

POLIS, MARCH 11.  
gent requests us to insert the following  
life between Mess. Harrison and Lee, in

executed Mr. Harrison for the forty  
which he brought his action for at-  
y and false imprisonment. The de-  
not guilty; and also justified under the  
to the latter there was an issue in law,  
the court, which would have brought  
at act in question; and the jury were  
y the former. It was proved, in evi-  
sheriff had conducted himself with  
mplaisance; yet, by his own declara-  
ff had been arrested, and would have  
ail, if he had not redeemed his person  
he demand. The counsel for the de-  
ery favourable circumstance, in miti-  
es; but could not, regularly, nor did  
justification, before the jury. The  
fault and imprisonment. The fact,  
y the plea, was proved; and the jury  
ntiff. They could not have done o-  
did not enter into a consideration of  
e defendant's conduct—that point, by  
ing submitted to the judgment of the  
greement at the bar, the final conse-  
suit are to wait the determination of  
provincial court. If that court should  
that the act of 1702 is not in force; or  
the sheriff has no right to execute the  
e plaintiff is to enter a judgment on  
the provincial court should be of opi-  
is in force, and that the sheriff has a  
execute the body for the 40 per poll;  
-Harrison, is to enter a non-suit.  
e above fair, and impartial state, the  
ive that the point, whether the 40 per  
ce, or not, is not only not determin-  
n any manner, affected by the verdict.

FOR SALE,  
s and Lots in which I lately dwelt,  
on the Court-House Circle in the  
y; they are all well inclosed with  
the Houses are mostly new and in  
air; they will be fold for a long Cre-  
the Terms may be known by ap-

REUBEN MERIWETHER.  
House and Lots are so advantageously  
well known, that I think a minute  
them needless.

March 5, 1773.  
s who have any just Claims against  
e of Richard Sappington, lately de-  
ed to bring them, in legally proved,  
e settled; and those who are indebt-  
e late are desired to pay their Accounts

HARD SAPPINGTON, Executors,  
and,  
SAPPINGTON, Executrix.

March 5, 1773.  
N Thomas Holmes broke open the  
the Subscriber Yesterday, and stole  
er Dollars and a Silver Watch almost  
out of Repair. The said Holmes is a  
an, full faced, and much pitted with  
Had on a light coloured Wilton  
t, Leather Breeches, white Worsted  
e Linen Shirt and Neckcloth, and  
y, painting and drawing. Who-  
n in any Jail, shall have Ten Dollars  
y the Subscriber, living in Charles  
ryan-Town.

THOMAS WATERS.  
at the Plantation of Samuel Rorer  
psburg, a Stray bright Bay Mare;  
and a Half high, a large Star on  
her left hind Foot white, and several  
on her back; branded on the near  
ing like M, and supposed to be Six  
old. The Owner may have her a-  
Property and paying Charges.

at the Plantation of Nicholas Hobbs,  
Miles from Frederick Town, a Stray  
about 9 or 10 Years old, 13 Hands  
branded on the near Burrock C,  
on her off hind and near fore Feet,  
s on her Back, and has a small Bell  
Collar. The Owner may have her  
g property and paying Charges.

at the Plantation of Thomas Tengut,  
ing-Creek Church, a Stray bay Mare,  
and a Half high, 3 Years old, has a  
brehead, no perceivable Brand, nor  
Owner may have her again on prov-  
d paying Charges.

Sundry idle persons under a Pre-  
shooting and hunting, are frequent-  
the Subscriber's Inclosures to his  
by pulling down his Fences, and  
images. This is therefore to fore-  
from trespassing in like Manner for  
they may depend on being proceeded  
eto Law.

WILLIAM THOMAS.

(XXVIII<sup>th</sup> YEAR.)

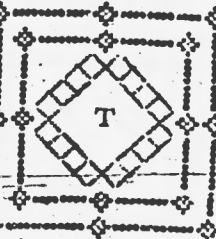
THE MARYLAND GAZETTE.

THURSDAY, MARCH 18, 1773.

To the Reverend Mr. JONATHAN BOUCHER.

Is not the care of souls a load sufficient?  
Are not your holy stipends paid for this?  
Were you not bred apart from worldly noise,  
To study souls, their cures, and their diseases?  
The province of the soul is large enough  
To fill up every cranny of your time,  
And leave you much to answer, if one wretch  
Be damn'd by your neglect.

