

Town Dutch Presbyterian
Books.

Dollars and a Half.

Numbr	Dollars	Numbr	Dollars
606	1739	1879	
7	30	90	
8	31	88	
9	32	87	
10	33	86	
11	34	85	
12	35	84	
13	36	83	
14	37	82	
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74	97	22	
75	98	21	
76	99	20	
77	100	19	
78	101	18	
79	102	17	
80	103	16	
81	104	15	
82	105	14	
83	106	13	
84	107	12	
85	108	11	
86	109	10	
87	110	9	
88	111	8	
89	112	7	
90	113	6	
91	114	5	
92	115	4	
93	116	3	
94	117	2	
95	118	1	
96	119	0	
97	120	0	
98	121	0	
99	122	0	
100	123	0	

First drawn Blank, 840
8 Dollars
Last drawn Blank, 1310
8 Dollars

(XXVIIIth YEAR.)

T H E

(No. 1442.)

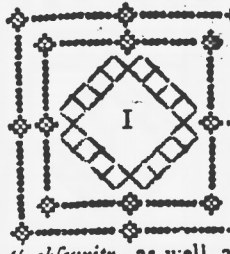
MARYLAND GAZETTE.

T H U R S D A Y, APRIL 29, 1773.

To SAMUEL CHASE and WILLIAM PACA, Esqrs.

—“*Erat uterque audaciâ par.*”
Afcen. Pædian. Arg. pro Milone.

GENTLEMEN,



PROPOSE, as Warburton did by Bolingbroke, to take you “ paragraph by paragraph, in your native disorder, as you lie; for, when a writer is confused beyond redress, an attempt to reduce his discourse to order becomes suspicious, as the reader may chance to fancy, that the order are of the answerer’s making.”

The text from Eccles. was quoted merely to check a silly propensity, you seemed to be giving into of disconcerting the priesthood; and, to entice you, if possible, by an appeal to your impressions of religion, to do us justice. I had no inducement to insinuate an opinion of a divine right to dues of any kind; agreeing in this with the learned Selden, that “ he, who talks of tithes, without reference to positive human laws, makes the object of his discourse, rather what he would have it should be, than any thing that, indeed, is at all. For if, in truth, they be jure divino, they remain equally so, as well after, as before human laws made touching them.” And yet, gentlemen, had I not only insinuated, but asserted such an opinion, I believe I could produce arguments and authorities for it, which such smatterers as you are in this kind of reading, would find it difficult to refute. I could shew you acts of parliament, that do more than suppose it: I could shew you where Lord Coke expressly says, that TITHES are “ spiritual things, due jure divino;” and, to name no more, I could shew, where even your master, BLACKSTONE allows, that “ an honourable and competent maintenance for the ministers of the gospel, is, undoubtedly, jure divino.”—Glad to have an occasion of engaging you once more in the perusal of your Bibles, I beg leave, in return for your obliging recommendation of the story of old Eli’s sons to me, though perfectly inapplicable to the clergy of Maryland, to cite a text, for the subject of your meditations: “ *Wo unto you also, ye lawyers, for, you lade men with heavy burthens, grievous to be borne, and ye yourselves touch not the burthens with one of your fingers.*”

I can easily believe, that you do not see any incongruity in the idea of an established church, without an establishment for the minister; but, I should be surpris’d, if every body else did not see it. It is this very circumstance, which, in a civil sense, distinguishes an established church from such churches as you speak of, whose ministers are maintained by voluntary contributions. In fact, both in legal and vulgar understanding, the word, *establishment* often signifies a fixed allowance, income, or salary; and, the definition which our own legislature has given of it, is the just one; “ where any certain income, or revenue is, by the laws of this province, established, or enjoined to be raised or paid to the minister, or person officiating therein,” such church shall be deemed an established church. When therefore you boasted of your being friends to the established church, you either meant such a church as is here spoken of, and, therefore, were inconsistent with your practice (which, indeed, is a small thing with you) or, you made use of words, that you did not understand the meaning of. The ministry of the apostles was NOT regularly established: a fixed, local, stipendiary support, connected with the obligation of fixed, local, duties, was incompatible with the obligation they were under of travelling from country to country, to propagate the gospel. And yet, it is certain, that the primitive christians, whose example, in this respect, ye are as much bound to follow, as we are that of the apostles, gave even more than a tenth of their incomes. Even the meek and humble Paul declares, that they, who preach the gospel, should live of the gospel: they are the labourers of the state, and ought, by the state, to be maintained. “ Besides the positive precepts of the New Testament (says the liberal-minded Blackstone) natural reason will tell us, that, an order of men, who are separated from the world, and excluded from other lucrative professions, for the sake of the rest of mankind, have a right to be furnished with the necessaries, conveniences, and moderate enjoyments of life, at their expence; for whose sake, they forego the usual means of providing them. Accordingly, all municipal laws have provided a decent and liberal maintenance for their national priests and clergy.”

