

VIRGINIA

GAZETTE.

ALWAYS FOR LIBERTY.

AND THE PUBLICK GOOD.



High HEAVEN to GRACIOUS ENDS directs the STORM!

QUERIES on the subject of RELIGIOUS
ESTABLISHMENTS.

IS not the power conferred by the people on their governours limited? Can its limitations be better understood than by considering the ends for which it was instituted? Is not the most proper method to know the ends for which it was instituted to inquire into the evils and inconveniencies that attend the want of it? And is it not evident, on an impartial survey, that, in a state of nature, any man, or collection of men, might embrace what doctrines of faith, and worship the deity in what form they pleased, without interfering with the same, or any other natural right of their neighbours?

Do not the constitution of the human mind, whose real assent or dissent necessarily follows its conviction, and the obligations of conscience, which forbid all equivocation and hypocrisy, render it both unlawful and absurd for any society to invest the magistrate with authority to prescribe articles of faith, or regulate their religious conduct?

BUT waving the impossibility of exercising dominion over the understanding or conscience, and the unlawfulness of attempting it, does experience show that the rulers of the earth have in general been marked out by their piety and infallibility, as religious guardians to the rest of mankind? And can it be supposed that any man, whose entrance into civil society was a rational act, ever meant to assign to the magistrate his rights of conscience, which all good men hold the most sacred, and which, of all other rights, the magistrate is least qualified to be intrusted with?

DOES not the New Testament, in almost every page, assert the rights and ratify the obligations of conscience, in direct repugnance to the unwarranted claims of the civil magistrate? May not the same reasoning, that will justify the establishment of the best and most orthodox religion, be applied, with equal force, to defend the establishment of the worst and most erroneous? Why is Christianity established in any country, but because the magistrate believes it to be the true religion? And is the emperor of China, or the Great Mogul, less orthodox in his own opinion?

CAN the cause of Protestantism be maintained on any ground which will not support the profession of every religion that does not set up a claim to civil pre-eminence?

If the design of civil government does not imply, if the nature of religion does not admit, if the general character of rulers can neither challenge nor countenance, and if the principles of Christianity and Protestantism manifestly disclaim, a surrender, on the part of the people, of the rights of conscience, does not the magistrate stand disarmed of every plea by which he could be authorized to dictate in matters of religion?

IT appearing, then, that when men form the social compact each one reserves to himself the right of choosing and acting for himself in what relates to religion and conscience, does it not follow that every individual is equally entitled to protection in the exercise of this as much as any other unresigned right; to obtain which, they were induced to part with so great a portion of their natural liberty, and which they parted with in an equal measure?

CAN all men be said to enjoy an equal portion of their rights, religious or temporal, where a law exists that compels every member of the community to contribute a share of his substance for the maintenance of a church to which many cannot conform, and from which a part only derive a benefit? And does not the imposition appear exceedingly flagrant and inhuman, when we reflect that it is submitted to by many with a reluctant conscience; whilst, with respect to others of a certain class, it either robs them of the necessaries of life, or, by exhausting the redundant pittance of a narrow income, disables them from procuring that particular instruction and worship which their judgment approves, and which they deem of inestimable utility? And is there not something peculiarly oppressive and dishonourable in obliging the inhabitants on the western side of the Blue Ridge to contribute indiscriminately to the support of a worship which not more than one of twenty approve or attend?

Is it consistent with reason to say, that a partial and unjust institution is necessary for the support of a just and equal government? Is it consistent with true religion to say, that its preservation requires an establishment founded in a violation of the common maxims of morality? Is it any evidence of esteem for the author of Christianity, who affirms that his kingdom is not of this world, to say that his scheme of religion would prove abortive if it was not incorporated with the kingdoms of this world? Does it argue a rational attachment to any church to deny that reason and its own intrinsic excellence are sufficient to uphold it, when every secular prop is withdrawn; although other churches are seen to flourish without such props, and although it is undeniable that the primitive church made its way in the world; and continued to extend itself, for more than 300 years, without the least assistance from civil power?

BUT wherein is it pretended that this salutary influence of ecclesiastical establishments on civil government consists? Can they possibly afford the least probability for an uniformity of opinion, unless they include the remorseless tribunal of the inquisition, from which torrents of blood must continually flow to extinguish the spirit of inquiry, and at which liberty herself would soon be offered a victim to savage bigotry and sacerdotal domination? Or has the appropriation of certain publick revenues to a particular sect any tendency

to soften the religious animosity resulting from diversity of opinions, unless all other sects could, by some magick art, be made to believe that the religion of their rivals was so much superiour to their own that it might deservedly receive such a mark of distinction?

DOES not the constitution of Virginia justly leave all power ultimately in the hands of the majority? Is there not reason to apprehend, from the daily multiplication of dissenters, that the time may shortly come when they will have the direction of our publick affairs? If justice be not done them when they are weak, will they not obtain it when they become powerful? May they not do more? May not a sense of injuries excite a spirit of retaliation?

