

ONE HUNDRED DOLLARS
REWARD.

December 24, 1764.
WHEREAS on or about the 14th Day of September last, the Schooner *Swamp*, owned by John Miller, sailed from Liverpool in Rhode Island, bound for Annapolis in Maryland, with per Cargo of Muskell and dry'd Cod Fish; and the 21st of the said Month, September, it appears that the said Schooner *Swamp* arrived at Annapolis in the Colony of *Black-Bird*; where a certain John Eales, a Mariner on board, and Owner of the said Schooner *Swamp*, continued to get Possession of the Register, and Col. House Papers of the said Vessel; and then, in Supposed Discharge of the said *Swamp*, the former Command of her; and shipped a certain *Jonathan Smith*, of Newport, Rhode Island; and on or about the 23rd Day of the said Month, the said Schooner *Swamp* (the *John Eales* being named Master) sailed from Annapolis, to get a Freight of Oil for Sales on *Swamp*; but it does not appear that the said Schooner has been at either of the two last named Ports, nor has she ever arrived at Annapolis, Maryland, to which Place the said *John Eales* was under an Engagement to comply with Terms of a Botany Bill, entered into by said *Eales*, with Edward Rutland of Annapolis, or of the other half of the said Schooner, nor any Information been received of the said *John Eales*, since her sailing from Newport, Rhode Island.

Therefore, from these and other Circumstances, in Relation to aforesaid, that the said *John Eales* fraudulently intends to carry off the said *Swamp*, to evade the Discharge of the Botany Bill, and to defraud the said Edward Rutland of his Right and Property in and upon the other Half of the said Schooner, and to convert the Same and Cargo to his own Use.

Custom House Officers in any of his Majesty's Dominions, and all other Persons whatsoever, are requested and desired to use all lawful Means to apprehend and detain the said *John Eales* wherever he may be found, if in their Power; and for me the Subscriber Edward Rutland, to my Interest and Property in the said Schooner, or Cargo, may be secured to me: And any Person apprehending the said *John Eales*, and bringing him to the above mentioned Place, shall be entitled to the above mentioned Reward, and they are desired to send Intelligence to *Merritt*, Merchant in Philadelphia, or to *Edward Rutland*, in Annapolis in Maryland.

DESCRIPTION OF THE Schooner *Swamp*:
in Virginia, about 18 Months since, square and much rake, straight shear'd, a billet square Tack, two Hatch-ways, and Fore-her Top Timbers Mahogany chiefly, Bur- out 40 Tons, being about 40 Feet Keel; about 13 or 14 Beams, and about 5 or 6 Feet in the Hold, a short Quarter Deck, small Waist, loads deep, and is an extraordinary sailing Vessel; she was condemned at the Court of Vice Admiralty held at Annapolis, the 27th July last, the Register dated July 23d, at Annapolis, granted and signed by his Excellency *Horatio Sharpe*, Esq; Governor and Commander in Chief of Maryland, and *Benjamin Calton*, Collector, to *John Eales*, and *Edward Rutland*, the said *Eales*, being mentioned in the said Register, but in a few Days after the said Register, *John Pitt* was certified as by the Collector aforesaid.

DESCRIPTION OF JOHN EALES.
A Well-set Fellow, between 20 and 30 Years of Age, born in Virginia, or North-Carolina, wears a white Cap, sometimes a Wig, his Hair low Colour, and hangs down his Neck, black, and light grey Eyes.
He may probably change his Name, and Vessel's Name likewise, by getting a new

As it behoves every honest Man to con- sider in his Power, towards deterring and to condigna Punishment such atrocious Offences, it is requested that the respective Prin- cipals whose Hands this Relation may fall, the same a Place in their weekly Papers.
EDMUND RUTLAND.

Charles-Street. All Persons who are in Possession of a moderate Quantity of Long Ones in Proportion.

The MARYLAND GAZETTE

[XXth Year.]

THURSDAY, January 17, 1765.

[No. 1028.]

[From a late PAPER.]

A DISSERTATION upon OATHS, particularly STATE-OATHS.

