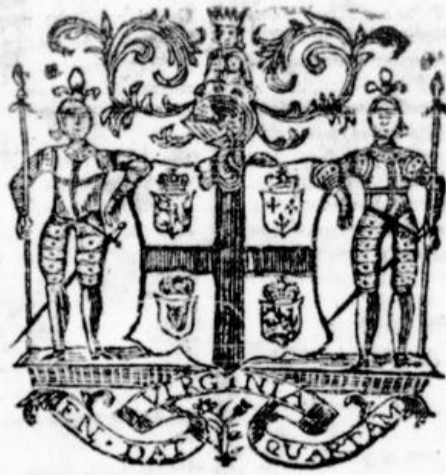


VIRGINIA



GAZETTE.

With the freshest Advices,

Foreign and Domestic.

HANOVER, April 14.

THE King's Baggage arrived here this Morning from Bremen. Last Sunday Prayers were put up in all our Churches for his Majesty's happy Journey hither. By the Carelessness of some Workmen, one of the magnificent Tents in the Gardens of Herenhausen took Fire a few Days ago, and was entirely consumed; the Damage whereof is computed at upwards of 3000 Rix Dellers.

Utrecht, April 19. The King of Great-Britain passed through this City about half an Hour after Eleven this Forenoon, accompanied in his Coach by the Baron de Wedel, Chamberlain of this Electoral Court. His Majesty will lie this Night at Loo, and reach Hanover on Saturday.

Brussels, April 20. His Grace the Duke of Newcastle arrived Yesterday Morning in this City, since which he has been in Conference with Prince Charles of Lorraine. The Dutchess is expected here this Evening, and the Duke will set out To-morrow for the Hague.

Hanover, April 21. This Afternoon about Four, the King our Sovereign arrived here in perfect Health.

Hague, April 23. His Grace the Duke of Newcastle arrived here Yesterday Morning from Brussels, and went after Dinner to the House in the Wood, where he had the Honour of paying his Respects to her Royal Highness the Princess Governante, who gave him a very gracious Reception. This Day his Grace dines with the Duke of Brunfwick Wolfenbuttel, and several Lords of the Regency.

LONDON,

April 9. At One o'Clock this Day their Excellencies the Lords Justices met at the Cockpit, Whitehall, to open his Majesty's Commission, appoint Secretaries, &c.

Last Monday Morning, about Nine o'Clock, Miss Blandy was brought out of the Castle Gate at Oxford, and executed on the Castle Green, pursuant to her Sentence, for poisoning her Father. She was dressed in the same black Petelair as she was tried in, and on a black Pair of Gloves, and her Hands and Arms were tied with black Paduasoy Ribbons. On the Sunday Night she sent to the Sheriff, who, she was informed was come to Town to be present at her Execution, and desired that he would give her 'til Eight o'Clock the next Morning, and she would be ready as soon after as he pleased. On Sunday about Twelve o'Clock, she took the Sacrament, and signed a Declaration concerning the Crime for which she was to suffer; in which she denied knowing that the Powders she had administered to her Father had any poisonous Quality in them; and also made therein a Confession of her Faith. Her Behaviour at the Gallows was becoming a Person in her unhappy Circumstances, and drew not only great Compassion, but Tears from most of the Spectators. When she got up about five Steps of the Ladder, she said, *Gentlemen, I beg you will not bang me high, for the Sake of Decency*; and being desired to go a little higher, she did two Steps more; and then, turning herself upon the Ladder, had a little Trembling, and said, *I am afraid I shall fall*. After she had turned herself upon the Ladder, the Rev. Mr. Swinton, who attended her said, *Madam, have you any thing to say to the Public?* She said, *Yes*; and then made a Speech to the following Purport: *That, as she was then going to appear before a just God, she did not know that the Powders, which were supposed to be the Cause of the Death of her dear Father, would have done him any Harm, therefore she was innocently the Cause of his Death; and as she had been supposed to have poisoned her Mother, she declared, that she never had been so much as innocently the Cause of either her Illness or her Death: And then, desiring all present to pray for her, she pulled a white Hankerchief, which was tied round her Head for that Purpose, over her Eyes, which not being low enough, a Person standing by stepp'd up the Ladder and pulled it farther down; then giving the Signal, by holding out a little Book which she had in her Hand, she was turned off. The Time of her suffering was so well concealed, that 'til about two Hours before, it was a great Doubt with the People whether she would die that Day. Before she went out of the Goal, she gave the Sheriff's Men a Guinea to drink, and took two Guineas in her Hand with her, which she gave to the Executioner. The same Afternoon her Body being put into a Coffin lined with white Sattin, was carried to Henley; and about One on Tuesday Morning, according to her own Desire, was deposited in the Church there, between her Father and Mother. On the Plate of her Coffin was only, M. BLANDY, 1752. Notwithstanding the Hour, there was the greatest Concourse of People ever seen on such an Occasion.*

April 16. Last Night the Yachts arrived in the River from Holland, with Lord Anson, and Delawar, and his Majesty's Retinue.

