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MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, July 16, 1752.

The ECONOMY OF HUMAN LIFE.

WISDOM and IGNORANT.

THE Gifts of the Understanding, are the Treasures of God; and he appointeth to every one his Portion, in what Measure seemeth good unto himself.

Hath he endow'd thee with Wisdom? Hath he enlighten'd thy Mind with the Knowledge of Truth? Communicate it to the Ignorant, for their Instruction; communicate it to the Wise, for thine own Improvement.

True Wisdom is like presuming this Folly: The wise Man doubteth often, and changeth his Mind; the Fool is obstinate, and doubteth not; he knoweth all Things, but his own Ignorance.

The Pride of Emptiness is an Abomination, and to talk much is the Foolishness of Folly: Nevertheless it is the Part of Wisdom to hear with Patience their Impertinence, and to pity their Absurdity.

Yet be not puffed up in thine own Conceit, neither boast of superior Understanding: The clearest human Knowledge is but Blindness and Folly.

The wise Man feeleth his Imperfections, and is humbled; he laboureth in vain for his own Approbation; but the Fool peepeth in the shallow Stream of his own Mind, and is pleased with the Pebbles which he seeth at the Bottom: He bringeth them up, and sheweth them as Pearls; and with the Applause of his Brethren delighteth he himself.

He boasteth of Attainments in Things that are of no Worth; but where it is a Shame to be ignorant, there he hath no Understanding.

Even in the Paths of Wisdom he seeketh after Folly; and Shame and Disappointment are the Reward of his Labour.

But the wise Man cultivates his Mind with Knowledge, the Improvement of Arts is his Delight, and their Utility to the Public crowneth him with Honour.

Nevertheless, the Attainment of Virtue he accounteth as the highest Learning; and the Science of Happiness is the Study of his Life.

RICH and POOR.
The Man to whom God hath given Riches, and blest with a Mind to employ them aright; is peculiarly favoured, and highly distinguished.

He looketh on his Wealth with Pleasure, because it affordeth him the Means to do Good.

He protecteth the Poor that are injur'd, he suffereth not the Mighty to oppress the Weak.

He seeketh out Objects of Compassion; he enquireth into their Wants, he relieveth them with Judgement, and without Offensiveness.

He assisteth and rewardeth Merit; he encourageth Industry, and liberally promoteth every useful Design.

He carrieth on great Works, his Country is enriched, and the Labourer is employ'd; he formeth new Settlements, and the Arts receive Improvement.

He considereth the Superfluities of his Table as belonging to the Poor of his Neighbourhood; and he defraudeth them not.

The Benevolence of his Mind is not check'd by his Fortune; he rejoiceth therefore in Riches, and his Joy is blameless.

But Woe unto him that heapeth up Wealth in Abundance, and rejoiceth alone in the Possession thereof.

That grudgeth the Pains of the Poor, and considereth not the Sweat of their Brow.

He thrive on Oppression without feeling; the Ruin of his Brother disturbeth him not.

The Tears of the Orphan he drinketh as Milk, the Cry of the Widow he maketh as Music to his Ear.

His Heart is hardened with the Love of Wealth, so Grief or Distress can make Impression upon it.

But the Curse of Idleness pursueth him; he liveth in continual Fears, the Anxiety of his Mind,

and the rapacious Desires of his own Soul take Vengeance upon him, for the Calamities he hath brought upon others.

O what are the Miseries of Poverty in Comparison with the Gnawings of this Man's Heart!

Let the poor Man comfort himself, yea, rejoice; for he hath many Reasons.

He sitteth down to his Morfel in Peace, his Table is not crowded with Flatterers and Devourers.

He is not embarrassed with a Train of Dependents; nor teized with the Clamours of Solicitation.

Debar'd from the Dainties of the Rich, he escapeth also their Diseases.

The Bread that he eateth, is it not sweet to his Taste? The Water he drinketh, is it not pleasant to his Thirst? Yea far more delicious than the richest Draughts of the Luxurious.

His Labour preferreth his Health, and procurereth him a Repose, to which the downy Bed of Sloth is a Straggle.

He limbeth his Desires with Humility, and the Calm of Contentment is sweeter to his Soul than all the Acquirements of Wealth and Grandeur.

Let not the Rich therefore presume on his Riches, nor the Poor in his Poverty yield to Despondence; for the Providence of God dispenseth Happiness to them both.

MASTERS and SERVANTS.

Repine not, O Man, at the State of Servitude: It is the Appointment of God, and hath many Advantages, it removeth thee from the Cares and Sollicitudes of Life.

The Honour of a Servant is his Fidelity, his highest Virtues are Submission and Obedience.

Be patient therefore under the Reproofs of thy Master; and when he rebuketh thee, answer not again; the Silence of thy Resignation shall not be forgotten.

