

WHITEHALL, June 5. The king has been pleased to appoint William Campbell, Esq; (commonly called lord William Campbell) to be captain-general and governor in chief of his majesty's province of South-Carolina, in America, in the room of Lord Charles Greville Monague.

The king has been also pleased to appoint Francis Legge, Esq; to be captain-general and governor in chief of his majesty's province of Nova-Scotia, in America, in the room of Lord William Campbell.

NEW-YORK, August 9.

Extract of a letter from our correspondent at Pensacola, dated July 12, 1773.

"By the vessel that carries this to you, goes the committee sent out by the company of military adventurers, for exploring the lands on the Mississippi. These gentlemen (who have been very indefatigable in the execution of their commission) return perfectly satisfied with the soil, climate, and great natural advantages of this country; and indeed it would be no easy task to find a rational objection to either. The settlement of that part of the country contiguous to the Natchez, goes on with incredible rapidity; exclusive of above four hundred families that within the last six weeks have come down the Ohio from Virginia and the Carolinas, no less than four vessels have arrived from North-Carolina only, filled with inhabitants. Parson Sweezy, with his little party from New-Jersey, are safely arrived, and began their settlement on the lands reserved for them."

ANNAPOLIS, August 19.

To the Rev. Mr. JONATHAN BOUCHER.

Reverend Sir, July 3, 1773.

HAVING not, till now, had the satisfaction of seeing your address to the publick, published in the Maryland Gazette, No. 1446; I embrace the first opportunity of attempting to acquire your thanks: the thanks you have promised to any person, who shall convince you, that you are materially wrong; and that your errors may be pernicious.

I suppose, it will readily be allowed, that this your address was intended, as the performance of your engagement to the publick, viz. "to give a true and fair account of the clergy's real aims in petitioning for a bishop."—Though you are tolerably tedious in telling your tale, and I have given all the attention to it I could, I cannot find, in illustrating your main point, the real aims and views of the clergy, so much as one sentence, that can give the least satisfaction to an impartial reader. You do, indeed, pretend to inform the publick of the only plan on which the episcopate has ever been proposed, viz. "The bishop shall have no coercive authority, nor any expectation of acquiring any, over the laity; he shall be empowered to interfere with no privileges, either civil or religious, enjoyed by any society, professing christianity, but differing from the established church; shall have no powers in temporal matters, of any kind, but shall be confined," &c. "This, I aver, (you say) is the only episcopate that has ever been asked, or wished for." This, Sir, is speaking comprehensively and roundly. But is this, your simple assertion, sufficient, think you, to remove the unfavourable suspicions of the publick, concerning the aims and views of, at least, some of the clergy in petitioning for a bishop? Does it appear, that the rest of the clergy have authorized you to make this assertion? No; even in this address to the publick, you honestly confess; "What I shall say on the subject (viz. the true aims and views of the clergy) must be said solely on my own authority."

Some, indeed, may imagine, that, being in holy orders, the gift conferred on you when ordained, implied a power, equal, if not superior, to what the most illuminated saints pretend to; a power to discern the hearts, the most private thoughts and intentions of men; and, therefore, may conclude, you are properly qualified to declare, not only for yourself, but for all others, what is the only episcopate that has ever, by any man, or at any time, been asked, or even wished for. But, unluckily for you, you have dropt a hint, which discovers a consciousness of your being liable to err in this matter, where you say, "I hope for the pardon of my brethren, if, unknowingly, I shall wrong them, or express sentiments different from theirs." Can any one, then, think you are properly qualified for stating fairly to the publick the true aims and views of your brethren; when at the same time you confess your unacquaintance with their real sentiments? 'Tis strange, methinks, 'tis wondrous strange! that a gentleman, who pretends to be a teacher of truth too, should be guilty of so glaring an absurdity; and, more particularly, that he should be at so much pains, with his repartees and witticisms, to amuse, and to prepare the wide mouthed credulity of the multitude to receive more readily his gilded deception.

You certainly have a right, Sir, to declare to the publick, what were your own aims and views in petitioning for a bishop. But, give me leave to inform you, I am really apprehensive, your random assertion, as above recited, will incline some people to suspect your veracity. And as to the aims and views of the rest of the clergy, the publick will judge, or at least conjecture, not from the bare assertions of an unauthorized advocate, but, from the contents of their address to his excellency the governor; or from what, hereafter, may appear, under the signature of their own sentiments.