It was, however, kind in you to speak out; and to inform us, in time, of your ultimate aim to reduce us all, according to apostolical simplicity, to a staff and a pair of shoes: a scheme equally admirable for its wisdom, and its justice. Were it not, that you have taught the good people of this province, to many of whom I am an entire stranger, to consider me as an oppressor, and a plunderer; and that, therefore, I almost despair of persuading them to listen to the small voice of reason, when spoken by a man you have laboured to render obnoxious; though, surely, it is not more my duty, than it is my interest, to promote,

if I can, their welfare, and this I think I do, when I shew them the true tendency of your schemes, and the height and the depth of your political capacity: were it not, I say, for this, I would entreat them to listen with caution to projects, which are to break down the sacred enclosures of private property: I would address them in the affectionate and pathetic words of the pious Mantuan bard,

“ *Heu, miseri cives, non hostem, inimicæque castra, vestras spes uritis.*”

The anabaptists in Germany began their claim of christian liberty, by attempts upon tithes, but soon fell also upon lay property. What followed, is well known to all who are conversant in ecclesiastical history. When, between 1645 and 1660, the publick establishment of religion, though not quite subverted, yet, by the encouragement given, by Cromwell and his party to enthusiasts of every name, was rendered almost ineffectual, we see what were the consequences, from a petition then presented to parliament, preserved in Rushworth’s collections: Numberless instances might be mentioned, to shew how tender the legislature has ever been of the property of the church: “ the decay of the revenues of holy church will, in the end, be the overthrow of the service of God, and of his religion.” Coke. “ Render, says Montefquieu, the ancient and necessary patrimony of the clergy inviolable: let it be fixed and eternal, like that body it self.” I will not argue, that such violation would be sacrilege; but, I will remind you what law-givers of old would have thought of it: “ Sacrum, sacrove commendatum, qui dempsit rasperitque, parricida esto,” was one of the laws of the twelve tables. In the instructions which that unhappy, and ill-fated sovereign, Charles the first, gave to his commissioners at Uxbridge, are these remarkable words; “ As for the church’s patrimony, I cannot suffer any diminution, or alienation of it, being, without peradventure, sacrilege, and likewise contrary to my coronation oath.” Pious and just as this sentiment is, yet, coming from a real church-man, I am aware of the offence it may give your *whiggism*, and your *independency*: I will, therefore, rely rather on the authority of a writer, against whom this objection will not lie. “ James the second, says THE FIRST CITIZEN, by endeavouring to introduce arbitrary power, and to subvert the established church, justly deserved to be deposed and banished.” I cannot however but think it somewhat partial and hard, that the TYRANT should deserve deposition and banishment, for the very same thing, that has entitled you to the applauses of your countrymen.

A bewildered fanatic deserves our pity, if he cants about preaching upon charity; but, for men, who affect to be lettered, and lawyers too, to retail such stuff, is to insult the common sense of mankind; I hope, it will be thought sufficient for me to reply to it, in your own way; by recommending it to you; to follow the example of the good old Circian law of the Romans, which obliged their orators and advocates to plead, gratis.

I will not, uncharitably, stop to enquire how you were employed, whilst I, as you hint, was “ engaged in a profession, where the minutia of grammar constituted a principal part of the science:” you, certainly, were not employed in learning grammar. The matter now to be mentioned is, indeed, of but little moment, yet cannot well be omitted. I have not given “ a larger idea under the words, those members, than would have been warranted by the information I had received, if true.” Neither have I any where said, that I had heard, that only “ one particular member voted for the proclamation.” The tale I swallowed, and which, you have already been told, I supposed to have been raised to prejudice one particular gentleman in his election, was, that three members had voted for the proclamation: a mistake easily accounted for, inasmuch as just that number voted against the address on the proclamation. If then, I may be allowed to know my own meaning, the latter relative, those, as well as the former, refers to members; and this is the only sense, that the context will justify. So that even now, after this laboured defence, politely recommended too by something like a kind of an as it were insinuation, that I had outraged truth, you still appear to be “ utterly unacquainted with the first principles of grammar.”

Every new paragraph makes your inconsistencies but the more conspicuous, by your endeavours to disguise them. Admitting all you say, in justification of yourselves for the gross calumnies you threw out on the whole body of the clergy, to be true, what does it amount to, but that they have regularly, fairly, and honestly appealed to the laws of their country, to protect them in their contested claims: This is the sum of their offending, and for this only, have you stigmatized them, as unjust and extortioners; merely because, they chuse rather to take their thirst in the clear fountain of the law of the land, than in the muddy stream of your opinion. Illiberal sarcasms, and stinging jests against the clergy, have long been characteristic of willings and libertines; a repetition of them, therefore, from you, might have been expected. Take

then the honour of being wretched imitators of some of the worst men, and worst writers, that have ever disgraced the world of letters. To slander an individual is bad enough, in all conscience; but, indiscriminately to calumniate an order of men, a majority of whom you have elsewhere acknowledged to be worthy, and whose usefulness considerably depends on the good opinion the people entertain of them, besides its absurdity and injustice, is to do an injury to the community at large. I am particularly shocked at this conduct in one of you, of whose character, this is not the least respectable part, that he is descended from a clergyman of the established church. Rude and boisterous as this man is, he cannot be quite callous to the workings of nature; and yet, unless he be, how could he suffer his name to be to papers pregnant with such affrontive abuse of the good man, to whom he owes—what little merit he has.

