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ARGUMENT for the SALT-BILL, continu'd from p. 1041.



Publick Good, and for the Relief of those who have been long oppressed; yet I expected it would meet with Opposition, either from those who have not so thoroughly consider'd this Matter, or from those whose particular Interest leads them to be against it. However, this Difficulty, which I foresaw I was to encounter, did not nor ever shall, deter me from proposing what I take to be for the Good of my Country, and the Relief of those in Distress. All publick Assemblies must be composed of Persons who have different Ways of Thinking and different Interests. Every Tax that can be proposed, will be objected to by some of those who are to pay it; and the most unequal Tax will be approved of, and preferred to the most equal, by those who are to contribute nothing or very little thereto. Many Petitions have been presented, and a most vigorous Opposition made, to Things that have in their own Nature appeared to be of universal Benefit to Mankind. Those who live by the Necessities of Mankind will always oppose what is offer'd for their Relief: Hence we see great Opposition made to all Attempts for improving the Navigation of Rivers, or waste Lands and Commons; we are therefore, *Sir*, never to conclude against the publick Benefit of any Proposition, because we see it violently opposed.

Envy and Malice will often prompt Men to oppose what is apparently for

their own immediate Benefit, as well as for the Benefit of their Country. Every Man, I believe, even in a private Station, has Enemies, but those in publick have always a great many, who will always grudge them the Glory of doing any thing for the publick Good, and will endeavour to defeat, or give a wrong Turn to whatever they propose for the Ease of the People. I do not believe any Gentleman in this House opposes what I have moved from any such Motives. I am persuaded, the Opposition made thereto proceeds entirely from their mistaking the Case before us, and therefore I shall endeavour to remove those Mistakes, and shall think the Pains I am at well bestow'd, if I can thereby convince any one Gentleman.

The Influence to be added to the Power of the Crown, by the Addition of Officers, is, I find, a mighty Objection against the reviving of this Duty upon Salt. I am sorry any Gentleman should think so meanly of his native Country. Our Liberties would indeed be in the most imminent Danger, if an Addition of 4 or 500 Officers could add such a terrible Influence. We have the Experience of above 30 Years to convince us of the Unreasonableness of such Apprehensions: and during a great Part of this Time, the Crown had, besides this Number of Salt Officers, a much more numerous Army than it has at present; consequently the Power of the Crown must have been much greater than it can be made by what is now proposed; and yet it was never found to be too great: on the contrary the Crown was always obliged to submit to the Inclinations of the People. While the Power of the Crown is properly applied, to defend the Liberties and Properties of the Subject, the Crown will always have the Inclination of the Majority of the People



in its Favour. This is the natural and just Influence which the Crown ought to have, and I hope it will never have any other. We know the Faction and Disaffected have always exclaimed against the Number of Officers, and have alledged that the Disappointments they met with, in their Opposition to the most just and the most reasonable Measures proposed by the Court, proceeded from the Influence of such Officers; but it is evident that the People of this Nation never could be brought by such Influence to do any thing that was inconsistent with their Liberties and Privileges: And as there is no greater Number of Officers now proposed, than what was before employed when this Duty was subsisting, it cannot be presumed, that this Influence will now be greater than it has been in Times past. Do not therefore let imaginary Fears and vain Apprehensions deter us from giving a Relief to the most Distressed Part of our Fellow-Subjects.

Another Bugbear raised against this Duty upon Salt is, that it is a sort of Excise, and may be a Precedent for introducing a General Excise. I am persuaded no Man ever yet thought of introducing a General Excise into this Country; I can answer for myself, I never did. Because there is a General Excise in some Countries, shall we therefore admit of no particular Excise? We may as well say we will pay no Tax, because in some Countries subject to Arbitrary Power, they are oppressed with Taxes. An Excise is only a Word for a Tax raised in a different Manner; and if it be found by Experience that our present Method of raising our Taxes is more inconvenient than the raising them by way of Excise would be, I can see no Reason why we should be frightened by the Words *General Excise*. The laying of an Excise upon one Commodity can no more be a Precedent for a General Excise, than my giving a Poor Man half a Crown, can be a Precedent for my giving him my whole Estate. We find that the Method of raising Taxes by way of Excise, is not absolutely inconsistent with Liberty; we find it is the Method by which most of the Taxes in Holland are raised; and their Method is reckoned much more preferable to ours, by all those who understand any thing of Trade; yet no Man can say but that the Dutch are a free People, and are as jealous of their Liberties as any People ought to be.

There are at present no Thoughts of it,

but if all or most Part of our Customs were converted into Excises, I am persuaded it would be beneficial to our Commerce in general, and there is no great Fear of its adding so much to the Civil List; for notwithstanding of the great Clamours that have been raised upon that Head, it appears, that from his Majesty's Accession to the Year 1731, even including the 115,000 *l.* granted by Parliament to make up the Deficiency of the Civil List Revenue, the Produce of all those Duties appropriated to it has not amounted to 800,000 *l. per Ann.* the Sum judged by Parliament to be necessary for supporting the Charge of his Majesty's Civil List; so that if by the Method of Excise these Duties should produce a little more they will only make up that Sum which the Parliament have thought themselves obliged in Justice to make good to his Majesty.

I am surprized at the Proposal made for laying this whole Tax upon Salt made in Scotland; I am persuaded the Proposers are not serious in it; I reckon it was made only to divert the principal Question, and to oblige the Gentlemen of that Country to be against it, not because they disapprove of it in the Main, but for fear their Country should be by an After-Resolution charged with a Duty from which by the Articles of the Union they are declared free for ever. The Salt Duty now proposed to be revived, was granted at two several Times; one was for but 1 *s.* per Bushel, the other was for 2 *s.* 4 *d.* per Bushel. At the Time of making the Union the Scotch Commissioners were willing that their Country should, after a certain Term of Years, be subject to 1 *s.* per Bushel; but they declared, that the People could not possibly afford to pay the additional 2 *s.* and 4 *d.*; and therefore they insisted upon their being free from it for ever; which on our Side was agreed to. The Act of the 5th and 10th of K. William had imposed this Duty of 2 *s.* 4 *d.* for ever, and therefore that Article of the Union relating to this Duty upon Salt was drawn up in these Terms: *That the Scots should be exempted for seven Years, from all Duties whatever on home-made Salt, after which they were to pay the Duties levied in England, with this Exception, and in these express Words, That Scotland shall, after the said seven Years, remain exempted from the Duty of 2 *s.* 4 *d.* imposed on home-made Salt, by an Act made in England in the 9th and 10th Years of*

K. William



K. William III. of England. Can there be any thing more exprefs than this? By the Act therein mention'd, the Duty was exprefsly to continue to be levied in *England for ever*. Is it not therefore evident, that by the Article of the Union referring to that Act, the *Scots* are for ever to be free from that Duty? Shall we be so unjust, shall we be so ungenerous, as to make use of a downright Quirk in Law to subject those People to a Duty, which by the Agreement between us, they are for ever to be free from? This was the exprefs Stipulation between the two Nations at the Time the Union was made. How captious therefore must it be to say, that the Exemption can only bear a Relation to the Duty imposed by that Act; and cannot be claim'd with respect to the same Duty now to be imposed by a new Act? If such a Pretence were to be admitted; if taking off any Duty imposed by former Acts, under which the People of *Scotland* were entitled to an Exemption, and laying on the same Duty again by a new Act, were admitted of as an Avoidance of their Claim of Exemption, of what Force can any such Article of Agreement be? Have we it not in our Power at this rate to defeat every Exemption which the *Scots* are entitled to by the Union? For it is but repealing that Act under which they claim an Exemption, and then in a Year or two afterwards imposing the same Duty by a new Act. Thus the *Scots* might be at once subjected to those Duties which they are not able, which they ought not to bear. But would it be fair, would it be candid in us to make use of such a Subterfuge, against a Nation that has trusted so much to our Honour?

This Tax cannot therefore be said to be unequal, because *Scotland* does not pay as much as is paid in *England*. The People in that Country are to pay as much as they ought to pay, and as much as we can in Justice or Equity demand. Nor does it signify whether the Share they pay be sent up here or not: They have an equal Right to be protected and defended; the protecting and defending the People of that Country is a Part of the publick Charge: It is part of the National Expence, and must be defrayed out of the publick Revenue; and the applying of the Money raised in that Country towards the publick Expence in that Country, is the same as if it were sent up to the Exchequer here. We

ought to be the more careful of that Part of the Island, because we have found by Experience, that there can be no Invasion upon, nor any Commotion among the People in that Country, but what must soon come to affect ourselves. For our own Safety then we are obliged to be at the Charge of defending them, and consequently it can be no Objection against any Tax, that the Produce thereof arising in *Scotland*, is applied to the answering of such a Purpose. Nor is the Tax unequal, because of the Loss that the Proprietors of Salt-works may sustain, for none of their Estates can be thereby diminished. The Tax is not paid by the Maker or by the Seller, but by the Consumer; and the Charge comes to such a Trifle upon every particular Man, that it cannot be pretended that any Man will consume less Salt than he did before; if there were no such Tax, no Man would make use of more Salt than he had Occasion for, and the Tax makes so small an additional Charge, that it will never oblige any Man to use less.

The great Charge of raising this Tax, has been made use of as a weighty Argument against it; but when we come to make a Comparison between this and the Land-Tax, the Difference will be found to be but inconsiderable. If proper Allowances are made, it will be found, that the raising of this Tax upon Salt will not cost the Government above 22,000 *l. per Ann.* The Land-Tax, we know, costs the Publick, by Parliamentary Allowance, and other necessary Charges of Management, at least 13,500 *l. per Ann.* besides this, there is an Office kept in Commission on purpose for superintending it, which costs above 4000 *l. per Ann.* more; so that the Land-Tax really costs the Publick above 18,000 *l. per Ann.* Thus the Difference between the Charge of raising the Salt-Tax, and that of raising the Land-Tax, appears at last to be but 4000 *l. per Ann.* which is not Half a Farthing in a Year to every Person that is to contribute thereunto. Shall we then, for the sake of saving this 4000 *l. a Year* to the Nation in general, or this Half Farthing to every particular Person; shall we, I say, for this Reason continue to oppress the Landed Gentlemen, contrary to all Equity and Justice, and refuse to approve of a Measure by which they are to be relieved, without throwing any sensible Charge upon any one Man in the Nation? If the



Difference were much higher than what it is, is it not, with respect to the Nation in general, amply repaid by this; that in continuing the Land-Tax at 2*s*. in the Pound, the Nation is obliged to raise the whole Sum wanted within one Year? whereas if the Land-Tax is put at 1*s*. in the Pound, and the Salt Tax laid on in place of the other Shilling, the Nation has three Years to raise that Sum, which otherwise is to be raised in one. Every Man in common Life, would rather chuse to have three Years for the Payment of a Debt, than to be obliged to pay it in one: Every Man would be glad to pay something for such an Indulgence, and a great deal more in proportion than the Difference of the Charge in raising those two Taxes can ever amount to.

The great Difference that always appear'd between the gross and nett Produce of this Duty, has been made use of as an Argument to shew the great Charge of collecting it, and that there was always a great deal more raised from the People, than ever came to the Publick; but when the Matter is set in a clear Light, it will appear, that those Gentlemen are in a very great Mistake: They have always call'd That the gross Produce, which never was any thing but the gross Charge; these are two Things of a very different Nature, and therefore never ought to be confounded by those who would form a right Judgment about any Branch of the Revenue. While this Duty was subsisting, the gross Charge was indeed generally reckon'd, *communibus annis*, at about 470,000*l*. per Ann. but then there were a great many Articles charged to it which never were really paid to it, and consequently never can be reckon'd any part of its gross Produce, or be look'd on as a Charge or Burthen upon the Subjects of this Nation. I shall take notice of the most considerable of these Articles.

In former times, while this Duty was subsisting, we know that all Salt was charged with Duties when sold and delivered from the Works, and consequently from that instant it became an Article of the Gross Charge of this Revenue; but then whatever Salt was bought by any Person who had a mind to export the same, he paid no Money for the Duties then charged upon the Salt he had bought, but entered into a Bond to pay the Duty, which Bond was cancelled upon a Debenure made out, certifying the Salt to

have been exported. From hence it appears, that for all the Salt that ever was exported, there never was One Farthing of Money actually paid by the Subject; and by the Books it appears, that this one Article alone, at a Medium amounted to 120,000*l*. per Annum. As no Part of this Sum was ever produced or paid by any Person, therefore it can't be reckoned a Part of the Gross Produce, tho' it was always reckon'd Part of the gross Charge.

Another considerable Article arose from what was allowed for the Fishery; for Curers of Fish paid no Duty, neither did they give Bonds for what Salt they used in Curing of Fish; but the Quantities which they took up for that purpose, were all entered in the Accounts of the Office, as a Part of the Gross Charge of this Duty, but were all discharged upon due Proof given, that the Salt had been used in Curing of Fish; and this Article amounted at a Medium to 51,000*l*. per Annum, which is likewise to be deducted from the Gross Charge.

Rock Salt was charged with the Duty at the Pirs, and a great deal of this Rock Salt was afterwards melted down, and made into White Salt, which was also charged with the Duty, and both these Duties were charged in the Accounts of the Office; but the Refiner or Maker had an Allowance for so many Bushels of Rock Salt, for which the Duty had been charged, as he had melted down and made use of in making White Salt. This Article generally amounted to about 16,000*l*. per Annum, and is to be deducted from the Gross Charge.

It is well known that the whole Sums payable for Duties were always charged in the Books of the Office; and yet there was always a Discount for Prompt Payment allowed, which amounted to about 20,000*l*. Yearly; and besides this, there was another Allowance for Waste on Salt carried Coastwise, which one Year with another came to 11000*l*. per Annum. There was likewise an Allowance for Salt lost at Sea, and an Allowance or a Drawback upon Salt Beef and Pork exported, both which amounted to 1650*l*. per Annum. All these Sums added together, amounted to 230,650*l*. and as they never were raised upon the Subject, or if raised, were always returned, therefore they must all be deducted from the Gross Charge, and the Remaining Sum only, which is 230,350*l*. is to be reckon'd the Gross Produce. From which if

we



we deduct the Charges of Management, to wit 25,000 *l.* there remains 205,350 *l.* which is the Nett Produce. And if from this we deduct the Bounties paid annually to the Exporters of Fish, and which must be paid whether we revive this Tax or not, these Bounties amounting Yearly to the Sum of 19,000 *l.* the remaining Sum will then be the Nett Sum to be paid into the *Exchequer*, to wit 186,350 *l.* on the Credit of which 500,000 *l.* is now proposed to be raised.

By this short Abstract of the Account, it will, I think, most evidently appear, that there is nothing in that Argument so much insisted on, that there is a great deal more raised upon the People than ever can come to the Benefit of the Publick. There is no evading of Facts, and upon the most exact Examination of them it appears, that every Shilling that is actually raised from the People, comes to the Use of the Publick, except this Sum of 25,000 *l. per Annum* allowed for the Management of this Revenue. And even this 25,000 *l.* is all to be given to our own People: many Families may be thereby maintained who would otherwise be a Burthen upon their Country; and thus the greatest Part even of that Sum will come to be useful to the Nation in general, and may therefore be properly said to come to the Benefit of the Publick.

Great Complaints have been made, and a great Clamour raised, that this Tax will always give great Occasion to Frauds and Perjuries. I am persuaded, *Sir*, that no Excise whatever is attended with fewer Frauds in the Management than this Tax now under our Consideration. What is generally presumed to give Occasion to Frauds and Perjuries in all Methods of Taxation, is, when great Sums of Money are to be paid by the Subject, and remitted to them again upon certain Events. Let any Man examine the articles of the Gross Charge of this Revenue, he will find, that in all those Articles by which the Gross Amount exceeds the Gross Produce, the Accounts of the Office are carried on by way of Debtor and Creditor; there is hardly ever any Money paid by the Subject, that is to be returned either to him or to any other upon any Event whatsoever; we must therefore conclude, that in the Method by which this Tax was formerly, and is now again proposed to be raised, there can be nothing to tempt the Avarice, or encourage the Frauds of knavish Dealers.

