

ear no more resemblance to the hi-
drawn of them by these men; th-
themselves do (for, I would express
genuine patriots, sound lawyers, or
ut, were such courts as tyrannous,
y were they mentioned in this dis-
no more likelihood of our having a
Maryland, than an *auto de fe*. That,
ought to have made this assertion at
nce for all, briefly inform the pub-
on which the episcopate has ever
The bishop shall have no coercive
any expectation of acquiring any,
he shall be empowered to interfere
es, either civil or religious, enjoyed
professing christianity, but differing
lified church; shall have no powers
eters, of any kind, but shall be con-
the limits of his charge, to offices
; nothing is desired for him, that
nterfere with the dignity or au-
erelt of the governor, or any other
and, finally, he shall be maintained,
becoming his rank and station, *not by*
people; but by the donations of pious
ed men, bequeathed for this especial
already amounting to many thousand
I aver, is the only episcopate that
ked, or wished for; and those, who
y, can do it only with the view of
bbing the multitude, "whose wide-
ality, they imagine, is capable of
aburdity."
ary of state, the clergy leave the pre-
g such an one to their king. One of
wrote their proceedings at the meet-
count, they thought, they might, in
their clerk or secretary; a word that
"one who writes for another." In
was no unusual thing for clerks more
erfice this office; and, if I mistake
his circumstance, that the word *clerk*,
ary, or one who writes for another, is
as it may, our secretary neither asked,
pay, as has been insinuated: it should
he was not a lawyer, but a clergy-
publick has now seen this obnoxious
all upon every man of but common
whether there be in it a single senti-
tion, branding the general assembly with
of LEVELLERS. Romish caluils are
maintaining, that, *no faith is to be kept*
the men I have to do with, to judge
they have written, seem to have ad-
hardly less iniquitous; I mean, that
e in being the clergy. If any offence
assembly, in extenuation of it, I can
no offence was meant to be given.
ope, no farther crime in differing in
the assembly, than, perhaps, presump-
in the instance before us, thus to have
assumption, I honestly own, for myself,
se notoriously guilty of it—though I
e, I never shall again. Whatever the
I will not suppress my sentiments, that
f in the address of the clergy, and since
w, is, in every view of it, highly inju-
olitic—is not only on a *paraboly presby-*
unconstitutional. I will not affront the
the assembly, by making any apology
n:
civitate libera, linguam mentemque li-
bera."—Suet. in Tib. Cael. sect. xxviii.
ed, been true, that the governor crushed
perdition, and made the abettors of it
d shrink back into their original nothing-
ness for these drawcanhs to mangle,
r again; unless, like Falstaff, they were
unpowder Percy, though dead. God help
ch-militant of ours! Mess. Paca, John-
ough, by their omnipotence, "sic vo-
ubenus," long ago nullified the act made
thment: not contented with this, the
ell us, that the governor, like some new-
old, totally annihilated nine of her minist-
ers, insinuate, that we were, from the be-
nities. This is doing business effectual-
men who are in earnest. I wonder only,
d think it necessary to give themselves
ouble about such original nothingness.
