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THE MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, February 27, 1755.

Mr. GREEN,  
I OBSERVE, in your Gazette No. 501, you gave us a Translation of the first Olympian of Demosthenes: But I wish the Person who recommended it, had, instead of pretending a Design only of gratifying your Readers Curiosity, fairly declared his true Reason for offering it at that Time; had he shown that when that Discourse was delivered, the several States of Greece were circumstanced, with Regard to Philip, much as the several British Colonies are, at this Time, with Regard to the French; that his Design was a Conquest of all Greece by Parcell, as theirs is a Conquest, in the same Manner, of all these Colonies; that while Philip was executing his destructive Schemes, every separate State of Greece, not immediately attacked, did, just as we do now, look with an Eye of Uncertainty on his daily Growth of Power, and the Ruin of its Neighbour, till so many were subjected to the Yoke, or utterly destroyed, that the Remainder were too few and too feeble to avoid, by any Effort they could make, that Fate which a timely concurrent Opposition had infallibly prevented; and that Demosthenes (who afterwards lived to see the abject Slavery of his own State from this very Man, or his Son Alexander) could hardly urge any Argument to his Countrymen, the Athenians, to resist them from their Liberty, but what is now, above 2000 Years after, equally applicable to us; your Correspondent might, I say, by this Means, have gained an Attention to the Subject Matter of that excellent Oration, from many of your Readers, who, having never heard of such a Man as Demosthenes, could have no Curiosity to know how he spoke; and might too, perhaps, have enabled some in particular to have formed in their own Minds this, or something like this, short Conclusion, That as our Condition is the same with that of the Greeks, and our Enemies Designs the same with those of Philip, if we follow their Example, we must be content with their Fate, and submit and cringe to the Lash of Slavery; perhaps with this Aggravation, a Slavery to Savages! To all such therefore who have not already considered that Oration, in the foregoing Light, I would earnestly recommend their doing so, as the most probable Means of affording them some Prospect of our present Situation, and of prophesying what must be the Consequence of continuing our present quagmire selfish Conduct.

For those who want not Incentives to Measures servitative of Ourselves and our Posterity, I here present you with a Translation, in the Year 1744, of another Discourse of the same Great Man, which, although it may serve to enforce the former, will, however, further serve to point out some of the Causes why at a Time when so much was, by every sensible Man, hoped and expected, so little was done.

Yours, &c. C. D.

THE ORATION concerning the Chersonesus.  
It were to be wish'd, O Men of Athens, that your Orators would divest themselves of all Partiality and Affectation, and speak nothing but their real Sentiments, especially when Affairs of the greatest Consequence to the Public are the Subject of your Deliberations. But since the Motives to speaking are various, some arising from Emulation, and others from other Causes, it is your Duty, Athenians, in all your Decrees and Actions, to consider only what is most conducive to the Public Good.

The Business now before us relates to the Chersonesus, and Philip's Expedition into Thracia, where he has now been eleven Months at the Head of

(Orators) The Orators were the Speakers in their public Assemblies, and they with the rest of the Assembly, formed the Resolution after the Debate, by voting.

(And others from other Causes) Such as private Pique and Resentment, Favour to some Individual, or from Avarice, in order to execute some private Job of their own, though to the Ruin of the State.

a formidable Army. Nevertheless most of the Speeches, made upon this Occasion, have turn'd upon the Actions and Designs of Diopithes. For my own Part, I think it a Matter of no Consequence, nor worth disputing, whether you now consider the Accusations brought against those, whom you can, at any Time, punish according to Law, or defer the Consideration of them to another Opportunity. But the Designs of Philip against this State admit of no Delay; nor should we suffer our Attention to be diverted, by Clamours or Accusations of another Nature, from that Enemy of our Country, whose Forces besiege the Hellespont, and threaten to deprive us of those Possessions, which, if the present Opportunity be neglected, we may never have it in our Power to recover.

It is notorious, that nothing has given Philip the Ascendant over this State so much, as his early Improvement of all Advantages, his keeping up a standing Force, and the Dispatch with which all his Designs are executed; whereas some Stroke is usually struck before we are in Motion, or make any Preparations for War. Hence it unavoidably comes to pass, that he is enabled to maintain his Conquests; whilst we, by our unseasonable Delays, and neglect of the most favourable Opportunities, involve ourselves in fruitless Expences, and reap nothing but Disappointment and Disgrace. For, whatever your Orators may pretend, O Men of Athens, while you sit idle at home, and none of the Forces of this State are in the Field, Philip has ample Leisure and Opportunity to put all his Designs in Execution.

