

by the Subscribe,
West India Rum, Mas-
Meales, Coffee, Salt Glaz,
10 by 8, 6 by 4, and Diamond
White Lead, and sundry dry
oak, Beet, Core, Wheat, Pease,
good Tobacco.
Patrick Creagh.

more County, Feb. 18, 1754.
EAS BENJAMIN
 E. LIN, Esq; of Philadelphia,
 his Attorney in Fact, for the
 this Province, for transacting his
 therefore to require all Persons
 on this Side of the Bay, to make
 their respective Debts, els they
 shall be, from
 Their humble Servant,
William Young.

able to LAW,
 is hereby given, That
 the Plantation of *Henry Owings*,
 nity, taken up as Strays, the three
 es, viz.
 Mare, branded on one of her But-
 Mare, branded on her near But-
 some Saddle Spots on each Side
 ng Switch Tail, and is a natural
 Bay Mare, branded on both her
 Horse Shoe, and has had some
 her right Ear.
 Owners may have them again,
 erty, and paying Charges.

TORS, who are not
 with Books and Notes for the pre-
 be supplied with any Quantities on
Jonas Green.

E of a small LOTTERY;
 Sum of 400 Pieces of Eight, for
 Public Wharf at Baltimore-Town.

Pieces of Eight.	Total.
100	are 200
50	are 150
30	are 90
20	are 120
15	are 150
10	are 200
5	are 250
3	are 1836
	7
	7
	3010

as at 2 Pieces of Eight, are 3500

For the public Wharf 490
 ne there is not one Blank and a
 nothing more wanting than a public
 Town, where the Trade is greatly
 a few Years, it is not to be doubt-
 will readily Adventure in this Lot-
 Well, wishes to the Prosperity of the
 place.

Tickets being already engaged, it
 Lottery will be full in a very short
 public Notice will be given, and
 Drawing.

Prizes will be published in the
 ette, as soon as the Drawing is
 Persons are appointed Managers,
 e under Oath, for the true Perfor-
 Trust, viz. Messrs. *John Strossin,*
John Meale, Charles Coxall, Wil-
Nicholas Rogers, John Ridgely, N.
William Lux, and Brian Phisop, jun.
 had of any of the Managers, and
 OFFICE, in Annapolis.

OFFICE in Charles-street;
 SEMENTS of a moderate
 per Week after for Con-

[Numb. 468.]

THE
MARYLAND GAZETTE,
Containing the freshest Advices foreign and domestic.

THURSDAY, April 25, 1754.

From the HUMOURIST.
 OF HAPPINESS.

SIR William Temple, who lov'd Writing as well, or better, than any Man of that or any other Time, besides the several agreeable Tracts which he has given us, has also left behind him many Heads or Hints of Subjects, which if he had had more Leisure, or better Health, it seems probable he design'd to have treated at large. Some of these strike the Mind very pleasingly; and a Man needs only to be sure of the same Génius which distinguishes the Works of that Writer, to enter immediately upon his Fragments, and piece them out for the Entertainment and Advantage of the Public.

Among these, that which he calls *Quirry's* Philosophy is not the least agreeable. This *Quirry*, it seems, was no better provided for in Life, than in the Circumstance of a Postilion; and after the Fatigue of a hard Day's Riding, we are told, he had not Interest enough with any Body at the Inn to get his Boots pull'd off; upon which he took the heroic Resolution, which has made him immortal, viz. *To go to Bed with them on.* The Moral of this is no more than that *Contentedness* is Happiness: He that has the Art of making himself easy in ill Fortune, is much richer than he that is dissatisfied in a very good one: *Poor and Content* (as *Shakspear* says) *is rich, and rich enough.*

This is a very short Road, which most Moral Writers have mark'd out to Happiness: But the worst of the Case is, that very few either of them or their Disciples, have ever travelled through it; and, unless Morality were able of itself to give us that Content which it so highly magnifies and prescribes, it only leaves us where it first found us, with no more than this cold Advice, *Be Content*; which is the same Thing in other Words, as, *Be Happy*: Whereas it is generally found a more difficult Task to be content in our present Condition, than to acquire that which we phancy would give us perfect Happiness.

