

February 22, 1752.

herby given, That
will give constant Attendance
Annapolis, on every Wednesday
the Tenth of April next, to
from the Inhabitants of this
from them, for Public Levies,
count, to

umble Servant,

tham Hammond, She-
ff of Anne Arundel County.

th Day of May next,
ORTY POUNDS Cur-
or, by any Horse, Mare, or
ine Stone Weight, three Heats,
ce round the Poles on the Race
City of Annapolis, and to be
, &c. having the best of the
Horses, &c. are to be entered
wo Days before the Race Day,
urrency to be paid at the En-
what further Addition can be
for a Race on the 14th Day

IMPORTED,

by the Subscriber, lodging at
Silversmith, in Annapolis,

arbadoes RUM, at
for each single Gallon; if six
ds to one Person at the same
and eight Pence per Gallon;
at a very reasonable Rate.
g Twelve Gallons, shall have
llon.

Andrew Henderson.

ONY SMITH,

kept by Mr. JOHN CONNER, a-
from London-Town, on the
er, Calvert County, &c.

eps TAVERN; where
may depend on good Entertain-
civil Usage, from

umble Servant,

Anthony Smith.

scriber having a good
Persons who have any thing to
of Business, may have it done at
Smith's Shop in Annapolis.

Patrick Creagh.

BE SOLD,

a Tract of Land called
, and other Lands adjoining
the Head of Bush River in
, containing about Thirteen

ALSO,

d lying in the said County, near
Creek, called *Bead's Gra-*
Four Hundred Acres.

ipable to purchase may knoy
lying to

Philip Thomas.

ce in Charles-street;
MENTS of a moderate
er Week after for Con-

THE

Numb. 362.

MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, April 2, 1752.

From the MUSEUM.

AN APOLOGY for SWEARING.

Being a Remembrance of one of the Members of a cer-
tain SOCIETY near St. James's, against e-
recting a SWEARING BOX, and imposing a Penalty
upon OATHS.

GENTLEMEN,

THOUGH I may, perhaps, be as
great a Lover of Virtue and Good
Manners as the worthy Gentleman
who spoke last, and tho' I should be
very far from opposing any Thing
that might tend to the Reformation of our Man-
ners, or that would prevent any Indecency of Ex-
pression unbecoming the Members of this Society;
yet, to the Proposal that is now made of imposing
a Penalty upon us for Swearing, I cannot help mak-
ing a few Objections.

In the enacting of any new Laws, great Regard
should be had, not only to the Usefulness and Ex-
pediency of them, but to the Propriety or Impro-
priety of the Time in which they are introduced.
Now I will undertake to shew, that we live at a
Time in which it is impossible for a Man of Spirit
sometimes to forbear Swearing; nay, I shall go so
far as to assert, that a good and hearty Curse, on
many Occasions that happen in these our Days, is
almost a Virtue.

It is with great Regret, Gentlemen, that I pro-
ceed to give Instances of this strange Assertion:
But when we see the Great, the Nobles of our
Land, the Men of Birth and Fortune, who should
be the Patrons and Encouragers of Virtue, Know-
lege, and every useful Art, to the Ruin of their
Characters, Fortunes, and Families, and to the ut-
ter Discouragement of Learning and every Kind of
Merit, neglecting all Authors but *Hoys*, despising
all Study but the Rules of Whist; Who can help
SWEARING at the preposterous Patrons? Who can
help CURSING the pernicious Author? And who
will blame the Man that vents such honest Exe-
crations?

Do we not daily see a Set of Wretches (I am a
shamed to call them Countrymen) who, to the
manifest Ruin of our Trade, and consequently of
our Glory as a Nation, despise the bounteous Pro-
duce of their native Clime, disdain to receive
either Sustenance or Cloathing, unless from foreign
Productions? Nay, unable to meet with Vices
and Follies, low and ridiculous enough for their
Imitation, at home; do they not even travel a-
broad in Quest of them? And then triumphantly
returning, with their plain *English* Sense and Hu-
manity, polished and improved (as they would per-
swade us) into mere *French* Fluter and Complai-
sance, insult their Countrymen with a Behaviour so
utterly unworthy, so infinitely beneath the manly
Plainness, honest Freedom, and open Sincerity of
an *Englishman*, as renders them fit for nothing but
to be despised and laugh'd at, or kick'd out of
Company. And shall such insipid, such contempt-
ible Wretches, assume a Superiority from their im-
ported, vilely mimick'd, foreign, *French* Polite-
ness? 'Tis ridiculous!

