

Public Vendue,  
in Calvert County, on  
Day of April next, for Steer-  
ney, with Time allowed for  
Security, if required,  
ing-House and Lot  
Mr. John Wardrop, of that  
is determined to leave the  
Summer: There are several  
movements upon it. Also all  
e, consisting of Beds and  
airs, Looking Glasses, and  
rnture. Likewise a Parcel  
OES, Men and Women:

nt large Store House, where  
keeps Store.  
be view'd at any Time be-

ons who have any  
r. Wardrop, either on his  
r in Partnership with Charles  
to bring in their Accounts  
d: And those who are in-  
private Account, or in the  
d to make speedy Payment,  
ners, and Expence to them-

Public Vendue,  
of this Instant February, in  
House of the late Mr. Tho-

good Shoemakers, X  
Likewise Boots, Shoes,  
Ben Leather, and Coun- 2

ushold Furniture, consisting  
Chairs and Tables, Look-  
Sc. &c. for ready Money.  
Rachel King, Ad-  
ministratrix.

AS there is a Va-  
ster in Queen Anne's County  
receiving himself a Member  
nd, and capable of teaching  
cs, Arithmetic, and good  
the Visitors of said School,  
Encouragement as the Law  
will support them in.

an Wright, Reg.

NDON,

The Ship FORREST,  
Patrick Ouchterlony, 3  
Commander,  
Now lying in Patuxent,

WILL sail by  
the First of March next,  
ht or Passage, apply to Mr.  
Commander on board. She  
Seven Pounds Sterling per  
Confignment to any Mer-

AS Mr. Jonathan  
London, Merchant, is posses-  
art of the Patuxent Iron-  
lance in Years, and desirous  
is willing to dispose of it.  
able to purchase may know  
g to

William Lux, of  
Baltimore, Attorney in  
Fact to Mr. Forward.  
by the said Lux, a  
will carry 18 Hogheads of  
all rigg'd, and an excellent  
aker, who has four Years to  
his Business very well, ha-  
g's Yards.

in Charles-street,  
NTS of a moderate  
Week after for Con-

# MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, February 22, 1753.

From the STUDENT.

An Essay on CONTENTMENT in PROSPERITY.

—*Laudet diversa sequentes.*

**T**HERE are very few Questions which have more puzzled Philosophers, than one in particular relating to the Regimen of ourselves in Prosperity and Adversity. The Contest was never finally determined, whether it was the greater Bravery to moderate ourselves in Plenty, or to bear up with Constancy under the Pressure of Want. The Dispute, I think, is not very material; but the Necessity of Contentment appears manifestly from both Sides, in order to enjoy any Felicity in either Condition.

Murmuring and Complaint generally proceed from the Difference of Mens Situation in Life. The *Sordid* are apprehensive they shall never have enough; and the *Profuse* want more to animate their Extravagance. They who have but small Fortunes can't relish the Scantiness of Moderation; Grandeur and Gaiety don't always fit easy on the Wealthy, and the Necessitous are dissatisfied that they are exposed to the Severity of *Nothing*.

A strange Variety of Passions thus daily distract the Human Mind, and for want of knowing how to be easy, too many make themselves miserable. But all these Repinings are in Reality criminal: Man is properly his own Tormentor; he disquiets himself in vain, and by neglecting the Observation of one easy Virtue, he never tastes the Fruit of genuine Contentment.—To regulate our Desires, and limit our Pleasures, is what I mean by Contentment in a plentiful Condition. A State which requires great Circumspection to keep the Passions from running into Excess!

Prosperity is a trying and dangerous State, in which, as we exercise our Judgment, we shall display either the greatest Folly, or the most exemplary Wisdom. Good Fortune is apt to delude us with it's Smiles, and strangle us in it's Embraces. It unbends the Mind, and slackens the Powers of it; and, by a fraudulent Gratification of Sense, it insensibly steals away the Use of our Reason. Many have stood inflexible under the Shock of Poverty, who have afterwards fell a Sacrifice in a plentiful Fortune.

