

PUBLISHED,  
at the Printing Office in An-  
NAPOLIS,  
T H E  
and Almanack,  
for the Year  
1753.

BE SOLD,

Two very good  
Boats; one of them Coun-  
try Built, about 18 or 19  
Feet Keel, is 7 and a half  
Feet Beam; the other a  
Deal Cutter with six Oars,  
and goes with a Lugg-Sail  
slung by the Thirds. Also  
Wherry, with four Oars and a  
wanting either of the said Boats,  
Samuel Middleton.

BE SOLD,  
hundred and eighty-se-  
of Land, called *Pool's Delight*,  
County, near the main Road,  
above *Frederick Town*, whereon is  
and some other small Improve-  
ment of the Land will make choice  
with good Springs, and is well  
and raising Stock.  
putable, and for Terms apply  
Samuel Middleton.

BE SOLD,  
following Tracts of Land,  
County, formerly the Pro-  
viz.  
containing 300 } Acres.

half a Mile of *Port Tobacco*.  
at *Nanjemoy*, containing  
200 Acres, at the *Fording*  
as you go from *Piscataway*

g 30 } Acres.  
ure 37 }  
on the Head of *Wiccocomico*;  
and Title to several Tracts not  
which belonged to the *Wynnes*;  
s, apply to  
David Ross.

very reasonably,  
the late *Rev. Mr. Henderson*,  
Prince George's County,  
fine breeding Mares,  
ary Breed; with two young  
this Spring: Also, two pro-  
a Year old, not cut, which  
Governor's fine *English Horse*.

Mr. Daniel Wol-  
ely gone for London), has con-  
tributed, his Attorney in Fact for  
airs in this Province: This is  
all Persons indebted to the said  
make immediate Payments,  
unts, otherwise they must ex-

William Lux,  
of Annapolis.  
arter, Loaf Sugar, Chocolate,  
oods, to be Sold by the said

in Charles-street;  
ENTS of a moderate  
Week after for Con-

THE  
MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, January 11, 1753.

From one of the UNIVERSAL MAGAZINES.

On ENVY and DETRACTION.

THOUGH all Sins have a Flavour of Pride, yet Detraction has a greater Dose of this bad Humour than ordinary. It is the chief Ingredient of this outrageous Crime; it discomposes the Stomach, and then immediately gives the Heart-burning; and then the Tongue, which is its Index, falls into Disorders. A Man, smitten with his own Excellencies, looks down from the Pinnacle of his soaring Conceit on other Mortals as Vassals; he fancies Praise is an Inheritance entailed on his Merit; that either to respect or honour another, is to invade his Property, and to set against him an usurping Competitor. Hence he runs in quest of a Foil, to make his own Perfections appear more gaudy, and sparkle with more eclat. Now what can give a more charming Turn to his supposed Talent, than his Rival's Folly? Hence he rallies up in a Body all the Auxiliary Forces of Anger and Revenge; he takes the Field, and marauds upon his Fame; he dissects the poor Creature's Actions, and exposes the whole Anatomy of his private Transgressions to the View and Censure of the Public: For he wisely fancies, that the Fabric of his Vanity will stand unmoveable on the Ruins of a Rival's Reputation. Did the Breasts of the proud and haughty minded Men lie open to Sight; could we rifle all the abstruse and dark Receives of their Hearts, what Sallies of Joy should we discover at the most innocent Oversight of a Competitor? And then, whoever crows within at the Misfortune, will proclaim it at the first Occasion: For Joy, like Grief, is a stifling Humour, unless it throws off the Oppression.