We live in an Age, when it is become fashion-
able for the greatest Men to take a Pride in the
meanest Actions, for the most Honourable to be
the most Infamous; and for those, whose Birth and
Fortunes give them the glorious Privilege of re-
warding Merit or succouring Distress, to make a
scandalous Use of that very Privilege, to ruin Fa-
milies, to insult Mankind, to cheat the honest
Tradesman with Impunity, and to screen them-
selves from the Payment of their just and lawful
Debts. And is this a Time to lay a Penalty upon
us for SWEARING?

Do we not see a Pack of human Ideots (for it is
impossible to suppose them rational) who, possessed
of Health, Plenty, Honour, and Independence,
and without any Motive that one can dignify with
the Name of a Reason, but full of Ostentation, and

swelling with a foolish Pride, indulge themselves in
every idle Extravagance that Vanity, Luxury, and
intemperate Passions can suggest; 'til sickening,
dwindling, sinking by Degrees, their Health is in
the End destroy'd, their Fortunes ruin'd, their Hon-
our corrupted, and their late boasted Independ-
ence waiting on a Court, and cringing for a mere
Maintenance, a shameful Stipend, the Wages of
their Folly? And shall we not yet SWEAR?

Do we not daily hear of Admirals who are no
Sailors, and of Generals who are no Soldiers? Have
not our Fleets been baffled, our Armies defeated
by Enemies whom we have heretofore despised?
Whence does all this proceed? Not from a Want
of able, brave, and honest Men; but from the
Absurdity, the Wickedness of those, who from
low, sinister, and self interested Views, prefer the
Worthless, Base, and Unservicing. Sure such as
this would move a Stoick's Wrath!

We live in a Community, which for the Justice
and Equality of it's Laws, and the Safety and Se-
curity of the Lives and Properties of it's Members,
is the Envy and Admiration of all *Europe*; yet, to
the Shame of our Government, to the Scandal of
our Constitution, a Pack of lawless, arm'd, auda-
cious Ruffians, openly, in the Face of Day, and
in Defiance of the Magistrate, assist their Country's
Foes, infringe her sacred Laws, and maim or mur-
der all who care oppose them. And shall we not
be allowed the Liberty even to curse them? God
forbid! Good Heaven confound them! For such
is the Infatuation, or such the Iniquity of those
who should, that hitherto they are unapprehend'd,
if not encouraged.

We live at a Time when bold Rebellion rages
in the Land.—Rebellion! against a Government
founded on the Principles of Liberty, and exercised
in the Spirit of it.—Rebellion! supported by the
Tyranny of *France*, our mortal Foe; incited by the
Bigotry and blind Superstition of *Rome*, our
Jeft and Derision; yet abetted—by *Englishmen*
must I say? O Shame! by *Englishmen*. By Men,
who, born and nourish'd in the Land of Liberty,
yet act and live insensible to her Charms; who
strive not to involve their native Country in
Calamity and Confusion; nay, to entail on them-
selves and their wretched Posterity that execrable
of human Evils, complete Slavery: And all for
—what? For that Reproach to Reason, that
Scandal to Humanity, the mere Nonsense and
Wickedness of Jacobitism. NOT SWEAR! impos-
sible! he whose Indignation does not rise against
them is not an *Englishman*; who does not with all
his Might oppose them, is not a Lover of Liberty;
and every Honourer of Truth and Virtue, who
does not from his Soul abjure, detest, and scorn
them, is guilty at least of Immorality, if not Im-
piety.

To conclude therefore: As I look upon Gaming
to be one of the worst and most destructive of evil
Habits; as I despise the Meanness of the Great,
however magnificently adorn'd; as I hate all En-
courager: of, or Connivers at Smuggling; as I
scorn a Coward; as I have an utter Contempt for
all *Frenchified* Puppies; as I abhor Luxury and
Extravagance; as I abhor and detest all Abettors
of Superstition and Tyranny; and as I love to
vent my Indignation against these, and all such
monstrous Enormities, with the warm, the honest
Freedom of an *Englishman*, I shall undoubtedly
give my Vote against so improper, so unnecessary,
and so ill-timed a Restraint. Juro.

