

for the Injury the must have rece... ere with, or against her Content; be presumed, that she willingly Sacrifice of what was most dear but that it would be readily be some Influence, something very ree, if not Force itself, must have to obtain it; that were she, after declared, yet to accuse him of dition would only be attributed brife; and here was her Lover on men with some Appearance receiv, and stamp her an honest Wo... hilt both might live easy by the would be obliged to make her; I of this Sort being represented to gine it must have its Weight, and the best Clue for the unravelling quences that have since ensued.

POLIS, April 21.  
PRINTERS.  
that none of the peculiar Favourite exerted their Genius on the Death of Doctor HAMILTON.  
D highly worthy their Pens.  
h fends, are the joint Effusions of a Gratitude for the Medical Services from the Doctor.—If they merit PLETTE, you will, by inserting them, leader.

JOHN HAMILTON.  
Heav'n this grateful Blessing  
and Ills, proud Man might live;  
HAMILTON he'er would sleep,  
s thus sadly mourn and weep;  
s Tide would calmly flow;  
th new-blown Roses glow:  
NDORA's gloomy Train,  
d yield each Purple Vein.—  
! deaf to a Mother's Tears,  
Voice, astonish'd hears;  
—regrets thy pow'ful Sway,  
s, and quits his trembling Prey!  
leaves his native Skies,  
reams in FLAVIA'S Eyes.  
hundred o'er the Plains,  
sclos'd to vernal Rains;  
droop their peevish Heads,  
languish on their Beds;  
s his radiant Light,  
ings his rapid Flight;  
once more the Zephyrs play,  
feels his genial Ray.  
s display their gawdy Hues,  
d sip the fragrant Dews.—  
for me, alas! how vain!  
mand POPE'S nervous Strain:  
wines th' envious Bays,  
these feeble Lays.—  
ruth th' generous Soul expands;  
thy Name exalted stands.  
ance Mortals deign to wear,  
they'll drop the streaming Tear.  
d ever-smiling Rest,  
shade—within this Breast  
ell—'til th' cold Hand of Death  
d Fate denies me Breath.  
FLAVIA.

PRINTERS.  
Wisdom, hard the Task,  
r all a Fool can ask;  
gives a Rule,  
ver e'en a Fool:  
ubmission due,  
arn'd to you;  
display'd the Case,  
upon your Face:  
re Boy, bring the Glass,  
which best will pass:  
adies sit,  
and of Wit,  
we'll abide;  
s, best decide:  
rts, to please their Eyes,  
our dearest Prize;  
their Smiles to prove,  
when most in Love:  
Share must fall,  
Love with all)  
the fairer Face,  
m, the comlier Grace,  
more gen'rous Soul  
nimates the Whole,  
ch your Judgment turns:  
warm Impatience burns,  
esses; once fir'd,  
ee aspir'd,  
pherd to decide  
ty, Wisdom, Pride;  
with his Taste have fell in.  
uteous as Helen?)  
es to take,  
appearance make  
ut stand forth in View,  
first judge of you.  
as I'm alive,  
Some Four Feet Five!  
ppies, bow'd to Rest,  
ging on his Breast!  
k, I cannot tell,  
ck as Hell!  
rd with reading Books;  
very dull he looks!  
Sailor straddles,  
a Dab-Chick waddles.  
was referred the Determination of  
of the Three Goddesses, Juno, Mi-

his broken Nose, his Hunter's Coat,  
Not all his Patrons worth a Groat;  
Never did one generous Act for any,  
Nor pay'd a Bill, nor Queue'd a Penny;  
From Morn to Night, with Teddy mudd'y,  
His Pleasure Drink, and Gain his Study.  
With such a Varlet to contend,  
No Honour's won, and gain'd, no End;  
So plain a Question to propose,  
Would but arraign the Sense of those,  
Who Nature's choicest Gifts inherit,  
And all are sworn the Friends of Merit.

TO THE PRINTERS.  
Cic. de Nat. Deor.