The *Epicureans*, a Sect which has been ever prevalent, have laid it down in their Writings, and asserted it in their Practice through all Ages, that *Pleasure only is Happiness*. And if the Idea of this Word were but justly enlarged, I do not know whether every Man is not, in some Sense or other, an *Epicurean*. By *Pleasure*, the Followers of *Epicurus* have generally understood those of the sensual Sort; though the Philosopher himself, in his own Choice, meant no such Matter. But as nothing is a *Pleasure* to him, who takes no *Pleasure* in it; it follows, that every Man's own *Pleasure*, not any particular one chosen for him by another, must constitute his own particular *Happiness*.

But the Species of *Pleasure* are just as various as our Tastes: The Rational, the Sensual, the Sordid, the Sublime, do all severally claim the first Rank of *Happiness*; and do each of them give in their respective Gratifications as Evidence of it: Money, Knowledge, Power, Fame, are so many *Deities*, who are all worshipped as the only true One, who has real and substantial *Happiness* in its Power, to reward the Homage of its Votaries. In the mean while, nothing is proved: We look with Contempt on each others Pleasures and Pursuits, and persist inflexibly in our first Opinions.

I presume, my particular Sense of this Matter would not be able to turn the Balance either Way, and that the World would take the Liberty to feel, and think just as it pleases, and as it has done before, be my Opinion what it will. I shall therefore, for this once, notwithstanding any private Inclination to the contrary, keep my Silence and save my Credit; after having just observed, that notwithstanding the different Notions of *Happiness*, every Individual Man disowns he is in Possession of it, tho' every one hopes and expects he shortly shall be.

This, however, I may venture to be sure of,

whether *Pleasure* be *Happiness* or no; *Pain*, the Reverse of it, is perfect *Misery*. And thus much may be safely said in Derogation even of this idol *Pleasure*, be it of what Species it will, that it is not necessary to Life, which *Ease* is. It seems strange therefore, that *Happiness* should be seated in a superfluous Thing, which any Man may be without, and the Generality really are. *Pleasure* may be desirable, but *Ease* is of absolute Necessity, and the only Thing that is so.

After *Ease* in a Man's Person, the next Ingredient in *Happiness*, is *Ease* in his Circumstances. I grant, that this does not naturally follow in its proper Order; but *Wisdom*, *Liberty*, and *Reputation*, ought all, no Doubt, to take Place on Earth; but yet, according to the World and the Times we live in, and Humour of Mankind, *Riches* do and ever will claim the Pre-eminence. Without these, a Man has really neither *Wisdom*, *Liberty*, nor any Thing valuable. Your Fortune is the first Thing that falls under every Man's Consideration; if That be considerable, you may be allow'd to speak in your Turn, to do as much Good in the World as you can; you shall not be punished for your *Honesty*, nor laugh'd at for your Understanding; But where this is wanting, what is so ridiculous as a poor Man's *Wisdom*? Your Integrity is *Affectation*, and all you say or think *Impertinence*.

The next Thing that follows, in my Opinion, is *Knowledge*, or the Liberty of the Mind. This is a Source of exquisite Satisfaction, a domestic private Treasury, hidden from the Observation of the Envy of the World; in its Security consists a great Part of its real intrinsic Excellence. He that has it, can never lose it: Like the heavenly Treasure, it partakes of an unperishable Nature; and it has this in common with *Riches* of all other Sorts, that it is ever increasing and begetting more. *Knowledge* is one of the brightest Rays of the Divine Nature! It is only bestowed upon the favourite Creature Man; and (if one may be allowed to think so) only upon the highest Favourites among them.

The next Article in human *Happiness*, seems to be *Liberty*, or every Man's Right to the arbitrary Disposal of his own Person. This is so natural a Right, that one should scarcely call it a *Happiness*, but that in all Societies there have been ever some unreasonable Men, who have invaded it with the utmost Stretch of Force and Cunning; and the want of this is the most heavily borne of all Misfortunes. There is something in *Servitude*, or *Imprisonment*, like *Poverty* (as indeed it frequently attends it), which casts a Gloom over the whole Mind, disarms the Faculties of their natural Spirit, and confines and oppresses the very Soul of Man. There is nothing that Mankind are so well agreed in, as the Love of *Liberty*; some despise *Money*, many avoid *Power* and shun *Applause*; but all court and admire *Liberty*; tho' at the same Time there is nothing truer, than that the greater Part of the World is under a miserable *Slavery*.