I shall now, *Sir*, examine some of the particular Objections made to this Tax. The only one that I think has any Appearance of Reason in it, is, that it will be a great Burthen upon the victualling of our Ships: But it happens that in a Course of 35 Years that this Tax continued, it cannot be said, that ever our Shipping or our Navigation suffered in the least; on the contrary, there is not I believe, any such Term in all our History, in which the Number of our Seamen, and the Number and Tonnage of our Ships increased so much as it did in that Time. This is of itself a clear Proof that this Tax can be no Discouragement to our Navigation. But in Fact it is plain that the Additional Expence occasioned by it is such a mere Trifle, as never can be any Burthen. By Accounts from the Victualling-Office it appears, that the Charge for 10,000 Men in the Service of his Majesty's Navy, was at a Medium but 2,600 *l. per Ann.* extraordinary Expence occasioned by the Duty upon Salt, which is no more than 5 *s. per Man*; so that if we reckon 30,000 Men employed in the Navigation carried on by the Merchants of Great Britain, the Duty on the whole Consumption of Salt in that Service will not exceed 7,800 *l. per Ann.* and surely no Man will imagine this to be a grievous and an insupportable Load upon the whole Navigation of Great Britain. But Salt Provisions are not the only Victualling made Use of in Merchant Ships. They are often in Ports, and then the Sailors live mostly upon fresh Provisions; even when they are at Sea, the greatest Part of their Food consists in dried Fish, fresh Fish caught at Sea, Flour, Rice, and other such Provisions. They never consume near so much Salt Provisions, in Proportion to the Number of their Hands, as is done in his Majesty's Ships. Our Merchant Ships which trade to *Ireland* or the Plantations, generally take in their Salt Provisions in those Places, because of the Cheapness of Meat there; so that the Expence brought upon our Navigation by this Tax, especially in the Merchant Service, will at last be reduced to such a Trifle, that it will become altogether insensible. And as to the Exportation of Salt Provision, this Duty can never be any Discouragement to such a Trade, because the Exporters are allowed a Drawback.

If Salt be of so great a Benefit as has been represented in the Manuring of Lands,

Lands, it is certain that foul Salt may do as well for that Purpose as any other, and such Salt may be had *gratis* for carrying it off from the Pits. No Duty was ever paid or charged for such Salt, the Person who took it away to manure his Land having an Officer with him, was always entitled to use it Duty-free. If the Tax be revived, it will still be the same, and consequently the Duty can never be a Hindrance to the Improvement of our Lands. As to the Farmers and Graziers, this Duty can never be any great Charge upon them; whatever Salt they use in making up Goods for the Market, is paid for by the Buyer, and so comes at last to fall where all Duties ought to fall, on the Consumer. In their own Families there is but very little Salt consumed, and therefore the Duty cannot fall heavily upon them. If upon Computation it be found that the Duty costs but *5 s. per Head* at Sea, it cannot cost half that Sum at Land; even if we suppose as much Salt Provisions made Use of at Land as at Sea, because there is not half the Quantity of Salt made use of in curing Provisions for the Land as for the Sea Service: But for more than half the Year, the Country People live entirely upon the Produce of the Dairy and the Garden, and even for the other half they live more upon Cabbage, Roots, and such Things, than upon Salt Meat; consequently we cannot reckon that this Duty will stand the Farmer in above *1 s. per Head* for those Persons that live in his Family. It is indeed impossible that it can cost so much; we may modestly reckon that the whole People of *England* amount to at least 8,000,000 of Persons: every one of whom contributes his Share to this Duty; if then, *Sir*, the Sum raised which is 230,350 *l.* be distributed among 8,000,000 of Persons, it will not amount to *7 d. per Man*, and if from thence we deduct the 19,000 *l.* which the People of *England* are obliged to pay, whether this Tax be revived or not, we must conclude that no Person in *England* contributes more than *6 d.* thereto for his own Consumption. He that keeps a great many Persons in his Family, must indeed pay for each of them, but whoever does so, must either have a good Estate or a good Trade, and consequently may very well afford to pay; and this, *Sir*, is the Excellency of the Salt Tax, that every Man is thereby obliged to contribute to the Publick

Charge, according to his Condition in Life. For I think no Man will say but that he who has a good Trade, or a great deal of Money out at interest, ought to contribute as much to the Defence of Property, as he that has a Land Estate that brings in no greater yearly Revenue.

I hope, *Sir*, I have now made it appear that the Salt Duty is no Burthen upon the People of *England*, or any Part of them; that it can be no Hindrance to the Improvement of our Land Estates, nor any Prejudice to our Trade or Navigation: and it is, I may say, Self-evident, that it is a more just and a more equal Tax, than any that is raised, or can be contrived. The Land-Tax, on the other hand, is the most unequal, the most grievous, and the most oppressive Tax, and never ought to be raised but in Times of the most extreme Necessity. The best Judges, the truest Patriots in all Countries, have been of Opinion, that of all Taxes, That upon immoveable Goods, upon Lands and Houses, ought to be the last Resource. In such a Case there are but a few of the People that contribute to the Publick Expence, and even among that few there will always be a great Partiality as to the Value that is put upon Estates. This we are very sensible of in *England*; there are some Gentlemen that pay a Land Tax equal to the full Value of their Estates, while others do not pay equal to a third of the real Value; and generally those Gentlemen who suffer most by this Partiality, are those, whose Ancestors were a sort of Knight Errants for the Revolution. They gloried in that happy Event, they thought themselves, in Honour and Justice, obliged to pay their equal Share for the Support of so glorious a Cause, in Proportion to the real Value of the Estates they possessed; and therefore they gave them in at the full Value. This was justice, this was a laudable Zeal for the Happiness of the Nation, and for the Liberties and Privileges of the People: but their Posterity have suffer'd severely for it; and as they always will be the greatest Sufferers by every Land Tax, ought not the Merit and the honest Zeal of their Forefathers, to plead strongly for their Relief, at least with all those who are Friends to our present happy Establishment?

To pretend, *Sir*, that the taking off *1 s.* in the Pound of the Land Tax, and raising the Salt Tax in the room thereof, will



will be no Ease to most, or to any of the Landed Gentlemen in *England*, appears to me to be really a sort of Paradox. I am sure that the Landed Gentlemen of *England* from 100*l.* to 1000*l.* per Ann. are the greatest Objects of Compassion, and deserve most the Consideration of this House; because those who have less than 100*l.* a Year in Land, are generally either Farmers, or have some Business as a help for the Support of their Families. A Gentleman then of 100*l.* a Year in Land, if his Estate be rated at the full Value, saves 5*l.* a Year by the Abatement of 1*s.* in the Land Tax: Let us see if it be possible that this can again be drawn from him by the Salt Duty. I believe it will easily be granted me, that no Man of 100*l.* a Year, and no more, Land Estate, without any other Business, keeps 16 in Family; but supposing he does, yet at 6*d.* per Head the Salt Duty cannot amount to more in the whole 3 Years than 24*s.* How then is it possible to pretend that this is nor a Relief to such a Gentleman? To pay but 24*s.* in 3 Years, and at a 1000 (I may say) different Payments, is surely better, and much less grievous, than to be obliged to pay 5*l.* in one Year, and at most at two Payments; But suppose such an Estate to be rated but at one third of the full Value, yet still by an abatement of 1*s.* in the Pound Land Tax, he saves about 33*s.* and therefore such an Abatement must be a Relief even to such a Man, of at least 9*s.* besides the Advantage he has of having a much longer time to pay a less Sum. Thus we see that what is now proposed must be a very great Relief to those who are oppressed with Mortgages and Rent Charges, and must be some Relief to every Landed Gentleman in the Kingdom, who has nothing but the Rents of his Estate to depend on.

If there were any Danger, *Sir*, that the reviving of this Tax would occasion Murmurs among the People, I should be as much against it as any Man. We know by Experience, that during the long Time it was paid by the People, it never occasion'd the least Uneasiness; and we find that the Remission of it occasion'd no Joy, nor were there any good Effects of it felt, either as to the lowering the Price of Goods or Provisions at Market, as to the raising the Value of Lands, or as to the reducing the Wages commonly given to Journey men and Day-Labourers. Those, therefore who have

a Regard to the Interest of his Majesty, or to the Ease and Quiet of the Kingdom, cannot make the least Scruple in preferring a Tax that is felt by no Man, to a Tax that is insupportable to a great many. Such a Measure can breed no new Enemies to our present happy Establishment, but must convert a great many of the old, and insure the Affections of the most considerable Part of his Majesty's Subjects.

In this, *Sir*, as well as in all other Motions which I have ever had the Honour to make, I have always acted according to my own Judgment for the Good of my Country; and therefore, *Sir*, I have no Reason to be afraid of the Curses and Imprecations of any Man. I do not think it altogether regular to use any such Expressions; every Man ought in common Charity to be presumed to act according to what he thinks most conducive to the Interest of his Country. I have always done so, and therefore shall despise any Outcries groundlessly raised against me, or any Measure I propose.

To conclude, *Sir*, the only Thing I had in View was, to propose what I thought the most easy and the most convenient Method of relieving the Landed Gentlemen; I am convinced every Gentleman will agree with me, that a Land-Tax even of 2*s.* in the Pound is a most grievous Tax upon all Landed Gentlemen; more especially upon those whose Estates are charged with heavy Mortgages or large Annuities; and I think I have clearly shewn, that the Duty upon Salt is no way inconsistent with our Constitution, burthen some upon our Navigation or Trade, nor grievous upon any particular Man, or Set of Men within the Dominions of *Great Britain*. Let us then, for God's sake, Gentlemen, have some Consideration for the Freeholders, who have suffered so much; some Compassion for those Gentlemen whose Estates are deeply charged with Mortgages and Annuities. It is but reasonable that the Creditor should contribute to the publick Expence as well as his Debtor; and the most proper Method for effectuating so just a Design, is in my Opinion, the reviving the Duty upon Salt. If any Gentleman can propose a better, I shall most heartily join with him, and whoever thinks he cannot, will, I hope, agree to what I have proposed.

[Mr P... Reply another Time.]

Fog's Journal, Dec. 2. No. 213.

## OF COMMERCE.



T was the Observation of a Gentleman who had seen the World, that he could by the Looks of the Inhabitants of a City, give a Guess at the Nature of their Government. If they appear'd well-fed, cloath'd, and busy, he knew that Imposts were low, the Laws good, and the Magistrates honest; but where the Streets were crowded with Beggars and Loiterers, and infested with Robbers, he always found Taxes so high as to hinder Industry, the Laws bad, or the Magistracy corrupt.

The Author of the Travels of *Cyrus* informs us, that *Cyrus* observing the Wealth and Magnificence of the City of *Tyre*, desired the King to explain in what Manner he had brought his State into so flourishing a Condition.

“The *Phœnicians* (answer'd he) understand Navigation better than any other People—At first, Trade was perfectly free; but under the Reign of *K. Irobel*, such high Duties were rais'd by the Avarice and Corruption of his Ministers, that all went to Ruin. But when *Babal* succeeded, he endeavour'd to remedy these Mischiefs, and I have follow'd his Plan. I began by opening the Ports, restoring Commerce, and making the Laws observed.

As an Encouragement to Trade, I not only left every one in free Possession of his Gain, by laying no Taxes upon them, but rewarded those who excell'd. I took off exorbitant Imposts, and forbid Monopolies of necessary Wares and Provisions. The less I fetter'd Trade, the more my Treasures increased.

To make a Nation flourish, nothing should be exported but Superfluities, nor any thing imported but what is purchased with those Superfluities.”

One of the most dangerous Things to Trade (adds *Fog*) seems to be the raising Money for publick Service by

mortgaging Funds, said to be, *without burthening the People*. Suppose a large

A Sum of Money to be rais'd by Loan, and a Tax laid to pay the Interest of it; and suppose this Money be lent by Foreigners; the Principal so lent will be wait'd in a Year, and the Interest remain as a dead Weight upon the Trade and Industry of the Borrowers.—But a Nation that plunges itself in Debt, and manages all foreign Affairs by the Argument of Money alone, may make Plenty Abroad, but must create Poverty at Home.

The Method of raising Money by Loans, and appropriating Funds for the Payment of it, may (it's confess'd) be greatly to the Advantage of a Minister; but in respect to the People, it is a Weapon may be turn'd to a very pernicious Use, if Ministers are not Men of Integrity and Honour.

D Some political Writers have observ'd, that the Prosperity and Safety of a Kingdom does not depend so much upon the Wisdom of its Laws, as upon the Capacity and Honesty of those who have the Administration of them; and of consequence, that 'tis not the Form of Government that makes a People happy.—Do your Governors observe the Law themselves? and do they punish Bribery and Peculation in their own Creatures and Friends? If so, your Government is good, and you have no Right to complain.

But if you should see in a Commonwealth the worst Man rise to Power, and maintain it in Opposition to the Voice of a whole People, there must be something either originally defective, or newly out of Order; and a wise Man in such a Case would rather have the very Form of Government alter'd, than that the Form should give a Sanction to male Administration.

H But as for ourselves, we are blest'd with Ministers remarkable for their generous disinterested Love of Country; and, above all, for their *prodigious Address and Skill in State Affairs*.

The



The Craftsman, Dec. 2. No. 335.

*Of Duties on Importation and Drawbacks.*

**M**R D'anvers answers the Letter-  
writer's Arguments against Du-  
ties on Importation, as stated p. 1021 F.

'The Produce of our Colonies brought hither (says the Writer) hath a vast Disadvantage in paying Duty upon being landed, and receiving Drawbacks on being exported.] I wish, says D'anvers, all imported Goods did really draw back the *whole* Duty upon Exportation; but am at a loss to guess how *this* Disadvantage would be removed by turning the Customs into Excises, supposing Drawbacks continued under this new Method; and if no Drawbacks be allow'd after the Excise is paid, let the Publick judge, whether our Exportations will not be vastly improved by it.

We are told, 'That all Duties paid on Importation, cost the Government 10 per Cent. for prompt Payment.'] These Premiums were granted by Parliament, in Consideration of the Money advanced; and are allow'd also on several Excise Duties; particularly those of Salt, in which 20,000 l. per Ann. is deducted from the *gross* Charge for prompt Payment. If this Allowance be too large, the Parliament may reduce it, without having Recourse to so desperate a Remedy as the Excise.

It is farther alledg'd, 'that in many Cases, if the Commodity be enter'd for Re-exportation, within a certain Time, the Factor claims a Drawback of the *entire* Duty; by which the Nation loses 10 per Cent. on divers Branches.'] This is false; for all Allowances upon Importation are deducted in the Debenture for Exportation.

Another Objection is, 'the Charges of Commission, &c. which the Planters and Merchants of our Colonies are obliged to allow their Factors for transacting their Business at the Custom-house.'] The Labourer is worthy of his Hire; and as our Merchants give Commissions Abroad, 'tis but reasonable

they should take Commissions at Home.

We are likewise told, 'that numberless Frauds are committed, and running of Goods encouraged, by this Method of paying Duties on Importation, and allowing Drawbacks on exporting them again.'] Rather, says D'anvers, by the Height of the Duties themselves; for till the additional Duties were laid on foreign Commodities for Home Consumption, the Practice of running Goods was of no great Consequence; so that an Alteration in the Method of collecting these Duties will not prevent the clandestine Running of Goods, nothing but a Reduction of the Duties can do it.

It is pretended, that the extraordinary Powers of Excise Laws are necessary for the Prevention of Frauds: But in the Custom Laws we find as severe Penalties as were ever known amongst a free People. And the Powers given to Custom-house Officers are very large; so that if the King is defrauded, it must proceed from the Corruption of the Officers, and not from sufficient Penalties upon the Offenders.

Experience shews, that Excise Laws do not prevent Smuggling, which was scarce ever more rife; nor can the Commissioners of Excise put a Stop to it: For their Officers do not guard the Coasts; their Province being more in tormenting the fair Trader; and have a greater share of Knavery than the Officers of the Customs.

We are farther told by the Letter-writer, 'that the People might be considerably eased, as well at Home, as in our Colonies Abroad, by this Alteration.'] The Excise will not ease the Merchant of any Burthen he now labours under, such as Officers Fees, Servants Wages, &c. but he will be put to greater Expences by frequent Examinations of his Stock. To this may be added his own greater Trouble, and Interruption of Business, which must be paid for by the Customer in the Price of the Goods, which becoming dearer, less will be consumed, and the

Reve-

Revenues be proportionably diminish'd, instead of being increas'd.

The *Letter-writer* goes on—None will be affected by this Alteration but those little mercenary *Factors*, who from the Lust of Lucre, the private Advantage of Premiums on prompt Payment, and Commissions for transacting Business at the Custom-house, would have these Customs continued.] This I believe, says *D'anvers*, is the first time any Writer ever treated the whole Body of *British Merchants* (who are most of them *Factors*, as well as *Traders*) in such an unhandsome Manner, merely because they may not approve of a Scheme prejudicial to the general Interest of Trade, and dangerous to the Liberties of the Nation.