REVEREND SIR,



HE ardency, you betray for judi-  
cial powers, is an unlucky  
prelude of your temper and  
disposition in the exercise of  
them; though common pruden-  
ce might have suggested the  
impropriety of taking the  
chair, before your appoint-  
ment to the Bishoprick had  
been formally announced by a  
legal proclamation, yet "you step into the seat of judg-  
ment" with as much grace as you ascend the pulpit;  
perhaps equally called to either. The fury of your  
wanton attack left us no expectation of satisfying you  
of the propriety of our conduct, and was you clothed  
with any other authority than that of a self-elected judge,  
your frowns would deter us from any further defence;  
you exhibit to our imagination a striking picture of a  
spiritual judge; but justice to ourselves obliges us to  
break in upon your dream of power, and to pluck you  
down from your self-exaltation; our appeal was made  
to the publick, not to you.

The text, you recommend for the subject of our  
meditations, would have been, at least, as well under-  
stood, had you given us the whole of it; as you design-  
ed our edification, the motive was laudable; but it  
seems inconsistent with charity to be so sparing of your  
pains in your professed element. You have spent much  
labour to prove we are bad, and but little to instruct  
us how to be good. We have, with the small assistance  
you have afforded us, considered the whole, which stands  
thus: "Fear the Lord, and honour the priest, and  
give him his portion, as it is commanded thee: the  
"first fruits, and the trespas offering, and the gift of  
"the shoulders, and the sacrifice of sanctification, and  
"the first fruits of the holy things"—and do not  
think it regards the 40 per poll. It would be more  
candid, if you ground yourself on a divine right to  
dues of any kind, to speak out, than to insinuate an  
opinion, which we cannot think, you believe your-  
self. We acknowledge a moral obligation to obey the  
laws of society, and of consequence to pay what is le-  
gally ordained to be paid, but we hold, as we have  
before told you, that there is no law for the 40 per  
poll, and therefore that there is no moral obligation to  
pay it. Morality as plainly forbids the claiming that  
which is not, as the withholding that which is legally  
due; and we would in our turn recommend for the  
subject of your meditation the 1st book of Samuel,  
c. 2. Sacrifices were commanded as an atonement for  
sins, out of which a proportion was drawn and appro-  
priated for the support of the priests: but not content-  
ed with this legal provision, their avarice and propen-  
sity to oppression invented an implement, called a  
fish-hook, with three teeth; and with this tremen-  
dous weapon, they attacked the pots and caldrons,  
pans and kettles of the people, and instead of a mere  
dip thrustled this prorged instrument with such dex-  
terity, as sometimes to fetch up the sum total, and then  
bore it off triumphantly to their own tables to pamper  
and belly upon. The above chapter, which we pre-  
sume to recommend to you, shews that these illegal  
exactions of the priests drove the people from the pub-  
lick exercise of the religion enjoined them, and that  
for this sin of extortion the priesthood was transferred  
to another family. We leave Mr. Boucher to make the  
application.

I have, say you, "no idea of church, parish and  
"vestrymen without a regular established ministry i  
"nor an established ministry without a support or re-  
"venue."—It may be so; your thoughts and ideas  
may have been much engrossed about a revenue; but we  
do not see, that it follows by any means; that, because  
you have no idea of an established ministry without  
support or revenue, therefore such idea would be in-  
congruous. What support or revenue did the Apostles  
claim for their eminent services? Did they rely on the  
benevolence of well disposed people, or were they filled  
with the first fruits, and the trespas offering, and the  
gift of the shoulders, and the sacrifice of the sanctifica-  
tion; and the first fruits of holy things? Or did they  
harras the people with law-suits and imprisonment for  
a 40 per poll? And yet the ministry of the Apostles  
was as regularly established, at the least, as that of any  
of their successors.

You display your abilities in the field of criticism,  
and charge us with "being utterly unacquainted with  
"the first principles of grammar." We have never  
been engaged in any profession, where the minute of

grammar constituted a principal part of the science,  
and therefore a privation of it in us is no more extra-  
ordinary, than that you should think yourself alone  
sufficient in this eminent qualification. However, Sir,  
as we cannot entirely give up our understanding, we  
shall trouble you with an insertion of two of your own  
questions.

