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Reflections on unhappy Marriages.

THOUGH 'tis confess'd on all Hands, that
the Weal or Woe of Life depends on no
one Circumstance so critically as Matrimo-
ny; yet how few seem to be influenced by
this universal Acknowledgement, or act with
a Caution becoming the Danger!

Those that are undone this Way, are the Young, the
Rash and Amorous, whose Hearts are ever glowing with
Desire, whose Eyes are ever roaming after Beauty; these
doat on the first amiable Image that Chance throws in their
Way, and when the Flame is once kindled, would risque
Eternity it self to appease it.—But, 'tis like their first Pa-
rents, they no sooner taste the tempting Fruit, but their
Eyes are open'd; the Folly of their Intemperance becomes
visible; Shame succeeds first, and then Repentance; but
Sorrow for themselves soon turns to Anger with the innocent
Cause of their Unhappiness: Hence flow bitter Reproaches,
and keen Invectives, which end in mutual Hatred and Con-
tempt: Love authors Clamour and soon flies away, and
Happiness finds no Entrance when Love is gone: Thus for
a few Hours of Deliance, I will not call it Affection, the
Repose of all their former Days is sacrificed; and those, who
but just before seem'd to live only for each other, now would
almost cease to live, that the separation might be eter-
nal.

But hold, says the Man of Phlegm and Economy, all
are not of this hasty Turn—I allow it—There are Per-
sons in the World who are young without Passions, and in
Health without Appetite; they hunt out a Wife as they
go to *Smithfield* for a Horse; and inter-marry Fortunes, not
Minds, or even Bodies: In this Case the Bridegroom has
no Joy but in taking Possession of the Portion, the Bride
dreams of little beside new Cloaths, Visits and Congratulations.
Thus, as their Expectations of Pleasure are not very great,
neither is the Disappointment very grievous; they just keep
each other in Countenance, live decently, and are exactly
as fond the twentieth Year of Matrimony, as the first—
But I would not advise any one to call this State of Insipi-
dity Happiness, because it would argue him both ignorant
of its Nature, and incapable of enjoying it.—Mere Absence
of Pain will undoubtedly constitute Ease; and, without
Ease, there can be no Happiness; Ease, however, is but
the Medium thro' which Happiness is tasted, and but pas-
sively receives what the last actively bestows; if therefore
the Rash, who marry inconsiderately, perish in the Storms
rais'd by their own Passions, these slumber away their Days
in a sluggish Calm, and rather dream they live, than expe-
rience it by a Series of actual, sensible Enjoyments.

As Matrimonial Happiness then is neither the Result of
Insipidity, or ill-grounded Passion, surely those, who make
their Court to Age, Ugliness, and all that's detestable both
in Mind and Body, cannot hope to find it, tho' quality'd
with all the Riches that Avarice covets, or *Plutus* could be-
stow. Matches of this Kind are downright Prostitution,
however soften'd by the Letter of the Law; and he or she
who receives the Golden Equivalent of Youth and Beauty,
so wretchedly bestow'd, can never enjoy what they so dearly
purchas'd: The shocking Incumbrance would render the
sumptuous Banquet tasteless, and the magnificent Bed loath-
some; Rest would disdain the one, and Appetite sicken at
the other: Uneasiness wait on both; even Gratitude itself
would almost cease to be obliging, and Good-Manners

grow such a Burthen, that the best
People breathing, would be often tempt'd
down.

But say we should not wonder that those who
Gold without Love, or Love without Gold,
ferable; I can't forbear being astonish'd, if
tunes are affluent, whose Desires were mutual
languish'd for the happy Moment before it came
for a while to be equally transported when it had
It even these should, in the End, prove as
their of the others! And yet, how often is the
choly Circumstance! As Extasy abates, Calm
which often makes Way for Indifference,
lect: Sure of each other by the Nuptial-B
ger take any Pains to be mutually agreeable
they displease, and yet angry if reproach
Relish for each other's Company, that any
welcome, and more entertaining.—Their
they pursue separate Pleasures; never me
or part but to find Comfort in other
the Descent is easy to utter A
ry'd itself out with Heart-burning
subsides into a perfect Insensit
Love step into their Relief on
plaisance, that each may be the
other.

I shall conclude with the Sentiments
vage on this Subject, who being a
Countrymen to marry according to
Church, as being the Ordinance of
good God; briskly reply'd, that
was not so good and wise as he was repre-
meddled with the Marriages of his Peop-
an hundred of them had any Thing to do
or Common Sense.—Hence, continued he,
meet, you long to part; and, not having
Power, by Way of Revenge, double each
Whereas in ours, which have no other Cer-
Affection, and last no longer than they best
sures, we make it our Business to oblige
fraid to lose; and, being at Liberty
ver seek the Inclination. But if any spot
among us, as to hate where the only Commerce
we instantly dissolve the Band: God made
each has his Man somewhere or other; and
find each other out, since no Creature was
miserable.

Florence, Sept. 3. There have not been
of Distinction of both Sexes here from Eng-
Years, as now. The Trade of Tuscany, whi-
tened with Decay, sensibly revives, since
have been taken for establishing a regular
between the Ports of Leghorn and Trieste
that this Commerce may, possibly, in
of the most flourishing in all Italy, especial-
is design'd to be settled with the Ports
Place.

Genoa, Sept. 15. It was Yesterday deter-
cil, to make this a free Port for ten Years,
considerably the Duties upon Goods brought
Ships; and in case our Trade should receive