OF all the Comforts which the great Creator has bestowed upon Mankind, the early Love and Admiration of his Perfections (called Religion) are the most delightful; for what can more exhilarate Life, than the constant Exercise of our rational Faculties, in contemplating the Attributes of an Almighty Being, whose Power is guided by universal Benevolence? Nothing upon Earth can be more heavenly than a Worshipping of this Sort, where Gratitude leads us to the Wings of Hope and Peace protect us, and a Religion does not consist in external Rites, the intricate Intrigues of avaritious Priests, the holy Pomp of Ecclesiastical Ceremonies, the suppliant Plead of sacerdotal Grimace, the unintelligible Jargon of hierarchal Riddles, but in a pure heart-felt Obedience to the Will of him, who created every Thing to co-operate in the universal Harmony of Nature. These Thoughts form us betimes to the strictest Rules of moral Beauty, poize the Mind in the Balance of Justice, and open the Heart for the Reception of the celestial Family of Clarity. Here Contentment sits on her Throne, supported by Reason and Innocence; and Happiness, her Offspring, effuses her divine Influence around the Scene. But what composes the Train of Pleasures? A far different Group of Figures—Reason, mental Perturbation, Fear, Avarice, Fraud and Malice; and I am inclined to think, if it had not been for the Assistance of this Demon, the natural Propensity of Mankind to Good, is so great, that a Multitude together, never could have been guilty of those innumerable Cruelties, which stain the Annals of all Ages. There is nothing so barbarous, nothing so unnatural, but Priests can convert into Duty. We read in the Holy Writ, that 'twas a Religious Ceremony of the Priests of MOLOCH, to sacrifice Children to their Deity; and numberless are the Passages in profane Writers of the bloody Effects of Pagan Idolatry, besides all the domestic Calamities, Injuries and Immoralities of private Life; and all these accrued from the false Opinions, the Perpetrators, under the Guidance of Wolves in Sheep's Clothing, entertained of the Deity. For as it is natural to imitate the Objects of our Admiration, if he was painted by their Priests, a revengeful, lustful, malignant Being; 'twas no Wonder the Voluntary follow'd the high Example, and became at length so perfid in all Kinds of Wickedness. Of this Stamp was the Heathen JOVE, who according to the Holy Legends of ancient Paganism, began his Reign with dethroning his Father, and made it afterwards one continual Scene of Incest, Adultery, and every Act of the most flagrant Infamy. A very proper Object of Adoration! Plato, the great Light of the Heathen World, in the Dialogue entitled Eutryphon, introduces a Man going to prosecute his own Father, who, being reproved by SOCRATES for his Impiety, replies, *Justitiam, cum sit acknowledg'd by all Men to be the justest of the Gods, bound his Father in Chains for a criminal Action.*—From which he infer'd, it was lawful and right for him to do so too. TERENCE reproves tacitly the erroneous Worship of his Country, in one of his Comedies, by making a young Debauchee approve of his own Conduct by the Example of Jupiter.

Animus gaudebat mihi  
Deum se in hominibus convertisse, atque per alienas tegulas  
Vestis clanculum per templum.  
At quem Deum? qui templa Caeli sonitu concutit.  
Ego horumque hoc non facerem?  
Such no Doubt will ever be the consolatory way of Reasoning of those, who, willing to give a Loose to their Desires, greedily catch at every Pretence, afforded by the Example of those, who are under peculiar Obligations to the strictest Purity of Behaviour. The Examples of Priests have therefore a very great Influence on the general Manners of a People; for let them preach up Temperance, Probity, Chastity and Charity, no Effect will their Precepts have, when their whole Conduct may be trac'd from Debauchery, Fraud, Profligacy and Malice. And hence the pious, exemplary Minister is entitled to the highest Veneration; and deserves to be rank'd among the most amiable and respectable Characters of human Society; while the profligate, worldly-minded, malignant Priest, is justly the Object of Detestation, the Disgrace of his own Order; and the Bane and Scourge of the Flock committed to his Care. But let us not take up any Prejudices against the sacred Function, because some Members of the Priesthood act unworthily, which would be as absurd as to deprecate the Art of Medicine, because Quacks and Mountebanks abound in the World. No Institution is justly accountable for the Abuses of it.—The purest Religion the World ever knew, hath been made the innocent Cause of the most horrid Iniquities, and the Designs of wicked Men have too much prevailed, under the mistaken Notions of its divine Precepts: One would imagine, that such were endeavouring to fulfil literally, what the blessed Founder prophesied figuratively, *Think not that I am come to send Peace on Earth, but a Sword.* But the savage Spirit of priestly Domination, hath, as it were, practically verify'd this Sentence, and converted the Temple of Peace into the Den of Destruction: How repugnant a Proceeding this to those celestial Institutions, which form the finest System of Morality Mankind ever was acquainted with, inculcating Sobriety, forbearance, Mercy, and, above all; what compr-

