

# MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, January 26, 1758.

From the LONDON MAGAZINE.  
From a Piece lately published, entitled, The ESTIMATE of the MANNERS, &c. of the TIMES.

### 1. Of the national Capacity.

IT was a shrewd Observation of a good old Writer, "How can he get Wisdom, whose Talk is of Bulls?" [Book of Wisdom.] But Rusticity is not more an Enemy of Knowledge, than Effeminacy: With the same Propriety, therefore, it may now be asked, "How can he get Wisdom, whose Talk is of Dress and Wagers, Cards and Borough-Jobbing, Horses, Women, and Dice?" The Man of Fashion is indeed cut off from the very Means of solid Instruction: His late Hours occasion a late Rising; and thus the Morning which should be devoted to the Acquisition of Knowledge, is devoted to Sleep, to Dress, and Ignorance.

How weak then must be the national Capacity of that People, whose leading Members in public Employ should, in general, be formed on such a Model? If instead of a general Application to Books, instead of investigating the great Principles of Legislation, the Genius of their national Constitution, of its Relations, and Dependencies on that of others, the great Examples and Truths of History, the Maxims of generous and upright Policy, and the severer Truths of Philosophy, on which all these are founded; if, instead of these, they should seldom rise in political Study higher than the securing of a Borough; instead of History, be only read in Novels; instead of Legislation, in party Pamphlets; instead of Philosophy, in Irreligion; instead of manly and upright Manners, in trifling Entertainments, Dress, and Gaming: If this should ever be their ruling Character, what must be expected from such established Ignorance, but Errors in the first Concoction.

In a Nation thus circumstanced, it is odds but you would see even some of its most public and solemn Assemblies turned into Scenes of unmanly Riot; instead of the Dignity of Freedom, the Tumults of Licentiousness would prevail: Forwardness of young Men without Experience, intemperate Radicalism, dissolute Mirth, and loud Peals of Laughter, would be the ruling Character of such an Assembly.

It is true, that in every Assembly of this Kind, the public Measures are generally determined by the few whose Superiority is approved and acknowledged; by the few, who have been so unfashionable as to despise the ruling System of Effeminacy; and before they had appeared in a higher Stage, had laboured and shone in a College. But what an Increase of national Capacity must arise, if those Master-Spirits were aided, and their Plans of Government examined and improved, by Men of the like Application and Ability?

But if, in any Nation, the Number of superior Minds be daily decreasing, from the growing Manners of the Times; what can a Nation so circumstanced have more to fear, than that in another Age a general Cloud of Ignorance may overshadow it.

Let us next consider the natural Effects of those effeminate Manners on Fleets and Armies.

It would, I apprehend, be ill taken to suppose, that the fashionable and prevailing Manners abound not in the Army and Navy: The Gentlemen of these Professions are even distinguished by their Taste and Dress, their Skill at Play, their Attendance on every Amusement, provided it be but fashionable; and sure it must be by Miracle, if this trifling and effeminate Life conduct them to Knowledge, or produce Capacity: It were unjust to deny, that Men of Ability, in this Order, are yet among us; but it would be Matter of great Pleasure and Edification to the Public, to find Ignorance in this Profession either uncommon or disgraceful.

Would these Gentlemen please to look into History, they would find, that in polished Times few have ever distinguished themselves in War, who were not eminent or considerable in Letters.

It is true indeed, that in barbarous Ages there want not Influences of unlearned Leaders, who have done mighty Actions in Battle; but we must observe, that these were at least practised in their own Profession. It is farther to be observed, that in such Time the Fate of War depends little on Stratagem or Discipline; but it is chiefly to be observed, that no general Rule can be drawn from a few Instances. A Man of great natural Talents takes mighty Strides in any Science or Profession: He is self-taught: While the common Run of Men, whom Nature hath destined to travel on to Improvement by the beaten Track of Industry, through a blind and ill-understood Imitation of his superior Conduct, must forever fall the Victims of their Vanity and Ignorance.

There is another Profession, which, under the Article of the national Capacity, the vulgar Reader will naturally expect to find considered, I mean that of the Clergy; but the general Defect of religious Principles among the higher Ranks, hath rendered this Order of Men altogether useless, except among those in middle Life, where they still maintain a certain Degree of Estimation. The Contempt with which (not they, but) their Profession is treated, by the ignorant and profligate, is equally common indeed to high and low Life; but while I defend and honour the Profession, I mean not to flatter the Professors: As far, therefore, as the Influence of their Conduct and Knowledge can be supposed to affect the national Capacity, so far they seem falling into the same unmanly and effeminate Peculiarities, by which their Contemporaries are distinguished; such of them, I mean, as have Opportunity of conversing with what is called the World, and are supposed to make a Part of it: In their Conduct they curb not; but promote and encourage, the trifling Manners of the Times. It is grown a fashionable Thing among these Gentlemen to despise the Duties of their Parish, to wander about, as the various Seasons invite, to every Scene of false Gaiety, to frequent and shine in all public Places, their own Pulpits excepted.