A Dutch Ship arrived a few Days ago in the Texel from the East-Indies, there is Advice, that the Forces of the Dutch East-India Company, which had undertaken the Siege of Bantam, (of which some Mention was made a few Months ago) having been repulsed before that Town, the Indians, Natives of the Island of Java, pursued them thither to Batavia, and having received some Reinforcements began in their Turn to besiege the Dutch, who repulsed them in two desperate Sallies, but in a third were worsted, and forced to retire into the Citadel of Batavia; whereupon the Indians poured into the City, destroyed all the Spices in the Company's Warehouses, and carried off Abundance of valuable Effects. Many of the Inhabitants of the Town were massacred in this Scene of Confusion and Devastation. At length the Dutch Forces in the Citadel, being obliged to see the Town thus plundered and the Company's Goods destroyed, made another glorious Sally, and drove away the Indians; but the Damage done by them will long be felt, and we hear that the Price of Spices is already greatly risen in Holland upon the Receipt of this News. In this Expedition the Natives of Java were headed by an Indian Bramin, who escaped in the great Massacre in that Island about 18 or 20 Years ago, and has ever since been seeking and contriving to be avenged of the Dutch for their Cruelties to his Countrymen.

London, April 21. Yesterday it was currently reported that Captain Cranston was either taken at Dover, or brought Prisoner there. It is said that an uncommon Scene of Cruelty is likely to be brought to Light.

The Island of Java, which by our last Accounts from the East-Indies, the Dutch are likely to lose, is situated between 102 and 113 Degrees of Eastern Longitude, and between 8 and 8 Degrees of South Latitude, being about 700 Miles long from East to West. Most part of this Island was under the Dominion of the Dutch, and besides the native Javans, is inhabited by Chinese Malayans, and various other Nations, transplanted thither by the Dutch from other oriental Countries which they had subdued. The Dutch maintained such a Fleet of Men of War in the Ports of Java, that they gave Law to the Europeans, who traded in those Seas, as well as to the Natives, and actually excluded the English, and all other Nations from those Countries where the fine Spices grow. Java is mountainous in the Middle, but level and encumber'd with Boggs near the Shore, except near Batavia and Bantam and other Dutch Colonies, where the Lands are well drained and cultivated. It is not one of the Spice Islands, but produces Rice, Sugar, Coffee, and such Fruits as

grow between the Tropics. About thirty Years ago the whole Dutch Colony was on the Point of being destroyed by a Conspiracy among the Javanese, which was no less than 7 Years in Agitation, many Thousand Persons were privy to it, and yet it did not break out till a very few Days before the Time fix'd for putting it in Execution, which was the 2d of January 1722. This Conspiracy was headed by one Erberfeld, the Son of a Dutch Gentleman, by an Indian Woman, who, with 18 of his Followers was put to Death. A more dangerous Conspiracy broke out in 1740, by the Chinese, who, by their superior Skill in mercantile Affairs, had grown rich and powerful; and, as the Dutch gave out, entered into Plots to dispossess them of the Island. The Dutch reported that they were attacked by 60,000 of the Chinese without the City of Batavia, and that they had no Way to secure themselves but by a general Massacre of the Chinese within the City, tho' by delivering up their Weapons, they were Men entirely naked and unarmed. This dreadful Massacre was put in Execution on the 9th of October 1740, in which no less than 20,000 Men, Women, and Children, were destroyed; and as not only the Governor but many of the Soldiers, and others, grew immensely rich by the Plunder of the Chinese, it was suspected that the Wealth of that People was the grand Inducement which the Dutch had to fall upon them. The Dutch in Europe, indeed, pretended to be alarmed at the Barbarity of the Action, and sent Orders to Batavia to try the Governor for the Fact; but from this bloody Deed it may be supposed that the present Insurrection of the Chinese takes its Rise.

Batavia is not only the Capital of Java, but of all the Dutch Settlements and Colonies in India. It is a most beautiful City, built with white Stone; and Canals, planted with Evergreens, run thro' their principal Streets. Bantam was once the Capital of a large Kingdom in that Island, where the English East-India Company had one of their principal Factories; but the Dutch attacked and deposed the King of Bantam, and expelled the English from thence in the Reign of King James II. in a Time of full Peace, and still retain the Possession both of the City and Kingdom, suffering one of the Posterity of the ancient Kings to enjoy the Title of King.

To the PRINTER.

SIR, NOTWITHSTANDING the more than paternal Fondness natural to an Author, I have read, with a great deal of dispassionate Unconcernedness, Mr. Dymocke's Criticisms upon my Poems, as far as they relate only to my poetical Character. Where I have found a Scrap of Wit unmingled with Prophaneness, I have joined the general Laugh as readily as any of his Readers. Where his Criticisms have been just, (as in some Places I grant they were, which if you permit, and he demand, I am willing to point out) I have without Reluctance resigned the Prey to his Teeth; though even with Respect to these, a candid Critic, finding the general Design and Tendency to be good, would have acted upon the generous Principle of Horace;

Non ego paucis Offendar Maculis, quas aut Incuria fudit, Aut humana parum cavit Natura.