he'ds every active Virtue, Clarity? The Tests therefore of Religion are Benevolence and Reason: Whatever is productive of the one, and conformable to the other, is certainly true; and, whatever is opposite to either, is as surely Imposture. As Reason is the great Investigator of Truth, nothing has done more Service to Christianity, than a free Enquiry into its Doctrines, which makes me surpris'd to hear so many ignorant Zealots exclaim against a Proceeding so worthy the Nature of Man, and agreeable to the Will of the Supreme Being. Would they have us totally lay aside that first great Gift of GOD, REASON? If so, they place the most pure Religion upon a Footing with the grossest Idolatry; and, in that Case, the casual Circumstances of being born and educated Indians, would have subjected us to the Worship of their imaginary Deities. They reply to this, as the Pythagoreans did of old, concerning several Tenets they could not defend, *Magister ipse dixit.*—How many are there, who employ their Time, not to search after Truth, but to defend what they would have believ'd, merely to advance their own secular Interests? But, as Morality, as well as Religion, depends upon the true Knowledge of the Deity, (for, as the great Father of Wisdom observes, *All our Endeavours are to be like him, as far as we are able*) the greatest Men of all Ages have made it the principal End of their Studies to become acquainted with his Will and Attributes, and the best to imitate these, as far as human Frailty is capable.—Should any one say, that the Holy Scriptures are sufficient to teach us this necessary Truth, I should answer, that I grant they are, beyond any Dispute, as they were written by his Inspiration, and the only Revelation he ever made to Mankind. But, before we allow to this, 'tis our previous Duty to examine strictly, whether they really are so or not; and whether such Institutions are agreeable to his all-perfect Attributes; otherwise, right, or wrong, we offer the greatest Affront to our Creator, by taking that upon Trust, which ought to be the Subject of our mature Deliberations. The Claim of Truth has been set up, on the Authority of divine Precept, and Miracles have been counterfeited to support it; but who, at this Day, does not laugh at the fraudulent Pretension? What Priest would now give up the Authority of an human Institution, and rely upon the divine for his Maintenance? That great Philosopher, who among the Moderns, defended Christianity with the fairest, as well as strongest Arguments, says, "He that believeth without having any Reason for his believing, may be in Love with his own Fancies; but neither seeks Truth as he ought, nor pays the Obedience due to his Maker, who would have him use those discerning Faculties he has given him to keep him out of Mistake and Error. He that does not this to the best of his Power, however he sometimes lights on Truth, is in the Right by Chance; and I know not whether the Luckiness of the Accident will excuse the Irregularity of the Proceeding." This, at least, is certain, that he is accountable for whatever Mistakes he runs into; whereas he that makes Use of the Light and Faculties GOD has given him, and seeks sincerely to discover Truth by those Helps and Abilities he has, may have this Satisfaction in doing his Duty as a rational Creature; that though he should mis Truth, he will not mis the Reward of it: For he governs his Assent right, and places it as he should, who in any Case or Matter whatsoever, believes or disbelieves, according as Reason directs him. He that does otherwise, transgresses against his own Light, and insults those Faculties, which were given him to no other End, but to search and follow the clearer Evidence, and greater Probability."—(Locke on the Human Understanding.)—When Religion is thus regulated, it becomes an earthly Anticipation of Immortality; it soothes the Pangs of Misfortunes, and moderates the Pleasures of Prosperity, otherwise oftentimes too powerful for the human Breast. For, by encouraging and entertaining us, with the Hopes of more refin'd and permanent Joys, than we can comprehend at present, it makes us, as far as our Natures will admit of, indifferent to the casual Lot of our transitory State, and gives us, below, a Relish for the Pleasures above. I am Yours,  
PHILARETES.