If, therefore, you desire to speak ill of Nobody, think not too well of yourself; set not too exorbitant a Price on your Merits; remember you are no Phoenix, the only Individual of your Species; those Qualities you possess, are mere Gratiities, the Effects of God's Liberality, not of your Deserts; you had no Right to be, much less to be great, beautiful, or rich. Is it not Madness, therefore, for you, who can lay Claim to nothing, to engross all the Gifts of Nature and Fortune? Think not, God has exhausted his Treasury on you alone; he scatters his Favours where he pleases; and if he provides more plentifully for your Neighbour than for you, why do you complain? Must you be evil, because God is good? Must you cast a malicious Glance at another, because he has received some Marks of his great Maker's Kindness? Discompose not your Thoughts for other People's Advantages, but enjoy your own with Thankfulness. Fix just Bounds to your Desires, as well as to your Undertakings, otherwise you will rear up imaginary Castles of Greatness, to create to yourself a real Torment.

But, if you will contend for an honourable Post, manage the Contest fairly; push on your Pretensions with Virtue and Generosity. Let Merit bear away the Prize, not Outrage; and, if your Rival carry off the Advantage, rather applaud the Conquest, than revile him. By lessening his Parts or Conduct, you burlesque your own; but then if you complain, and curse him in a Corner, you only betray your Impotence, Ill-Nature, and Impiety. In fine, look at your own Failings and his through the same Glass, and you will see an humbling Spectacle; you will behold so many Objects worthy of Blame, that you will have no great Stomach to censure others.

Envy is the second Source of Detraction. This is an ill-natured Vice, it loves Ill for Ill's Sake, and takes Pleasure in Torment; it is a Kind of Turkey by Birth, and an Executioner by Profession; it feeds on Steech and sucks Ratsbane from Balms; and Infection from Perfumes; it never does a good Turn, but when it designs an ill one; and seldom-takes Things by the right Han-

dle; Mischief makes up its Employment, Plagues and Famines are its Diversion; its Smiles are like Blazing Comets, which either hatch Treason, or portend it.

But, though any Mischief lies within the Reach of an envious Man's Wish, many are removed out of the Verge of his Power: Some move too high to be shot at, others too low; but neither Place nor Station is a sufficient Fence against the Tongue. A Dwarf may engage with a Giant at this Weapon, or a Clown with a Lord. And for this Reason, when the envious Man cannot come at his Antagonist's Person, he sets upon his good Name, and falls foul upon his Honour; and when, by the help of keen Satyr and false Glosses, he has beat down the Outworks that fenced his Fortune from Insult and Ruin, he draws his Cannon nearer, and raises Batteries against his Grandeur and Estate that support it: For he knows that the best built Fortune cannot be stable, when Reputation, that propped it, is removed. Thus we see *Socrates* kept his Ground, and even triumphed over the Calumnies of his Accusers, whilst his Reputation interposed. But, when a buffooning Comedian drolled him into Contempt, he appeared no less guilty before the Judges, than despicable on the Stage. So that in Conclusion, Envy found him guilty, and the Senate pronounced the Sentence.

It methinks it is superfluous to dissuade a Man from this Vice. Interest is more powerful than Reason. We coat on Pleasure, and run from Pain by the Instinct of Nature. Who will not rather chuse a Prison with Satisfaction, than a Palace with Torment? But an envious Man, instead of following the Current of Nature, bears up against it. He labours for Labour's Sake, and drudges for the mere Expectation of Misery. He leads the Life of *Cain*, haunted with the Spectres of his own Crimes from within, and with a thousand Jealousies from abroad; other Peoples Happiness creates his Torments; their Prosperity gnaws his Entrails; and his Impotence, to over cast the Sunshine of their Fortune, claps him on the Wheel. Now a Man that can fall in love with Pain, and court Disquiet, must not be cast in the same Mould that other Mortals are: And, therefore, I should think it as easy to dissuade People from Envy, as from vaulting down a Precipice.

But, besides, a Man that envies others, is always paid in the same Coin; his Honour will be as roughly handled; when one contests with Multitudes, he stands on the lower Ground, and fights at a Disadvantage. This is the envious Man's Case: For he cannot but know the disingenuous Descants on others Actions will reach the Ears of the offended Persons. Defaming Reports have a miraculous Sympathy with those, that Distance of Place is not able to dead the Echo; they rebound from Tongue to Tongue, are tossed from Hand to Hand, 'till they come to the Knowledge of the Injured; and, generally, like Snow-balls, they increase in the Journey. What a grating Noise then will they make in the Ears of the defamed Person? Will not he think of Reprisals? Will he not treat your Honour with as little Regard as you have his? And God send such an easy Satisfaction may assuage his Resentment. When Men sit Judges in their own Cause, they make the Bills of Losses and Damages rise high; who knows but they may demand Blood, and sacrifice your Life to the *Manes* of their murdered Reputation?