AT a time when the salvation of our country confessedly depends on the aid and exertions of every party, does not policy loudly forbid an irritating refusal to the reasonable demands of thousands of valuable citizens? Does not prudence dictate an extension of the rights of all those who have been unjustly restrained, that they may be more interested in defending the present government, and may conceive greater horror at a return to the former one, which must infallibly be accompanied with the loss of so grateful an acquisition?

WHEREIN consists the utility of church establishments, with respect to religion and morality? Are any religious doctrines of the least avail, to the individual, or to the community, which are not sincerely believed, and which have not an actual impression on the heart? Can the magistrate ensure any thing farther than the external profession of such doctrines? If it be pretended, that the promoting of morality or the duties of imperfect obligation, as they are styled, be the object of such establishments, do not the teachers of every religious denomination inculcate the same moral virtues? And can they justly be excluded, either directly or indirectly, from a participation of their emoluments?

DOES not experience demonstrate, that in those countries where religion is most carefully guarded, and its officers most highly rewarded by the laws, it has the least rational and moral influence? What part of Christendom can be paralleled with Italy for atheism, and profligacy of manners? Has any place rivalled it in zeal and provision for the temporal interests of the church?

CAN it be said that establishments are requisite to secure a competent number of virtuous pastors, whom the people would neglect to provide for themselves, when it is unquestionable that in each of those American states where there is no civil establishment of religion the number of publick teachers is much larger, in proportion to the number of inhabitants, than in either of those states where a mistaken policy has transferred the care of religion from the people to the magistrate? And is there not a greater likelihood that the

By virtue of a decree of the Hon. COURT of ADMIRALTY of this state, will be sold at publick vendue, for ready money, on Monday the 25th instant, at Jamestown, on James river, about 7 miles from the city of Williamsburg,

THE brigantine *SARAH* of Great Britain, lately made a prize of by the Montgomery privateer, captain Polk, of Annapolis, in the state of Maryland, with her sails, rigging, and materials, being 170 tons burthen, British built. An inventory of her sails, rigging, and materials, may be seen on board the said ship. — At same time and place will be sold her cargo, consisting of a large quantity of exceeding good Jamaica RUM, Mulcovado SUGARS, COFFEE, GINGER, COTTON, and sundry other articles, shipped on board the said ship from Jamaica for the London market.

BEN: POWELL, marshal.
WILLIAMSBURG, Nov. 1, 1776.

FOR SALE,
ATRACT of exceeding fine land in Orange county, about five miles from the courthouse, containing 500 acres. Any person inclinable to purchase may know the terms by applying to the subscriber in Caroline county, near the Bowling Green.

21 MUNGO ROY.

FOR SALE,
AVERY valuable tract of land on Chickahominy river, Charles City county, containing upwards of 800 acres, upon which are my ferry and ordinary, and all necessary buildings on the plantation. There is a large quantity of marsh adjoining the high land, capable of maintaining much stock, and the place is convenient to fishing and fowling. There is a fine apple orchard on the plantation, and the land abounds with fine pine timber. Any person inclinable to purchase may know the terms by applying to me, on the premises.

THOMAS COWLES.

ALL persons are hereby forewarned from hunting, fishing, or fowling, on the lands of the subscribers in Charles City, without leave first obtained

DAVID MINGE.
WILLIAM RICKMAN.

APERSON qualified to teach ENGLISH, WRITING, and ARITHMETICK, may hear of good encouragement by applying to the subscriber in Dinwiddie.

11 AUGUSTINE SEATON.

To be SOLD or RENTED, on Wednesday the 13th of this instant (November) and may be entered upon at Christmas.

MY plantation in Brunswick county, on the Three Creeks, containing 348 acres, whereon is a good dwelling-house, kitchen, quarter, and three barns, with a very good apple and peach orchard; the land well watered and timbered, and the soil good for corn, wheat, and tobacco. Also a tract within about 3 miles of the above, containing 196 acres, chiefly woodland. The payments will be made easy to the purchaser, on paying a small part down. — On the same day will be sold, for six months credit, some cattle, hogs, &c. with a parcel of corn and wheat; the purchasers to give bond and security, which, if not punctually paid when they become due, are to bear interest from the date. — * * * I intend to leave the country soon.

11 JOSEPH CARTER.

To be SOLD or RENTED,
THE plantation well known by the name of the Smoky Ordinary, in Brunswick county, whereon is a new and good dwelling-house, with store, lumber, and all other convenient houses for a merchant or tavern keeper. The place is so well known that a farther description is unnecessary. Those persons who are inclined to rent, or purchase, may know the terms by applying to (2) HENRY SIMMONS.

GLOUCESTER, Nov. 1, 1776.

WHEREAS capt. Charles Tomkies has advertised William Dickerson in this Gazette as a deserter, and supposes him to be persuaded so to do by some Tory, I beg leave to relate the truth of that matter. The said William Dickerson, who is my son, was enlisted by capt. Tomkies when under age, and without my consent; and in some short time after I applied to capt. Tomkies, and put him in mind, that as I had not given my consent I would endeavour to get my son home again. However, as there was soon a call for every man in the county capable of bearing arms, to oppose lord Dunmore's invasion of Gwyn's island, I made no farther application for him, till necessity compelled me, by the illness of my wife. He accordingly came to see his mother; and as I had never consented to his enlisting, and the family was in great need of his presence, I thought I had a right to keep him. But I am not a Tory, and as warm a friend to my country as any man in it; and if ever there should be a call, no one will be more ready than

21 DAVID DICKERSON.
N. B. I can prove that my son William Dickerson will be but 16 years of age the 5th day of next month.

