



# The Maryland Gazette

James Thomas

on Tuesday January 14, to Tuesday January 21, 1728-9.

(NUMB. LXXI.)

*Tibi recto vivere talo  
Ars dedit? Et veri species dignoscere calles,  
Ne qua suberato mendosum tinniat auro?  
Quaeque sequenda forent, & quae vitanda vicissim,  
Illa prius creta, mox haec carbone notasti?*

Pe

I R,



**A**FTER my two Lectures on PHILOSOPHICAL DOUBTING, I dare say, the following Epistolary Discourse will be as acceptable to many of your Readers as it is to me. If they give due Attention to it, they will discover great Penetration and Justness of Thought, through the whole Design of the Writer; and be more fully convinced of the Reasonableness of THAT DOCTRINE which I have so earnestly recommended as ABSOLUTELY necessary to THOSE who would seek after TRUTH in their Opinions with SINCERITY.

I am Yours,

THE PLAIN-DEALER.

To the PLAIN-DEALER.

Jan. 8, 1728-9.

**S**INCE you seem to have finished your Lectures upon PHILOSOPHICAL DOUBTING, and give us no Hopes of any further Thoughts of your own upon That Subject; I take Leave (while the Papers on that Subject are in the Memory of your Readers) to send you a few Observations on the different Conduct of Men, with Relation to DOUBTING.

THE Measures Mankind pursue, in this Respect, are often directly opposite; though equally calculated to forward and accomplish their several Designs; according as they are either endeavouring to discover TRUTH, or to screen themselves from the Light of it. This Consideration of the contrary Aims they have in View, may perhaps account for the Fears and Apprehensions, which They, who happen to be embarked in the Latter of these Designs, are apt to entertain of the Dangerous Doctrine of Doubting; since it often raises unhappy Scruples in their Minds, and gives them great Disturbance, while they are quietly retreating

into Obscurity, and intrenching themselves in Errors. The same Consideration may likewise contribute to remove unjust and groundless Suspicions; or at least to remove disingenuous Censures of the innocent Liberty of A Liberty which they All securely take without being conscious to be informed, but pretend to be unwilling to be Und

THE Truth of this Observation is manifest, if we consider the different Care and Men usually proceed in their Enquiries, successfully advancing towards TRUTH, and others who are retreating from It.

THE several Subjects of Enquiry, we are engaged in, may be ranged under THREE General Heads. Under the FIRST I shall place such Arts, Sciences, and Parts of Philosophy, together with all the Variety of Knowledge which are only sought after for Curiosity and Entertainment.

THE SECOND comprehends the Affairs of Human Life; and the Methods of acquiring whatsoever is esteemed valuable in the World.

THE THIRD takes in the great Points of MORALITY and RELIGION, on which our HAPPINESS depends throughout the whole Course of our Existence.

THE Disquisitions ranged under the FIRST General Head may be looked upon as the peculiar Province of the Men of Letters and Leisure; who not having herein any indirect Views to divert them from TRUTH, proceed in the Search of it with the utmost Freedom, and never scruple to make the strictest Scrutiny: The Enquirer is not any Way byassed or interested: He is left wholly indifferent; neither is any Person alarmed at the Freedom of his Enquiries.

THE more useful Enquiries in the SECOND Head belong to the Men of Business; who, as they are naturally concerned not to be imposed upon, are