To be Sold by the Subscriber, sundry Tracts of Land, in Maryland and Virginia, viz.

TWO TRACTS on a Drain of the Eastern Branch of Patowmack; One containing 1884 Acres, called SCOTT'S GOOD LUCK, lying about 4 Miles from Snowden's Iron-Works, and about Eight Miles from Bladensburg; hath on it a good Dwelling-House, Tobacco-House, and several other convenient Houses; about 70 Acres cleared, and under good Fence, extreme good Land, and a large Quantity of Meadow may be made thereon. The other contains 117 Acres, and joining the aforesaid Tract; hath on it a good Dwelling-House, new Tobacco-House, and several other useful Houses; about 30 Acres of cleared Land; and a very good Meadow sowed with Timothy: Both of which Tracts of Land are well watered and timbered, lying near the main Road, leading from Bladensburg to Snowden's Works.—Those in Virginia, are in Hampshire County, One of which contains 614 Acres, lying on Mill-Creek, about 25 Miles below Fort Campbell, on the main Road, leading from Winchester to said Fort: The other contains 800 Acres, and lies on the North River of Great Cape-Capon, near the main Road; leading from Winchester to South Branch; all exceeding good Land, well watered and timbered, with a great Deal of Meadow Ground on each. Any Person inclinable to purchase, may know the Terms, by applying to Mr. Stephen West, of Upper-Marlborough, or to the Subscriber, in Winchester.

WILLIAM SCOTT.  
STOLEN or STRAY'D, from Kingsbury Furnace, in Baltimore County, about the latter End of October, of the Beginning of November last, a roan COLT, rising Three Years old, brand'd on the near Buttock, with the Letter B.  
Whoever brings the said Colt to the Subscriber, at the above Furnace, shall receive TEN SHILLINGS Reward, and reasonable Charges, paid by  
FRANCIS PHILLIPS.

To be SOLD, by the SUBSCRIBER, Tring in Baltimore County,

A GOOD new MERCHANT and GRIST MILL, double Geer'd, which will be completely finished about a Month hence, with Two Pair of Stones, Two Bolting Cloths, and Holling-Geers, all going by Water; a good new framed SAW-MILL, well covered, and Running Geers, in good Repair: Said Mills are turned by a constant Stream of Water, known by the Name of WINTER'S RUN, and extraordinary well situated for getting Grain, for either Merchant or Country Crut.—There will also be sold with said Mills, about Thirty or Forty Acres of good LAND, adjoining thereto, well timbered, and most Part may be made good Meadow of.—For further Particulars, enquire of  
JOSHUA BOND.

FREDERICK COUNTY RACES.  
ON Tuesday the 24th of May next, will be run for, near George-Town, a SUBSCRIPTION PURSE of TWENTY-FIVE POUNDS, free for any Horse, Mare, or Gelding: A Horse of 14 Hands, to carry One Hundred and Twenty-six Pounds, Saddle and Bridle included, and to rise and fall according to the Rules of Racing.—On the Day following, will be run for, on the same Terms, a PURSE of TWELVE POUNDS TEN SHILLINGS, the winning Horse the preceding Day excepted: To start between Two and Three o'Clock each Day, and entered with Messieurs Joseph Bell, or John Orme, the preceding Day of each Race. A Horse winning Two clear Heats, and saving his Distance the Third, shall be entitled to the Money. Any Jockey detected in unfair Behaviour, shall be deemed distanced.—To pay One Pound Five Shillings for the first Day's Entrance, and Twelve Shillings and Six-pence for the Second; or double at the Post. Judges will be appointed to determine all Disputes, and the Money to be paid as soon as they shall pronounce their Decision. Three reputed running Horses to start, or no Race. To run the Two Mile Heats.

