

from the Sloop  
Col. Edward Lloyd, ri-  
Poplar Island and Kent  
h-haft, a Twelve Hoop-  
and a Grappel; her Pain-  
ter Inch Rope, which was  
round her upper Sireak,  
a whitish Colour, her  
the middle; she had fe-  
over the Seams in her  
Beams in her. Who-  
d Flat, and give Intell-  
Edward Lloyd shall have  
Thomas Ormsby.

**SOLD,**  
Store in London. Town,  
of European and  
proper for the Winter  
ices, for Cash, Bills of  
it.  
Thomas Meighan.  
Thomas Meighan intending to  
Spring; all Persons indeb-  
edly Demands, shall be paid  
punts.

per having a good  
ns who have any thing to  
nefs, may have it done at  
th's Shop in Annapolis.  
Patrick Creagh.

**SOLD,**  
tract of Land called  
d other Lands adjoining  
Head of Bush River in  
containing about Thirteth  
SO,  
g in the said County, near  
Creek, called Bond's Gra-  
Hundred Acres.  
to purchase may know  
to  
Philip Thomas.

**IMPORTED,**  
be Subscriber, at his Store  
ANAPOLIS,

**ES Rum, Mus-**  
onia Wine, Lisbon Lemons,  
Chocolate, English Soal  
ordage of all Sizes, An-  
ery, with Variety of Eu-  
by Wholesale and Retail,  
change, or Tobacco, at the  
Stephen West.

Te from a Schooner  
South River, A Boat about  
ow, deep, and strong built:  
2 Miles above the lower  
Whoever brings the said  
have Twenty Shillings Re-

now and then, when there  
f News and Advertisements,  
Case; put up with a Half  
d is as large as this Gazette

in Charles Street;  
ts of a moderate  
Week after for Con-

# MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, February 13, 1752.

From the MUSEUM.  
ON FRUGALITY.

**I**T has been the Custom of all Nations, and all Times, for some Men to cry down the present Age, and to make sad Prognostics concerning the succeeding one, unless Matters should unexpectedly alter for the better. Upon divers Topics have these Complaints been founded. In our own Country, we have heard chiefly of the Growth of Popery, of Religious Infidelity, and of common Profaneness. For my Part (if I may be indulged like my Neighbours, in finding Fault with the Times) the worst-boding Symptom which I observe in the present State of private Life, is, that Frugality is quite out of Fashion. Men are afraid, and ashamed to be thought mindful of avoiding Expence. The Reason which I am going to offer why they are so, may perhaps be laugh'd at; but I can find no better Reason than this, that to avoid Expence belongs also to Avarice, and we are determin'd to keep as far as possible from any Appearance that may bear such a Construction: Which is as reasonabla a Conclusion in the present Case, as if I should resolve never to join in any Act of public Worship, because there is a sort of public Worship which belongs to Popery, and Popery is a very foolish and a mischievous Thing. Without taking farther Notice of this ridiculous Prejudice, I shall venture to plead the Cause of this old fashion'd Virtue; and to reckon up certain Reasons, which may possibly make it appear to be not wholly for the Interest of a State to discard it.

In the first Place, Frugality conduces to Bodily Health, and Activity. For being ever careful to avoid useless Expence, it is of Consequence a determin'd Enemy to intemperate Luxury; as knowing that no Expence is of less good Account, than that which gratifies the mere Wantonness of Appetite. And where Intemperance is carefully excluded, there Health is deliver'd from her most dangerous and mortal Foe. Whoever rightly estimates the Value of Health (either to the Individual, or to the public Community) will acknowledge how much both must be oblig'd, on this Account, to a Virtue that can hardly be in general disappointed of securing it.