Where he has cavilled at poetical Sentiments and Expressions, proper in themselves, and warranted by the Use of the best Poets ancient and modern, I thought it not worth my while (as I informed you) to answer him; ---partly because his Cavils and my Answer would have but little Effect upon the Populace, (for whose religious Entertainment, I am not ashamed again to profess, I principally intended these Poems) as they are but poor Judges of the Proprieties or Improperities of poetical Performances; and as for competent Judges, they could easily rescue them from his Perversions by considering their intrinsic Propriety, and recollecting such Passages in the best Authors as justify them; ---partly because I had no Time to waste in such trifling Employ; ---partly because a candid and learned Gentleman (who can love Religion even in a Presbyterian) has, without my Instigation, condescended to amuse himself with so weak an Antagonist; and how well he has managed his Undertaking, the World must judge; ---and partly, Sir, out of Compassion to you, (as you know I have told you) left your Gazette should forfeit the Favour of your Customers; as sundry in various Parts were cloyed with Mr. Dymocke's Entertainments. I have no Ambition to assume or retain the Characters of a Wit and Poet. As I have no just Claim to them, I can patiently bear the peevish Efforts of that Fraternity to invalidate the Pretensions they imagine I make, and which alarm the Jealousy of a Rival. Had he attacked me only in these Characters, the above Reasons would have determined me to perpetual Silence; as they shall now induce me to pass over, or make but very transient Remarks upon his Criticisms 'til May 8. But when my moral Character is most grossly aspersed; when I am accused of blasphemously transforming our adorable Immanuel, (to whom I owe all my Hopes of a glorious Immortality, and the Savour of whose divine Name I would willingly diffuse among my Fellow-Sinners) into an Indian Idolater; when I am charged with undecyifying the venerable JEHOVAH, and transforming him into a Mistress, a He-Mistress, (with pious Indignation and Horror I repeat it; and I hope you will pardon my transcribing, thro' an ungrateful Necessity, what you must thunder to read;) when the Devotion of my Poems is represented as a criminal amour, or Love-Intrigue; in short, when I am aspersed as the most horridous Blasphemer in the infernal Regions; and some Scraps of my Poems perverted to prove the Charge; I hope, Sir, you will permit me to appear for once in my own Defence; and that the Public will contentedly deny themselves the Pleasure of one or two of your well-chosen Entertainments, for the Sake of doing Justice to an injured Character; especially when I promise to shew, with undeniable Evidence, upon the Penalty of never appearing more in Print, That the Passages on which Mr. Dymocke founds this horridous Charge, are warranted, not only by the Usage of our best Christian Poets, but by the sacred Scriptures themselves; and that not by remote Consequences, but in express Words; and consequently that the Odium he would fix upon me, is wickedly flung upon them and their divine Author. And if your impartial Readers do not judge so, when they have read the following Letter, (which I require you to publish, as a Debt to my Character) you may inflict the Penalty upon,

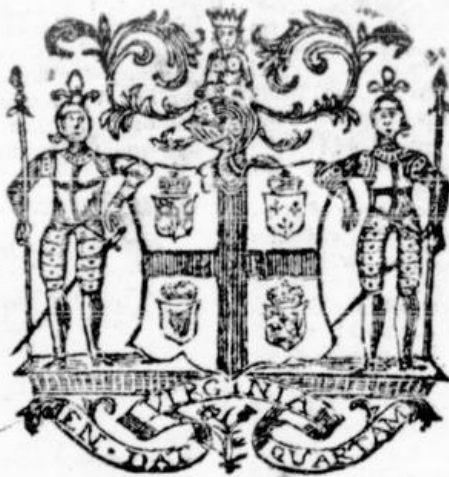
Sir, Your most humble Servant, S. DAVIS.

Hanover, June 10, 1752.

To Mr. Walter Dymocke.

SIR, AS you have carefully concealed your real Name and Character, you have obliged yourself not to take it ill, if I should ignorantly treat you out of Character. The Malignity and Prophaneness of sundry of your Criticisms leave your Readers at no Loss to assign the Cause of your Secrecy. Modesty, that will not avow the Merit of its own Achievements, is the most honourable; and I doubt not but you would be pleased, if through an Excess of Charity they should assign this Reason; but you have forced upon them another much less to your Credit, your Consciousness, that your Remarks would brand you with Disgrace, except among those who would sacrifice their Religion to a Laugh; and

## VIRGINIA



## GAZETTE.

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## ENTERTAINMENT.

*Idem velle et idem nolle ea demum firma Amicitia est.*

SALUST.

**W**HEN Socrates was building himself a House at Athens, being asked by one that observed the Littleness of the Design, Why a Man so eminent would not have an Abode more suitable to his Dignity? he replied, that he should think himself sufficiently accommodated, if he could see that little Habitation filled with real Friends. Such was the Opinion of this great Master of human Life, concerning the Infrequency of an Union of Minds, which might deserve the Name of Friendship, that among the Multitudes, whom Vanity or Curiosity, Civility or Veneration, crouded about him, he did not expect, that a very spacious Apartment would be necessary to contain all that would regard him with sincere Kindness, or adhere to him with steady Fidelity.

So many Qualities are indeed requisite to make Friendship possible, and so many Accidents must concur to its Rise and its Continuance, that no Wonder can be excited by observing, that the greatest Part of Mankind content themselves without it, and supply its Place as they can, with Interest and Dependence.