Flattery frequently prevails, when Blows are ineffectual; and Temptations to a fatal Security are too prevalent, when the Mind is lull'd into Carelessness and Neglect. We apprehend no Difficulty, because we feel none; and we promise ourselves Safety, because a treacherous Confidence blinds us to our Danger.

But when Fortune smiles, let us rouse up our Circumspection. Our Passions then require a tight Rein, lest our Actions should hurry us into Insolence and Presumption. Confidence in our Possessions is too apt to obliterate the Remembrance of Duty, and too great an Opinion of our own Merit sometimes creates a Forgetfulness of our Dependence on God.

The Desires, it is plain, have a Tendency to Violence; and an easy Affluence, instead of satisfying, pushes them on to further Gratification. When the Heart is thus enlarged, and the Spirits too volatile, we are naturally inclined to embark in new Undertakings; we are insensible of any Difficulties which should stop us in our Career, and, for want of proper Restraint, our Desires hurry us into Extravagance, which seldom ends in any Thing but Ruin.

Thus fallen from the Summit of Grandeur, we shall become the Objects of Scorn and Contempt. Whilst our Fields stood thick with Corn, and our Garners abounded with all Manner of Store, the Sycophants were ready to attend our Tables, and our Ears with Compliment, and try to persuade us that we were more than Men; but no sooner is the Scare changed, and a sad Alteration appears

in our Circumstances, than these infamous Animals all vanish, and (like Vermin which fly from a tottering House) forsake and vilify us in our Misfortunes.

The Virtue of Contentment in the midst of Prosperity seems in this Point very necessary, as it tends to preserve a good Fortune in Hand, and to prevent a Shame which must be grating on the Loss of it. A strict Vigilance would keep Passion within due Bounds. Our Fall from an elevated Station might be prevented by an Evenness of Temper, and a proper Circumspection; but for want of it our Misfortune will be reflected on with Remorse, and the Invidious will rejoice, and persecute us with Severity. In short, let us embrace Contentment, as a most amiable Virtue; and restrain our Passions, as most conducive to our temporal as well as our eternal Welfare. Then we shall relish our Enjoyments without surfeiting, and have a true Taste of the Delights of Life, without neglecting the Duties of Christianity.

An Essay on CONTENTMENT in ADVERSITY.

—*Levius fit patientia.* HOR.

**A** MAN of common Understanding must know that he is naturally born to Trouble; it is an Incumbrance entailed upon our Birth, nothing but a Rent charge upon Life, or a Tax laid upon human Nature. A prudent Man will view it in this Light; he will consider that there is nothing in Misery contrary to the Condition of Mankind; that our Beings necessarily expose us to Sufferings, and that Misfortune in some Shape is our natural Patrimony. Complaint therefore will be silenced from proper Reflections made on our Nature, and Disquietude that we are born like other Men, will be an Addition of an unnatural Vexation to natural Misery.

Impatience and Fretfulness are Distempers of the Mind, which a Proficient in Wisdom will not encourage, but cure. He will remember that the God of Nature has been very bountiful to his Creatures; that he has given them Abilities to repel all Enemies to their Tranquility, and 'tis the Want of Application which creates Uneasiness under the Smart of Adversity.

The most shocking Circumstances of Life have some Intervals of Retirement; some Comfort intervenes to sweeten their Severity, and our Pains are asswag'd by some kind Lenitives, seasonably administered by a most beneficent Being.

The Loss of any Thing dear must necessarily affect us; but Reason will suggest to us, that tho' subject to Misfortune, we are not always labouring under it; the most valuable Blessing remains in our own Power, and nothing can divest us of it, but our own Consent.—We may sink ('tis allowed) from a plentiful Fortune into an abject Poverty; Want of Health may impair our Constitutions, and other Disappointments may sharpen the Edge of our Trouble;—but still our *Morals* may be preserved from Debauchery; we have no Reason to stain our Actions with Dishonour, because unavoidable Casualties befall us.—Let Fortune play the Tyrant, and rob us of our Wealth, defeat our Success in any *honest Undertaking*, and let Disorder interrupt the Continuance of our Health, yet amidst all her Spleen we may preserve our Integrity; tho' poor, we may be good; tho' destitute of *Necessaries*, we may abound in *Virtus*, and we need not doubt but a just God will look down upon us with Pleasure; in due Season cause us to emerge from our Trouble, and, from the Furnace of Affliction, our religious Bravery will shine with greater Lustre.