Your reflections on Mr. J—s, for having, in the laudable exercise of his profession, given me his opinion, which happens to be adverse to you, afford me but another proof, which I needed not, of the true aim and design of all your political manœuvres—which are, to carry your point, fairly perhaps, if you can, but, at any rate, to carry your point. Candid men, in pursuit of truth, would rejoice to embrace her, wherever found, and would thank even an enemy for pointing her out. To err is the lot of humanity; but to refuse to be set right, is the property only of folly, or something worse. Had this gentleman given me an opinion, as nugatory and insidious as those you gave to Mr. Barclay, he might, perhaps, have escaped your censure: his crime is, the having given me one good deal to the purpose. Be this as it may, as the publick will not, I trust, expect it of me, that I can afford to carry on a controversy, by buying of opinions, I must, singly, maintain my ground as well as I can. And whether I have yet proved you to be in the wrong, or not, it is a satisfaction to me to recollect, that you have not proved yourselves to be in the right, and, indeed, that you never can, till you acknowledge the validity of the law of 1701-2. I desire no better authority for this assertion, than that of Mr. J—s, who hath fully demonstrated that, “ unless the vestry of St. Anne’s have a power to act, in virtue of the law of 1701-2, they have no authority whatsoever.” It is to be owned, indeed, you have answered this opinion: you can answer any thing; and, if you can but persuade the people to believe you right, as long as you are able to answer, as you have hitherto done, I pronounce you perfectly unanswerable.

In my review of your law-arguments, one or two were overlooked, which I will now attend to. To the observation, that “ a claim to the forty per poll was deducible from your principles of a custom,” you reply, that it is not; such title having been destroyed by an “ interruption of the right.” In this point of law too, I think, you are mistaken. The learned judge, on whose authority you rely, got his learning here, as well as elsewhere, from that father of the law, old COKE: and had you but consulted him, in the place referred to by Blackstone’s margin, he would have taught you what is meant by “ an interruption of the right.” “ It is to be known,” says COKE, that the title being once gained by prescription or custom, “ cannot be lost by interruption in the possession for ten or twenty years, but by interruption in the right; “ as if any man have had a rent or common by prescription, unity of possession of as high and perdurable as an estate is an interruption in the right.” So that you see, before you can, in this learned judge’s opinion, make out an interruption in the right to the forty per poll on your principles of custom, by the intervention of the inspection laws, you have to prove, that the thirty per poll of inspected tobacco given by these laws to the clergy, was of as high and perdurable a nature as the forty per poll, that is, not only of equal value, but of equal permanency.

There is something singular in the patience, with which you bear the attacks of anonymous writers. A CLIENT, PLAIN TRUTH, and A TRUE PATRIOT have, all of them, brought charges against you; which, I should think, men, jealous of their honour, could not easily put up with. Many people are of opinion, that your silence proceeds from a wish, that the law restraining the ill practices of attorneys, were annihilated, that the people might (though indeed this seems needless) be still more in your power. The conjecture is plausible; and yet I, who have had no such proofs of your forbearance, though I have had pretty decisive proofs of something else, can account for it only by imagining, that you are heartily tired of these news-paper exhibitions, which, to be sure, are neither so easy, nor so safe, as it is to harangue to crowds, out of the reach of contradiction. Having a curiosity to see how you will acquit yourselves of the charges which, I think, these writers have not only brought, but proved against you, I am tempted to try to remove the objection of their being anonymous, by assuring you, that the author or authors of the pieces alluded to, will be ready to defend what they have said, either against Messieurs Chase and Paca, or *The Independent Whigs*; if those gentlemen be not too much engaged in preparing an answer to *Anilon*, which, it is to be hoped, will

March 21, 1773
Publick Vendue, on Thursday the First Day
of the late Dwelling-House of Samuel
of Frederick County, deceased, viz.
ACT of Land containing Twenty-seven
Acres, Another Tract containing One Hundred
and thirty Acres, both lying in
County whereon are Two framed Dwelling
Houses, about Fifty Acres of cleared Land, and
about Twenty Acres of other Tract
One Hundred Acres, lying in
County aforesaid, whereon is a good
House, some One Hundred, about Forty
Acres of cleared Land, and several Acres of Timothy
There is on the said Land, a convenient
building, a Grist-Mill. All the said
to the Estate of the above said Wickham
to make immediate Payment, and the
any just Claims against said Estate, are
bring in their Accounts regularly proved
JOSEPH WOOD, junr. Executor

Lower Marlborough, January 19, 1773
Wholesale at a low Price, for Cash or Bill
of Fifty Hundred Pounds, prime Cotton
Goods, all sorts
COLIN CAMPBELL
R. E. N. and SON