Multitudes are unqualified for a constant and warm Reciprocation of Benevolence, as they are incapacitated for any other elevated Excellence by a perpetual Attention to their own Interest, and an unresisting Subjection to their own Passions, an Inability superinduced by long Habits of denying any Desire, or repressing, by superior Motives, the Importunities of any immediate Gratification, and an inveterate Selfishness which imagines all Advantages diminished in Proportion as they are communicated.

But not only this hateful and confirmed Corruption, but many Varieties of Disposition, not inconsistent with common Degrees of Virtue, may exclude Friendship from the Heart. Some are too diffusive of Liberality, and defective neither in Activity of Officeousness, nor Diffusion of Liberality, are mutable and uncertain, soon attracted by new Objects, disgusted without Offence, and alienated without Enmity. Others are soft and pliant, easily influenced by Reports or Whispers, ready to catch the Alarm from every suspicious Circumstance, and to listen to every Suspicion which Envy and Flattery shall suggest; to follow the Opinion of every confident Adviser, and move by the Impulse of the last Breath. Some are impatient of Contradiction, more willing to go wrong by their own Judgment, than to be indebted for a better or safer Way to the Sagacity of another; inclined to consider Counsel as Insult, and Enquiry as Suspicion, and to confer their regard on no other Term than unreserved Submission and implicit Compliance. Some are dark and involved, equally careful to conceal good and bad Purposes, and pleased with producing Effects by invisible Means, and shewing their Design only in its Execution. Others are universally communicative, alike open to every Eye, and equally prone to their own Secrets and those of others, without the necessary Vigilance of Caution, or the honest Arts of prudent Integrity, ready to accuse without Malice, and betray without Treachery. Any of these may be useful to the Community, and pass thro' the World with the Reputation of good Purposes and uncorrupted Morals, but they are unfit for close and tender Intimacies. He cannot properly be chosen for a Friend, whose Kindness is exhiled by its own Warmth, or frozen by the first Blast of Slander; he cannot be a useful Counsellor, who will hear no Opinion but his own; he will not much invite Confidence whose principal Maxim is to suspect; nor can the Candour and Frankness of that Man be much esteemed, who spreads his Arms to human Kind, and makes every Man, without Distinction, a Denizen of his Bosom.

That Friendship may be at once fond and lasting, there must not only be equal Virtue on each Part, but Virtue of the same Kind; not only the same End must be proposed, but the same Means must be approved by both. We are often, by superficial Accomplishments and accidental Endearments, induced to love those whom we cannot esteem; we are sometimes, by great Abilities and incontestable Evidences of Virtue, compelled to esteem those whom we cannot love. But Friendship compounded of Esteem and Love, derives from one its Tenderness, and its Permanence from the other; and therefore requires, that its Candidates should not only gain the Judgment, but that they should win the Affections; that they should not only be firm in the Day of Distress, but gay in the Hour of Jollity; not only useful in Exigences, but pleasing in familiar Life; that their Presence should give Cheerfulness as well as Courage, and dispel alike the Gloom of Fear and Melancholy.

To this mutual Complacency is generally requisite an Uniformity, at least, of those principal and conspicuous Opinions, which discriminate Parties in Government, and Sects in Religion, and which every Day operate more or less on the common Business of Life. For though great Kindness has, perhaps, been sometimes known to continue between Men eminent in contrary Factions; yet such Friends are to be shewn rather as Prodiges than Examples, and it is no more proper to regulate our Conduct by such Instances, than to leap a Precipice, because some have fallen from it and escaped with Life.

It cannot but be extremely difficult to preserve private Kindness in the Midst of publick Opposition, which will necessarily involve a thousand Incidents, extending their Influence to Conversation and Privacy. Men engaged by moral or religious Motives, in contrary Parties, will generally look with different Eyes upon every Man, and decide almost every Question upon different Principles. To comply is to betray our Cause, and to continue Friendship by ceasing to deserve it; to be silent is to lose the Happiness and Dignity of Independence, to live in perpetual Constraint, and to desert, if not to betray; And who shall determine which of two Friends shall yield, where neither believes himself mistaken, and both confess the Importance of the Question? What then remains but Opposition and Debate? And from them what can be expected but Acrimony and Vehemence, the Influence of Triumph, the Vexation of Defeat, and, in Time, a Weariness of Contest and an Extinction of Benevolence? Exchange of Endearments and Intercourse of Civility may continue, indeed, as Boughs may for a while be verdant, when the Root is wounded; but the Poison of Discord is infused; and tho' the Countenance may preserve its Smile, the Heart is hardening and contracting.

That Man will not be long agreeable, whom we see only in Times of Seriousness and Severity; and therefore to maintain the Softness and Serenity of Benevolence, it is necessary that Friends partake each others Pleasures as well as Cares, and be led to the same Diversions by Similitude of Taste. This is, however, not to be considered as equally indispensable with Conformity of Principles, because any Man may honestly, according to the Precepts of Horace, resign his own Gratifications to the Humour of another, and Friendship may well deserve the Sacrifice of Pleasure, tho' not of Conscience.