Be studious of his Interests, be diligent in his Affairs, and faithful to the Trust which he repositeth in thee.

Thy Time and thy Labour belong unto him, defraud him not thereof, for he payeth thee for them.

And thou who art a Master, be just to thy Servant; if thou expectest from him Fidelity; and reasonable in thy Commands, if thou expectest a ready Obedience.

The Spirit of a Man is in him; Severity and Rigour may create Fear, but can never command his Love.

Mix Kindness with Reproof, and Reason with Authority; so shall thy Admonitions take Place in his Heart, and his Duty shall become his Pleasure.

He shall serve thee faithfully from the Motive of Gratitude; he shall obey thee cheerfully from the Principle of Love; and fail not thou in Return to give his Diligence and Fidelity their proper Reward.

MAGISTRATES and SUBJECTS.

O thou, the Favourite of Heaven, whom the Sons of Men, thy Equals, have agreed to raise to sovereign Power, and set as a Ruler over themselves; consider the Ends and Importance of their Trust, far more than the Dignity and Height of thy Station.

Thou art clothed in Purple, and seated on a Throne; the Crown of Majesty investeth thy Temples; the Scepter of Power is placed in thy Hand: But not for thyself were these Ensigns given, nor meant for thine own; but the Good of thy Kingdom.

The Glory of a King is the Welfare of his People; his Power and Dominion resteth on the Hearts of his Subjects.

The Mind of a great Prince is exalted with the Grandeur of his Situation; he revolveth high Things, and searcheth for Business worthy of his Power.

He calleth together the wise Men of his King-

dom, he consulteth amongst them with Freedom, and heareth the Opinions of them all.

He looketh among his People with Discernment, he discovereth the Abilities of Men, and employeth them according to their Merits.

His Magistrates are just, his Ministers are wise, and the Favourite of his Bosom deceiveth him not.

He smileth on the Arts, and they flourish; the Sciences improve beneath the Culture of his Hand.

With the Learned and Ingenious he delighteth himself, he kindleth in their Breasts Emulation, and the Glory of his Kingdom is exalted by their Labours.

The Spirit of the Merchant who extendeth his Commerce, the Skill of the Farmer who enricheth his Lands, the Ingenuity of the Artist, the Improvements of the Scholar; all these he honoureth with his Favour, or rewardeth with his Bounty.

He planteth new Colonies, he buildeth strong Ships, he openeth Rivers for Convenience, he formeth Harbours for Safety; his People abound in Riches, and the Strength of his Kingdom encreaseth.

He frameth his Statutes with Equity and Wisdom; his Subjects enjoy the Fruits of their Labour in Security; and their Happiness consists in their Obedience of the Law.

He foundeth his Judgments on the Principles of Mercy; but in the Punishment of Offenders he is strict and impartial.

His Ears are open to the Complaints of his Subjects; he restraineth the Hand of the Oppressors, and delivereth them from their Tyranny.

His People therefore look up to him as a Father, with Reverence and Love; they consider him as the Guardian of all they enjoy.

Their Affection unto him begetteth in his Breast a Love of the Public; the Security of their Happiness is the Object of his Care.

No Murmurs against him arise in their Hearts; the Machinations of his Enemies endanger not his State.

His Subjects are faithful, and firm in his Cause: They stand in his Defence as a Wall of Brass, the Army of a Tyrant flieth before them as Chaff before the Wind.

Security and Peace blest the Dwellings of his People; and Glory and Strength encircle his Throne for ever.

An Account of an extraordinary sleepy Person.

ONE Samuel Chilton, of Tisbury, near Bath, a labouring Man, about Twenty five Years of Age, of a robust Habit of Body, not fat, but fleshy, and of a dark brown Hair, happened on the 13th of May, 1694, without any visible Cause, to fall into a very profound Sleep, out of which he could by no Means be roused by those about him, 'till after a Month's Time; when he arose of himself, put on his Cloaths, and went about his Business as usual; he slept, eat, and drank as before, but did not speak a Word, till about a Month after; all the Time he slept, Viduals and Drink stood by him, which were spent every Day, as it was supposed, by him, though no Person saw him eat nor drink all the while: From this Time he remained free from any Drowsiness or Sleepiness, till about the 9th of April, 1696, when he fell into his sleeping Fit again, as he had done before. After some Days, his Friends were prevailed on to try what Effect Medicines might have upon him; and, accordingly, one Mr. Gibbs, an Apothecary, bled, blistered, cup'd, and scarified him, and used all the external irritating Medicines he could think of; but all was to no Purpose; and after the first Fortnight, he was never observed to open his Eyes: Viduals stood by him as before, which he eat of now and then; but no Body ever saw him eat or evacuate, though he did both very regularly as he had Occasion; and sometimes they found him fast asleep