If I am not mistaken, adds *D'anvers*, the *Letter-writer* is paid for this notable Production, as well as his *Patron* for employing his Time so gloriously in the publick Service; and if we should call one a mercenary *Writer*, or the other a mercenary *Minister*, they would loudly complain of such Appellations.

However the *Merchants* may be treated as *Mercenaries*, yet they are, I dare say, of Opinion, that a Reduction of Duties will occasion a greater Exportation of our Product and Manufactures, and a greater Importation of foreign Commodities; whereas a Conversion of Customs into *Excises* will be attended with a Decrease of both.

London Journal, Dec. 2. No. 701.  
Remarks on a Philosophical Dissertation on Death, &c.

THE Author of this Pamphlet, says *Socrates*, does not reason about *Morality*, but by Facts pretends to shew, that different Nations entertained different and contrary Notions, about all and every Instance of Moral Good and Evil. His words are, "We are experimentally taught, That all whatever we call *bad*, as *Murder*, *Theft*, *Adultery*, *Fornication*, *Incest*, *Sodomy*, *Rebellion*, *Treachery*, &c. have always been, and still are, believed, by abun-

dance of different People, to be good; as *Histories*, *Ancient* and *Modern*, testify, and the several Customs of sundry Nations, in all Ages, sufficiently confirm". This prodigious Assertion is false. All the great *Immoralities* here enumerated, were absolutely condemn'd by the Laws and Customs of those very Countries he mentions to have authoriz'd them; the Truth of which appears from all the *Histories* of the *Greeks* and *Romans*, and the probable Accounts of other Nations.

Our Author affirms, that *Adultery* was accounted among the *Romans* a virtuous Action; whereas no Nation ever practis'd it less, abhorr'd it more, or punish'd it more severely; and in most *Heathen* Countries, *Adultery* was punish'd more terribly than *Murder*.

That *Adultery* is permitted to *Male Mahometans* is not true, for tho' a *Male Mahometan* is allow'd 4 Wives, he is not to lie with other Men's; which only is *Adultery*.

He affirms, the *Cretans* held the Act of *Sodomy* in the highest veneration. A very venerable Act, truly! and no doubt, rests upon as venerable an Authority, a Priest or Jesuit! He asserts also, That in the Empire of *China*, *Adultery* and *Sodomy* are tolerated in the Men, by their Laws both Divine and Human. All creditable Accounts of *China* averr the contrary. *Nevarette* says, "The *Chinese* so far excell'd the *Christians* in all kinds of *Moral Virtue*, that the *Jesuits* were forced to conceal from them the *Vices* of *Christians*, lest it should hinder their Conversion".

No reasonable Creature can believe that any Nation could ever make Laws to encourage the Invasion of Property which their Laws were made to secure. Encouraging Theft in *Sparta* is no Exception; because in that State there was, properly, no Property, their Children were the Publick's, and bred up at the Expence of the Publick.

Most of the barbarous Customs among the *Heathens*, flow'd not from Nature, but Superstition; and were deriv'd



riv'd from the Authority of one or a few Men, held in Veneration: And many of their Customs which we count Savage, had a Mixture of Goodness; if the Mother died in Child birth, they buried the helpless Infant with her: *Better dead than left to starve*, was their Savage good-natur'd Reasoning!

A grave Philosopher of our own Country, quotes these Relations as Facts, to prove no innate practical Principles; and another Story of the Greeks and Romans about exposing their Children. But, tho' they did sometimes expose their Children, it was not, as he affirms, *to perish by want or wild Beasts*, but *to be preserved and taken care of*. Thus Moses the Jewish Law-giver was exposed in an Ark of Bulrushes, not to be destroy'd but sav'd. And tho' superstitious Madmen have committed Murders to please their Gods, it is no Argument that Men in their Senses are allow'd to Murder one another.

Upon the whole it appears, that what our Author affirms concerning the Allowance of most of his Immoralities, stands upon the Authority of Men whose Interest it was to lie; and of Adultery being reckon'd a virtuous Action among the Romans, directly against the Evidence of Law and History; for, *Chastity and Fidelity in Marriage* among them was so great, that during 500 years after the Foundation of Rome, there was not one Divorce: If a Wife violated the Honour of the Marriage Bed, she was, by the old Roman Laws, absolutely in the Power of her Husband.

Universal Spectator, Dec. 2. No. 217.

#### ADVERTISEMENT of a SALE.

BE it known to all Men by these Presents, That next Summer at Scarborough will be a vast Collection of fair Hands, brilliant Eyes, rosy Cheeks, nimble Tongues, ivory Teeth, ruby Lips, dimpled Chins, high Fronts, and long Necks; snowy Breasts, handsome Legs, with other valuable Commodities, which will be conceal'd till the Merchandizes before mention'd are dispos'd of: Also

large Quantities of kind Glances, studied Courtesies, languishing Looks, Sighs, Sneers, Ogles, Smiles, Airs of all sorts, as well those of Quality, as several invitatory ones from old Maids, and awkward Country Girls: Also some innocent Frowns, stolen Kisses, which may be purchased with a Whisper: Together with several large Boxes of right native scarlet Blushes, surpassing Carmine, Cochineal or Spanish Woad.

'Tis farther propos'd, There shall be Pictures of all the celebrated *Voasts* drawn in Black, by a Set of female Painters, who have such lively Imaginations, that they can paint strongest in the Absence of the Originals, and so nimbly, that they can draw a complete Piece in the making of a Pot of Tea. Also several antiquated Faces lately repair'd; Choice of wounded Hearts to be had for Love; a Cargo of fine Compliments, either with or without a Meaning; vulgar Sayings advanced into witty Sentences; Jokes, Quibbles, Puns, Repartees, and Conundrums in infinite Numbers; together with Vanity, Scandal, Affectation, Pride, Inconsequence, and some small Remnants of Honour, Virtue, Discretion, and Good Behaviour. Not to omit several curious Tables, which, besides the visible Furniture of Cards, &c. have secret Drawers, repleat with Oaths, of all sorts, and some new counterfeit Ones for the Ladies, which, with good Management, will pass for real. There will likewise be some Second-hand Faces, Stale Reputations, and broken Constitutions, for the Use of batter'd Beaus, maimed Debauchees, and old Batchelors.

This Grand SALE to begin in May next, and continue above four Months. In the Long-Room in the Town aforesaid, Attendance will be given, and the Goods display'd to the best Advantage, every Day, Sunday not excepted, from 7 till 10 in the Evening.

N. B. If any Persons would purchase a Quantity of genuine GOOD HUMOUR, they are desir'd to give timely Notice to procure it, if such a Thing can be found.

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found; otherwise a Stock of *Complaisance* only will be provided against the Sale. The Ladies may please to observe, that there are several little Drawing Rooms adjoining to the Ware-house convenient for taking Cold Tea, or other Refreshments.

Daily Courant, Dec. 2, 9.

On Excises against the Craftsman.

**T**HIS Writer takes notice of some Slips made by *D'auvers* in his arguing against *Excise Laws* as being far more rigorous than those of the Customs, and gives some Instances wherein the latter are more Severe than the former. The Mildest Penalties incur'd by Breach of *Custom Laws*, are Forfeiture of Goods, or double the Value; sometimes the Ship and Tackle, large Fines, and long Imprisonment. Any Officer of the Customs may with a Warrant, break open House, Chest, Cabins, where Goods are suspected to be concealed, &c. See the Acts 12, 13 and 14 Car. II.

The Severity in shutting up Shops, &c. under Officers, which the *Craftsman* affirms is hardly to be parallell'd in any free Country, has been daily practis'd in our own for upwards of 70 Years; nor can *Customable Wares* be moved without a Permit, any more than *Exciseable* ones. See p. 1070.

We will admit, says this Writer, what the *Craftsman* asserts, "That the Crown Revenues being granted away to Ministers and Favourites, our Kings were obliged to ask Aids and Subsidies of the People"; and 'tis hop'd he will be so ingenious as to allow, That *those Persons who have obtained such Grants from the Crown*, by imposing upon the easy Temper of their Prince, have no Right to complain of *high Taxes and grievous Burthens upon the People* which they themselves have been the Occasion of; at least, not till they have made ample Restitution of all those Possessions with which they have enrich'd themselves at the Expence of the Publick. See p. 747.

What he cites from *Dr Davenant*, That high Customs, or *Excises*, were not thought of in these *Gothick* Settlements, and unknown amongst the first Founders of the *English* Government, is not applicable to the Purpose for which he brings it: For, how could there be *high Duties upon our Trade before we had a Trade?* which we had not till many Centuries after the Foundation of the *English Government*; yet, the Inference which he would draw from this is, That because there were no Duties upon Trade when there was no Trade to lay any Duties upon; that there ought to be none now, when our Commerce is extended to all Parts of the Universe, and our Merchants require Protection and Defence. Tho' *D'auvers* thinks it so hard a Case, that our Kings who formerly liv'd on their own Revenues should now be maintain'd by Taxes on the People, it will appear that the latter have much the best of the Bargain; for the People were formerly no better than Vassals to the Crown, and obliged by the Tenure of their Lands to attend in War, or forfeit them. That the Crown has lost by exchanging its Patrimony for Imposts and Taxes, will appear by the Prodigious Revenue of *William I.* who, according to *Vitalis*, had 1061 *l. 10s. 1d.* daily Income. A vast Sum at that Time!

Free Briton, Dec. 7. No. 158.

Of GOOD-NATURE.

**T**HE *Craftsman* having publicly challenged the Author of this Paper, to answer his Declamations on the Subject of *Excises*, *Walsingham* replies, That he hath sufficiently answer'd himself; however, observes, there is at present no Foundation for the Debate; and till we know the *specifick Alteration of our Customs*, which will be attempted in Parliament, he will not fatigue his Readers in disputing about it: Therefore proceeds to an Essay in a Letter from *A. B.*

GOOD NATURE has, highly distinguished



guish'd the *national Character* of the *People of England*. 'Tis their Glory to possess the sweet and gentle Virtues that soften the Severity of their native Temper. The most refined Enjoyments of Existence are placed in the social Pleasures of *Humanity and Hospitality*; to see Benevolence and Candour brighten every Aspect, Good Humour and Contentment sweeten every Hour, are Joys not to be exchanged on any Terms. Good-Nature is the healing Balm for all our Sores, and the powerful Charm for all our Cares.

While there is an Intercourse between Man and Man, they must mutually treat in a temperate, equal, and reasonable Way. Rigorous Terms do not always secure a good Consequence. There is a happy Medium in Minds inspired by Humanity and Virtue; they always adapt themselves to Times and Circumstances, and procure great Advantage thereby.

In private Families, Harmony and Unanimity establish such Happiness as is valued at Home, and envied from Abroad. In Commonwealths, 'tis the same, nor can a Community, however limited or enlarged, possess any Proportion of Peace or Satisfaction, when Jealousies or Disorders are allow'd.

The Cause of Good Nature will ever be join'd by honest and worthy Men, nor degenerated from the Principles of Virtue; injured Merit is this good-natured Cause, which will never be abandon'd while Sense or Justice remain. In Friendship to Virtue, in Pity to Wrongs, and in Regard to ourselves, we must adhere to the humane and merciful Side.

When our Friends or Benefactors are ill treated, not to feel their Sufferings, would be to suppress even Sense itself; how then must we feel for valuable virtuous Governors, injured in the dearest Properties of just and brave Men, their Fame and Reputation? Is it not an injurious Action to asperse the Merchant as an unfair Trader? How much then should we abhor that

Conduct in the Case of Constitutional Governors, who negotiate for the People; but being hurt in Credit, can do their Country little Service?

*Substreet Journals*, Dec. 7 and 14.

*Tricks of BOOKSELLERS.*

OF all the Parts of a Book, the Title is the most important; on the *bona fides* of this one Page, half the Commerce of Literature turns; the Title therefore should be most authentic, and compos'd with the greatest Justness as well as Skill: But so it is, no Part is so subject to Frauds. The composing them is fallen into the Hands of Booksellers, Persons often ignorant and incapable, and at least too nearly interell'd; even Authors themselves are scarce fit to be trusted with so delicate a Province. Some Person, or Company, should be appointed by the Government, to give due Names and Titles to all Writings which come from the Press, that Readers may not be impos'd on with *quids pro quo's*, Chaff for Grain.

The chief Rule in buying Books is the Author's Name; which is now no Rule at all; since the Booksellers have usurp'd the making Names as well as Titles. Thus, if an Author be a poor Rogue, he shall be made a Lord; if an Unbeliever, a Bishop; if noted for Insincerity, he shall be a *Philalethes*, or a *Phileleutherus*; if a very Coxcomb, perhaps a *Socrates* or a *Cato*.

The German Booksellers give new Authors to stale Books, till they hit upon one to carry them off. The Dutch are no less dexterous at making the most of a good Name. For the English Booksellers, there is no Species of *Legerdemain* which certain among them do not practise daily; especially that of assuming the Name of some celebrated Author (or the Title of some *eminent Work*) either in its proper Form, or with some minute Variations; as, *Feilding* for *Fielding*, *Colbatch* for *Colbatch*, *Chamberlen* for *Chamberlayne*, *Joseph* for *John Gay*, which last

Article

Article has put Pounds into C——'s Pocket, by getting off some of the worst Poems. We have another Instance in the *New Dispensary* just published, where Dr *James Alleyne* is regularly enough for Dr *John Allen*. But a prudent Onomotechnist will take care of a Subterfuge in case of a Detection. Dr *Allen* hearing, as far as *Bridgewater*, that some Bookfellers intended to make use of his Name, publicly protested against any Share in the Work. Upon this they drew off, and took their Stand in *James Alleyne*, which answers the End, and the Book is still sold for Dr *Allen*'s. But one masterly Thing to be observ'd is, that there be a Resemblance between the Manners of the two Authors; and that their Style, &c. be consistent with each other: On this most Novices split. Thus, notwithstanding the Affinity in Name between Dr *John Allen* and Dr *James*, there is a visible Disparity in their Manners. In the Author of the *Synopsis*, we find Industry, Judgment, Justice in quoting, Accuracy, and a significant Style. In the Author of the *Dispensary* we find Plagiarism, Oversight, Impertinence, and Contradiction. Of 630 Pages, of which his Book consists, 500 are transcribed *verbatim* from Dr *Quincy*. Dr *John* copies with Judgment; Dr *James* copies without regarding what, or whom, or how. Thus he has dealt with *Quincy*; yet rails at him as fast as he copies him. Had he copied him more, and given *Quincy* entire, it had been easier for himself, and better for his Readers. Instead of this, he has let many Things escape of the greatest Importance, has added others frivolous and foreign to the Purpose, and altered others exceedingly for the worse (of which the Writer *A. M.* gives some Instances.)

In short, he has led Physick and Pharmacy a Dance over Hill and Dale after Botany and Zoology; has yoked Dr *Friend* and Dr *Boerhaave*, whose Systems and way of Reasoning are as different as that of Alkali and Acid;

and has made the *London* and *Leyden* Practice, as to *Recipe*'s, go Hand in Hand, which widely differ.

Therefore advises N. B. the suppos'd Author, and the Publishers of the new *Pharmacopæia*, to reprint their Title-page after the following Model.——  
*A new Edition of Dr Quincy's Dispensary; wherein certain little Matters, relating chiefly to Grammar, are added; many great ones omitted; many others so alter'd, as to make a surprizing Contrast and Discordancy with the rest. The Whole thrown into a new kind of Order, wherein, for private Reasons, those Things which ought to come first are brought last; and such as were before joined together, are separated.*—  
 By John-a-Nokes, M. D.

DE DUOBUS, &c.

Fog's Journal, Dec. 9. No. 214.

The Reigns of Henry III. and IV. of France compared.

ALL the French Historians call the Reign of Harry III. of France, the Reign of Pimps, Flatterers, and Favourites. *Mezeray* tells us, that these Fellows poyson'd his Mind, with so high an Opinion of himself, that they perswaded him, that his Will and Humour ought to be the Rule of Justice; when they themselves were guilty of any notorious Blunder in the publick Affairs, they attributed it to him Abroad, yet were heard to tell him, that the most consummate Wisdom of his Predecessors, was but Ignorance in comparison of what appear'd in him. The utmost Reach of their Politicks was to rob the Treasury, and, to cover their Pilferings, the Term *Secret-service Money* was first found out.