ON SELF-LOVE: A Fable.

WHEN I consider the natural Propensity of
human Nature to Good, I am often great-
ly surpris'd how the Power of Education is able to
subvert it; but it raises my Indignation, that Su-
perstition and idle Legends can cast such a Film o-
ver the intellectual Eye, as to render it in a great
Measure incapable of extending it's View beyond

the little circumscrib'd Limits of what belongs
merely to Man. 'Tis this Counter Knowledge that
makes us by Degrees become selfish and unocial,
by conning the Design and Benevolence of Provi-
dence to a Part of the Universe, which, in Com-
parison to the whole System, is no more than a
single Grain of Sand to the Earth itself; for when
once we have begun to exclude our Part by Su-
periority from the rest, and to regard the other
Luminaries as existing only to serve ours, we pre-
sently proceed to bring the Thought nearer home,
by looking upon the Country we casually were
born in, then the Family we come from, and at
length, ourselves alone, as the principal Object of
divine Care. This is the Bane of all Morality,
and from this plentiful Source of Evils flow *Pride*,
Ill Nature, and that Parent of active Vices *Unchari-
tableness*. Contrary Thoughts therefore must be
productive of contrary Effects; and I dare say,
every one, who has experienced the Light of useful
Learning and true Religion, will agree with me,
that nothing tends more to better the Heart, as
well as enlarge the Understanding, than to carry
our Thoughts as far as we are able into Immen-
sity, and to meditate on the Attributes of the Deity,
from whom all *Wisdom proceeds*, and in whom it
ends; which will necessarily lead us to consider the
whole Solar System as no more than a single Atom
in Subjection to the universal Plan of divine Gov-
ernment: What then is Man!—The *Arabi-
ans*, who convey all their Learning, their moral
and religious Precepts, through Fables, relate the
following Story, as an instructive Lesson on this
Subject.

There lived in the Vale of *Koritz*, a Hermit
named *Akallab*, who by the Power of a Talisman
could convert any Animal whatsoever into another
of a different Species. His Life being as pure as
his Knowledge was extensive, he presently became
famous over the whole East, and all the Youth of
the adjacent Countries came to him for Instruction.
Among the rest, the Son of the King of *Thebet*
was placed by his Father, under the Tuition of this
celebrated Philosopher. *Monophaz*, for that was
the Name of the young Prince, was of a proud,
selfish, and cruel Disposition; he look'd upon the
other Nations of the Earth as tributary Vassals to
his Power, and upon his Father's Subjects as the
as yet Slaves of his Pleasure. *Kalaphaz*, the good
old King, who tenderly loved his People as a Pa-
rent, would often lament within himself the terrible
Prospect they had before them, when he anticipat-
ed the Calamities that were likely to ensue after
his Death, under the Reign of his Successor; how-
ever, that nothing should be wanting to contribute
to their Welfare, or that of his own Son, he took
all the Methods possible to render the young Prince
more humane and tractable; but when nothing a-
vail'd, he at last determined to send him as above-
mention'd, to the great Philosopher and Magician
Akallab. Accordingly when *Monophaz* arriv'd at
a little Village, where the Pupils of Distinction ge-
nerally resided, he sent to command the Preceptor
to come to him. *Akallab*, who both knew by his
Art, and was previously inform'd of the Temper
of his royal Disciple, told the Messenger, that tho'
his Birth and Fortune set a Distinction between the
rest of Mankind, yet Wisdom claim'd a Superiori-
ty by Nature over all; and though the Prince of
Thebet had been accustomed to command the great
Ones of the Earth, it was now his Turn to obey
and attend the Will of his Master. As soon as
Monophaz received this Message, which breathed a
Spirit of Liberty and Philosophy, more than what
he had been us'd to, he was greatly enraged against
the Hermit, and repairing to his Cave with the
Servants that attended him, resolv'd to make the
good old Man fall a Victim to his Resentment.
Akallab being apprized of the young Prince's De-
sign, waited patiently for his coming; upon whose
Appearance with a drawn Sword in his Hand, he
touch'd the Talisman, and *Monophaz* was instantly
metamorphos'd into an Emmet. The Attendants,
upon