know of no officers, nor ministers, that
shop is to have; they know only, that if
e must pay them himself. For, it is a
d most malicious falsehood, or wish in
e, to have the people taxed a single far-
aintenance of him, or any of his ser-
court was to be a tremendous one, it
ly to the clergy; for, no others can be
d. And, I will not suppose, that either
Mr. Chafe have so tender a concern for
ons, as to dread a tremendous court merely
ants. That witnesses differ from commo-
I hope, is true. Not but, that we all
witnesses, who might be *baughed*: certain-
lawyers are more likely to trade in these
ould have credit for so difficult and perti-
ery. *Quantum est sapere!* It has not, I
communicated to me, whether these wit-
e transported in a man of war—or, a
I take it for granted, however, that the
ave it to people, who may have business
nd their way to him, as they please;
ll hardly shed any malignant influence
y. I suppose, it will be as easy then to
y-land or by water, as it is now. How
impertinent is all this! but, I have not
ie. These lawyers have been charged
tion to word-coining; though I do not
er to have heard them charged with mak-

ing any so good as those already made to their hands,
did they but know how to use them. *Chorepiscopi, sub-*
fidary bishops, and suffragans are terms we frequently
meet with; but, a *sub-bishop* is a being, formed by
their plastic powers, who make and unmake ecclesiastical
men, and ecclesiastical ordinances; just as they please:
There are not, I believe, now any such bishops in
England; but whether there are, or are not, I declare
upon my honour, I have never heard any person spok-
en of for a *suffragan*, or *sub-bishop* in Maryland; nor
nor even for an *arch-deacon*, though such, it is possi-
ble, there may be! If these patriots have, and they
moreover, should happen to be an *obnoxious man*, let
them apprise the publick of it in time, that, as King
James said, he may be "harry'd out of the land."
That this measure is impolitic, according to the al-
most unanimous sentiment of America, rests on the testi-
mony of Mess. Chafe and Paca. This word, *ALMOST*,
is very inconclusive and indefinite; and, therefore,
seems well calculated for the purposes of a man, who
should be bent on making the experiment, said to be
recommended by certain religionists;—"quum prop-
ter ad peccatum sine peccato possit accedere"—how near
he could go to telling a lie, without actually telling one:
If these gentlemen have any other authority for this
assertion, which to me seems to be a pretty bold one,
than their own conjecture, I think, they should have
produced it: America is an extensive country, abound-
ing with inhabitants of very different political and reli-
gious creeds: It may, therefore, be hazardous to
pronounce decisively, what the *unanimous* sentiment of
so various a people is. I have had some occasion to
enquire into this matter; and (though, for the reasons
already assigned, I would be cautious of speaking posi-
tively on a point so difficult to ascertain) the result of
my enquiries is, that the people of the church of Eng-
land have, almost unanimously, been advocates for it.
The very insignificant exception to this in Virginia,
hardly deserves mention: if even an opposition to the
measure there, appeared to be considerable, I have
good reason to believe, it is no longer so. Quakers,
who make up the bulk of the people of one province,
never, as far as I can learn, have expressed any disap-
probation of it: on the contrary, I have been assured,
that some of their leading men have heartily wished it
to take place; grateful for the unmolested security
they enjoy under our establishment, and which their
history in America has taught them to be diffident of
under the prevalence of any other system: And, it
were truly strange, should catholics be so insensible of
the indulgence of government in allowing them a pop-
ish bishop at Quebec, a part of whose dath, at his
consecration, as appears from the pontifical, published
at Rome, 1611, p. 57, is, "Hæreticos & rebelles do-
mino papa persequer & impugnabo." I will attack
and persecute heretics and rebels to our lord the pope, —
ne so insensib- of the mild and forbearing spirit of our
laws in this government, in particular, as, indecently,
to murmur against tolerating that church, which gives
toleration to all others. The moravians too have a
bishop, or bishops, in America; and foresee not, as I
can hear of, any harm from their neighbours having
them likewise. So that the opposition (and a more
unnecessary or unjust one, I think, there never was)
has come, chiefly, from one denomination of men—
some hot-headed and refractory dissenters in and about
New England; whose spirit is such, that, I trust, for
the peace and happiness of this western world, every
other colony on the continent will leave them, singly,
to kick against the ordinances of government. Such
appears to me to be the sentiment of British America;
concerning an episcopate.
I fear, it would be invidious, as I am sure, it
would be difficult, to say who of the clergy are *wor-*
thy, and who *unworthy*. It cannot be those only, as I
once suspected, who were against the petition; inas-
much as, out of forty-four, which, I believe, is the
number of incumbents in the province, there never
were more than ten against it: and, in justice to them,
I should observe, that they were against it, only at
that juncture. To charge any of the clergy of the
established church with having acted so very unnatural
and inconsistent a part, as that of being adverse to an
episcopate, is, in my judgment, grossly to slander
them: and, I challenge these men to name one such
clergyman in this government of Maryland.