NO People upon Earth are so infamously distinguished for swearing, whether common or political, as the English. This abominable Wickedness has rendered them Objects of Contempt and Ridicule in all foreign Countries; and there is great Reason to believe, that the Habit of common Swearing is derived from the Contempt which the frequent taking of State-Oaths has created amongst us. For the repeated Swearing required by Law, has taken away the Awe that should naturally accompany an Oath, which is a religious Act of the greatest Solemnity, except the receiving of the Holy Communion.

Of this, we have daily Instances in the Courts of Justice, where such Witnesses as are unacquainted with the Traffic of Swearing, are observed to tremble at the Apprehensions of it; though they are not conscious of any Guilt, nor have any Intentions but such as are conformable to Truth. But Time and Habit remove all those squeamish Disorders; and we daily observe the Indifference, or rather the Assurance of those, who are frequently obliged to take the State-Oaths, which are indeed considered with no other Reverence, than mere State Ceremonies.

I acknowledge myself so little skilled in this Trade of political Swearing, that I could never even guess at the Motives, for the Members taking the Oaths every Session, and upon every new Promotion. For our Fore-fathers never took the Oath of Allegiance but once; which was thought to produce the same Effect as if it had been taken every Day.

I will not insist on the Affront to Almighty God, by a repeated and unnecessary Invocation of his holy Name, which the Jews durst not mention, except on the most solemn and important Occasions; but which among Christians is continually mentioned upon the most trivial, scarce any Thing passing in Courts of Judicature without Affidavits, which are required even in the trifling Case of serving a Subpoena.

Every Master of a Ship, upon coming into Port, is obliged by Act of Parliament to swear to the Quantity and Quality of the Cargo; and it is the general Opinion, that there is not one Master in a Thousand, but is perjured on that Occasion; so that a Custom-house Oath is grown into a Proverb, which insinuates nothing less than Perjury.

The Church-wardens Oath is pretty much of the same Complexion. They are sworn well and truly to execute the Office of Church-wardens, within their respective Parishes, according to Articles then delivered to them, and faithfully to present every Person that has committed any Offence, or omitted any Duty therein mentioned, to the best of their Knowledge. By Virtue of this Oath, they are bound to present all that being of the Age of 16, do not receive the blessed Sacrament, three Times in the Year at least; all that do not come to Church on Lord's Days, and that do not come at the Beginning of Prayers; and all that do not observe to kneel and stand up, as the Rector does direct, during the whole Time of divine Service. The Words, as well as the Scope of this Oath, are obvious enough. It is certain, however, that it has no more Regard paid to it, than to a Custom-house Oath: For no one has ever heard of any Presentments upon such Omissions; nor indeed do Church-wardens

think themselves under any Obligation of Conscience to comply with them, though it is manifestly the End of their Oath that they should; so that their Parole would be as effectual, and prevent, at the same Time, the most palpable Perjury.

There is much of this unnecessary Swearing in Courts-Baron, and other inferior Jurisdictions.

But it is still more surprising, that the same dangerous Practice should prevail in the Universities. It is a melancholy Consideration, that a Student cannot pass through an Academic Education, without a String of Oaths, almost impossible to be performed. But there is nothing to be done in these celebrated Schools without Swearing; there can be no Admission into any College or Hall without an Oath; no Matriculation without an Oath, and Subscriptions; no Promotion to any Degree without Swearing, not only for the Candidates themselves, but for other Scholars in their Behalf. Whether so much swearing is not a dangerous Way of initiating Youth into the World; and whether Learning cannot be acquired without Oaths that are never intended to be kept, we must submit to the Determination of the Learned.

But nothing can give us a more shocking Idea of the Contempt of Oaths, than the Behaviour of the People in the Year 1723, when it was thought convenient, for some political Reasons, to set them a Swearing. Whether it was the Meaning of the Legislators to have the whole Body of the People comprised in the Act, may afford Matter for Controversy; but it was understood in that Sense, and the Terror of the numerous Penalties and Disabilities for neglecting to take the Oath within the Time prescribed was so universal, that Persons in the most abject and obscure Stations, crowded to the Quarter-Sessions in all Parts of the Kingdom. At each of those was a Rendezvous of Persons of both Sexes, and almost of all Ages and Conditions, of the Lame and the Blind, of Ideots and Lunatics; there being no Exception in the Act in Favour of Persons under any Infirmities either of Body or Mind. This was the State of that melancholy Affair, for the Truth of which I may appeal to the whole Nation. But what can never be enough regretted, is, that this general Swearing was performed with so little Deliberation or Decorum, that, on the contrary, it was a Subject of Mirth and Ridicule, the People marching in Troops with the same Air and Levity that is generally observed in those who frequent public Shows.