It was once ingeniously confessed to me, by a Painter, that no Professor of his Art ever loved another. This Declaration is so far justified by the Knowledge of Life, as to damp the Hopes of warm and constant Friendship, between Men whom their Studies have made Competitors; and whom every Favourer and every Censurer are hourly inciting against each other. The utmost Expectation that Experience can warrant, is, that they

should forbear open Hostilities and secret Machinations, and when the whole Fraternity is attacked, be able to unite against a common Foe, unless there shall be found some,

*Quos Ævus amavit**Jupiter, atque ardens exivit ad Æbera virtus,*

who are desirous of being distinguished from lower Beings, and can preserve the sacred Flame of Friendship from the Gusts of Pride, and the Rubbish of Interest.

Friendship is seldom lasting but between Equals, or where the Superiority on one Side is reduced by some equivalent Advantage on the other. Benefits which cannot be repaid, and Obligations which cannot be discharged, are not always found to create Affection; they excite Gratitude indeed, and heighten Veneration, but commonly take away that easy Freedom, and Familiarity of Intercourse, without which, though there may be Fidelity, and Zeal, and Admiration, there cannot be Friendship. Thus imperfect are all earthly Blessings; the great Effect of Friendship is Benevolence, yet by the first Act of uncommon Kindness it is endangered, like Plants that bear their Fruit and die. Yet this Consideration ought not to restrain Bounty, or repress Compassion; for Duty is to be preferred before Convenience, and he that loses Part of the Pleasures of Friendship, by his Generosity, gains in its Place the Gratulation of his Conscience.

TURIN, March 20.

**A**SINGULAR Affair happened here a few Days ago, the Circumstances of which are as follow: A Soldier of the Regiment of Savoy, who had served about four Years ago, since travell'd up and down the Country, and carried on the Business of a Pedlar, in which he succeeded so well, that he sent his Wife, who he left behind him; Money enough from Time to Time to maintain her very decently. He frequently wrote to her, and she to him, and in her Letters always expressed the greatest Desire to see him; upon which he disguised himself so as not to be discovered, and came to visit his Wife, who received him, at least in Appearance, with all imaginable Demonstrations of joy; but he had not been with her three Days before she went to his Officers, and offered to apprehend a Deserter belonging to their Company if they would give her three Sequins, which they promised her, and she accordingly discovered him. The Officers, after they had apprehended him, finding it was his Wife who had behaved so treacherously to him, reported the Affair to the King, who, in Detestation of her Ingratitude, has ordered her to be publicly whipped three Days successively, and afterwards to be banished the Country for ever.

*Berlin, April 22.* We hear from Constantinople, that they have found in the Mountains of that Baimywick an Oak wholly petrified; upon which his Majesty has ordered the Tree to be drawn out whole, if possible. The Trunk and the Root are already dug up, and they are actually labouring to draw out the Branches.

*Paris, A-la-Main, April 24.* Last Saturday we received here the News, that the Inhabitants of the City of Rouen, to the Number of 20,000 Men, had revolted, and forcibly entered into the Convent of Cordeliers in the City, and into the Corn Magazines of two private People, which they plundered. Their Revolt is attributed to an Order of the Court, not to sell Merchandize and Cotton Stuff any where but in Warehouses, and to the Prohibition of carrying them from House to House; the Workmen finding it to turn more to their Account to hawk them about, would hearken to no Reason upon this Subject, but revolted. Upon the first Notice of this Insurrection, M. de Pontcarre, Premier President of the Parliament of Rouen, and M. de la Bourdonnaye, Intendant of the Province, who were here, set out immediately for Rouen. The Court has likewise sent two Regiments thither to re-establish good Order, and we have just received Advice that every thing was now restored to perfect Tranquillity.

Notwithstanding the Parliament has, by Arrest, forbidden the Clergy to refuse the Sacraments to any Body, the Curate of St. Andrew des Arts has transgressed that Order. The Sister of the Sieur la Haye being at the Point of Death, her Brother went to the Church of St. Andrew, and addressed himself to the Vicar to have the Sacraments administered to his Sister. The Vicar sent him to the Curate, who made some Difficulty, as he did not produce a Certificate of Confession; whereupon the Sieur la Haye made Complaint to the King's Attorney, who went to the Curate, and made him acquainted with the Order of the Parliament, to which he immediately conformed.

*Paris A-la-Main, April 28.* The King having been informed that the Archbishop of Paris held at his Palace frequent Assemblies, ordered M. d'Argenson, Minister of War to put a Stop to them; that Minister, after having executed the King's Orders, and receiving Intelligence that the Archbishop had prepared a Mandate, which was in the Press, and would appear in a few Days, immediately went to the Printer's, and caused the Forms to be broken; and having heard that six Copies were distributed, he caused the Houses of the Persons who had them to be searched, and found five.

LONDON,

*March 16.* They write from Rome, that the Inhabitants of Sobiaco, most of whom are Shepherds, having had a Law Suit, with the Benedictines of that Place, about a Mountain where they used to feed Sheep, and which those Monks wanted to expel them from, alledging that the Mountain belonged to their Abbey, the Cause was heard before the Tribunal of the Rota, and Judgment given in Favour of the Benedictines; which Sentence to exasperated the Inhabitants of Sobiaco, who thought the Partiality in Favour of the Churchmen was too glaring, that they resolved to do themselves Justice; and accordingly they ran to Arms, storm'd the Abbey, and drove out the Prior with all his Monks: A Party of the Sbirri that had been posted as a Guard about the Convent, were all routed, and one of them was kill'd on the Spot: Then the Shepherds releas'd some of their Comrades that were detained Prisoners in the Convent. But they are like to smart for this Exploit against Holy Men; for no sooner did the News of it reach Rome, than the Pope ordered the Comissary Biglia to march to Sobiaco with a Detachment of Cuirassiers and Foot Soldiers, and fifty Sbirri; who first put the routed Monks in Possession of their Houses, and then marched in Quest of the riotous Shepherds.