However, on the supposition that you are sincere in your declaration; "Were it possible, that the liberties, either civil or religious, of but the most considerable individual in America could be endangered by what we ask, I declare in the sincerity of my heart, I would cease to ask it." And on the supposition, you are honest in your description of the only episcopate you wish for; and, that the obtaining a bishop is the only human means, you know of, to remove from the church the present proverbial scandal;

on these suppositions, be it known to you, Sir, I heartily join with you in your petitions for such a bishop; and sincerely wish, they may be attended with speedy success. Nor can I think, that any christian man, any who has effectually learned that most important lesson, doing as he would be done by, would wish the church deprived of, what may appear to her, such an inestimable blessing.

And now, Sir, claiming the privilege of adopting your own quotation; "in civitate libera, linguam mentemque liberas esse debere," you'll excuse my freedom in pointing out to you, what, to me appears a still farther human means, for promoting the real benefit of the church, or the advancement of true religion. You say, the ministers in Maryland are reproached with being, even proverbially, unworthy. I have never yet heard, that this is the case with the clergy, of the same denomination, in Pennsylvania. Let then the clergy here, be put on the same footing as they are there; let them be, entirely, dependent on their hearers, for the reward of their labours; this would naturally lead them to a behaviour suitable to their station in life, to a diligent application to their proper employ, and, consequently, remove the reproaches, which are cast on some of them, of being proud and contemptuous, neglectful of their duties, and shewing more anxiety to aggrandize themselves, than to benefit their hearers.

With all proper submission to the superior judgment of our legislators, would I speak it: Could you think it reasonable, Sir; would the law appear to you to be founded on equity; were you obliged to contribute to the support and encouragement of a jesuitical teacher; or to any clergyman whom you thought unworthy; to one, for instance, who, you had reason to suspect, had no more concern for your welfare, than he had for that of the devil? Let us rest a little. What is the protestant liberty so frequently talked of? Amongst other advantages received by the reformation, this is reckoned not the least, the free use of the sacred writings. But is this use real or pretended? What is the difference between papal usurpation and protestant liberty? the pope locks up the scriptures, the church confines the understanding; with both the church is to be implicitly believed, or else rack and tortures are brought forth, for the refractory and disobedient by the one; ex-communications, &c. thundered out by the other. Is it not, to say the least of it, ungenerous and inhumane, to condemn or punish for speculative notions, such as are found to be obscure, doubtful and ambiguous in the sacred writings? How absurd and ridiculous to require men to believe and practise, what appears to be deniant and agreeable to scripture, when they are denied and debarred the privilege of judging of it by scripture? How inconsistent with that civil and religious liberty so frequently talked of, effectually to incapacitate a man for choosing the teacher (from whom alone there is a prospect of his receiving any material advantage), one whom he has a good opinion of, and a sincere regard for? And, what is still worse, to oppress his conscience with the constant unpleasing reflection, he is contributing, what should procure him an agreeable teacher, and perhaps the necessities of life to a numerous family, this he is obliged to contribute for the support and encouragement of one whose sole qualifications appear to be adapted, not to propagate the truths of the gospel, but, the kingdom of darkness?

If, after all, our legislators should judge it necessary or expedient, that every man should be under an obligation to contribute to the support of some publick teacher of religion; all that I would ask of them, is, let it be left at my option, whom I shall encourage as such. And, I can truly say, my choice would be determined, without any regard to sect or denomination, solely by appearances of the greatest capacity and the strongest inclinations to inculcate doctrines, unquestionably, beneficial to all men, viz. doing justly, loving mercy, and walking humbly with God.

If you think me, Sir, materially wrong, that my notions are inconsistent with the principles of civil or religious liberty, unsupported by equity and the genuine doctrines of the gospel, be pleased to expose my error to the publick; and in so doing you will oblige a sincere well-wisher to every honest man.

A CONSISTENT PROTESTANT.

Baltimore, August 14, 1773.

TO THE PRINTERS.

PROCLAMATIONS professedly to settle the fees of office and prevent extortion we are commanded to think, by the resolves of the lower house, printed in the Gazette of July 8th, 1773, go directly to dispense with the constitution, and suspend the action of the laws. I shall not take upon me to discuss the legal grounds upon which the proclamation, issued in this colony for the above purposes, stands, either in respect of its immediate operation, or its tendency; nor shall I step so far out of my sphere, as to pronounce decisively on the modification of power, with which the crown is invested, to settle fees of office in the mother country. But I shall (under favour) urge the acquiescence of the legislature of New-York in the settlement of fees by royal proclamation, as an authority as respectable, in support of a contrary doctrine, namely that the settlement of fees by proclamation is not only of a beneficial tendency, but a branch of undoubted prerogative, as the resolves of the lower house of Maryland can be fairly deemed, when cited to prove this measure of government big with oppression and ruin. And herein I do not mean to give offence to those who hold forth the resolves of the lower house, as the certain star and compass, to guide us, not only in our determinations on this subject, but on others of the last moment, even though they be in a regular way of decision, before the most awful tribunals of the constitution. But should the resolves of the lower house of Maryland, when weighed against the acquiescence of