As the State was always indigent, they advis'd the King to levy Taxes by way of *Excise*, which would enrich him and all his Friends, and be a Means of rendring him arbitrary, as it would furnish him with a Pretence of filling all the Towns and Cities with a multitude of Civil Officers, who might serve both as Spies and Guards against



against the Discontents of the People. Thus, says *Mezeray*, France, which could not be hurt by foreign Enemies, was brought to the last Gasps, by *Excises*, and an *Army of Civil Officers*.

In this Reign, Burthens and Impositions, unknown before, were laid on the People; Taxes were mortgaged; the Sale of publick Employments and Titles was introduced; Offices in the Law multiplied; instead of the antient Militia, a Body of Standing Troops was maintain'd to keep People in Awe.

*Harry IV.* who is call'd a great King without Favourites, found the State overwhelm'd with Debts; yet tho' engaged in a long Civil War, and attack'd by foreign Enemies, he in a few Years of Peace, paid off all the publick Debts, and rais'd France into a flourishing Condition; and when he was obliged to begin a War in 1610, had 5 Years Provision in Pocket. All this was done, not by laying on *Excises* but taking them off. It was his peculiar good Fortune, that he had at the Head of the Treasury, One who was neither a *Pilferer* in his Office, nor a *Blunderer* in the Cabinet. This was the Duke de *Sully*, by whose Advice two great Armies were disbanded, one Military, the other Civil; a third Army, as grievous as either, consisting of a Crew of sycophant Courtiers, who lived upon Pensions, was sent a grazing; thus by Thrift and OEconomy Justice was done to the publick Creditors; and the People being eased from *Excises*, were enabled to enter upon Manufactures, and extend Commerce. Had this Minister grown rich by a long rapacious Administration, his Fears would have obliged him to have kept this Crowd of Officers and Pensioners in Pay, in order to form a Party strong enough to support him in the Day of the Peoples Wrath. But as his Hands and Heart were free from Guilt, he was able to prove this Truth, that a little freely granted by a People to the Support of Government, goes farther, than a great deal exacted with

Severity; and that Standing Forces will be useless, where no Oppressions are exacted or intended.

I know, says *Fog*, it's the Language of one Party in a certain Country, that the People have no Right to complain of any thing done in a Parliamentary Way.—But Grievances will be Grievances from whatever Hand they come.—In the Time of *Harry III.* *Mezeray* says, many of the *French* were for calling in the *Spaniards*, and even to make their Country a Province to *Spain*; and he does not condemn them for it, as their Country could not be in a worse Condition: The People, like *Aesop's* Ass, were Beasts of Burthen whoever they served, and if they changed their Masters, had a Chance to be better used.

Concludes with a Passage from a Pamphlet he had before quoted, “In a Town of *Castile* straitly besieg'd by the *Moors*, it was propos'd, that the King should raise a certain Sum of Money in a Manner that would be very grievous to the People, for which Necessity was pleaded; a *Spaniard* generously replied.—If the Town be lost, no doubt many brave *Castilians* will lose their Lives.—If all *Castile* be overrun, many more must unavoidably fall, yet I hope there will remain enough to revenge their Deaths—but if what is now proposed should be consented to, in my Opinion there is no *Castilian* left—I have Money, I will give it all—my Sword is by my Side, I will lose the last Drop of my Blood in Defence of my Country—let every Man but take the same Resolution, and we need not fear but we shall be able to preserve our Country, our Honours, and Liberties.” Hopes his Countrymen will imitate this *Spaniard*, who had a Statue rais'd to him for his Bravery.

*London Journal*, Dec. 9. No. 702.

The Law of Nature vindicated against the *Philosophical Dissertation on Death*.

There have been Men in all Ages who have endeavour'd to disgrace  
Mora-

Morality. Some Divines have made the *Will* of God, and not the *Reason of Things*, to constitute Good and Evil. Mr. *Hobbes* gave up the *Eternal Unchangeable Law of Nature* to the *Will* of the Sovereign. He set up Civil Good and Evil to moral Good and Evil, and founded all *Just* and *Unjust* upon *Power* and *Compact*. Others have defined away *Moral Virtue* by calling it the *Political Offspring of Flattery* *begot upon Pride*; others have taken away the Natural Foundation of *Virtue*, and given it an artificial one, in *Law*, *Authority*, and *Custom*; among whom is the Author of the *Philosophical Dissertation* before us; who says, "Among such a Diversity of Sentiments about *Moral Good and Evil*, where is the Man can teach us which are the *Things Honest and Dishonest, Just or Unjust, Good or Bad*? Many People declare Things to be honest just and good: Many others proclaim the same Things to be dishonest, unjust and bad. Who is to be the *Judge* between them?"

The Author's Question is, What are those Actions which ought to be practised by all Mankind? The Answer is, All those Actions which have a natural Tendency to make Mankind happy. In order to know what these Actions are, we should carefully observe what our *Nature* is. For if it appears, we are so constituted, that one Set of Actions tend to make us happy, and another to make us miserable, then there is a Standard for Action in *Nature*; to which Standard every Man of Sense will bow down. This he proves by referring to Temperate and Intemperate Actions; Just and Unjust; which have their Foundation in Reason and *Nature*. But nothing has been made so pernicious an use of as the Word *Nature*. Divines have run it down to build up a System of *Grace* upon its Ruins. Immoral Men (as our Author) understand by *following Nature*, gratifying all their Appetites and Passions, without Restraint. But this is not the

*voice of Nature*. Our Passions are only an inferior part of our *Nature*, which ought always to be under the Direction of the superior Part, Reason. Thus all wise Men, both Antients and Modern, understand it. *Nature* is perfect; and the Great and Good Author of it hath implanted a *Principle, Instinct, Light, or Guide*, in every Creature, on purpose to direct it to its greatest Good thro' the Whole of its Existence; so that *following Nature*, is adhering to that natural Standard by which every Action is to be tried, whether it be good or bad.

If there be such a Standard in *Nature*, it follows, there is a Reason for Action: But if there is no such Standard, antecedent to *Law*, *Authority*, *Custom*, or *Fashion*, then there never could be a Reason for the making of any *Law*, or the Exercise of *Authority*: so far is it from being true, that *Law* constitutes Right and Wrong.

The Difference among Nations in some Moral Cases, generally arises from the original Institutions of their Lawgivers, Priests, or Founders of their several Communities; and their Opinions were good or bad, as their original Founders were wise or unwise, just or unjust. But all these Institutions must be try'd by the Great *Law of Nature*, or *Reason of Things*. For Instance, whether *Polygamy*, or *single Marriages*, be right or wrong, can't be decided by *Law* or *Custom*, but may be determin'd by Reason. For, if the Proportion of Males to Females, be all over the World, as the most exact Calculators affirm, as 14 to 13, then it seems to be the Design of the wise Author of *Nature*, that one Man should appropriate but one Woman, or have but one Wife at a Time. So that if a fourth part of the Men monopolize the Women, and get 4 Wives a-piece; it follows, that the other three Fourths, having no Women left, had a Right to take away 3 of the Wives of every Monopolizer.

After the same manner is to be try'd, whether what is call'd *Incest*, or *Marriage*



riage of Sisters, be immoral or not; i. e. by its Consequences; For the Consequence would be, if Incest were allowed, that, considering the Opportunities they have of being together in private, few would come chaste and pure into the Arms of their Husbands; therefore 'tis just to raise such *Aversions*, and prohibit such Marriages.

To conclude, just and unjust, good and bad, don't depend on Law or Custom; but every Law, &c. is right or wrong, as agreeing or disagreeing with the Law of Nature and unchangeable Reason of Things; So that the Author of this Dissertation does not err because he is a *Free-thinker*, but because he thinks not at all according to Reason.

The Craftsman, Dec. 9. No. 336.

Of Excises with Regard to the Practice in Holland; continued from p. 1095.

THE Reasons which make the People of *Holland* submit to Excises and other Severities of Government, Sir *Wm Temple* tells us, "arise from the Simplicity and Modesty of their Magistrates in their way of Living; that the way to Office and Authority lies through those Qualities, which acquire the general Esteem of the People; that no Man is exempted from the Danger and Current of the Law; that Soldiers are confined to frontier Garrisons; and that no great Riches are seen to enter by publick Payment into private Purses; but all publick Monies are apply'd to the Safety, Greatness, or Honour of the State; and the Magistrates bear an equal Share in all the Burthens they impose."

Besides, the Dutch Excises differ materially from those already establish'd in *England*; for in several imported Commodities (Wine, Tea, Coffee, &c.) every Man is tax'd at so much a Year, according to his Family and Manner of Living, by the Magistrate of the Town in which he lives, unless he makes Oath he uses none; but no Officers are allowed to enter his House.

The Letter-writer's Argument a-

gainst Land Taxes, taken from the Example of *Holland* is still more fallacious. *Great Britain* hath a Product within itself, not only Sufficient to maintain its own People, but to spare; has Manufactures, Fisheries, and Mines, for her own Use as well as for Exportation: Whereas the Product of *Holland*, as Mr *De Witte* allows, will not maintain one Eighth of it's Inhabitants; their Manufactures are neither so many, nor so great as ours; they have no Mines; so that the Income which maintains the Government, and enriches the People arises chiefly from their Trade, Fishery, and Freight of Ships.

Notwithstanding the grievous Burthen which the Landholders have been obliged to bear for above 40 Years, I do not meet with any Body, says *D'auvers*, except the Projectors and their Advocates, who discover any Inclination for this Scheme. And to confirm them in this wise Disposition, quotes Mr *Lock*, the chief Design of whose Reasoning is to shew, that Taxes however contrived, do in a Country, where their great Fund is in Land, for the most part, terminate upon Land; That *Holland* is no Exception; the Land there is so loaded, that in many Places, Half, in others a Quarter, in others one Eighth of the Yearly Value does not come into the Owners Pocket; in some the Land will not pay the Taxes.

The Land-holders would likewise do well to consider that the Land Tax hath been continu'd only from Year to Year; whereas Excises commonly become perpetual; and as this Scheme is only design'd to supply the Necessities of the Government, in Time of Peace, so, 'tis fear'd, the Projectors will have Recourse to a Land Tax, upon the first Emergency, without giving up a Shilling of the Excise. Nor can the Parliament reduce the Excise without Consent of the Crown, which will hardly part with such a Jewel; and all Attempts to diminish the Revenue when granted, will be thought invidious.

Lastly, If ever the Crown should obtain

obtain a sufficient *Standing Revenue*, what Occasion will there be for *Parliaments*, unless upon extraordinary *Emergencies*? This, says *D'anvers*, is strongly supported by the Reasonings of Mr *Hampden*, who prefers a *Land Tax*, or even the Revival of the *Chimney Money*, to any Kind of *New Excises*, which he justly observes must end in a general *Excise*.

*Universal Spectator*, Dec. 9. No. 218.

#### ON PLAY-WRITING.

THIS not doubted that the *Stage*, well regulated, is of considerable Service to the Publick: A good *Play*, finely acted, leaves upon the Mind a strong Bias towards whatever appears worthy our Imitation, as well as a lasting Aversion for whatever is shewn to be ridiculous or detestable.

The Follies of Mankind are best corrected by *Comedy*; but Ambition, Anger, Revenge, Treachery, Cruelty, and other outrageous Passions, properly belong to *Tragedy*, whose Business it is to set before us the dreadful Consequences of them.

I would fain persuade some noble Genius, says Mr *Stonecastle*, to undertake the delivering us from the wretched Slavery of *Harlequins*, *Morris-Dancers*, and *Ballad Singers*, which of late have been preferred to the noblest, and most instructive Entertainment; and for the Assistance of such who will endeavour it, subjoins the following Advice sent to a young Gentleman preparing to write a *Tragedy*.

Our Writers who have of late attempted *Tragedy*, want both *Art* and *Genius*, since either of these would make a tolerable Play. As for Example, the *Earl of Essex* without *Poetry*, and most of *Shakespear's* without a *Plot*. I mean by *Art* in a *Play*, all that Disposition of the Parts in respect of *Plotting*, which makes the Whole clear, natural, and uniform, which must be the Result of close Studying the Criticks antient and modern. Under the Word *Genius* I com-

prehend every Thing relating to the Passions, Sentiments and Verification: These proceed from the Harmony of the Ear, Clearness of the Head, and Warmth of the Heart; and are refin'd by an universal Reading. The 4th Book of *Virgil's Æneids*, or Part of the 6th *Iliad* of *Homer* will be of as much Service as a Scene in *Hamlet*.

Our Writers have been too sparing of their Labour, as well as deficient in their Judgment. The present Method may be drawn into the following general Receipt. — Take a *Love Story*, add thereto an immensurable Length of Time, Characters undistinguish'd by any Thing but the Names; *Scenes* here, there, and every where, *Entrances* and *Exits* without Occasion, *Descriptions* for the Sake of the Verses, *Salluques* to shew how well we can argue, and *Asides* because its the Fashion; *Murders* without Reason, and *Punishments* without Justice, not forgetting a *Simile* in Rhime at the End of every Act.

As you are a Master of Languages I recommend to your reading *Aristotle's Poetics*, a System so full and perfect that all the Critics since have scarce been able to improve it. It has occasion'd several fine Pieces of Criticism, little known to us, such as those of *Castelvetro*, *Rucoboni*, *Piccolomini*, *Vittorio*, *Majoragius*, &c. but above all with *Dacier's* admirable *Version* and *Comment*. As for *Rapin*, he is more superficial in his Remarks. From hence (taking in the *Greek Writers*) may be collected an exact Notion of their Stage, and consequently of their three Tragedians.

No less excellent in its Kind is *Aristotle's Rhetorick* with *Cassander's* Translation. Bp *Sanderson* used to say, it made a Man of him. His Book of *Ethicks*, *Longinus*, *Dionysius*, the six Rhetoricians, &c. are of great Service to form the Judgment.

You are now qualify'd for the *Greek Drama*. Begin with *Sophocles*, and advance upwards to *Æschylus*. Draw the



the *Scenerv* as you go along; then compare the Authors between themselves. To come to the *Latins*; I pass *Seneca*; as a Declaimer rather than a Poet: But their *Comedies* are of most Use.

Amongst the *Moderns*, the *Italians* abound with good Criticks; and of late Years, *Ricoboni* says, they have not been without excellent *Tregedies*.

It requires much Judgment to alter the *French Plays*, to the *English Taste*.

The last, and not the least material Point, is the studying our own *Criticks* and *Poets*: But this must be left to every Man's Judgment and Talents.—*Horace's Art of Poetry* I omitted as being universally known, tho' drawn up directly with an Eye to Tragedy.

Free Briton, Dec. 14. No. 159.

#### OF REFORMATION.

THIS Passion to make the World better, hath often made it worse, and introduced Evils and Corruptions which never could be reformed; it has been most outrageous, when it was least likely to procure Good, and asleep when it might have done most Service.

In a Confederacy of Men to alter the State of Affairs, their Passions are often fired by a Word let fall among them, and their Spirits worked up and prepared for extraordinary Emotions, then, if they have a Leader of a clear Reputation, and intrepid Courage, will they be invincible. But when a Man puts himself at the Head of Parties for a personal Advantage, he waxes and mispends that popular Strength, which, if prudently managed might be of infinite publick Advantage. No wonder then if Nations suffer from a *reforming Spirit*! But this will be an eternal Truth, that People seldom suffer by the *Work of Reformation*, but when they either want good Leaders, or abound with bad ones. See p. 999.

To lead a People complaining of Grievances, appears so generous, so humane an Office, that it may seem almost incredible any Man should offer himself with a false Heart: Yet such

is the Treachery of human Nature, that some Men desire to lead a People, with a steady Intention to betray them. Even where there is none of those sinister Views, there is often Vanity, and high Notions of a Man's Importance. Such *Reformers* might tempt an honest Man to abjure all *Reformation*.

Whilst Society continues there will be Work enough for *Reformation*; yet that Man who will not be easy, till every Thing is *mathematically right* will be one of the worst Grievances in the Community. The removing some Evils necessarily introduce others more to be feared. Against these greater Grievances we ought to employ all our Vigour. If Property is at Stake, would it be prudent to contest about the proper Qualification for holding an Office? *It may be my Right, said Oliver Cromwel in a Speech to his Parliament, to walk in my Field or my Garden, but it will not be to the Reputation of my Wisdom, if I do so when my House is on Fire.*

When Men have shook off an intolerable Yoke, they forget what they once suffer'd, and begin to think what they may enjoy, without considering they are in a better Condition, than ever they enjoy'd before.