Trifling, temporary Allurements, can never call off an Eye engaged in the pleasing Prospect of Eternity. Clouds may menace, and Storms assail the Christian's Passage; they may retard his Journey, and make it less pleasant; but Perseverance will triumph; his Mind will not be diverted, nor

his Resolution staggered; Heaven is his Home, and thither he will go. All Murmuring and Discontent he throws aside, as injurious and unreasonable. His Calculation is equitable; he compares the Benefits received with the Evils experienced; upon a fair State of the Account he fixes the Balance, and concludes with that Reflection of eternal Equity,—*Shall we receive Good at the Hand of God, and shall we not receive Evil?*

The Body is nothing but the Instrument of the Mind; the Punishment it receives from Adversity he judges a necessary Instruction to Recollection of Duty; an Exercise to render his Patience exemplary, and a Step from whence he rises to an Elevation of Happiness. By making a *Virtue of Necessity* he gives a noble Instance of spiritual Oeconomy; by bringing Good out of Evil he copies the Features of Heaven, and exhibits the most beautiful Plan of true Wisdom.

To despond or murmur under temporary Afflictions betrays a Cowardice ill becoming Christianity. The Mariner may rave at the Inclemency of the Weather; he may raise a Storm within himself, because there is one without him; but what Influence will it have in stilling the Noise of the Waves, or what Tendency in the procuring a desired Calm? Unjust Murmuring will rather stimulate than pacify Anger; Submission to Providence is our best Refuge; the most probable Method of removing our Misery, of exciting the Pity of our heavenly *Samaritan* to administer a healing Medicine in our Distress.

A Mind, steady and unbroken under the most acute Disorders, is recorded in many historical Instances of Persons, never blessed with the Advantage of revealed Religion. Our Impatience under Adversity is severely chastised by their Constancy and Courage; and their marvellous Alacrity under the most excruciating Pains ('tis hope) will shame us into an humble Resignation, and modest Contentment, under any Condition permitted, or appointed by divine Providence.

Let us remember that not a Complaint could be extorted from ALEXANDER'S Page, when burnt to the Bone, because he thought it would lessen the Merit of his Sacrifice; and when the *Cyprian King* caused ANAXARCHUS of Abdera to be pounded in a Mortar, he laugh'd at the Tyrant, and bid him pound his Shell, but told him he could not hurt the Philosopher himself.

Impatience under Adversity must be thought unreasonable sure, and ridiculous; our Eyes are entertained with a more beautiful Prospect of Reward for our Contentment; Heaven is our Home, to which we are travelling, and Tribulation the Gate, by which we are to enter it. In short, the Man, who can't be patient under a little temporary Trouble, gives Grounds of Suspicion that he has never properly thought on the Lash of eternal Torture.

TUNIS, August 22.

**S**INCE the Party of the young Bey has been dispers'd, the old Bey has been chiefly employ'd in taking proper Measures to strengthen his Administration; for which Purpose he has caused 200 Persons, who were concerned in Rebellion with his Son, to be put to Death, in order to deter others from the like Behaviour. Some, after having their Eyes put out, were empal'd; others, hung up by the Toes; and those who were shewn the greatest Lenity, were beheaded, and their Heads placed upon the Castle Walls. A Renegade, who was become rich, and had supplied the young Bey with Powder and Ammunition, met with a severer Punishment than even Death itself: He had his Eyes put out, his Tongue pierc'd, and one Hand cut off; and in this Condition, was turned into the Street. Three of the old Bey's Concubines, who had deserted his Seraglio, to go over to the young Bey, were all put into one Sack, and thrown into the Sea; and the Seraglio of the young Bey was left to be plunder'd by the Soldiery.

Carthagen,