

" the vast Expence and Industry of the Lord Proprietary, hath been improved to that Height, that in 1670, there were reckoned near 20,000 Inhabitants, and that which keeps them together in the greatest Peace, Order and Concord, is the Liberty of Conscience to all who profess Christianity; so that every one lives quietly and peaceably with his Neighbour, neither molesting, or being molested, for Difference of Judgment in Religion."

Dr. Douglass, upon the same Subject, says, that " towards the End of King James Ist Reign, Sir G. Calvert, Principal Secretary of State, afterwards Lord Baltimore, obtained a Patent for some Fishing Harbours in Newfoundland: By Reason of the Civil Troubles in England, these Settlements were discontinued, and being a zealous Roman Catholic, with other Dissenting Zealots of various Sectaries, he left England, and went to Virginia." The same Author again, " upon a Royal Proclamation in Virginia, several Families went over from England to settle there; among those was Lord Baltimore, a rigid Roman Catholic: For the Advantage of his Religion he retired thither; but being ill used by the Church of England Sectary, petitioned for a Grant of the Province of Maryland." " In the first Two Years (says the Author in another Passage) it is said this Settlement cost Lord Baltimore 40,000^l. Sterling, by bringing over People, Provisions, &c." Again, " by an Act of Assembly for Liberty of Conscience to all Persons who profess Christianity, Protestant Dissenters, as well as Roman Catholics, were induced to settle there."

Salmon, in his Modern History, says, that " Lord Baltimore having obtained a Grant of the Province of Maryland, sent over his Brother, with several Roman Catholic Gentlemen, and other Adventurers, to the Number of 200. Many Roman Catholic Families Transported themselves thither, to avoid the Penal Laws made against them in England, and Maryland has been a Place of Refuge," &c.

Many other Passages from Books, to the like Effect, might be cited; but we presume they would be unnecessary.

This Imposition you did not apprehend, it seems, would have been opposed at this dangerous Crisis, when a Foreign Popish Power is exerting it's utmost Efforts to Subject the British Colonies in North-America, to Popery and Slavery. Do you mean by this, that a Measure, which would have the Effect of Banishing the Roman Catholics, ought at this Time to be established, or that a double Tax upon them will make them more peaceable or better affected to our Interests? If the former be your Meaning, you are already answered; if the latter, it is such an Expedient as seems to be but ill calculated to accomplish the End you propose. Hardships and Severities are not so apt to inspire peaceable Sentiments, as Mildness or Moderation, which, in it's Nature, is more conciliating, and attractive of Affection, and may strengthen Inclination with the Motives of Duty and Interest.

That the Roman Catholics have, from the beginning of this War, behaved in a very Quiet and Inoffensive Manner, will not, we presume, be denied; if it should be, not one Proof, that we know or have heard of, can be produced to the contrary, and very ample Testimonials in their Favour, to which you can be no Strangers, may be urged.

You have been pleased to propose the Oaths of *W.* and *M.* which you apprehend to be such a Test, as can't be thought unreasonable, and a Refusal to take them, would be in your Opinion, a glaring Proof of Disaffection. If your Intention is to oblige the Roman Catholics, and Others, to give a reasonable Assurance of their Loyalty, we flatter ourselves an Agreement between us upon this Head, may be easily effected; we shall therefore take the Freedom to propose such an Oath as no Religious Consideration will hinder quiet and peaceable Subjects from Taking, and which will give as ample an Assurance of their Fidelity as can be reasonably desired: The Oath we propose is this, *I A. B. do sincerely Promise and Swear, that I will be Faithful, and bear true Allegiance to his Majesty King George the Second; and I do Swear that I will, to the utmost of my Power Support, Maintain, and Defend his Majesty King George the Second's Dominion in and over the Province of Maryland against all Persons whatsoever; and that I will disclose and make known to the Governor, or Commander in Chief in and over the said Province whilst I shall be Resident therein, all Treasons and traitorous Conspiracies and Attempts whatsoever, which I shall know to be against his said Majesty King George the Second.* So help me God.

What is done in England, may be, and indeed is, in many Instances, very unsuitable to the Circumstances of a young Country; and there can be no necessity of Proving, that an Indulgence to, and Toleration of, all Christians here, not allowed in the Mother Country, may be for our Interest and that of the Mother Country. If the Example of the Mother Country in the Article of Religion, were to be imitated in the British Colonies in North-America, what infinite Confusion would there be!

We have not objected to the Tax upon Debts due to Persons Resident in this Province, or the Liberty