Were I, says *Walsingham*, the Enemy of such Men, I would advise them to be restless and dissatisfied, for the sake of such Pursuits as might allure them into Struggles, which might end in the Destruction of themselves as well as their Friends, but could hurt no other Party. I would chuse a critical Season, when Men by the common Course of Things become engaged in violent Contests, which, heightened by an additional Point of Controversy, might be improved into the fiercest popular Rage.

In such a Case some might say, "Are we not contending for Liberty? Are we not reforming grievous Abuses, and unjust Usurpations?" This may be answer'd by asking other Questions, Is not your Enemy in the Field? preparing to give you Battle? Will he not

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have every Advantage against you, in Situation, Numbers, and Strength? Will you bring your Rights and Liberties to the Stake, when you are thus almost sure of losing them? Or, will you not rather remain safe, where you are, till you can give him Battle, without fearing his Situation, which will soon be changed; without fearing his Numbers, which will soon be dispersed, or harmless; and with the Addition of considerable Strength to yourselves, which, if you improve the present Opportunity, may be obtained?

The Craftsman, Dec. 16. No. 337.

*The Argument on EXCISES concluded.*

**M**R D'auvers having gone through the several Branches of Argument against *Excises*, is pleased to observe, that what he has written upon this Subject seems agreeable to the Sentiments of our *Merchants*; for the reasonable Resolutions they have lately taken, to oppose an *Excise* under any Shape, are sufficient to convince the World, that he has not endeavour'd to alarm them without just Grounds.

Says, his chief Design being to give a full State of the Subject in general, without entering into Particulars, he would not interrupt his Argument by any Objections thrown out against it in the daily Papers; which, however, he promises to consider, if it should appear that the Projectors rest the Merits of it upon those Writings; and reserves the Letters of his Correspondents for that Purpose.

Next, he recapitulates the Substance of his general Argument, as it has been deduced in his preceding Papers (see p. 1021, 1044, 1055, 1066, 1069, 1095, 1103.)

Concludes with observing, that if *this Project* hath such a manifest Tendency to a *General Excise*; if it is of such pernicious Consequence to the Trade, Manufactures, and Navigation of this Kingdom, and cannot answer one good or salutary End proposed by it, he hopes our Representatives in Par-

liament will reject the very Proposal of such a Scheme with the utmost Indignation; and if the Projectors should continue to prosecute it in Defiance of Reason, and against the general Sense of the People, leaves the World to judge, whether they are not more solicitous after Power, than the Welfare of their Country, or the Honour and Happiness of his Majesty's Government.

Fog's Journal. Dec. 16. No. 215.

*On a Prediction in Partridge's Almanack.*

**A**FTER some pleasant Reflections on Almanack Writers and the Company of Stationers for continuing the Names of those that are dead, the Writer of this Essay complains of their giving Sanction to a Libel in *Partridge's Almanack* for the new Year; which begins with the following Prediction:

*There seems a Storm, and its no little one, impending over the Head of a Noted Lady: An Eminent Person receives several Affronts, and either really doth, or is in great Hazard of losing his Place, Office, or Preferment.]* Who are here intended is not easy to ascertain; but the Reverse of what is here predicted may be made appear: For, 'tis to be observ'd, that on the first Day of the new Year *Venus* is to be conjoin'd with the *Moon*, which intimates, that the *noted Lady* may effect her Design thro' the Interest of another Lady, who seems to be the Mistress of a Great Man. Again, as *Mercury* is to be with the *Moon* on the 4th of the same Month, we may conclude, that the *noted Lady* will be enrich'd with the Spoils of some opulent Country; for *Mercury* is the Patron of all Robbers, is a pacifick Planet, and by virtue of a certain Wand, can silence all Clamours, and has the Address to screen his own Votaries and Dependants, should they come under Accusation. Hence it follows, that the *noted Lady* will quietly enjoy her Wealth and Power, and therefore that the predicted Storm can at worst only end in



a *Scotch Mist*. What may have missed *Partridge*, is the unfriendly Visit of *Mars*, who is to be with the *Moon* on the 9th at 2 in the Morning. And as *Mars* is known to be a Planet of a *Fiery and Rapacious Temper*, and of a *sour and malevolent Aspect*, he might dishonour the great *Luminary*, by corrupting her good Influence, and defeating her Schemes, if she had not been prepared by the previous Visit of *Venus* and *Mercury*. This shews, that *noted Lady* may be interrupted in her Pursuits by the Sallies of *some wrong-headed Soldier*, but that by cajoling his Mistress, and feeding his Avarice, she reconciles him to all her Measures.

As to the *Eminent Person*, he is in as little Danger as the *noted Lady*. Indeed, by *Partridge's* Account, their Fates seem so interwoven, that the Disgrace of One implies the Fall of the Other. 'Tis likely our Astrologer founds his Conjecture upon the Southing of the Great Dog *Sirius* on the 10th of *January*, because it happens the next Day after the Conjunction of *Mars* with the *Moon*, and when *Mercury* and the *Moon* are in *Quartile Aspect*, which is a Sign of Enmity; so that if this should portend Evil to the eminent Person, yet his Disgrace would be but short, since on the 12th *Orion's Belt*, which contains the *Lady's Yard Wand*, will be 36 Degrees Altitude. Farther, on *Jan. 10*, *Saturn* is to be in Conjunction with the *Moon*, and in the Cardinal Sign *Artes*, which is the *Ascendant* of that Country, where the *eminent Person* is thus distinguish'd.

*Saturn*, according to *Lilly*, is "envious, covetous, jealous, and mistrustful, timorous, sordid, and dissembling; and tho' a leaden, blundering Planet, yet is crafty for his own Ends, full of Revenge and Malice, little caring for the Church or Religion". But this evil Aspect and Malevolence will not in the least injure the Character and Fortune of the *eminent Person*; *Saturn* being the Planet under which his *Eminence* was born, and tho' he

studied long under *Mercury*, yet *Saturn* is the Lord of his *Horoscope*, and has hitherto directed all his Actions. And as long as that *leaden Planet* shall remain in the *Ascendant*, so long the *Eminent Person* shall enjoy his *Place, Office, or Preferment*. He may, perhaps receive some Affronts occasion'd by the Opposition of *Mars* to the *Moon*, which is to happen on the 23d of *January*; but a Native of *Saturn*, tho' prone to Revenge, yet occasionally is patient of Injuries, and can bear hard Names, so long as they don't lessen his Interest or Authority.

After all, the great Conjunction of *Mars* and *Saturn* on the 6th of *February*, proves *Partridge* to be mistaken.

London Journal, Dec. 16. No. 793.

On Free-Thinking.

THE Superstitious have taught Things as the *Divine Command*, which are repugnant to every Principle of Reason. Thus a Modern *Athanasian Divine*, in his *Remarks on Dr. Clarke's Exposition of the Catechism*, hath denied the most self-evident Proposition, That what is necessary to Salvation, must be plain, and obvious to the meanest Capacity, and asserts, That nothing is plain. But what is worse, they have taught Expiations for the greatest Villanies, by believing Opinions which no Man could ever understand, and by performing Actions which no Man could ever see the Reason of; and so render'd *Virtue unnecessary*, by placing the Favour of God, and the Happiness of Men, in something which is not *Virtue*.

The Enthusiasts have done the same. *Oliver Cromwel*, debating with the *Scots* about putting the King to Death, urg'd, That 'twas God's Work, and therefore, no Regard was to be paid to the Laws of Morality; for which he gave several Instances out of the *Old Testament*. And thus Thousands have done besides *Cromwel*, and so have been Immoral by Authority.

What Weapon, then must we use against these Men? What, but the full Exercise



*Exercise* of our Reason upon all Subjects, or *Free-Thinking*, is able to preserve us from this Torrent of *Superstition* and *Immorality*?

By *Free-Thinking* we are able to prove there is a Being infinitely *Wise*, *Good*, and *Powerful*, at the Head of Affairs in the Universe; who being absolutely *perfect*, and having no *Self-Interest*, could have no Views in making the World, but to *communicate Happiness* to all his Creatures; and consequently, that every subordinate rational Being who *doth all the Good* in his Power, carries on the *Design* of the great Author of all Things.—By *Free-Thinking* we may discover the *eternal Differences* of Things in Nature, the *natural Standard* of Action, and the *Reason of our Duty*, arising from the *Constitution* of the Creature, and the *Relation* he stands in to other Creatures. By this every Doctrine of Religion, and every *Law* of Man, is to be tried. By it we are able to judge (when we are assured of the Character of the *supreme Being*) whether what is called *Revelation* be agreeable to his Will, that is, by *reading and comparing* what is *there said* of his Will, with what, by the Light of Reason, we already know of his *Nature* and *Attributes*; and so we can never be *deceived*.—By this we know, that Man being a *free intelligent Agent*, will be *rewarded and punished* in exact Proportion to his *Virtues and Vices*; and that a *wise and good Being* cannot reward him for another Man's *Virtues*, or punish him for another Man's *Vices*.

By *Reason* we are also able to judge, whether human Laws are right or wrong, *just* or *unjust*. Even *Magna Charta*, that in *K. John's Time*, or that made at the *Revolution*, are not *right*, because established by Law; but they were *established by Law*, because they seemed *right*: So that if there is any Part of the old or new *Magna Charta*, which *takes away* or *abridges* our *natural Right*, that Part is *unjust*, and ought to be *altered or repealed*.

The *Author* of a late Pamphlet, therefore, called *no Time proper to Repeal the Test Act*, shew'd his entire Ignorance both of the *Constitution* and *common Sense*, to argue against the Repeal of it from *past Laws*: There may be *Reasons* for not repealing it at *this Time*, but none for not repealing it at all; unless there can be *Reasons* against *Equity and Gratitude*; against the fundamental Principles of *Protestantism* and *Christianity* itself. The *Ministry* are convinced that the *Test Act* ought to be repealed. They are not so *weak* as to imagine, that Justice must not be done *now*, because it was not done at the *Revolution*, which did not make Things *perfect*.  
SOCRATES.

Universal Spectator, Dec. 16. No. 219.

#### ON EDUCATION.

AS we judge of Fruits before they appear, by the Nature of the Soil, and the Culture bestow'd by the Gardiner; so such Behaviour is expected from Men, as is suitable to their Education while Boys. Hence we may be under Apprehensions for the growing Hopes of the present Age, in which Youth are differently treated from what they were in former Ages.

In the last Age Fathers were content their Sons should be Boys before they were Men; whereas now a-days, People are for having their Sons Men; and the Consequence is, the former, like Fruits brought in their Season, became Ripe according to the Course of Nature; whereas our modern forward Slips put forth nothing but Blossoms, and continue a kind of *overgrown Children* to their Lives End.

Learning was the *Watch-word* of the last Age, as *Politeness* is of this; and from the wrong Notions of both it fell out, that they were over-run with *Pedants*, as we are with *Impertinents*. In the Time of our Fore-fathers, when true Learning yielded to voluminous Systems, and scholastick Jargon, it was almost impossible but those who receiv'd such Impressions in their Youth, should preserve



preserve them a good while after; unless where the Strength of a good Understanding prevail'd, amongst whom were some who employ'd their Wit in exposing *Pedantry*, which by Degrees, they again confounded with Learning. Because Men of true Taste and extensive Knowledge have spoken and written on the most important Subjects, without using the old way of long Quotations, it has gradually become a Maxim as well among the *Great* as the *Small*, that Study and Application to *Letters* were unnecessary to form a Great Man, and that Travel and Observations would better supply their Place.

*Plutarch* has elegantly compared the Institution of Youth to the Care taken of a Garden; and *Aristippus* answer'd one, who asked him what was proper to be taught to Youth, *You had best instruct them while Boys in those Things which will be most useful to them when Men*. Not that this Rule will always answer the Intention; for Men are found to employ themselves with what they were taught to be pleased with in their Youth. This Proposition may be proved from the Behaviour of some young Gentlemen of Rank, who in the Nursery were taught to admire fine Cloaths, talk Saucily, and to fall into Fits of Passion, if cross'd in their Humours; at School Master had his lac'd Coat, silver Watch, and Footman, that he might never want one to

abuse with Impunity; then he must not be plagued with Greek and Latin Lectures, for fear of making him bookish, and so fit for nothing but a *Parson*. When arrived at the Prime of Life, in Religion they are *Free-Thinkers*; in Politics Slaves to a Party; in Morals *Rakes*; and detest *Solitude* and *Matrimony*; the First because it would make them converse with themselves; and the Latter because it might lead them into Company of a Person, towards whom they know not how to behave, viz. That of a *Modest Woman*.

The general Contest of the wisest, most powerful, and politest Nations might be brought in Support of our Argument. *Xenophon* might possibly have Faults as a General; but the Elegance of his Pen has secur'd him a double Reputation. *Alcibiades*, the finest Gentleman in *Athens*, was distinguished not for his Knowledge of Men only, but of Books. The most polished of the *Romans* are celebrated for their Love of Study, and the Exactness of their Taste. *Petronius Arbitr*, tho' a Man of Pleasure, yet his Works speak him of a solid and accurate Judgment. *Cæsar* has had more Rivals in Conquests than in Literature. From hence he concludes, its better to be a *Pedant* than have no Learning; for tho' Ignorance may be excusable in Youths, it does not only render Men in Years despicable, but unhappy.

## DISPUTES on the TEST ACT.

*A particular Account of the Meeting of the Dissenters, Nov. 29.*

THE Committee having reported, that "an Attempt to get the Corporation and Test Acts repealed, was not now likely to be attended with Success," a long Debate ensued, in which some of the Committee, who concurr'd in this Report, declared, "That tho' they could not have said that this was an improper Time to apply for this Repeal, yet that they had agreed to this Report as it now stood, only because they feared we should not be so unanimous in attempting this Repeal as it was to be wish'd. and that without such an Unanimity, they thought the Attempt was not likely to meet with Success." The Que-

(See p. 1080, 1081)

stion being at last put, there seem'd to be a Majority of 5 to 1 against the Report; whereupon the *Ld Barrington* moved for recommending it, which was carried without Debate, and with but few against it. *Ld Barrington* then moved, that whereas the Committee had but few in it of one of the three Denominations of the Dissenters, and not one of the other, in order to preserve a greater Equality, and give the greater Weight to any future Report, some of each Denomination might be added to the Committee: Whereupon several of the Committee desired to be excused from any further Service, so that there was not a Quorum left; and soon after, all the rest, except *Ld Barrington*. One of the Excusers moved for a new Committee.

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The Reasons for excusing themselves were different; of some, that the Report was not agreed to; others, Want of Health and Leisure: On the Whole, the Question for adding some to the Committee could not be put, because there was not a Committee subsisting. Ld Barrington earnestly desired the whole Committee to continue in the Service; which being refused, about 18 Persons were named for a new Committee, and more naming; and among them Mr Holden, Mr Bance, Dr Avery, Mr Bradley, and a few others of the former Committee, who were earnestly desired to take their Places accordingly; Mr Bance then said, he would serve, whether others of the old Committee did or no; but hoped some Temper might be restored; and believed the Gentlemen who had excused themselves in some Warmth would serve again, provided but two or three new ones were added to them; and others of the former Committee immediately declared they would: So that four more being put up, were unanimously agreed to. Ld Barrington then moved, that to avoid the Inconveniences of such numerous Meetings, the Committee should be instructed to report their Opinion to two Persons deputed by every Congregation within the Bills of Mortality: which upon a Motion of extending it to 10 Miles round London, was unanimously agreed to, and approved of by the whole Assembly.

The Daily Courant, Dec. 15.

*An Expostulation with the Dissenters about the Repeal of the Test Act.*

THO' I am of the Church of England, yet, believe me, I have the same hearty Concern for the Preservation of your Rights, both as Englishmen and Christians, as any of your Communion. I acknowledge you have long patiently submitted to such Marks of Ignominy and Reproach, as ought not to distinguish any Subjects, but such as are declared Enemies. And as you had the strongest Reasons to expect Relief before this Time, so you may be reasonably allowed to ask,—When is this Badge of Slavery to be taken off?

But when I have said this, I can by no means justify the ill-timed Zeal of too many among you at this Time. If you have neglected the Opportunity of applying for Relief, you have none to blame but yourselves. The proper Season was certainly at the Beginning of the present Reign, and at the Opening of the first Parliament. Had you then preferred your Petition, and not as it were, imposed it upon the Legislature, you had, 'er this, enjoyed the same Privileges with your Fellow-Subjects.

Consider, you now apply to Parliament, almost at the very End of it: You judge this the most proper Time, because a new Election is coming on; and that those Gentlemen who rely on your Interest will appear for your Petition: You think this the only Time to bring an Administration to Terms with you.