"Query 6th. Why are you so clamorous against the  
"proclamation?—Is not this the avowed principle of  
"your opposition, that it is a tax on the people WITH-  
"OUT LAW?"  
"Query 7th. Have you any powers or prerogatives  
"which even the supreme magistrate must not be allowed  
"to exercise; and whence are they derived?—Can  
"you, hereafter, presume to place yourselves in an  
"higher rank of patriotism than those members who  
"voted for the proclamation; you who have thus been  
"the arbitrary instruments of an unconstitutional tax on  
"the people—than those, whose only object was, to  
"rescue them from the extortion of officers?—Men  
"who needed such a restraint; if, as you have repeat-  
"edly declared, they are nothing better than harpies  
"and publick plunderers."

Your 6th query related to the proclamation for offi-  
cers fees—that proclamation was issued by the supreme  
magistrate with the advice of the council, and as it  
seems, you thought was voted for by a particular mem-  
ber of the lower house. What construction then does  
the context require? a motive for the proclamation is  
referred to somebody. Is it to those, who were the  
authors of the proclamation or those who had no hand in  
it? If to those, who were the authors of it, we are ig-  
norant of any rule to exclude the supreme magistrate  
from at least his share of the amiable motive, you as-  
signed for the act, in which he was the principal. We  
read your seventh question in this manner, "Have  
"you any powers &c.?" Can you presume hereafter to  
"place yourselves in an higher rank of patriotism than  
"those members," of the lower house, "who voted for  
"the proclamation; you who have thus been the ar-  
"bitrary instruments of an unconstitutional tax on the  
"people, than the supreme magistrate" and the council,  
"whose only object was to rescue the people from  
"the extortion of officers—officers who needed such a  
"restraint, &c." which we take to be fully justified by  
both context and grammar. You dressed up a nose-  
gay for somebody, and by your reply, you would be  
thought to have done it for the members of the lower  
house, who voted for the proclamation. You appear  
to us truly pitiable in this part of your piece; no  
member of the lower house actually voted for the pro-  
clamation; the bull was pointed out, but in the simpli-  
city of your hearts, you believed the tale, that you had  
heard that a particular member voted for the procla-  
mation, and on that information in the simplicity of your  
hearts, to be sure, you inserted in your questions those  
members, who voted for the proclamation—Grammar  
was as little offended at referring the nosegay to the  
supreme magistrate, who was included with others,  
under the word those, as Truth was by your giving a  
much larger idea under the words those members than  
would have been warranted by the information you  
had received, if true. But as from your reply, it  
seems as if your nosegay was rejected and that proba-  
bly you have been admonished "whether the procla-  
"mation be or be not a legal act it becomes not you  
"to say"—we shall quit this subject, which is per-  
haps irksome to you.

Your critical genius is highly offended with our cou-  
pling together, as different things, the Christian religion  
and the Gospel of Christ: you reply pleonastic and  
pretty: perhaps it may be something like a pleonasm,  
and yet by your leave no uncommon figure in the pul-  
pit. By the Christian religion we mean the religion of  
Christ: by the Gospel of Christ we mean the Holy Book of  
the Christian revelation. That the Gospel is taken as  
expressive of the book of revelation, your general ac-  
quaintance with Dictionaries, particularly Bailey's and  
Johnson's, supercedes the necessity of a formal proof.  
Taken in such sense, we conceive, the Gospel imports  
an idea, that the expression Christian religion does not.  
We do not deny, that a Christian can go to Heaven  
without a view of the record of his religion; but we,  
nevertheless, pray that the record book of Christianity  
may flourish, that the acquiescence of the mind may  
be grounded upon authority and not the disium of a  
priest.

You charge us with the fault of egotism. We used  
the expressions WE and the people not as appropriating  
any superiority to ourselves, but to deepen the impres-  
sion, that had every man in the province other than  
ourselves assented to the proclamation, yet if that as-  
sent was not given in a constitutional way so as to in-  
volve ours, the proclamation was illegal and not obli-  
gatory on us. The thread of the argument and manner  
of the expression sufficiently refute your charge; but if  
the construction, you are fond of, is the just one, you  
might, without going back to the egotism of Wolsey,  
have at least matched it with a modern performance,  
which ought to be strongly impressed on your memory,  
"WE THE CLERGY of the established church in this  
"your government of Maryland." We are not conscious

of any emphatical appropriation of the words the Law-  
yers to ourselves; it would be vainly indeed to rank  
ourselves in our own ideas as superior to many of the  
gentlemen of the bar; but when you justify yourself in  
conveying a charge against us only in the words "Law-  
yers may chican and temporize," which by your  
explanation you intended, it will warrant any appro-  
priation, we have ever made of "the Lawyers," to  
ourselves.