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the legislature of New-York, incline the scale, it is not impossible, but that the settlement of fees by proclamation in the island of Jamaica, may reduce the oppressive authorities to an equipoise at least. As I am yet to learn, to what degree, the legislatures of New-York and Jamaica are less tenacious of their rights upon which such immense property depends; less enlightened or more influenced by a faction than the commons of Maryland, it is to that unsophisticated common sense which God has indiscriminately dealt out to the whole human race, that I appeal. I would not be understood to provoke to the field the mystics, whose enlarged and peculiar course of studies naturally introduce them into the penetralia of the constitution; the lawyers I mean, whose profession I will no more believe deserving of those opprobrious epithets, epithets that MAKE ALL THE WHIG BLOOD IN MY BODY BOIL, which THE GREAT JUDGE AND ORATOR has belittled upon it, in a celebrated speech, than I will believe what his Lordship has declared in the same speech; that the late opposition of America to the illegal impositions and unnatural preffures of the mother country, was WANTED REBELLION; though I confess that his authority and experience will go at least as far in the first as in the second instance.

MERCATOR.
The royal proclamation for the settlement of fees and preventing extortion in the island of Jamaica is as follows—"Jamaica &c. By the King. A proclamation. Forasmuch as we have received frequent complaints, that several publick offices in our colonies and plantations in America, have taken and received, by colour of their several offices, sundry exorbitant fees for business transacted therein. And whereas as from representations lately made unto us, there is reason to apprehend, that such unwarrantable demands and exactions still continue in some of our said colonies, particularly on the survey and passing of patents for lands; we have the justest indignation at such shameful and illegal practices, which do not only dishonour our service, but also operate to the prejudice of the publick interest; by obstructing the speedy settlement of our colonies: in order therefore to testify our utmost displeasure towards such unwarrantable and dishonourable practices, and as far as in us lies, to prevent the continuance thereof, and the evil consequences arising therefrom, we have thought fit to issue this our royal proclamation, utterly prohibiting and forbidding all such practices for the future; and we do hereby order, command and strictly enjoin and require all publick officers whatsoever, in this our island of Jamaica, that they or any of them, do not presume to demand or receive, from any of our loving subjects or any other persons whatsoever, ANY OTHER FEES for publick business transacted in their respective offices, than what have been established by proper authority, or in pursuance of our high displeasure; and it is our royal will and pleasure, that every officer who shall demand and receive any other than the fees hereby allowed, shall forthwith be removed from his said office, and shall be prosecuted by our attorney general of this our island for such his action with the utmost severity of the law. Witness his excellency William Henry Littleton esquire, captain general, governor and commander in chief in and over this our said island of Jamaica and other the territories thereof depending in America, chancellor and vice admiral of the same, at St. Jago de la Vega the 29th of September, anno Dom. one thousand seven hundred and sixty-four.

WILLIAM HENRY LITTLETON.

By his excellency's command.
"THOMAS HAY, secretary.
"GOD save the KING."

TO THE PRINTER.

Prince-George's county.

UPON perusing your paper of the 5th of August, I met with a production under the signature of Poplicola, which put me in mind of the story I had read of a dull rogue of an author, who applied to the famous Sir Thomas More, Lord Chancellor of Great Britain, for his opinion of an impertinent book he had written: "Turn it into rhyme," said Sir Thomas. The man went home and did so: and in a few days came the second time to shew him the merit of his labours. The chancellor took it in his hand, and said, "why, ay, now 'tis something—'tis rhyme—before it was neither rhyme nor reason." I beg, Mr. Printer, you will tell the author that this story is completely applicable to his Poplicola: in its present state, it is a mere blank—a nothing—let him turn it into rhyme, and then it will be something.

It would not be amiss, Mr. Printer, for you to advise the author of Poplicola, and such other despicable scribblers, who are incessantly insulting common sense, to observe Dr. Crispin's maxim, "Ne suter ultra crispum dam."

A CUSTOMER.

It is necessary to observe to the reader that, the fees of office in Jamaica had been settled by an act of assembly, anno Dom. 1711. That act was become obsolete. His majesty expressed his willingness, by his governor, to cause the legislature of the island, to go into a revision of the obsolete laws, and establish such fees as were suitable to the circumstances: until which revision should take place, the proclamation, which was governed precisely by the rates prescribed by the obsolete law, was to continue in force. This gracious act of the crown is commemorated by a committee of the lower house with the warmest expressions of gratitude.

THE Subscriber will lump off the goods he has at his store in the city of Annapolis, upon very reasonable terms, for ready tobacco, received at any warehouse in the province.

ROBERT BUCHANAN.