But these are the strongest Reasons against your Application at this Time. Gentlemen who are inclined to relieve you, cannot do it, without apparent Hazard to their future Elections; and it would be most unreasonable in any Administration to ask it of them. What can an Administration, or your best Friends, do in this Case?

You will say, perhaps, Little Regard will be had to your Petition at the Beginning of a Parliament.—Why so? Is not the World convinced of your Harshness? Have not the most zealous Churchmen long given up the Impostion of receiving the Sacrament as a Qualification for an Office, to the great Reproach and Dishonour of our Holy Religion? Will not your Submission to bear the Burthen a little longer, be a lasting Obligation to all your Friends to relieve you at the Opening of the next Parliament? Then present your Petition; renew it, if there's Occasion, from Session to Session, and I am persuaded your Resolution will be attended with Success.

I am satisfied, you blame the Conduct of the Dissenters in the Reign of the late K. James: Yet the Provocation they received from the Church of England, infinitely exceeded all that you can complain of. You are astonished at their Madnes in returning Thanks to K. James for his Declaration for Liberty of Conscience: And are not you now acting the same Part? They would have Liberty of Conscience, tho' it let in a Body of Men who intended their Destruction; and are not you determin'd to have your Civil Rights restored to you; tho' if your Friends do this for you now, it must turn the next Elections in Favour of a Set of Men, who, tho' they applaud your Resolution, yet, if ever they get the Power into their Hands, will soon deprive you of all that is dear to you?

Consider, if there ever was a Time to make a Stand against the united Efforts of Papists and Jacobites, now is the Time. Should you live to see our Parliament consent to the laying up our Fleets, and disbanding our Forces, two Points they have been long labouring for, I need not tell you what must be the Consequences to this Nation.

Who lead, or rather drive you, I know not: But fear, on Enquiry, you will find them Men of desperate Fortunes, furious Zealots, ambitious of governing to considerable a Body, or Men who would revenge themselves on the Administration for some supposed ill Usage.

Before you proceed in your Resolution, let me prevail with you to shew one of these two Things;—either that the Papists, and other disaffected Persons, are your true Friends in advising you to petition at this Time; or, that your petitioning, if attended with Success, will not be the most likely Means to occasion such a Change at a new Election, as you have the greatest Reason to dread, and guard against.

Daily Journal, Dec. 19.

*An Answer to the Expostulator above.*

AS your Expostulation is addressed to me, as a Dissenter, I beg leave to return it.

I am,



I am glad you own yourself of the *Church of England*; that you are concern'd for our Rights; that you acknowledge we have long submitted to Marks of Ignominy and Reproach; and that you allow that the most zealous Churchmen have long given up the Point about the Sacrament: But to say, you can't justify the furious ill-timed Zeal of too many amongst us at this Time, who, you insinuate, would impose their Petition on the Legislature, surely you know but little of the *Dissenters*, to imagine them so void of Sense, as not to know, that they, and every *Englishman*, have a Right to present a Petition to Parliament, without the Imputation of *imposing* it. — I declare, not one *Dissenter* in and about *London*, to my Knowledge, but has acted on this Occasion, with all the Decency and Good-manners becoming an *Englishman* and a Protestant; and it some particular Gentlemen had not shewn such a strong Opposition to a Majority of 4 or 5 to one, this Affair might have been carried on with all the Quietness imaginable.

You would terrify the *Dissenters* (if they were to be so easily intimidated) by saying, 'Our Success now will soon be follow'd with our own Destruction.'] For God's Sake what do you mean? Why don't you explain yourself? Surely you imagine the *Dissenters* a parcel of Old Women and Children, whom you would frighten out of their Senses, and then give them flattering Advice to continue in their Shackles to Eternity. I hope the *Dissenters* are Men of so much Prudence as to be Judges in their own Case, when it's a proper Time to petition their Representatives in a dutiful Manner.

I shall always be on my Guard against the Advice of a *Flatterer*; and do assure you, since reading your Letter, I am more of Opinion, that Now is the *only proper Time* to petition for a Repeal of the *Corporation and Test Acts*, because you bid us "consider, if ever there was a Time to make a Stand against the united Efforts of *Papists* and *Jacobites*, Now is the Time." For if the Case be really as you state it, to obtain a Repeal at this present Time, would give the *Dissenters* in general such a true Sense of the Obligation for that Favour, that they would exert themselves to the utmost of their Power, in joining their Interest with the true Friends of his Majesty, and the present happy Establishment; so that all the evil Designs of the Enemies of our Country would be entirely frustrated.

*Flying-Post*, Dec. 19.

**L**AST Year, says a Writer in this Paper, arose a great Murmur at *Liverpool*, and spread to *Bristol*, about the Hardship of the *Test Act*; from what Motive I shall not enquire; but the Warmth with which it has been urged, and the mean Artifices used, are but untoward Symptoms.

Caution and Moderation are the surest Guides in such Cases. It can never be prudent in the *Dissenters*, at this Juncture; to irritate their

Friends, or their Enemies, in Comparison of either of whom they are but a *weak Body*. But to make our Essay so suddenly, after 14 Years Cessation of all Talk about it, and at a Time which can hardly be understood to be chosen, without somewhat of Anger and menacing on our Parts, is unusual, very unsuitable to the *Dissenters*, and not likely to engage the Favour that is absolutely necessary to succeed.

It has been said, That the Repeal of the occasional Conformity and Schism Acts, was obtained at such a Juncture, and in such a Manner. I don't think so; nor can I see how that Affair can be made a Parallel with this: For those Bills deprived us of our religious Liberty only; or at least, Liberty unattended with Power, and their Repeal only restored us to the Rights we lost for our Attachment to the Protestant Succession. The Repeal of the *Tests*, admits us into a Share of *Power, Eminence, and Authority*. This gives the Alarm, and causes a Jealousy which the other could not. Besides, the Repeal of these Acts was not undertaken till after many Years Application, nor manag'd with Noise and Clamour. The House of Lords was surpriz'd and struggled hard for more Time. The King and Ministry were determin'd, knowing it ought, and might be done; yet it was not done with that Facility that can give us any Encouragement to precipitate the present Design. Several of the Bishops and Temporal Lords who voted for it, declared they would never vote for the Repeal of the *Test*; and further, it was done when a Sessions were yet to come.

After all, the Thing in Debate is of much greater Consequence to others than to the *Dissenters*; they may here and there get a Share in the Government of a Corporation; but few or none would hereby be admitted into Places of Profit. The Act lays a greater Hardship, and perhaps greater Infamy, upon the Clergy of the Church of *England* than upon any Dissenter. If therefore we can engage the Government and a good Part of the Clergy, we may be sure of Success. But that must be attempted with more Prudence and Temper, and at a fitter Season.

Before they enter into too hasty Measures permit me to put the following Queries.

1. Whether the Interest and Influence of those of the National Church, who are well affected to the present Government, is not equal, if not superior to theirs; and whether pushing for the Repeal at this Time does not tend to divide that Interest, by disgusting a great Number of those who used to be unanimous against the High Church in voting for them? 2. Supposing the Administration should disoblige many of their own Friends by favouring the *Dissenters*, whether that Interest will counterbalance such a Loss? 3. Whether the Administration is most obliged to the *Dissenters*, or the *Dissenters* to them? If the latter, must it not be rash to push an Affair of this Nature, without the Assistance, even against the Advice of the Administration? and whether it is not best to wait

wait till their best Friends shall judge it proper to attempt this *Repeal*. 4. Whether it be advisable, or grateful for the Dissenters to fly in the Face of their best Friends, and to throw themselves into the Arms of their Enemies? 5. Whether they can imagine the Anti-ministerial Faction, most of which are Tories, sincerely design them any Advantage by encouraging them to push for the *Repeal* at this Time? 6. Supposing the Push be now made, and the Tories vote in their Favour, whether they would not poll only for such at the next Election as voted for the *Repeal*? 7. Whether it would not shew a noble Attachment to his Majesty's Person and Government, to reject an Expedient, however advantageous, that is designedly calculated to oppose the Administration? 8. Whether it be prudent to hazard so many valuable Privileges which the Dissenters enjoy, for the sake of that, which if obtained, will be of little Advantage to them as a Religious Body? 9. Whether it is not more likely to answer the Dissenters End to join with their Friends of the Established Church, at the Beginning of a new Parliament, than furiously of their own Heads to push it near the Expiration of an old one? And lastly, Whether they would not discover a generous Zeal and Gratitude for the best of Princes, by joining with their Friends of the Established Church at the next Election, to chuse such Representatives, as are undisguised Friends to Liberty and the present Government?

#### Answer to the Queries above.

Q. 1. **T**His scarce deserves an Answer; because it supposes Those of the National Church who are well affected to the present Government to be against any Application to Parliament for Explaining the Corporation and Test Acts, as far as they relate to Protestant Dissenters: Whereas the contrary is notoriously known; as it is, that the pushing for such an Explanation of the two Acts, has not any Tendency to disgust or divide the Interest above-mentioned, but rather to strengthen and cement it: But if no Application is to be made till some are willing, who sometimes vote with the Dissenters against the High Church, the Dispute, what is the most proper Time to apply, will indeed be fully adjusted; because in that Case No Time can be proper; and no Application can ever be made.

2. 'Tis well known, That the Dissenters, with the Assistance of those Friends who are against Persecution chose an H. of Commons of true Patriots, against the High Church Party, and against an Unkind and Powerful Ministry: The Inference is natural.

3. This is best answer'd by another, viz. Who are under the greatest Obligations, They who, in common with all other Subjects, enjoy the bare Protection of such Laws as are in Being, while there are other Laws in Being that put them under particular Disabilities? Or Those, who enjoy the greatest Honour, Place, and Emoluments of a Coun-

try, which they could not enjoy without the Expence and unwearied Struggles of Those Others just before mentioned? Further, if the Querist is sure, there is no Encouragement for Assistance from the Ministry, it may be proper for the Querist to enquire, whether many Things have not been pushed by the Dissenters, and by Others among the best Friends of the Administration, without the Encouragement, and even against the Advice of the Administration; yet, whether that Administration has not at last yielded, and even thank'd their Friends for pushing them? How do that wise People the Quakers, often get reasonable Laws in their Favour, which not only secure their own Liberty, but the Liberties of the Subject in general. To the last Part of the Query it may be answer'd, They that have waited near 60 Years for their Friends moving for this Explanation, and are yet for waiting on with *Patience*, may probably have Time for the fullest Exercise of that Virtue.

4. Whether an Application to the next Session of Parliament for that, which the Ministers, who are least for it, allow to be due to the Dissenters; and to be more for the Interest of the Government than for theirs, can be said to be flying in their Face? Particularly, when no Time can be supposed improper for giving these Explanations, since they are founded in Justice; and when the Dispute about the most Expedient Time is adjusted by the Dissenters being publicly told, that no Time is proper for such an Explanation.

5. This takes a Thing for granted which wants Proof. What made some of the Dissenters push for an Explanation last Year, was the Burthen they still felt themselves under, and the proper Occasion that offer'd, to get rid of it. And the Reason that induc'd them to push for it this Year is, what was understood to be the unanimous Sense of the Leading Dissenters in London to their Friends in the Country, that if they would withdraw their Petition (it coming somewhat late) they might depend on it, they would join with their Friends this Session, that every one in the Ministry should be against it.

6. Why should it be supposed, that the Tories should vote in Favour of the Dissenters in this Case against their avowed Sentiments? Or that the Whiggs should vote against the Dissenters, when the Thing desired is agreeable to the professed Sentiments of the Whiggs? If the Tories should vote for this Explanation, why should the Whiggs vote against it? And if the Whiggs and Tories vote for it, and the Dissenters, at the next Election, could help every Gentleman in the House to his Seat there again, what Foundation could there then be for any Complaints either from the Whiggs or Tories?

7. This is a most invidious and invidious Query, because it supposes the Application to be designedly calculated to oppose his Majesty's Government; whereas it is proposed as the



the greatest Strength and Support to it, by satisfying, strengthening, and uniting the Interest, which has all along supported the Succession in the *Illustrious House of Hanover*, and by discountenancing those Principles of Persecution and Bigotry, which have been the sole Source of all the Disaffection to this Royal Family.

8. What valuable Privileges can the Dissenters hazard by petitioning the Parliament for an Explanation of those Laws, which every Subject, by the Right of Claim, may lawfully do? Menaces for Things in themselves lawful, impair the Liberty of the Subject; especially in those two essential Points, the Right of Petitioning, and of Electing. It must surely be for the advantage of every Body of Men in a Religious View, to get rid of infamous Marks and heavy Fetters. But without considering it in that View, it must be right in the Dissenters, as they are a Part of the whole Community, to attempt to get rid of them, not barely for their own Sakes, but for the Sake of those, with whom they concur, or whom they help to support; and who must consequently want some of that Assistance which the Dissenters, unshackled, could give; and must bear a Part of the Dissenters Reproach, while they concur with the Dissenters; till these Marks of odious Distinction are removed.

9. It might serve the Purposes of the Dissenters tolerably well, if the Quersit will give them good Security, that their Friends of the Established Church will then, to that End, join with the Dissenters: But Nothing but Principle can induce them to join with the Dissenters at the Beginning of a new Parliament; tho' this Principle has produced no good Effect to this Purpose in 60 Years; Whereas both Interest and Principle now concur, so near the Expiration of this Parliament; Experience confirms this Reason; since the Advantages the Dissenters have obtained, have generally been in the View of an Election.

By another Query the Character of a certain *Irish L—d* is enquir'd into; as whether he did not tell the late King, that the Dissenters did not desire the Repeal of the Test Act; whether he has not divided them in their religious Capacity; whether he is not neglected in a religious and political Respect, and whether he designs not to make himself significant by forwarding this *Poultneian Scheme*?

Answer. This *Irish L—d* has aded all his Life a zealous Part for the Rights of the Dissenters. He never divided or disconcerted the Dissenters in their religious Character, unless certain *Advices for Peace*, and calculated only to prevent such a Division, can be said to have done it. What Weight this Lord has in publick Affairs, or how neglected, is of little Consequence to the Publick. However, those who have a Mind to gratify so trifling a Curiosity, will better do it, by Facts, than

by bare Assertions. This can't be thought a *Poultneian Scheme*, tho' it's of no great Consequence whose it is, so it be a good one. This *L—d* is pursuing no private Views or Passions; nor designs to make himself significant in any Sense, but what every good Man ought to do, namely, the acting as a Protestant and an Englishman; as a Dutiful Subject to the King, and as an unfeigned Lover of his Country.

Daily Courant, Dec. 21.

The Case of the Dissenters Stated.

IT is well known, the *Hardships* the Dissenters are under arose from *Papish Intriguers* in the Reign of K. Charles II. to divide and weaken the Protestant Interest; but their Schemes were defeated by the *Self-denying Zeal* of the Dissenters, who consented to the putting on their own Fetters, rather than accept the false Friendship of the *Papish Party*.

If we should enquire why they are not freed from this Load, to worthily sustained, it may be answer'd, That Persecution, how opposite soever to Christianity and the Protestant Religion, yet, from the Corruption of human Nature, works itself into almost every established Church, and renders its Members unwilling to grant such a Liberty to others in Prosperity, as they themselves contended for when in Distress.

Immediately after the Revolution, the Dissenters had the fairest Opportunity of shaking off this cumbrous Oppression, when the King declared, how acceptable it would be to him, that all his Protestant Subjects were put in a Capacity to serve him: But, on a Surmise, that, in such Case, his Majesty intended to act partially in their Favour, so strong an Opposition was formed against them, that these Acts could not be repealed; and all that could be obtained was the Toleration; and in that very Act, those Apprehensions, concerning which the present Dispute subsists, were expressly confirmed: This Defeat ought to make them for ever cautious how they attempt again.

In the next Reign they had but little Hopes of Favour, and instead of *Mitigation* met with an *Enlargement* of their Grievances from the *Occasional Conformity Act*; from which they have been since relieved; and no doubt have from their reproachless Conduct entertained long Expectations of a total Deliverance.

In the Opening of the late Reign the Torrent of Party Rage ran so high as render'd it unsafe to have provoked the Churchmen, who looked on all Favours done to the Dissenters with an evil Eye. After that the Rebellion, then the War with Spain, the South Sea Scheme, the Harburch Lottery, the Confession of Foreign Affairs, the *Redes of some Domestic Evils*, and the restless Endeavours of the Male contents left the Administration no Leisure to consult any Method for the Relief of the Dissenters.