Frugality tends also to a discreet and considerate Turn of Mind. It obliges every Man to a strict Notice of Human Life, and the comparative Value of those different Pursuits which engross it. It begets a Habit of Thinking; and that on the most useful and important Subjects. I must caution my Reader from supposing that I take meer Gain, or the saving of Money, for the most useful and important Subjects of Thinking; but certainly the Moral Integrity of one's Character, and the true Enjoyment of one's Fortune, are the most useful and important Subjects; and 'tis only upon those Accounts, that Frugality is at all solicitous about Money.

Another good Effect of this humble Virtue, is a generous Pride and Independence of Spirit. A Man who brings his Desires within his Power, which is the proper Character of the frugal Man, is so far out of the Command of Fortune, and vested with the All sufficiency of the *Stoical wise Man*. At least, he is free from a thousand Infirmities and Temptations, to which every bad Oeconomist must be liable. The Frugal have nothing to consult but their own Reason; they have no Debts of Honour to be remitted; no Tradesmen, Steward, Banker, or Attorney, whom they dread to offend; they are their own Masters; they rest upon themselves. A Prime Minister may stand in need of them, but they can never stand in need of a Prime Minister.

Frugality secures the general Peace and Happiness of Families. 'Tis a Scene of Distress, which no Stranger can imagine, when either a Father of a Family, or any other of its Members, involves the rest in the Miseries which attend Extravagance.

The Society of private Life is either the greatest, or next to the greatest Enjoyment of Man. In proportion as any Felicity is great, its opposite Pain is grievous and intolerable. To exclude the latter, and to secure the former, supposes a prodigious Degree of Utility in any single Cause which is equal to both. As far as Fortune is concerned in the Happiness of domestic Life (and Fortune is concerned in the Happiness of domestic Life chiefly), Frugality excludes the Distresses, and secures the Enjoyment of conjugal Love, of parental Tenderness, and fraternal Affection.

Frugality gives the Power of private Beneficence. A Man unfortunate in the Course of his Industry, or a Family deprived of Support by the Sickness of its Father, can have no Relief from a profuse Man. If they have, the Industry of some other Man must be disappointed, and some other Family must be deprived of its Support. Thus, without Frugality the most godlike personal Pleasure cannot be enjoyed; and many Afflictions in Life, which would otherwise have been remedied, must now be submitted to without Alleviation.

To this an Objection is urged with great Assurance; and we are told that Frugality is a most churlish and unbeneficial Thing to Society. For consider, say they, in what the Prosperity of a State consists. In nothing so much as in a quick Circulation of Property. By this, the Citizens of any Body Politic are always kept busy and alive; but a very great Part of the present Circulation of Property, is derived from such Indulgencies, as Frugality would certainly exclude. If the meer Demands of Nature were only to be listen'd to, without any Allowance for gay Appetite and Fancy, what would become of those thousand Employments, and of that infinite Quantity of circulating Property, which depend upon Diet, Dress, ornamental Furniture, and elegant Amusement?

This Objection has been, and is yet, urged with a shocking Air of Triumph and impudent Exultation. For in the first Place, 'tis false that Frugality admits only the bare Necessities of Nature; it consults, in its proper Degree, every Convenience and Indulgence of Life, that may not be attended with some disproportioned ill Consequence. In the next Place, 'tis false that the greatest Part of moveable Property depends, for its Circulation, upon such Indulgencies as Frugality must condemn. She condemns them only in particular improper Circumstances. Thanks be to Heaven, tho' gay Appetite and Fancy are certainly indulged more than they ought to be, yet the Circulation of Property depends, incomparably the greater Part of it, upon such Demands as are useful and innocent. That smaller Part of it which passes through the Retailers of luxurious Pleasure, is so far from deserving to be encouraged or approved, that it most certainly tends to the Detriment of Society. For these despicable Ministers are always humble Worshipers of the Dæmon who supports them; and never fail to spend in her Service the votive Offerings which her Favourites bring to her Shrine. French Cooks, Italian Musicians, Poplin Taylors, Dancers, Tire-women, and all the *Mauges* which retain to luxurious Pleasure, are constantly known to dissipate their large Revenues, as fast as they get them, in those humbler Ways of Luxury which they dare aspire to: Thus propagating through the Nation, as far as their Influence extends, puny Bodies and effeminate Minds, for the Strength, Glory, and Happiness of the Body Politic.