*March 28.* Thursday Night came on at the Cockpit, Whitehall, before the Lords of Appeal for Prizes, the final Determination of the Cause which has been so long depending, wherein the poor Lascars are concern'd, when their Bonds were pleas'd to condemn the Ship and Cargo of the Sancta Catharina as a good and lawful Prize, taken by his Majesty's Ship the Medway: By this most just and lawful Condemnation, these poor unhappy Fellows that have been begging so long about the Streets of this Metropolis, will (in case they are shortly paid what is now given them) be able to pay their Debts, and return to their own Country with Cheerfulness. (These Lascars are Natives of the East-Indies brought over by Lord Anson.)

A few Days since a melancholy Affair happened at a Place called Long Parish, near Andover, in the County of Hants. A Gentleman riding by a lonely House, between seven and eight in the Evening, imagin'd he heard the Cry of Murder; at which being very much alarm'd he rode on to the next Village, and put up at a public House, where

And on Monday last, the Select-men waited upon his Lordship, and presented him with the Thanks of the Town, who thereupon gave the following Answer in Writing, *viz.*

Gentlemen,

I AM extremely sensible of the Honour done me by the Metropolis of America; and had I known six Months ago, how well the Frecholders, and other Inhabitants of this great Town were affected towards me, I would have applied to the Lords Commissioners of the Admiralty, to be continued on this Station: But as it is now too late, I can only say, That whenever the American Stations are to be relieved, I shall think myself happy if I can return to a Country which has already given me such Marks of Esteem and Regard.

COLVIL.

Newport, May 25. Last Mail brought Dispatches of great Consequence from White-Hall, to the Governor, &c. of this Colony, in which are said to be an Order of the King and Council, under the Broad-Seal, empowering and commanding the Lords of Trade and Plantations, to nominate and appoint all the Governors, Lieutenant-Governors, Secretaries and King's Attorney throughout the British Colonies of America. A Copy of the Order or Writ of Privy-Council was cover'd by a Letter from their Lordships of Trade, admonishing the Authority here, to conduct themselves conformable to these Resolutions or Decrees of State. [It is expected we shall have a more plain and particular Account of the Purport of these Dispatches in a very short Time. Boston News Letter.]

NEW-YORK, June 1.

By Capt. Leacraft from the Musquito Shore, we have Intelligence, that about six Weeks ago, Capt. Roome, in a fine large Sloop of this Port, bound from thence home, was taken by a Spanish Privateer (or Pirate rather) about six Leagues from that Shore. They gave the Boat to some of the People, who return'd there again, and then carried the Sloop off, suppos'd to Hispaniola.

Last Tuesday arrived here in Capt. Mallam, from South-Carolina, Five of the Chiefs of the Catawba Indians, and on Saturday they embark'd in a Sloop for Albany; where they are going to renew and confirm the Peace agreed on with these Indians last Summer.

PHILADELPHIA, June 4.

From Antigua there is Advice, that great Part of the Town of Fort St. Pierre, in Martinico, has been lately destroy'd by Fire.

ANNAPOLIS, in Maryland, May 7.

On Friday last a remarkable Cause was tried before the Honourable Judges of the Provincial Court, wherein Mary W----n was Plaintiff, and Joseph W----d Defendant: The Action was brought for Breach of a Promise of Marriage; and after a long Trial, and the Examination of many Witnesses, the Jury found for the Plaintiff, and Fifty Pounds Damages. A Cause of the same Nature was tried at last Prince George's County Court, when the Jury found for the Plaintiff, and Damages. [A few such Verdicts, with Damages to Half a Man's Worth, might possibly cure some pretty Filious of their Gallantry, and intimidate them (as nothing else will) from deluding and ruining poor innocent and credulous Girls.]

May 21. Friday last James Powell was executed at the Gallows near this City, pursuant to his Sentence at our last Provincial Court, for a Burglary and Robbery committed some Time ago in Somerset County. He was born in this Province, about 39 Years of Age, of a strong Make and Constitution, and had the Character of being an old Offender. Before his Conviction he appear'd bold and unconcern'd, saying, that in all the Scripture he ever read, he never found that God required the Death of a Sinner, and such he was; but if he must die, he thought nine and thirty Years was long enough to live. At the Place of Execution, when Death stared him in the Face, he seem'd concern'd, and own'd the Fact for which he was to die, and said, it had been rumour'd about that he was one of Perkins's Gang; but he denied that ever to his Knowledge he had seen the Man, or been within a hundred Miles of his Haunts. After the Minister had done talking and praying with him, he went to rise up on his Feet, but faint'd away in the Cart, and lay senseless for some Time, which was thought to be partly occasioned by his Hands being so hard tied that the Blood seem'd almost stagnated. On his coming to himself, he desired the Executioner to make Hasten, and amidst some private Ejaculations was turn'd off.