At the Accession of his present Majesty such a general Sense of Duty was express'd, and the Disunion of all Parties to make Things easy and flourishing appeared so strong, that a better Occasion could not have happened for

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abolishing those *unkind Laws*; But the *Dissenters* unaccountably neglected this *promising Season*, till *Faction* having again taken Breath, so distressed the Government, that the M---y have found no means to extricate their Friends from the Difficulties they labour'd under. At length, when those at the *Helm* had dissipated the Cloud and brought Affairs to a more peaceable Situation than they have been in for a *Century* past; and the Nation seem'd generally dispos'd to make such a Choice at the next *Election*, as might secure the future *Tranquillity* of these Nations, the *Male-contentes* of a sudden project new Schemes for Disturbance, and raise mighty Hopes of dividing that *Interest*, which hitherto has had no Flaw, from a Project they had contriv'd of deluding the *Dissenters*.

It seems the *Body* of that Perswasion thought this *Juncture* a convenient Opportunity to attempt the *Recovery* of their *Liberty*, and pitch'd on their *Ministers* as the fittest Persons to communicate their Design to those without whose Knowledge it would have been *imprudent* and *indecent* to have adventur'd on such a Step.

They were favourably receiv'd by the *Ministry*, but were told, that it would be more advisable to defer such an Attempt until the *Beginning* of next *Parliament*, when the Number of their Friends might probably be encreased in the *Houle*, and other Difficulties removed, which threatned a *Check*. Their *Deputies* were satisfied; and 'twas believ'd the *Dissenters* would have had a little more *Patience*.

This Situation of Things afforded an Opportunity to some pretended *Whigs*, to insinuate to the *Dissenters*, that no *Season* was so proper for them to gain their Point as the present; that at the *Close* of a *Parliament*, they might force those whose Assistance otherwise they must be oblig'd to *entreat*; and that nothing but *Unanimity* was wanting in pursuing their Design, without regarding what Remonstrances might be made them.

This is the Ground of the present *Stir*, which, however fomented by some *Partners*, who second the Designs of some discontented *Whigs*, will probably evaporate in a short-liv'd Clamour.

## FOR PUSHING.

Whitehall Evening-Post, Dec. 19. 1732.

To the Expositulator. See p. 1110 E.

IF it is reasonable for us (*Dissenters*) to ask when is our *Badge of Slavery* to be taken off? is it not reasonable to expect an answer? if so, how can our Zeal be call'd *ferocious* or *ill-zim'd*?

The *Dissenters* did not think the Beginning of his Majesty's Reign a proper Season. Such are always *critical* Times, and we forbore troubling the Parliament not only the first but the three subsequent Sessions, while Affairs were unsettled. The last Session indeed (which was the first we enjoy'd Peace) we would have petition'd, but were put off by Advice from Persons without a Name or not proper to be named.

I am strongly against deferring our Petition till the opening of a new *Parliament*, because we are told by the *Dispute adjuster* that no Time is proper for it; this may be the Sentiments of too many of our pretended Friends; But it as you say, now is the time to make a stand against the united Efforts of *Papists* and *Jacobites*, I am sure no time should be lost in strengthening the Hands of the Government by knocking off the Fetters from its best Friends, who have always behav'd as our Fathers did at making the Test Act, sacrificing our own Privileges and Ease for the protestant Religion and Succession. As to those who will be disobliged thereby, they can only be Enemies; and is it not a weakness in a Government to be afraid to strengthen its Friends or disoblige its Enemies? Such Notions are contrary to the Maxims of the illustrious House of Hanover.

To conclude, I am fully convinc'd and believe, it is the unanimous Sense of the *Dissenters* thro'out the Kingdom that *this* is the most proper Time for taking off our Fetters.

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## AGAINST PUSHING.

Daily Comment: Dec. 22.

To the Writer in the White-hall Post, Dec. 19.

THO' it be reasonable to expect an Answer, when the taking off your Badge of Slavery may be properly effected, your Zeal may be very ill-timed on demanding it to be done at this Time.

According to your own Principles, if the Present should be found beyond Contradiction, to be a *Critical* time, you ought to forbear; even tho' you cannot obtain an Answer when it will be a proper Time. I am not ashamed of my Name or Sentiments, but tho' I think you really under a *Hardship*, yet I must think it Madness in you to petition the Parliament for Relief at such a critical Time just before a general Election.

Your ill-tim'd Zeal at this Juncture is so plainly giving a Wound to the Protestant Interest and Succession, that the Adversaries of the Government triumph no less at it, than the *Papists* did in the Reign of James II. at the Thanks of the *Dissenters* to that King for his Declaration for Liberty of Conscience. But that Time bore to near a Resemblance to your present Conduct, that you endeavour to draw a Veil over it. I must tell you it is the Opinion of all sober moderate Churchmen, who are your real not pretended Friends, that you do not behave as your Fathers did at making the Test Act, sacrificing your own Interests, &c. but are now weakening the True Friends of the Government, and giving Strength to its Enemies, who are exerting all their Power to turn the Scale at the next Election.

The Contrary was the unanimous Advice of your own Committee; almost all the great Congregations in this Metropolis have declar'd against it; and all your Men of Fortune and Sense in the Kingdom are not for hazarding the



## FOR PUSHING.

Were this done, I dare assure you, the Dread you now express at the Consequence of seeing Part of the Forces disbanded, however necessary now, would in a few Years wear off.

You are reduced very low in Argument to calumniate the Promoters of our Petition as Men of desperate Fortunes, ambitions, revengeful, Papists, disaffected; they dare venture the nicest Scrutiny into their Characters; it is a mean Artifice to divide the Dissenters on this Occasion.

## AGAINST PUSHING, &amp;c.

The Peace we enjoy, on this Account. What you say about disbanding our Forces seems to cast a Calumny on the Dissenters which they don't deserve; explain yourself.

I did not use the Expression *Papist or Disaffected*, so that it is a mean Artifice to misquote me. Produce the List of your most zealous and chief Promoters, and we shall see whether some may not be suspected of Revenge, and what Scrutiny they dare venture.

London Journal, Dec. 23. No. 704.

An Answer to The Dispute adjusted, or, No Time proper to Repeal the Test Act.

**R**eligion and Government are so absolutely distinct, that what supports the one, absolutely destroys the other. By Power Government subsists, but Religion is subverted. Good Governments can only be supported by good Laws; true Religion can only be preserved by making no Laws about it: For, tho' the Establish'd Doctrine happen to be true, and the Commands reasonable, yet if a Man believes the One and obeys the Other, because enjoin'd by the Civil Power, his Belief is in Men, not in God, and his Obedience is Civil, not Religious.

Hence it follows, That not only no Laws which Penalties should be made about Matters merely religious; but that Acts to disqualify any Men, particularly Protestant Dissenters, from sharing the Civil Rights, (not the Favours of the Government) are absolutely unreasonable; because Dissenters have no Principles or Practices against a Legal Free Government, as have the Papists, who are therefore justly excepted. Hence it is reasonable that the Test Act, as it regards the Dissenters should be repealed; for being equally good Subjects with others, they should be equally well treated with others. The Religious Reasons for repealing it, Osborne leaves between two Divines (now both Bishops) whom the *Advertiser* above mention'd decently calls the Two Combatants, or *Tigg and Sutton* in Divinity.

Against these Self-evident Truths the Author of no Time proper hath rais'd several Objections. His first is, the Test Act ought never to be repealed, because Society or Government itself requires an Abridgment (Deprivation) of Natural Rights.] This Argument arises from a common but wrong Notion of Natural Rights. By Nature, here, is meant Reason; and by Natural Rights, reasonable Rights, abstract from all Consideration of Law, Authority, &c. these only are Rights, and such as no Power in Heaven or Earth can abridge or deprive a Man of. Religious Rights are Natural Rights, and so are Civil Rights.—Men by Nature or Reason, have a Right to the Preservation of their own Persons and Properties, so far as it is consistent with the Rights of others, which effectually to secure, one Common Power was erected: But this did not alter the Nature of Rights; and the Instances which our Author brings to the contrary, prove nothing; for if every Man hath

a natural Right to vote for Members of Parliament, then the Law which limits it to 40 s. a Year, is unjust: But the Reason of that Law arose from the ancient State of Vassalage; for having no Property, and their Persons not being their own, they had nothing to represent.

Whatever Writers have said about transferring and giving up Natural Rights, comes to no more than this, Giving a Power into the Hands of one or more Men to protect them in the Possession of all their Natural Rights: But no Man can transfer or give up his Right to worship God according to his Conscience.

His second Objection is, That the Repeal of the Test Act is inconsistent with the Preservation of the Church.] This is equally calculated for an Inquisition in Spain, as for Exclusion from Civil Trust in England; for it stands upon this Foundation, That the Church is the State, or so essential a Part of it, that one can't be chang'd without the other, which is false: For if it should ever be the general Opinion of the People, That the Church ought to be changed (and the Majority of both Houses think so) then it ought to be changed.—This Author has more Reason to fear, that Communion with any Church should come to be counted useless, rather than sinful; there's the Danger.—Nor has he any Reason to apprehend that the Dissenters will increase either in Number or Bigness, without Persecution; for Liberty will destroy them; being easy in themselves they would never disturb others.

The Miscellany, Dec. 23. No. 2.

Of the Corporation and Test Acts, &c.

In a Letter to the Author.

**T**hese Acts were made to secure the Church of England; and the Reasonableness of them this Writer defends by Arguments drawn from the Necessity that Authority in Ecclesiastical Matters be lodged somewhere. Hence he proceeds to shew, that as there is an Establish'd Church, such Church has as much Right to judge what are the Doctrines of Christ as any private Person has, and consequently may exclude from her Ministry those who refuse to subscribe to her Articles and Creeds.

The Author deduces his Argument with great Accuracy thro' a long Series of Reasoning, which we have not room to insert, nor can well abridge, and do it justice, we shall therefore give a short Extract in his own Words, — "Hence it is plain (says he) that the Discipline

pline of the Church in requiring all whom she admits to her Ministry, to subscribe to *her Interpretations* of Scripture as set forth in her *Articles and Credo*, is so far from *destroying the Liberty of private Judgment*, that it *entirely rests upon it*. For tho' the Church executes a *publick Trust* in conferring Holy Orders, yet the *Judgment* directing her in the Execution of that Trust is properly a *private Judgment*, as all Judgment *is* and *must* be. If the Church had not a Right to exclude all from her Ministry, whom *she judges* to have departed from the Faith of Christ, she would have no Judgment in the Case, and Authority would *cease* to be Authority; there being no possible Medium between these two things: either that the Church must receive *all* according to *their* Judgments, or that she must *distinguish* according to *her own*. And how, I pray, is *private Judgment* hurt in those, who, in Consequence of the Discipline of the Church, are excluded from her Ministry? Not at all. For the Church does not so much as pretend to determine for you what you are to *believe*, but only for herself, whom she is to *admit*. You differ from the Church in your private Judgment. Differ still, if you see Reason. The Church hinders you not. You think yourself obliged to *preach* in Opposition to the Judgment of the Church. Do this too, if you are to minded. But what? would you oppose Authority *under Commission* from Authority? What Sense is there in such a Demand as this! Or why should Men complain of *Hardships*, because Authority does in *this* Case what Authority *must* do in *all others*?

[To be continued.]

Then follows in another Letter to the Author *A genuine Copy of the Resolutions of the Dissenters at Thame.*

The 1st Day of November, 1732.

**A**T a numerous Meeting of Gentlemen and Ministers of the Counties of *Oxon* and *Bucks*, assembled this Day at *Thame* in the County of *Oxon*, The Rt Hon. the Ld, Visc. *Barrington*, Chairman, 'twas *Resolved*, *Nem. Con.*

I. That it is the Opinion of this Meeting, that the Repeal of the Corporation and Test Acts will greatly conduce to the Honour of Religion, to the Security of the Government in his Majesty's Royal Person and Family, to the Strengthening of the Liberties of the Subject in general, and to the increasing and further corroborating the Liberties of Protestant Dissenters in particular, and to the better uniting of Protestants one with another.

II. That the ensuing Sessions of Parliament is in our Apprehension the *most likely* and *proper Season* that we can ever promise ourselves for obtaining the Repeal of those Acts.

III. That it is the Opinion of this Meeting, that as nothing can equally affect the Protestant Dissenting Interest every where, like to the obtaining or not obtaining these Repeals, so there can be no proper *Equivalents*,

given us instead of them, and that the accepting any thing which may carry the *Appearance* of such *Equivalent*, either in the Opinion of the *Giver* or *Receiver*, must be, at *this Time*, of the most pernicious Consequence to the Interest and Reputation of Protestant Dissenters.

IV. That it is the Opinion of this Meeting, and that it is necessary for the Protestant Dissenters to endeavour to obtain these Repeals, with all Unanimity and *Vigour*, not only for the Purposes aforesaid, but in order to prevent the Dissenting Interest from being generally divided.

V. That in order to obtain the Repeal of these Acts, each of us do promote it with the utmost of our Power, by our *Conversation*, *Correspondence*, and *Influence*; and particularly, according to our present Apprehension, none of us will promise or give a Vote at the next Election for any Candidate that shall have refused to vote for the Repeal of these Acts, or shall not give us proper Assurances to vote for the Repeal of them whenever it shall be moved, in case such Repeal be not moved and obtained in the House of Commons before the next Election; and that we will vote for such as have voted for the Repeal of these Acts, and we have Reason to think continue in the same Opinion, or shall give us proper Assurance to vote for them; and that we will take all proper Occasions to let it be immediately known that this is our Resolution.

VI. That the Rt Hon. John Ld Visc. *Barrington*, and Benjamin *Barroughs*, Esq; be desired to attend the Meeting of Gentlemen in London on the 9th Instant, and every other Meeting of Dissenters relating to those Repeals, and to represent this to be our Sense in this Affair, and to acquaint them, that they are ready to come into any Measures that they shall think fit and proper to attain so desirable an End; and to desire them, in the most earnest Manner, to concur with them therein.

VII. That the several Boroughs of these two Counties where there are Dissenters, do in their own Names, and in the Names of any other that will join with them in their Neighbourhood, prepare and sign Petitions to the House of Commons, for the Repeal of these Acts, and lodge them with the Rt Hon. John Ld Visc. *Barrington* and Benj. *Barroughs*, Esq; or one of them, till they see a proper Opportunity to deliver the said Petitions to the Representative of each Borough, or to other Members, to be presented to the House of Commons, in Concert with others that shall have the like Petitions lodged with them.

Subscribed, in the Name and Appointment of their Meeting,

JACOB DELL, Secy.



The Weekly Miscellany, Dec. 30. No. 3.  
(This Paper, which now takes the Title of WEEKLY, professes to give an Account of the Religion, Morality, and Learning of the present Times; to assert the Truth of Christianity and moral Virtue, to defend our excellent Constitution, against all its Enemies, and to oblige the Learned with the earliest Account of Books published Abroad; and not to deny a Place for inoffensive Wit and Humour, besides giving the Occurrences foreign and domestick in an agreeable Manner.)

What was said of Doctrine in our last, adds this Writer, may be applied to Worship, or visible Communion at large, to the Tokens of which none ought to be admitted, but those who hold the Faith, according to the Scriptures, in that Sense of them settled by Authority of the Church. For since the Gospel ordains publick Worship, it will be incumbent upon the Church to appoint such a Worship as in her Judgment shall appear most agreeable to Scripture Rules; and to admit none to officiate as Ministers, but such as will engage to conform to her Worship: and there is not a Sect which can condemn the Church of England in this particular, without being under a Necessity of condemning themselves. Will a Congregation of Quakers, Anabaptists, &c. admit those as Teachers, who oppose the very Tenets, by which they are distinguished from other Communions?

Mr. Chandler, in his Preface to his Translation of Mr. Limborch's History of the Inquisition, cries out vehemently against Subscriptions as most wicked and ungodly Things, but has dropt some Concessions which entirely defeat his Cause. Ask him, who are to be admitted to minister in the Christian Church? He answers, all who are not render'd incapable by Jesus Christ; and who hold the Faith once deliver'd to the Saints. Ask him, by what Rule must it be tried whether a Man consents to the Doctrine of Christ, or not? He answers, By the Scripture. But suppose the Scriptures are differently interpreted by different Persons; what is to be done? He answers plainly, The only Enquiry must be, What is the Sense of Scripture? what is the Doctrine of Christ and his Apostles? All this is right and good. But tell me then, dear Sir; where is the Ungodliness of Subscriptions you talk of? You allow, no Man ought to be admitted to the Ministry who does not

consent to the Doctrine of Christ as set forth in the Scripture: It must be enquir'd whether he doth or doth not consent to the Doctrine of Christ. Shew me then by what Law you deny the Privilege of Enquiry to the Church, which you grant to every Christian. You plead for the Admission of all Sects and Denominations: but inconsistently, since the very Diversity of Sects supposes a Difference either in Doctrine or Worship, or both, in Points which either Party thinks material. [To be continued in another Paper.]