One good purpose, at least, I find, will be answer-
ed by the introduction of a bishop: it will induce two
men on their knees to bend and to heaven devoutly pray;
in a form of words, which their humility has taught
them to consider as not less becoming them, than the
poor publican, from whom they seem to be borrowed;
and which, perhaps, it would not be amiss for them to
repeat even now.
The clergy here live very dispersed, and remote
from each other. Their meetings are rare; and, of
the few, who attend them, several are under a neces-
sity soon to return to their curies and families. Hence,
their conferences are broken and short. This was es-
pecially the case at the meeting in 1771. It was
thought expedient, that an episcopate should be pe-
titioned for; and committees were appointed to draw
up the petitions. The measure itself was maturely con-
sidered, and unanimously resolved on: unfortunately, one
of the papers, so hastily drawn up, was not so well
considered. At least, I, for my part, think it highly
exceptionable, though not in any of the particulars
pointed out by the publishers of it. I again desire, it
may be remembered, that I speak for myself only;
though, I know, there are others who signed it, who
now think of it, as I do. It is asserted of sectaries,
that they had "daily and openly called in question the
"proprietary's right of presentation." This is wrong,
and unjust; inasmuch, as the expression is larger and
more comprehensive, than I believe, the fact will
warrant: If some dissenters had acted as it is here
said they had, it appeared afterwards, that some of
our own communion had done the same. Neither
had it been strictly true, does it appear a good reason
to assign for asking a bishop in such cases, "no de-
gree of support or assistance is needed from episcopal

"authority;" nor, if there were, could any be re-
ceived. When the governor pointed out this impro-
priety, the few clergymen, who had remained, ad-
dressing him again, requested, that he would not shew
our papers to the assembly in their then exceptionable
form. He, obligingly, did not; and here the affair
dropped. So that now to call the clergy to account
for this transaction, which themselves had long ago
condemned, is just as generous, as it would be indis-
trictly to obtain, and expose to the publick the faulty
exercises any of us may have made in our school boy
days. A reproach it is to have erred; but, the next
degree of merit to not having erred at all, is to ac-
knowledge it when we have. The clergy of Mary-
land, unlike the lawyers, know themselves to be falli-
ble men. I feel no shame in owning, I have been
wrong; if I did, I should be still more ashamed not to
act the part becoming every honest man; and man of
honour, in such a case. I do, therefore, thus publickly
ask pardon of the sectaries, for the share which
I had in this unsupported charge.
Not to have answered the queries addressed to me on
this subject by Mess. Chafe and Paca, would have been
inconsistent with the promise I too rashly made them;
and yet, in answering them, I find, with concern,
I have, unavoidably, been led to trifling. Yet was I
not sorry to have an opportunity offered me of giving a
true and fair account of an American episcopate, at a
time when; as Lord Falkland, in the first Charles's time,
was wont to say, "Those, who hate bishops, hate
"them worse than the devil; and those who love
"them, do not love them so well as their dinners."
Clarendon, Hist. Rebellion, Book 3. I therefore beg
my readers to bear with me a few moments longer.