You are pleased to say, "the temper and modera-  
"tion of the Clergy have been as remarkable as the  
"arts we have made use of, to inflame and mislead the  
"people have been unmanly and unfair." Your own  
observation, that general assertions need be refuted  
only by general negations, makes your-proof of any  
unmanly and unfair acts by us to inflame and mislead  
the people unnecessary; for we deny your assertion.  
Your reminding us of a pitiful performance in verse,  
much on a level with your own poetic genius, gives us  
no pain: the author only of that performance has occa-  
sion to lament its being remembered. As to the opi-  
nion, which chagrined you, it was openly submitted  
to the publick: if that has been refuted and exposed  
at all, the prudent method was taken to do it in pri-  
vate; how can you call this conduct art, or the publi-  
cation of an opinion unmanly or unfair? But, Mr. Bou-  
cher, what were the means used by the Clergy, or if  
there is more propriety in the expression, a considera-  
ble number of them, to secure the payment of the 40  
per poll? Did they not form their committees; after  
an opinion had been procured in their favour, were  
not many copies of that opinion made and industri-  
ously circulated throughout the province to silence  
doubt? Were not executions on the person and effects  
inflicted on by many of the Clergy, and several made  
in different counties? Were not suits brought against  
several sheriffs and was not the former composition of  
4s rejected by several, who had acquiesced in it before?  
Have not instructions been given by several clergymen  
to receive tobacco only, and written orders from no  
inconsiderable number to levy by way of execution on  
the person and effects? If these things are true, what  
temper and moderation have the Clergy had in vindic-  
ating their rights? No further means occur to us  
which could be taken to blow up a storm of oppression.  
Some of the Clergy, to their praise be it spoken, did  
not look on the 40 per poll as the first object of their  
ministry; they from the first cheerfully accepted the  
4s; under an impression, as we presume, that the le-  
gislation might regulate their temporalities, and a con-  
fidence that a handsome competency would be legally  
and indubitably secured to them; their sentiments  
have inspired equal benevolence, and we see with plea-  
sure, that though the hands of the people are shut close  
against force, their hearts are open to the worthy cler-  
gymen. That we, as well as others, have dissuaded  
people from paying the 40 per poll is true; they are  
welcome to any assistance, we can give them against it,  
and if you call this inflaming the people, we have done  
it, and shall continue to do it. Positive, as you are,  
that the Clergy have the sweet concordance of the voice  
of the men heretofore deemed the most sensible and  
moderate in the country, we suspect, that your ears  
are so open to any music of this kind, that your ears  
mistaken the loud strains of your own pipe for the plea-  
sing harmony of a general concert.

Several expressions dispersed in your attack, as well  
as your assertion, that the publick voice arraigned us  
of duplicity, of acting in direct opposition to the prin-  
ciples we avowed, of loose and fluctuating councils—  
the usual effects of artifice and insincerity, conveyed  
the idea, that our conduct was much the subject of  
publick conversation and general censure; we knew  
the fact was otherwise; and when the grounds, you  
went on, came to be discovered in your reply, it ap-  
pears, you indulged your propensity in swelling the  
readers idea of a fact much beyond that, with which  
yourself was impressed: the hyperbole seems to be a  
favourite figure of yours; but have you not used it do  
you think a little too often?

You industriously mistake the charge, we made a-  
gainst you—we no more, than yourself, have any idea  
of its being criminal or disreputable to be a priest; on  
the contrary hold it truly honourable; but to be a  
proud priest; an unparitible priest, an implacable priest,  
or a calumniating priest, we do esteem a deprivation of  
the virtues opposite to those vices. There may be no  
set sermons made and provided, in which an accusing  
angel is to exhibit charges; but you ought to raise  
your ideas, at least, so far as to imagine, that temper  
and moderation would be preserved, and that truth  
and charity could not be forgot; you may call them  
forms or essentials, in which ever sense you wear them,  
yourself.

It were in vain to attempt a collection of all those  
flowers, with which you have bedecked your piece;  
the abundance of alike beauties distracts the choice.  
April the 1st 1772 (ominous at the threhold) must for-  
ever characterize you; the novelty of it, in an elec-  
tion, is not less striking, than that the sentiment is  
peculiar to a gentleman.