In fine, remember you must die. When Death hath sealed your Eyes, you will find all the Darts of the Tongue shot at your Neighbour, stick in your own Soul; you will feel the Smart, but will find no Lentive, no Cure: Why then shall we run headlong into those Crimes we must either deplore here, or suffer for hereafter? Let us look before us, and not, like Beasts, follow the mere Impressions of Passion. Let us shew we are Men, not by our Vices, but by our Virtues. To have Reason, and to act against it, is to debase our Species.

MAXIMS for the Conduct of LIFE.

TEMPERANCE.

THE richest Endowments of the Mind are Temperance, Prudence, and Fortitude. Self Denial is the most exalted Pleasure; and the Conquest of evil Habits is the most glorious Triumph.

The nearest Approach thou canst make to Happiness, on this Side the Grave, is to enjoy Understanding and Health.

These Blessings if thou possessest, and wouldst preserve to Old Age; avoid the Allurements of Voluptuousness, and fly from her Temptations.

When she spreadeth her Delicacies on the Table, when her Wine sparkleth in the Cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the Hour of Danger, and let Reason stand firmly on her Guard: For, if thou hearkenst unto the Words of her Adversary, thou art deceived and betrayed.

The Joy which she promiseth changeth to Madness, and her Enjoyments lead on to Diseases and Death.

Cast thine Eyes upon her Guests, who have listened to her Temptations: Are they not meagre? are they not sickly? are they not spiritless?

Their short Hours of Delight are followed by tedious Days of Pain and Dejection: Her Votaries are become her Victims; the just and natural Consequence, which God hath ordained in the Constitution of Things, for the Punishment of those who abuse his Gifts.

A firm Faith is the best Divinity; a good Life the best Philosophy; a clear Conscience the best Law; Honestly the best Policy; and Temperance the best Physic.

PRUDENCE.

Judgment is the Throne of Prudence, and Silence is its Sanctuary.

It is a Maxim of Prudence, to leave Things before they leave us.

The true Way to advance another's Virtue, is to follow it; and the best Means to cry down another's Vice, is to decline it.

A warm Heart requires a cool Head. Courage without Conduct, is like Fancy without Judgment; all Sail, and no Ballast.

Put a Bridle on thy Tongue; set a Guard before thy Lips, lest the Words of thine own Mouth destroy thy Peace.

Boast not of thyself, for it shall bring Contempt upon thee: Neither deride another, for it is dangerous.

A bitter Jest is the Poison of Friendship; and he that cannot restrain his Tongue, shall have Trouble.

Furnish thyself with the proper Accommodations belonging to thy Condition: But spend not to the utmost of what thou canst afford, that the Providence of thy Youth may be a Comfort to thy old Age.

Let not Prosperity put out the Eyes of Circumspection, nor Abundance cut off the Hands of Frugality: He that too much indulges in the Superfluities of Life, shall live to lament the Want of its Necessaries.

From the Experience of others, do thou learn Wisdom; and from their Failings, correct thine own Faults.

Charity obliges us not to mistrust a Man; Prudence, not to trust him before we know him.

When thou hast proved a Man to be honest, lock him up in thine Heart as a Treasure; regard him as a Jewel of inestimable Value.

Refuse the Favours of a mercenary Man; they will be a Snare unto thee, thou shalt never be quit of the Obligation.

Use not to-day what Tomorrow may want; neither leave that to Hazard which Foresight may provide for, or Care prevent.

Yet expect not even from Prudence infallible Success; for the Day knoweth not what the Night may bring forth.