Or if their Age and Situation set them above these puerile Amusements, are we not to lament, that instead of a manly and rational Regard to the Welfare of Mankind, the chief Employment of many a clerical Life is to slumber in a Stall, haunt Levees, or follow the gainful Trade of Election-Jobbing?

If false Pleasure and Self-Interest thus take Possession of the Heart, how can we expect that a Regard for Religion and Christianity should find a Place there?

In Consequence of these ruling Habits, must we not farther lament, that a general Neglect of Letters is now creeping even upon this Profession, which ought to maintain and support them? Instead of launching into the Depths of Learning, the fashionable Divine hardly ventures on the Shallows. The great Works of Antiquity, the Monuments of ancient Honour and Wisdom, are seldom opened or explored; and even mere modern Books are now generally read at second Hand through the false Mediums of bad Translations, or sorry Abstracts.

2. Of the national Valour, or Spirit of Defence.  
Our effeminate and unmanly Life, working along with our Island Climate, hath notoriously produced an Increase of low Spirits and nervous Disorders, whose natural and unalterable Character is that of Fear.

And even where this Distemper is not, the present false Delicacy of the fashionable World effectually disqualifies them from enduring Toil, or facing Danger.

Enthusiastic Religion leads to Conquest; rational Religion leads to rational Defence; but the modern Spirit of Irreligion leads to rashly and abandoned Cowardice: It quencheth every generous Hope that can enlarge the Soul, and levels Mankind with the Beasts that perish.

Can the Debility of Modern Honour produce the manly Spirit of Defence? Alas! if ever it is put in Action by any Thing beyond the Vanity of Show, it is roused by an Affront, and dies in a Duel.

How far this dastard Spirit of Effeminacy hath crept upon us, and destroyed the national Spirit of Defence, may appear from the general Panic the Nation was thrown into at the late Rebellion: When those of every Rank above a Constable, instead of arming themselves and encouraging the People, generally fled before the Rebels; while a Mob of ragged Highlanders marched unmolested to the Heart of a populous Kingdom.

Nay so general was this cowardly and effeminate Spirit, that it was not confined to the Friends of Liberty and Britain: In England it infected even their Enemies; who, while the hardy Scots risked their Lives in a strange Country, amidst the Inclemencies of a severe Season, sat like Cowards by the Chimney Corner, tamely wishing the Success of that Mischief which their effeminate Manners durst not propagate.

For a natural Display of the Genius of the Times, commend me to the frank Declaration of an honest Gentleman, during the impending Terror of a French Invasion: "For my Part, I am no Soldier; and therefore think it no Disgrace to own myself a Coward. Here is my Purse, at the Service of my Country: If the French come, I'll pay; but D—l take me if I fight."

Where then shall we seek for the genuine Spirit of Defence? Where, in Truth, should we most seek for it but among those who are our Defenders by Profession?

Are not our Army and Navy the great Schools of Courage and Honour, where these shining Qualities are of Course obtained? Truly, it hath long been so affirmed; so long, that the Affirmation hath, till of late, passed for Proof: But the Nation is now beginning to grow sceptical in this Point, and require something more than Affirmation for the Support of an Article of such Importance.

It is true, that when Armies take the Field, and Fleets put to Sea; when Sieges are undertaken, and Battles fought, and Glory is the Prize of Toil and Danger; then indeed Armies and Navies become the Schools of Courage and warlike Honour: Here is a strong and continued Bias put upon the Mind of every Individual, of Force to conquer its earliest Obliquities; but where nothing of this happens; where Land-Officers in the Capital are occupied in Dress, Cards, and Tea; and in Country Towns divide their Time between Milliners-Shops and Taverns; and Sea-Officers (even in Time of War) instead of annoying the Enemy's Fleets, are chiefly busied in the gainful Trade of catching Prizes: In such a Case, the Army must of Necessity be the School of Avarice, to the Ends of Effeminacy.

How far these general Reasonings are confirmed by a Series of recent Events, the World is left to judge.

3. Of the national Spirit of Union.  
It may be proper to preface this Part of the Estimate, by observing, that whereas a national Capacity and Spirit of Defence are not necessarily affected by a national Form of Government, the national Spirit of Union, on the contrary, is naturally strong under some Forms, and naturally weak under others.

It is naturally strong in absolute Monarchies; because, in the Absence both of Manners and Principles, the compelling Power of the Prince directs and draws every Thing to one Point; and

the Plantation of Thomas Lowry, on the 22d of December last, at 13 1/2 Hands high, has a large face, Two Saddle Spots on the black Spot on one of his Ears, Tail, is a natural Pacer, and should take up the said Horse, and bring Lowry, or Cornelius Howard in have Ten Shillings Reward.

the Plantation of Brown Piter, in the County of Stafford, taken up as a Stray, is about 12 Hands high, with a white blaze on his face, and should have him again, on proving his paying Charges.

the Plantation of John Warbell, in the County of Stafford, taken up as a Stray, is about 12 Hands high, with a white blaze on his face, and should have her again, on proving his paying Charges.

BE SOLD, A NEGRO MEN, that did belong to Mr. John Hughes, and are now at the Company's Iron-Works, on which they may be seen. apply to NICHOLAS MACCUBBIN.

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