I do not so much wonder at the rash Counsels of your insolent Speech-Makers; I am rather surprized to find such a Disposition in your Public Assemblies, that, if any one steps forth, and charges our Misfortunes upon Diopithes, or Chares, or Aristophan, or any other Athenian, you immediately assent, and receive his Oration with a Thunder of Applause. But if any stands up, and speaks the Truth; if he says you are deceived, O Men of Athens, Philip is the Source of all these Evils. (for had he been quiet, this State would have been so too); though you cannot deny the Truth of what he says, you hear him with as much Reluctance, as if he was the Messenger of some dreadful Calamity. The Reason is—but, first, in the Name of the Gods, let me freely speak what is for the public Service—The Reason is, those, who have had the Management of your Affairs for some Time past, have render'd you daring and terrible in your Assemblies only, but cowardly and contemptible in your warlike Preparations. Hence, if you are told, the Author of these Misfortunes is to be found in the Bosom of your own City, and thence liable to its Censures, you readily believe, and are pleased that it is so; but if any one points out to you that Man, who can be punished only by being conquer'd, you are at a Loss how to act, and angry to be undecid'd: On the contrary, O Men of Athens, your Leaders should have accustom'd you to a mild and gentle Behaviour in your Assemblies, in which you meet to determine the Rights of your Citizens, and of your Allies; and have made you daring and terrible in War only, in which the Dispute is with your Enemies and Opposers. But now, by a mean Compliance with your Humours, and obsequiously court your Favour, they have so formed and moulded you, that, in your Assemblies, you swell with Pride and Arrogance, and lend a willing Ear to nothing but Complaisance and Flattery; while, at the same Time, the very Being and Safety of the State is expos'd to the utmost Danger.

There are, who think an Orator is sufficiently answered by asking him, What then is to be done? To which I reply, with the utmost Truth and Justice, Not what we are now doing. But I will be more distinct and particular in my Advice, and only desire, these Men would be as ready to act, as they are to question.

(Clamours) Here he plainly means the Clamours against Diopithes.

In the first Place, Athenians, you ought to be fully persuaded, that Philip has broke the Peace, and is at War with this State; that he is an Enemy to this City, its Territory, and all its Inhabitants, especially those, who think themselves most in his Favour. If they think this incredible, let them remember the Fate of Eutycrates and Lasthenes, the Olympians, who, when they had betrayed their City to Philip, and were thought his most intimate Friends, were most miserably sacrificed by him. But the principal Object of his Malice is, the Liberty of this State; and he employs his utmost Art and Pains to compass its Destruction; and nothing but a Persuasion of this will rouse you to a serious Consideration of the true State of your Affairs.

In the next Place, Can any one be so weak as to imagine that Philip would undergo all the Fatigues and Hazards of a Winter Campaign only to conquer a few paltry Towns of Thracia, such as Drogilus, Cabyle, and Mastira; and not rather with an Eye to the Harbours, the Docks, the Silver Mines, and the rich Revenues, of Athens? Will he suffer you long to enjoy these Advantages, and take up his Quarters in a mere Dungeon, only to taste the wretched Products of the Thracian Soil? No, he endures the one, that he may get Possession of the other.

If you are convinced of these Truths, you will think it prudent to shake off this destructive Indolence; you will raise the necessary Supplies; you will concert Measures with your Allies and Confederates; and provide for the Support of a standing Army; that, as Philip has his Legions in Readiness for the Invasion and Conquest of the Greeks, yours may likewise be ready for their Protection and Defence. Nothing is to be done by sending only auxiliary Forces raised in haste; you must keep on Foot a large Army, supply it with all Things necessary, and regulate the Expences in the most frugal Manner. If you relish this Advice, and take your Measures accordingly, you will either procure (what is much to be desired) an honourable Peace, and oblige Philip to retire home with all his Forces, or you will contend with him upon equal Terms. If any one thinks, all this cannot be done without great Trouble and Expence, he thinks very rightly; for it must be confessed, the Inconveniences of War are many and great; But if he reflects on the Danger, to which the Neglect of these Measures will expose the State, he will see the Expediency of engaging heartily in a Business of so much Consequence.

Could we be satisfied, upon the Word of some God (for no Mortal, in that Case could gain Belief), that we might safely neglect all Means of Defence, and be under no Fear of an Attack from Philip; yet, by the immortal Gods, it would sully the Glory of Athens, and the Fame of our illustrious Ancestors, for the sake of our own particular Repose, to leave the rest of the Greeks exposed to Slavery. I would sooner die than offer such Advice. If any one else gives it, and you embrace it, I cannot help it; neglect your own Defence and abandon the common Cause. But if no one is so rash as to advise such a Conduct; if we are convinced, that the more Conquests we suffer Philip to make, the stronger and more powerful Enemy we have to deal with; why all this Reluctance? And when, Athenians, shall we begin to take Care of our Affairs?

Then I suppose, when some urgent Necessity compels us. But such a Necessity (in the Opinion of a Free People) has been long at our Doors; and surely, we shall not wait for the Necessity of Slaves: For consider the Difference: To a Free Man, there cannot be a greater Necessity than a corrupt and scandalous Administration of public Affairs; but to a Slave, the most pressing Necessity is, the Smart of corporal Punishment. May it never be our own Case!

(Corrupt) He means the making private Jobs of the public Welfare.

(Scandalous Administration) A shameful Unconcern at Philip's daily Inroadments.