'Tis a vulgar Error, that the Prosperity of a State consists solely in the meer Circulation of Property. That Circulation is so far useful, as it forces the Inhabitants to be busy, and prevents the Evils of public Idleness, Indolence, and Want of Thought: It becomes happy and virtuous, if it be conversant about the Instruments of Virtue, about such Arts as tend to the Strength, Magnanimity, and Glory of a People: But if Property be quickly circulated only from quick Returns of luxurious Desire, and from various and operose Contrivances to gratify it,

that very Circulation becomes a public Evil. For while the Property circulating, or the Credit which attends it, rests in the Possession of any Individual; it enables that Individual, in a luxurious State, to contrive new Refinements of vicious Pleasure, and consequently to increase the Unhappiness of his Country: Whereas without such a quick Circulation, Individuals must be forced by Degrees to bring their Taste to the Standard of simple Nature. Virtue is the Supreme Happiness of every Nation, as of every private Man; and all the subordinate Conveniences are good or ill, as they take that Course which is most favourable to Virtue. But to return to the particular Virtue which is now to be considered.

The last and noblest Recommendation of Frugality, is, that it conduces to public Honesty, and public Strength. A frugal Man is, with respect to external Fortune, independent and free from all the Inticements of Corruption. I have learned from History, that luxurious Ages have been always Ages of Peculation and Bribery; and generally the concluding Seasons of the Glory and Liberty of a State. It was so in ancient Sparta; where the Victories of *Lyfander* and *Agessilaus*, brought a Flood of Wealth into the City, which proved too strong for the admirable Policy of *Lycurgus*. It was so in ancient Athens, where the Command of the Sea, and the Dominions of the Isles, raised an ungovernable Petulance, which the Strength of no Nation under Heaven could have supported. It was so in ancient Rome, where *Craffus* and *Caesar* bought and sold the principal Inhabitants by means of the horrid Necessities, into which their licentious Pleasures had plunged them. It was so in modern Florence, where the Luxury of private Citizens could not stand Proof against the insinuating Magnificence of the *Medicis*. I pray God it may prove so in modern France; for the Glory of France is incompatible with the Good of Mankind; and therefore it is no Impiety to pray that it may be destroyed: And *Levis XIV.* established among his Subjects such a System of Happiness and Honour, as in the natural Course of Things can only fit them to be swept from the Face of the Earth, by Men that have Liberty and Virtue, and common Sense remaining.

I asserted that Frugality conduces, not only to public Honesty, but also to public Strength. It might be made to appear by more Ways than one. The Strength of a State consists in the collective Strength of all its Members, and in their Readiness to exert it for the public Service. That Frugality conduces to personal Strength, both of Body and Fortune, need not to be argued, after what is said above. That Frugality inclines Men to exert their Strength for the public Service, will appear from this Consideration, that nothing can so much discipline them, as Habits of luxurious and selfish Pleasure. Whereas the frugal Man, having no such Habits, will be sensible how much his own Happiness is included in the public Safety, and will find no other more favourite Way of opening and dispensing the Fruits of his Care, than endeavouring to support that public Community, under which alone he can hope to enjoy them.

MERCATOR.

To the Right Honourable the Lord Chancellor, and my Lords the Judges.

The Petition of a much abused, yet very innocent Person.

Humbly sheweth,  
**T**HAT your Lordship's unhappy Petitioner, tho' heretofore careless, and acknowledged as the most useful and valuable Servant of Mankind, is of late, thro' some unnatural Prejudices of Education, or Corruption of Manners, become either shamefully neglected, or notoriously ill used. And tho' on all hands his Abilities in teaching, and bringing