Kent County, April 1, 1768.  
I T having pleas'd GOD to afflict me, some Years ago, with several very heavy Losses, in my Trade and Business, which prevented me from paying my Creditors, with that Punctuality they expected, and occasioned them all to fall on me, and distress me, with Suits at Law; and whereas it is reported, that I have made over and conveyed away all my Estate, to defraud my Creditors.—These are therefore to acquaint the Public, and my Creditors in particular, that I am willing and desirous to deliver up to them all my Estate, both Real and Personal, towards satisfying their just Claims against me, and request they would appoint some Persons to act as Trustees, or permit me to appoint, to whom I will deliver all I have; this I hope my Creditors will accept of, but if it should not be agreeable to them, I must speedily deliver myself up to that disagreeable Place, the Jail, to end my few remaining Days.  
EDWARD DRUGAN.

THERE is at the Plantation of Joseph Lintburn, living on the Head of Middle-Run, near Francis Davis, in Frederick County; taken up as a Stray, a Black HORSE, 13 Hands and a Half high, branded on the near Buttock with the Letter K; supposed to be about 17 or 18 Years old: Said Horse trots and gallops.  
The Owner may have him again, on proving Property, and paying Charges.

JUST IMPORTED,  
In the BEVERLY, Capt. JOHN COULSON, and to be sold by the Subscriber, at his Store, in Church-Street, near the Dock, in Annapolis, for Cash, Bills of Exchange, or short Credit.

A LARGE and complete Assortment of EUROPEAN and EAST-INDIA GOODS, amongst which are the following: Black Silk Breeches Patterns, Jesuits Bark, Salad Oil, Stoughton's Bitters, Dateman's Drops, Turlington's Balsom, Anderson's Pills, British Oil, Silk Lathes for Whips, Black and Scarlet Snail Trimmings, Black and White Garland ditto, Black Fan Lace, Black and White Paris Net, Blond Lace, Book Mullin, Plain Cypress, sprigged, dressed and small Figured, spigged undressed Gauze, Black and White Catgut, Sail-Cloth, No. 1, 2, 3, and 4, Mariners Compasses, White Lead ground in Oil, Store, and Money Scales and Weights, a complete Set of Shoemakers Tools, London Steel, Grindstones, and genuine Bohea Tea, at Six Shillings and Six Pence per Pound.  
JOSHUA JOHNSON.

JUST IMPORTED;  
In the BETSY, Capt. Hanrick, from London, and to be sold by the Subscribers, at their Store, in Queen-Anne.

A N Assortment of EUROPEAN and EAST-INDIA GOODS. They have likewise for Sale, a few Barrels of very good Muscovado Sugar.  
RICH<sup>d</sup> & SINGLETON WOOLTON.  
April 12, 1768.

JUST IMPORTED,  
In the Ship CHARMING BETSY, JEREMIAH BELT; from LONDON, and to be sold at the Store adjoining Mr. MIDDLETON'S House, in Annapolis.

A VARIETY of EUROPEAN and EAST-INDIA GOODS, on the very lowest Terms, for Cash or Country Produce.  
WILLIAM HAMMOND, & Co.

JUST IMPORTED,  
In the BETSY, Capt. JAMES HANRICK, from LONDON, and to be sold by the Subscriber, at his Store, in Upper-Marlborough.

A COMPLETE ASSORTMENT of EUROPEAN and EAST-INDIA GOODS, suitable to the different Seasons.  
DAVID CRAUFURD.