Were it possible, that the liberties, either civil or
religious; of but the most inconsiderable individual in
America could be endangered only by what we ask; I
declare, in the sincerity of my heart, I would cease to
ask it. But, this is not possible. We petition only to
be put on an equal footing with every other religious
society. Dissenters, quakers, catholics, all are com-
pletely tolerated: the church of England only wants
toleration. Is this equitable—is it decent? What, I
pray, has she done, that she alone should be distrust-
ed, and held in fetters? Are her principles inimical to go-
vernment? No, in every other instance, our constitu-
tion speaks a very different language. "If, among
"the several denominations of christians, there be one;
"which has preferred the due medium, in its disci-
"pline, between tyranny and oppression on the one
"hand, and licentiousness and anarchy on the other
"—in its doctrines, between such claims of infallibili-
"ty, as preclude all private judgment, and such lati-
"tude as would render a revelation insignificant for
"the purpose of a rule of faith—in its worship, be-
"tween superstitious and idolatrous pomp, and a neg-
"lect of decency and order—if, in its professed prin-
"ciples, it be best fitted to promote publick peace and
"happiness, and, in its external polity, best adapted to
"the form of the civil constitution: and if, over and
"above all these, it be, in other respects, most con-
"formable to the original standard, and to the usages
"of the best and purest ages of christianity—such a
"society of christians (we trust) will ever recommend
"itself to a wise and religious legislature, as worthy of
"the first, and always of the chief care." These are
the words of that most excellent and learned divine,
the late Dr. Fothergill of Oxford: their justness and
pertinency will apologize for the length of the quota-
tion. And, if the description be verified in the church
of England, alone, the question returns upon us; why
is she, alone, to be "stigmatised by the want of those
"religious privileges, which are granted to all other
"denominations of christians whatever, in the British
"dominions?" Have her enemies from without ceased
to revile and despitefully use her, that those of her own
bosom should also must become her worst foes? Alas! nei-
ther is this the case. Truly deplorable is her situa-
tion: her ministers are reproached with being, even
proverbially, *unworthy*, yet is she denied the only hu-
man means she knows of, to remove the scandal.—
May I, to the reasons already assigned by the writers
on this subject, be permitted, without offence; which
I wish not to give, to mention two others, which I
have heard given, why an episcopate has not yet been
granted to America. Those querulous dissenters; be-
fore mentioned; in some of the northern governments,
working still with the *four leaven* of their ancestors,
have been suspected of having raised distrusts and jea-
lousies about episcopacy, to prevent its taking place;
with the fond hope, that, in some future period (which
every true friend to America must wish may never ar-
rive) when this country shall have shaken off her de-
pendency on the parent state, from the impossibility of
obtaining episcopal ordination; our church must, of
necessity, dwindle away; and the dominion of the saints
prevail? Akin to this is another surmise, that the mi-
nistry at home; tenacious of whatever may seem to
promise the securing our dependance; with-hold a bi-
shop, merely with the view of making sure of church-
men; lest, having granted our request, when we should
be fully, we might, peradventure, the more readily,
follow the multitudes, to deny them, and say, *Who is our*
Lord?—Having, professedly, offered these remarks,
as conjectures only, I will make no comments upon
them: leaving it to every man to lay what stress on
them; he shall think they deserve, and to draw his
own inferences from them.
If it be not a reproach, I am sure, it is a misfor-
tune, to this country, that so few gentlemen bring up
their sons to the church. In other parts of the world,
it is thought to be a good way of providing for younger
sons. Why is it not so in Maryland? The supposed
instability of our establishment may deter some; the diffi-
culty, and the dangers of a tedious voyage; I know,
deter many; some, the expense of it. Though, not a
native, I have a pleasure in acknowledging, that, as
the policy of this country has been to should it be, to
give a preference to natives. Many reasons might be
given, why one would wish to see our churches more
especially, filled with our own young men, when e-

qually well qualified for the office. Is it not then, I
ask, a strange contradictory policy, to subject them to
so needless a risk and expence, before they can be
in a capacity to be inducted into vacant livings?
The holy rite of confirmation is considered as an es-
sential by our church; and which, for want of a per-
son-capacitated to administer it, the colonists can not
have the comfort of. It matters not that many re-
spectable christians; without the pale of our commu-
nion, think lightly of this rite;—this happens every
day, and will happen, in countless instances—as long;
however, as there, certainly, are many thousands of
good and blameless subjects, who think it necessary, I
desire to know what good reason can be given, why
they should not be indulged, as well as other christians
are, in the peculiar ceremonies of their respective reli-
gions.
