 absolute and pure Monarchy; so I pray I may never
 be so unhappy as to live to see the Time when the
 Episcopal Persuasion shall be extended over the whole
 British Dominions; for, if ever that Time should

October 14, 1768.
 WOLEN last Night; from the Subscriber, living
 in Prince-George's County, near Upper-Mar-
 lish, a likely bright bay HORSE, Four Years
 and about 14 and an Half Hands high, brand-
 ed near Buttock, B; he paces, trots, and
 canter, and carries his Head high, when rode.
 Whoever secures the said Horse, so as I may get
 again, shall have Thirty Shillings Reward, and
 Pounds for the Thief, if he be convicted, paid
 BENJAMIN HALL, (Son of FRANCIS.)

Annapolis, July 23, 1768.
 WHEREAS my late Master, Mr. ANDREW BU-
 CHANAN, has generously declined his Business,
 BARBER and PERUKE-MAKER, in Favour of
 a Subscriber, who has removed next Door to Mr.
 Cauden's, where he has supplied himself with
 an Assortment of Hair, and other Materials, for
 using on his Business, and hopes for the Encourage-
 ment of all Gentlemen, Ladies, and others, as they
 depend on being served honestly, with every Ar-
 in his Way, and after the newest Fashions.
 JAMES REID.

Annapolis, Sept. 22, 1768.
 I. Persons indebted to the Subscriber, are here-
 by requested to discharge their respective Ac-
 counts immediately, without further Notice. And,
 as I have, through a Course of several Years
 past, given large and extensive Credits, so as in
 Instances to be a considerable Sufferer thereby;
 from Principles of Lenity and Forbearance, and a
 Misapprehension of the Difficulties arising to Debtors in ge-
 neral, from the great Scarcity of Cash in the Province.
 I have hitherto neglected to take the necessary Steps to
 the Payment of my Debts. I am however at last reduced to the
 necessity of taking this preparatory Step, towards col-
 lecting my outstanding Debts. Those therefore who
 are interested, will, by a speedy Compliance with this
 intimation, avoid the Trouble and Expence attending
 the usual Method of Recovery.
 J. CATON.

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 6 d. a Year; ADVERTISEMENTS,
 Week's Continuance. Long Ones
 Printed, most kinds of BANKS,
 Sorts, with their proper BONDS
 of PRINTING-WORK performed

† Hume's Hist. 8vo. Edit. Vol. viii. P. 152.