June 25. Last Saturday arrived here from London the Ship Triton, Capt. Thomas Askew.

Three Priests of the Church of Rome came Passengers with Capt. Askew; two of whom, we hear, are design'd for Pennsylvania.

WILLIAMSBURG, July 10.

A few Days ago, a fine Negroe Man Slave, imported in one of the late Ships from Africa, belonging to a Wheelwright, near this City, taking Notice of his Master's giving another Correction for a Misdemeanor, went to a Grindstone and making a Knife sharp cut his own Throat, and died on the Spot.

Entred Inwards, in York River,

July 6. Sloop Little Harry, Thomas Perrin, from Antigua.

Cleared Outwards.

July 3. Ship Anne & Mary, William Dodsworth, for London.

7 Pretty Sally, Matibow Johnson, for London.

Remainder of Mr. Davies's Letter began in our last.

IN the Imprecations, I personate a Soul deeply sensible of the horrid Impiety of not loving the supreme Being, and the dreadful Punishment due to it; and these Imprecations denote no more than a Horror of the Crime, and a Conviction of the Justice and Certainty of the Punishment threatened. This Method of attesting Sincerity, is often used in the sacred Writings, particularly by Job and David. Job xxxi. throughout. Ps. vii. 4, 5. So St. Paul confirms the Truth of his Gospel by an awful Imprecation not only upon himself, but upon an Angel from Heaven. Gal. i. 8, 9. To expostulate with God, and put Him in Mind of his past Engagements by Promise, is the common Practice of the Saints in Scripture. Ps. lxxxix. 49. Exod. xxxii. 13. Neb. i. 8, 9. Ps. cxix. 49. And yet you have given this a ludicrous Turn too; as though the Promises of God were not to be urged with believing Importunity, when they were given for that Purpose.

It is not without Horror, Sir, I read these Words, though you wrote them with your usual impious Levity; "Permit me to add here, a modest Offer of our Author's, that if God will admit him into Heaven, he will suffer God to keep his Throne." This horrid Insinuation you found upon these Lines;

O raise me to the blissful Realms on high,

Not to be glorify'd, but glorify;

Not to be honour'd, but to honour Thee;

Not there to reign, but bow th' adoring Kneec.

It seems then that a humble Soul, more zealous to adore, than to receive Honour itself, cannot express such a Disposition, without the Blasphemy of the above modest Offer, as you call it. There's nothing in your Genius I am so much astonished at, as your awkward Dexterity in extracting an infernal Meaning out of the most inoffensive Words, where another could see no such Thing, but the quite contrary. But,

"All seems infected that th' infected spy,

"As all looks yellow to the jaundic'd Eye." Pope.

Had I turned the above Lines thus,

O raise me to the blissful Realms on high,

There to be glorified, and glorify;

There to be honour'd, and to honour Thee;

There both to reign, and bow th' adoring Kneec;

You would, I suppose, have represented me as claiming the Throne of God with diabolical Ambition, and divesting Him of His Government; for you seem to think that none can be said to reign in Heaven, without Blasphemy, but God Himself. But let me tell you, Sir, that even this Variation of the above Lines would be scriptural. 2 Tim. ii. 12. If we suffer, we shall also reign with Him. The same Word is used in the same Sense in Rom. v. 17. Rev. iii. 21. & xxii. 5. And if the Words of my Poem, are a modest Offer to suffer God to keep his Throne, these Words of Scripture must be a Declaration of War against Him.

You call the following "A Description of melancholy Madness."

Why should I in the Rage of wild Despair

And Agony, my Flesh thus gnaw and tear?

Why sink desponding under hopeless Grief?

And in my trembling Hand repose my doubtful Life?

I tell you in the Margin, where Words paraphras'd in these Lines may be found. Job xiii. 14. Wherefore do I take my Flesh in my Teeth, and put my Life in my Hand? And I leave the World to judge whether the Original be not as much expos'd to your ludicrous Turn, as the Paraphrase.

You found these Lines in p. 120.

Let Heaven, Earth, Men and Angels cease to be,

I've Bliss enough, I've all I wish in Thee;

which assert the Sufficiency of the blessed God to render a human Soul happy, independent upon His Creatures; and you have skipped over four Pages, and join'd with them these Lines;

In Thee, my God, I'm blest'd, I'm happy still;

Nor should the Loss of these vain Trifles feel,

But at the general Devastation smile;

as though by vain Trifles, I meant Men and Angels; and I could smile at their general Devastation; whereas I only mean Flocks and Herds, and other temporal Blessings mentioned in the Lines immediately foregoing; and represent a pious Soul rejoicing in God under the Privation of these Things; and if this is inconsistent with the Love of the Brethren, it is to be charged upon the Prophet Habakkuk, whose Words (as the Margin tells you) I paraphrase. Would you not force the same Inference from the Words of David, Whom have I in Heaven but Thee? i. e. (according to you) I have no Love for all the Angels and Saints there. And there is none upon Earth that I desire beside Thee. i. e. I have no Affection for any Creature upon Earth; for (you would argue with your usual Strength) where there is no Desire, there can be no Love.