I will not deny, that I know of objections to an A-
merican episcopate. I know of many, that have been
made; and I know of more; that might be made:
What human scheme can be proposed, to which ob-
jections may not be made? I can, however, with per-
fect truth, declare, that I have never yet seen any
(and I am pretty well read in the controversy) which;
I could think, bore any proportion of weight to the
arguments that have been given for it. I do not de-
sire, that the publick should be influenced by my opi-
nions, farther than they appear to be well-founded;
let every man read, and determine for himself. And,
yet, in justice to myself, I may observe, that if, after
all, I be wrong, few persons have taken more, if so
much, pains to be right. I add, and with the more
confidence, as no one can suspect me of adulation, that
I am firmly persuaded, the clergy have been influenced
in this measure; solely, by conscience and principle;
and, as they may be supposed to have studied the ques-
tion more than other persons, some deference, I should
imagine, is due to their judgment; and the rather;
as they cannot, fairly, be suspected of any undue bias,
nor of being tainted with what has been called, the
esprit du corps; inasmuch as, in the words of my oppo-
nents, they cannot, possibly, "have any private views"
—"nothing is to be put into their pockets; on the
"contrary, their purses alone, if any, are to be open-
ed on the occasion."
The good people of Maryland, I trust, will excuse
me, who have become a publick writer by accident
only, and whose *itch* for it, if ever it prevailed, may
be supposed to be now pretty well abated, from chal-
lenging any persons to refute what I have here ad-
vanced. Having, I hope, already said as much as was
expected from me on the subject, I have no reluctance
to confess, that I will be thankful to be released from
it. Nevertheless, if any one shall think, I am materi-
ally wrong, and that my errors may be pernicious,
exhausted as the subject is; I invite him to say so; and
I will, if I have health and leisure, either defend what
I have said, if I think it defensible, or fairly confess
my mistakes, and thank the friendly hands, that shall
point them out: I do, however, most positively, ex-
cept against such writers as *Crispin*, or *Patuxent*; for,
"I wage no war with Bedlam, or the Mint."
Neither will I hold myself bounden to reply to any an-
swers of Mess. Paca and Chafe, unless, indeed, they
should happen to be of a very different cast from those
I have heretofore had from them; which, perhaps, it
were unreasonable and romantic in me to expect.
Suffice it; that I say to them, with the good man of
Uz, "how forcible are right words; but, what doth
"your arguing prove?" For this, let them rail at me,
as they list, in their *coteries*, and electioneering clubs;
or, even, in the publick prints: I know the *charity*,
and good will, they bear me. Old John Fox; the
martyrologist, will tell the reason—"Si is esset; qui
"per bacchari tum iis contra episcopos, & archiepisco-
"pos; aut scribam prae her me illorum factioni, hoc
"est, insanire cum illis voluisset; nunquam illos in
"me aculeos exillisset."
Fuller's Ch. History, Book ix: p. 267.
I am, with unfeigned gratitude, the publick's
much obliged, and most devoted humble servant,
JONATHAN BOUCHER.
Prince-George's county, May the 15th, 1773.
May 25, 1773.
TO THE FIRST CITIZEN.
S I R,
THE freemen of Frederick county (so few of
whom you are personally known) are generally
acquainted with your merit. The service you have
done your country in plainly and clearly stating, and
evincing the illegality of the late proclamation for
officers fees appears to them justly to claim their
thanks; they have therefore directed us, their represen-
tatives, to make known their sentiments to you; and
we, with pleasure, take this early opportunity of re-
turning you the thanks of the freemen of Frederick
county for your spirited, manly, and able opposition
to that illegal, arbitrary, and unconstitutional mea-
sure.
We are, Sir,
With the greatest respect,
Your most obedient servants,
THOMAS SPRIGG WOOTTON,
CHARLES BEATTY,
JONATHAN HAGAR,
HENRY GRIFFITH.
Anne Arundel county, May 26, 1773.
TO THE FIRST CITIZEN.
S I R,
THE freemen of Anne Arundel county, on the
day of our election, gave us in charge to return
you their thanks; for your nervous and manly defence
of the constitution, against the late illegal, arbitrary,
MORTON