The next grand Incident in *Happiness*, is *Reputation*; and however many may affect to undervalue this, a Man must have attained very far, either in Innocence or Impudence, who can entirely defy the Censure of others, and be indifferent as to what is said about him. I do not value the Objection, that a Man ought not to fix his *Happiness* in any foreign Good, and which does not arise from himself. While we converse with Men, and suffer so much by Slander and Defamation, 'tis unnatural not to be desirous of their Favour and Esteem. Perhaps there is some Vanity in this: No Matter; there is *Virtue* at the Bottom; and he who is solicitous for *Fame*, will at least endeavour not to deserve *Reproach*. *Morality* itself, if I mistake not, allows us to be a little selfish; and is an Act on the less Praise worthy, because when we do it, we know the Applause of Men (surely a very slender and innocent Reward) will certainly attend it?

But the highest and noblest Ingredient of mortal *Happiness*, which ought indeed to have been first

mentioned, and which of itself is able to compensate the Absence of every other Article, is that *happy Peace of Mind* which ever attends a *Consciousness of Piety and Innocence*, and which is an Introduction to that *Happiness* which is reserved in a *future World* to crown our *Patience* and our *Sufferings* in this.

BRUSSELS, January 24.
 WE don't know whether the French Court has closed with the Proposition made to her about sending Commissaries to Dunkirk, in order to inspect the new Works of that Port in Company with the Deputies whom the Maritime Powers should appoint for that Purpose; but we are assured, that, by Order of the said Court, all the Works in Question have been shewn to Mr. Cornabe, Major General in the Service of the States General, who lately repaired to Dunkirk with an English Engineer.

Rouen, Jan. 12. We have lately had an Infection in the Air, which not only affected the Inhabitants, but also corrupted Butchers Meat, and other Aliments. The Parliament made such Regulations as they judged would best prevent those contagious Effects; and the Distempers occasioned by the unwholesome Air have actually ceased.

Amsterdam, Jan. 11. Our best Advices represent Matters between the English Merchants settled at Lisbon, and the Court of Portugal, as in a critical and dangerous Situation. The English complain bitterly of the Behaviour of the Court of Portugal to them, and pretend that as they have not transgressed the Bounds prescribed to them, they cannot conceive why they should submit to new Orders, the Execution whereof would infallibly prove the Ruin of their Trade. The Court of Lisbon endeavours particularly to restrain the Exportation of Gold and Silver, by renewing the Prohibitions against it: The English, whom the Execution of these Edicts touches very nearly, maintain, that if the Productions of Portugal are not sufficient to counterbalance the Provisions and Merchandizes which they take from England, the Portuguese must necessarily pay the Balance in Money.

Paris A la Main, Dec 10. On Friday Morning the Chatelet being assembled, as soon as the Lieutenant Civil appeared, all the Counsellors rose up to go away. At which this Magistrate, being astonish'd, ask'd the Reason of their doing so; but they gave him no Answer, and retired in Silence. However, they left in their Office the following Declaration: "The Company, considering the Imprisonment of one of their Chiefs, the Refusal upon their Liberty in giving their Suffrages, and the present Misfortunes which they labour under, are so fearful of their own Safety, that they are incapable of providing for the Security of their Fellow Citizens, or their Estates, they therefore thought proper to withdraw." They left the Lieutenant Civil alone in the Chatelet.

Dec. 14. Last Monday every one of the Counsellors of the Chatelet received a Letter de Cachet which ordered them to assemble themselves; in Pursuance thereto they accordingly met, and found at the Place of their Meeting, Letters Patent, which ordered them to re-assume their Business; they heard these Letters read standing, after which they sat and deliberated upon what was in this Case to be done, and determined that they would begin to do no Business till their Brethren under Confinement were set at Liberty. They afterwards resolved upon causing a Remonstrance to be drawn up in order to be presented to the King, and appointed two of their Members to draw up the Articles of such Remonstrance, and to make Report thereof to the Company; that when this was done it should be carried to the King: That the Lieutenant Civil should be charged with a Message to his Majesty, to pray an Arret of Council, which should render

ineffectual