It may perhaps be objected, that Law-makers are not chargeable with the indecent Behaviour of those that take Oaths. But those who are vested with that high Power, must be always supposed to be well acquainted with the Genius and Bias of the People under their Guardianship; to have a thorough Insight into human Nature, the Passions and Weakness of Mankind; and in that Light, we must imagine them to be well apprised of the Contempt that generally accompanies the most sacred Duties of Religion, when they are notoriously prostituted to servile and temporary Ends. It was for that Reason that all the wise Law-givers of Antiquity, made it their principal Care to inspire their People with the most awful Sentiments concerning Oaths, looking upon them, very justly, as the strongest Barriers against the wicked Designs of profligate Men. And it is justly to be apprehended, that the Nation, where they are become the Objects of Wit and Railery, is hastening to its grand Climacteric.

Is it not amazing that such Practices should be not only tolerated, but encouraged in a Christian Country, in a Protestant Nation, which boasts of having the most pure and Apostolic Religion in the World? That conscientious and well-meaning Persons should be exposed to great Inconveniencies and Hardships, for not swearing by Rote, and invoking the tremendous Name of God, in Confirmation of the Truth, or of their Belief of Things, which are either out of the Sphere of their own Knowledge, or are in themselves at least very dubious and uncertain?

Political Swearing was little known to our Ancestors. The following Oath was looked upon by them as a competent Security of the Subject's Loyalty. It wants no Apology, except on the Score of the Obsolescence of the Language, which may probably give some Offence to the nice Ears of the present Generation. Hear ye, that I A. B. do swear, that from this Day forward I will be true and faithful to our sovereign Lord the King, and his Heirs, and Truth and Faith dear of Life and Member and terrene Honour; and I will neither know nor bear of any Damage intended unto him that I will not defend.

The Form of this Oath has undergone some Parliamentary Changes; but it agrees in Substance with that now in Fashion, which is in these Words. I A. B. do sincerely promise and swear, that I will be faithful and bear true Allegiance to his Majesty King George. The Terms of this Oath are so intelligible, that they want no explanatory Notes; every one that has the Use of his Understanding will readily comprehend them. But our other modern State-Oaths and Declarations stand in Need of large Commentaries; and he who would be thoroughly skilled in them, must be no small Casuist. State-Oaths are the Offspring of Divisions in Principles of Religion and Government. When one Party is in Possession of Power, they set all Engines at Work to secure themselves by such Tests and Qualifications, as must gravel or suppress their Adversaries.

In the Debates about the Test Act, before it passed, it was urged by the Marquis of Halifax, "That Oaths are no Security to any State; no Man, says he, would ever sleep with open Doors, or unlock his Treasure or Plate, should all the Town be sworn not to rob him; so that the Use of multiplying Oaths, had been most commonly to exclude or disturb some honest conscientious Men, who would never have prejudiced the Government. The Oath imposed by the Bill contains these Clauses; the two Former assertory, and the Last promissary. Is it not worthy of the Consideration of the Bishops, to examine, whether assertory Oaths, which were properly appointed to give Testimony of a Matter of Fact, whereof a Man is capable to be fully assured by the Evidence of his Senses, can lawfully be made Use of to confirm or invalidate doctrinal Propositions; and whether that legislative Power, which imposes such an Oath, doth not necessarily assume to itself an Infallibility. And as for promissary Oaths, it is hoped those learned Prelates will consider the Opinion of Grotius, who seems to make it clear, that such Oaths are forbidden by our Saviour in the Gospel; and whether the Fathers of the Church, when they have well weighed that and other Places of the