LOST from Rappahannock forge, in King George county (supposed to be stolen) a spotted gray horse about 13 hands high, with bushy mane and switch tail, short docked, has a goose rump, walks very brisk, carries his head low, trots and paces, is very free to gallop, shod all round, had on a pair of iron spangels, and branded on the near buttock I. Whoever conveys the said horse to the subscribers shall have 30 s. reward, and all reasonable charges.

(4) SULLIVAN & WILKINSON.

ALEXANDRIA, Nov. 1, 1776.

WHEREAS Charles Turner (a native of Scotland, near Tweed) clock and watch cleaner, who lived in this town upwards of 16 years, died last January intestate, if he has any heirs, or legal representatives, they may hear of something to their advantage by applying to

ROBERT MUIR, adm.

* * * The deceased left two or three watches, which are presumed to be the property of some persons. The owners are desired to apply for them.

FOR SALE,

THE noted place called Farley's Ordinary, in Amelia, containing about 270 acres of land, whereon are all suitable houses for cropping and publick-house keeping, a pasture under good fence, and as much cleared ground as will serve to work 6 or 7 hands, 60,000 corn hills whereof are sowed in wheat. For terms apply to Mary Farley, John James Farley, or to William Cross Craddock.

COMMITTED to Brunswick jail, on the 5th of September last, two outlandish negro fellows, who cannot or will not tell their masters names. One is about 5 feet 6 inches high, and about 40 years old; the other about 5 feet 5 inches high, and about 35 years old. They had on, when committed, two osnabrug wrappers a piece. The owners are desired to take them away, and pay charges to

LEWIS LANIER, jun.

TAKEN up in Loudoun, near Sugarland run, three heifers, viz. One a brindle, another a pied with red sides, and white back and tail; both marked with a crop in each ear, and a slit in the left. The other a black, with some white about her leg and the upper part of her face, and marked with a crop and slit in the left ear only; she has a calf. Posted, and appraised to 51. — There was another red heifer came with the above, which is since dead. James Coleman.

NOTICE is hereby given to the landholders of the borough of Norfolk, that application will be made to this General Assembly to pass a law to empower commissioners to lay out the said borough on a regular and convenient plan, and settle in what manner compensation shall be made to such persons as shall become sufferers thereby. It is expected that such as concur in the measure will sign a petition, or otherwise signify their concurrence to William Roscow Wilson Curle, esq; delegate for the said borough; and those who are against it will use such means to prevent the passing such act as they shall think proper. (2)

RICHMOND county, Nov. 1 1776.

THE subscriber requests the creditors of the rev. William Mackay, deceased, to acquaint him with the nature and amount of their several claims, which will enable him to make up a proper state of the accounts.

11 WILLIAM MISKELL, trustee to the administratrix.

ALL marines out upon furlough, belonging to my quota, are desired immediately to repair on board the brig *Muskito*, capt. Harris. — Deserted, Jesse Harden, Joseph Hairlow, and Thomas Meriman, for apprehending each of whom I will give 3 l. reward.

21 JACOB VALENTINE.

AN ACADEMY,

TO be distinguished by the name of LIBERTY HALL, is now established, for the liberal education of youth, on Timber Ridge, in Augusta county, where all the most important branches of literature, necessary to prepare young gentlemen for the study of law, physick, and theology, may be taught to good advantage, upon the most approved plan. The education and morals of youth being the great objects in view, those peculiarities which form the complexion of any party shall have no place in the scheme. The rector, with a sufficient number of assistants, are to govern and conduct the youth in their studies; and 24 trustees, in conjunction with nine visitors, are to conduct all the other affairs of the academy. The trustees have already been enabled, by subscriptions taken in the adjacent counties, to erect several convenient houses; and a considerable library of well chosen books, and the most essential parts of a mathematical and philosophical apparatus, are also provided. It is expected that the buildings will be ready for the reception of the students the 25th day of next month. Tuition is to be at the rate of 4 l. and boarding at 6 l. 10 s. per annum; one third of the boardage money to be paid on the day of entrance, yearly. The students are to provide their own beds, washing, and candles; firewood will be gratis. As the terms are low, the part of the country exceeding pleasant, healthy, and plentiful, and our present form of government makes education peculiarly necessary, it is hoped that no encouragement will be wanting to enable the patrons of this institution to carry it on, and make it extensively useful. As the tuition money is the principal dependence the tutors will have for their support, and the trustees depend entirely upon the liberal contributions of the friends of learning for enlarging the buildings and raising sufficient funds, the publick have the best security for their fidelity and diligence; and they flatter themselves that those who favour them with donations, or the care of their children, will never find cause to call in question their catholick principles in conducting this academy.

WILLIAM GRAHAM, rector.
OCTOBER 21, 1776.