These Lines,

Nay, if Thy Glory might but rise,

Chearful my Being I'd resign, &c.

were occasioned by some Strokes of the same Nature in one of Mrs. Rowe's Letters to the Dutchess of Somerset; and do not intimate that the Annihilation of the Creature would tend to the divine Glory; or that it is the Duty of the most self-denied Creature to be absolutely willing to resign his Being; but only the Glory of the great Creator is a Matter of greater Importance than the Existence of a Creature; and that if it were necessary to promote it, it would be fit that the Creature should be remanded into Nothing; as the Wicked for this End, shall fall into a State worse than Non-Existence. But that I did not mean that Annihilation is necessary for this End, or that the Person whom I represent is willing absolutely to resign his Being, is evident from these Words,

Since in my Life Thy glorious Name

Does more illustrious shine,

O let me still exist.-----

However, if the candid Reader should think the Supposition extravagant, (as perhaps it may) I shall not censure him; as I hope he will not censure me as a Blasphemer, when I have explained my Meaning.

Here you represent me as describing myself, when I am only personating another. And this Error is diffused thro' all your Remarks, where it would serve your Turn. You represent all my Poems as a meer Egotism, a History of myself, and that in Spite of Evidence. It is a Liberty granted to all Poets to personate various Characters, that they may adapt their Descriptions to different Persons, in the most natural Manner. And should we look upon them as multiplying themselves into all the Persons of the Drama, they would be the most changeable and multiform Monsters that ever were formed by the most chimerical imagination. e. g. If you take Paradise lost to be a History of Milton (which you may if you indulge your usual Spirit of Criticism) you will make him now a Deity, now a Devil, now a Man, now Death, now Chaos, &c. &c.

I might, Sir, with equal Ease rescue the most of the other Passages you criticise upon from your Perversions; but I am unwilling to encumber the Press, and clog the Public with such unfuitable Entertainment as they will account both your Criticisms and mine. However, if you leave the Gazette, and fall a Pamphleteering, I shall amuse myself at Times in trifling with you.

Conscience restrains me, Sir, from perverting your Words, and unjustly aspersing your Character. But I do in this public Manner charge you with prebably ridiculing the sacred Scriptures, either ignorantly or maliciously; and you may take what Method you please to defend yourself. I brand you with this Accusation, not with a View to vindicate myself in the spiteful Method of Recrimination; but because you have furnished me with sufficient Evidence to support it; as I have shewn, and shall more fully shew, if there be Occasion. You are obliged in Honour, Sir, to appear in your proper Name and Character, that the Innocent may not suffer by uncertain Surmises; and particularly that the Rev. Mr. Cam, upon whom your Remarks have been fathered, may no longer bear the Odium. And if you do not, the World will be at no Loss to assign a Reason why you love Darkness rather than Light. It is Time for you to make the Experiment whether the Dignity of your Character is sufficient to ballance the Infamy you have brought upon yourself, in your Zeal to disgrace, Sir,

Your humble Servant,

S. Davies.

\* This is approv'd of by the Printer, as a more proper Vehicle than the Gazette.

## ADVERTISEMENTS.

Just arrived in James River, from Old Callabar,

THE Anne Galley, Capt. Alexander Robe, with a Cargo of choice healthy Slaves, the Sale of which will begin at Bermuda Hundred, on Thursday the 16th of this Instant, and there be continued 'til all are sold.

John Ruffin, and Son.

To be SOLD, at very reasonable Rates, by the Subscribers, in Williamsburg,

A CHOICE Assortment of Silks, consisting of India Damasks, Grogroons, China Taffety, Tobine Luteerings, white pealing Sattin, and English Persian; also fine Flanders Lace, Cambricks, clear, long, and printed Lawns, white and printed Calicoes, Muslins, Gulix, and Bag-Hollands, fine Tabby Stays, Girls Hoops, Gloves, Velvet and Silk faced Bonnets, Hair Hats, Womens Calimanco and Silk and Childrens Morocco Shoes, and all Sorts of Milinary Goods, fine Green Teas, and a great Variety of Fans and Mounts. As all these Goods are of the best Kind, and at the lowest Prices, we hope those who have favoured us with their Custom will not take amiss our dealing for ready Money only.

Frances and John Pearson Webb.

Winchester, June 27, 1752.

TAKEN up by the Subscriber, living in Frederick County, a Bay Horse, about 7 Years old, and 14 Hands high, with a small white Stripe down his Face, a Switch Tail bushy near the Top; he is a natural Pacer, and has no Brand. The Owner may have him of me, on proving his Property and paying as the Law directs.

Andrew Bears.

Hanover County, July 8, 1752.

STRAY'D from the Subscriber, a large Roan Horse, branded on the Buttock I D. Whoever brings him to the Printer bereof, or to me, shall have a Pistole Reward.

John Shelton.

THE Subscriber takes this Opportunity of informing Gentlemen, and Others, That he proposes to teach Military Discipline, according to the new Way of Generals Bland and Bleekny. The best Instructions and Attendance will be given, by

Their humble Servant,

Simon Fraser.

N. B. He will teach in either Town or Country, and is to be met with at Mr. Finnie's, in Williamsburg.

RAN