The Writer in the Whitehall Evening Post and the Expollulator in the Courant, have continued their Arguments about the Fitness of the present Time for the Dissenters applying, &c. The Hypo-Doctor has likewise thrown in his Persuasive against it: But as we have already given a pretty full View of the Dispute, and the Thing itself is now declined (see Occurr. Dec. 29) we shall stop here, deferring the London Journal, and what may be said in Answer to it on no Time being proper, &c. to our next.

Free Briton, Dec. 21. No. 160.

The True PATRIOT.

A Man sincerely devoted to the general Interest of his Fellow-Creatures, of an enlarged Understanding, and noble Inclinations, whose boundless Benevolence considers neither Country or Complexion, nor excludes those Denominations of Mankind, whose Persuasions and Principles differ from his own, may be defined a True Patriot, whose Abilities to serve the Publick may be discovered from his benevolent Behaviour in private Life. To gain Popularity he will never sacrifice Integrity. And as his Intentions are upright, so his Actions are uniform, and he cabals with no Party.

But as I, says Walsingham, mean a Compliment to no Man whom I esteem, neither would I recommend as Patriots those little, factious, shuffling Wretches, who have so often imposed Sedition for Publick Spirit, and courted the Esteem of the Vulgar, by Actions abhorred by all Men of Honour.

Grubstreet Journal, Dec. 21. No. 156.

Mr BAVIUS,

I Have been surprized to find your two last Journals (see p. 1099) taken up with a most virulent and ill-grounded Inveective against a very useful Book just publish'd by Dr James Alleyne, to which

L c c c

the Author seems to have been hired by the Proprietors of *Quincy's Dispensatory*.

This worthy Writer signs his Name ISAAC DE DUOBUS, N. M. which I suppose he never intended for a real Name; yet begins his Scribble with inveighing against writing under fictitious Names. If this be a Crime, I believe, even you, Mr *Davist*, are guilty of it.—He is positive that *James Alleyn* is design'd to counterfeit the Name of one Dr *John*: But may not *John Allen* be a fictitious Name as well as *James*?—The Book-sellers publish'd an Advertisement that Dr JOHN ALLEN was not the Author of *their Dispensatory*.—And they were in the right; for it appears by their different Works, that it would be more for Dr *John's* Advantage to be taken for Dr *James*, than Dr *James* for Dr *John*. Mr *De Duobus*, indeed, compliments Dr *John* for his Industry, &c. His Industry appears from his two 8vo Volumes, which are chiefly transcribed from the Works of others; his Judgment in chusing may admit of a Dispute; his Justice in quoting is not altogether so great as *Duobus* would have us believe; and his Accuracy in describing is often defective.

The next Charge against Dr *Alleyn* is, that he is a Plagiary; which is false. He tells us in his Preface from what Authors he has compiled his Book; which is more than *Quincy* does. How will *Duobus* make out his 500 Pages. The first Part, containing 157 Pages, has but little of *Quincy*; in the second, of 253 Pages, about 30 are from Dr *Freind's* Chymistry, &c. In the third Part, containing 192 Pages, most of the Prescriptions are from *Bates*, *Fuller*, &c. The 4th, containing 44 Pages, has not a Word from *Quincy*.

*Duobus* ridicules Dr *Alleyn* for setting down the Genitive Cases, and marking the Quantities of middle Syllables: Yet its certain many Words are erroneously pronounced by Apothecaries.

In short, what he has omitted of *Quincy's* he has supplied with something better, and very much improved his Method.

*Duobus* is angry with Dr *Alleyn* for endeavouring to reconcile Dr *Freind* and Dr *Boerhaave*, the *London* and the *Leyden* Practice.] Many Members of the Colleges, both of *London* and *Edinburg*, educated under that Great Man, would have thought this very practicable.

To this is subjoined a Letter from *Nathan Bailey*, who solemnly declares he is not the Author or Compiler of that *Dispensary*, as was hinted by the N. B.

The Craftsman, Dec. 23. No. 338.

#### Of a Standing Army.

WE are told, says *D'auvers*, that a Parliamentary Army never did any Harm to this Nation.] Was not *Cromwel's* a Parliamentary Army in the strictest Sense? without any Dependence on the Crown? Yet did not even that Army turn against their Masters upon the first Disgust? and tho' *Cromwel* was forced to purge and model his Army, before he could put his Designs in Execution; yet the Crown being invested with the sole Command of our Armies, has it always in its Power to do the same.

We have given before in Mr *P----*'s Speeches (see p. 880 to 886, 935, 936) the Substance of what Mr *D'auvers* says farther in Answer to other Arguments in Favour of a Parliamentary Army, so shall not repeat it here.

Daily Courant, Dec. 23.

REcapitulates his Arguments on Excises, and recites the Mistakes he says he has detected Mr *D'auvers* in, (see p. 1054, 1077, 1098,) then concludes, That as the Produce of those Revenues lately put under the Management of the Excise-Office has been greatly augmented, so if other Duties were put under the like Regulation, such considerable Savings would accrue, as might enable the Parliament to take off the principal Clogs and Incumbrances upon Trade.

John's Journal, Dec. 23. No. 216.

THE Point here discuss'd is, That Every thing which is permitted by the Laws is not honest and just.

If there is a Rule prior and superior to Civil Laws, it is evident, that an Action is not innocent, because not forbidden by the Laws. From the Beginning of Time there have been Ideas of a Law founded in the Nature of Men, taught by Reason, agreeable to the true Interests of Society in general, and of every State in particular, perpetual, irrevocable, and indispensable. All the Laws of the Earth, can't make just what in its Nature is unjust.

The Silence of the Laws alone, is not a Proof of the Innocency of Actions. Infamous Impunities were in Fashion with the wisest among the *Greeks* and *Romans*.

The Design of Civil Laws, is to hinder Citizens from doing considerable Prejudices one to another. It suffices if gross Excesses are suppress'd. A Legislator may permit, tho' not approve lesser.

Its plain then, that before the Tribunal of Conscience and Reason, simple Impunity does



does not always authorize us to do Actions that are permitted.—Are you ambitious, covetous, voluptuous? It is *permitted* you to use Artifices to attain your Ends. Are you in Place? It is *permitted* you to sell your Votes. Are you Judges? It is *permitted* you to judge at random. Are you of the Sword? It is *permitted* you to sell your Services to him who bids most. Are you Merchants? It is *permitted* you to deceive the Ignorant. To Masters of Taverns and Gaming-houses, it is *permitted* to furnish Youth with Occasions and Means to debauch themselves. But it is in the same Sense as that Law was made in *Sparta* on Account of Insolences done to Strangers; *It is permitted to the Clazomenians to be without Shame or Modesty.*

*Gazetteer Journal*, Dec. 28. No. 157.  
GAMING for Charity Sake.

DEAR BAVY,

AS Gaming is become fashionable, and the Increase of the Poor a general Complaint, I propose to have a Poor's Box fix'd up in some convenient Place in every House, which may contain all Money that shall be won at Cards, or any other Games; and that a proper Person be appointed in every Parish to keep the Key, and to collect Weekly from each House what has been dropt into the Box, in order to distribute it among the Poor every Sunday.

A Friend of mine, being obliged to play pretty high in a Family where he visited, had generally Luck on his Side. In some Time, the Master of the Family became extremely embarras'd in the World. My Friend being acquainted with it, and touch'd with so moving a Circumstance, went home, and opening a Drawer where he had deposited the Winnings brought from his House, repaid him; whereby he retrieved his Credit, and thereby the whole Family was saved from Ruin. *Tours, &c.*

JEREMY HINT.

*Free Briton*, Dec. 28. No. 161.

*Hardships of a Prime Minister.*

THIS is the hard Fate of Men in Power, that even the worst are taxed with more Evils than ever they committed, and the best accused of Crimes they never knew or imagined. How many insuperable Difficulties must attend Ministers, when those whose Opinions they ask, have personal Views, and approach them with sanguine Recommendations of

particular Schemes, colour them in the most specious Manner, and offer Arguments in their Support seemingly incontestable, yet have some disguised Interest, which afterwards comes to Light, and shews the Project a vile Jobb. Rewards have been exacted and obtained of the Publick in such Methods, where they were not due.

Of what Shame and Horror must that Man be conscious, who hath laid all imaginable Snares in a Minister's Way, who hath been applying to his Good-nature, Friendship, Generosity, on the cruel Design of drawing him into Schemes, where he must lend his Power to the Reproach of his Character, and where, whilst he intends a beneficent Action, is perfidiously abused by being made to assist a wicked and corrupt one?

How many worthy Followers does a Court sometimes lose, because a Minister is not of their Complexion, nor allowed to sell his Favours? However, 'tis his Consolation and Advantage that such Men are against him; he only loses those whom it would hurt him to retain.

It is no Paradox, that the Declaimers against Corruption are the Patrons of it. For, as they make their Disappointments at Court the Motives of their Opposition; so they make *Places* and *Pensions* the Price of Votes for a Government. Can it be supposed then, they will frame Laws to prevent themselves from ever being gratified? They mean only to model Employments, and to exclude such as are not in a good Understanding with them; that they may succeed, and render those Corruption Bills useless in Times to come, which only were proposed to carry on the Jobb-work of the present Season.

*The Craftsman*, Dec. 30. No. 339.

*Of a Standing Army.*

THO' by the Assistance of a Standing Army it's in the Power of a Prince to make himself Absolute when he pleases, yet we can entertain no Apprehensions of this Nature from his present Majesty, who has promised us from the Throne, that He would reduce his Forces as soon as it could be done without Prejudice to the common Cause, and consistent with the Interest of his Kingdom.

We were in Hopes, says *Danvers*, that the late Treaty of Vienna would have effected this; but a certain Honourable Gentleman insisting on the Necessity of keeping up our Forces one Year longer, in order to see whether the Powers of Europe

Europe would acquiesce in the Dispositions made by our late Treaties, the Majority concurr'd with him; and since none of the Powers have endeavour'd to embroil the present State of Affairs, we have the utmost Reason to expect, nay, to depend on a *Reduction* this Year.

D'auvers is unwilling to specify the Number to be reduced; but whatever it be, hopes it will consist of *entire Corps*, or *Regiments*; for it's to be observ'd, that above half our Expence on that Account, is occasion'd by the great Number of *Commission* and *Non-Commission Officers*, who compose our present Army. Whilst the same Corps are preserved, it will be easy at any Time to fill them up, by only beating a Drum about Town.

Admitting 12,000 Men, the Number contended for last Year, as a *Minus Malum*, to be at present necessary, i. e. 4000 for the Security of Scotland, 2000 *Invalids* for garrisoning our forty'd Towns, D'auvers then enquires, whether the other 6000 are not sufficient for all other just and reasonable Purposes of State? His Arguments being much the same with those used in the Debates on that Subject in the *House of Commons*, we refer the Reader thereto in p. 880 to 886, 935, 936.

Universal Spectator, Dec. 30. No. 221.  
The History of Jeffrey the famous Dwarf  
in K. Charles I's Time.

HIS Name at Length was Jeffrey Hudson, born in the Year 1619, at Oakham in Rutlandshire. His Father a Butcher, of a stout and corpulent Frame, and his Mother of no mean Size, but a very little Mouth; when pregnant with him, she was not cumbersome, nor concern'd herself about a Midwife; for truly my little Gentleman was beforehand with them, and flew into the World like a Cork out of a Bottle.

Being about 8 Years old, and not half a Yard in Height, the Duchess of Buckingham, whose Seat was hard by, took him and cloath'd him in Satin, and appointed two Servants to attend him. At a splendid Feast given by the Duke, there was a cold Pyc, which being open'd, there rear'd up an end little Jeffrey, arm'd Cap-a-pe!

An old Gossip having invited some Tattle-baskets to a junketting Bout, some arch Wags stole her Car Rutterkin, Bead him, dress'd Jeffrey in his Skin, and convey'd him into the Room. When the Feast was near over, and Cheese set up-

on the Table, one of the Females offer'd Rutterkin a Bit — Rutterkin can help himself when he is hungry, said Jeffrey, and so nimbly made down stairs. The

Women all started up in the greatest Confusion and Clamour imaginable, crying out, *A Witch, a Witch, with her talking Cat!* But the Joke was soon after found out, otherwise the poor Woman might have suffer'd for it, as two others in that Country did, who were hang'd pursuant to the Sentence of those wise Judges Hobart and Bromley, on Account of another Rutterkin charged with the Murder of the E. of Rutland's Children.

Jeffrey, nor long after, was presented to Q. Henrietta Maria, and became her Dwarf. Her Majesty's Monkey soon straped Acquaintance with him, and none so great as Pug and Jeffrey. It was a strange Contraste to see him and the King's giganick Porter Wm Evans together, particularly in that *Anti-Masque* at Court where the Porter lugg'd out of one Pocket a long Loaf, and little Jeffrey, instead of a Shiver of Cheese, out of the other. Once as he was washing his Face and Hands, he had like to have been drowned in his Basin. Another Day, he had been blown into the Thames, but for a spreading Shrub that saved him. The Ladies were very fond of him. He could make married Men Cuckolds without making them jealous; and Mothers of the Maids, without letting the World know they had any Gallants.

He was employ'd upon a kind of Embassy to France, to bring over the Queen's Midwife; and in his Return was taken by a Flemish Pyrate. This Captivity is celebrated by Sir Wm Davenant in a Poem call'd *Jeffreidos*, and printed with his *Madagascar*, &c.

After the Rebellion broke out, being made a Captain of Horse in the King's Service, he underwent many Perils, till 1644, when he went over with his Royal Mistress to France. Here he had a Quarrel with the La Croft's Brother, whom he oblig'd to meet him with Powder and Ball, and shot him dead on the Spot. Afterwards he was taken at Sea by a Turkish Pyrate, who lodg'd him in a Drum, and carried him into Slavery. Being redeem'd, he return'd to England, and liv'd on a Pension allow'd him by the D. of Buckingham and other Persons of Quality; but being a Roman Catholic, he was clapp'd up in the Gatehouse, and soon after his Releasement died, having almost attain'd his Climacteric.

On



On the QUEEN'S GROTTO.

By STEPHEN DUCK.

NOW bluffs, *Calyppo*; 'tis but just to yield,  
That all your Molly Caves are here excell'd.  
See now the Walls in humble Form advance,  
With careless Pride, and simple Elegance;  
See Art and Nature strive with equal Grace,  
And Fancy charm'd with what she can't surpass.  
Flow swiftly, *Thames*, and flowing still proclaim  
This *Building's* Beauty, and the *Builder's* Fame;  
Tell *Indian* Seas thy *Naiads* here have been  
The sweetest Grotto, and the wisest QUEEN.  
Whole Royal Presence blest this humble Seat,  
How small the *Mansion*, and the GUEST how great.  
So ANGELS sat in *Canaan's* sweet Abodes;  
So Rural Shades were honour'd with the Gods:  
Here may her Soul th' Almighty's Wonders trace,  
Far as the Worthies that adorn the Place;  
Whose awful *Buffs* around the Grot appear,  
The brightest Stars in Learning's Hemisphere;  
Their Fathers dimly view'd the dawning Ray,  
Their rose like Suns, and brought a Flood of Day.  
But cease, my Mute, and cast thy wond'ring Eyes  
Where *Phæbus*' lofty Domes \* majestick rise;  
Whose tuneful Train have sung this Grotto's Praise;  
Contending each, 'till each deserves the Rays.  
O pardon me, ye learned Sons of Fame,  
Who feintly after you attempt the Theme;  
Nor think I rival your Poetical Fires,  
My QUEEN commands, and Gratitude inspires:  
And you, Imperial Foundress, deign to smile,  
Nor scorn the least, the latest Muse's Toil.  
Who brings the tardy Off'ring of her Lays,  
The First in Duty, tho' the Last in Praise.

\* Westminster and Eaton Schools.

LOVE in VANE, Vain.

I Am an unfortunate Lover  
Who dare not my Passion explain;  
For when I my Flame would discover  
My Heart always tells me 'tis V—  
Then why shou'd I seek my undoing,  
Since certain to meet with Disdain;  
Tho' perhaps when it ends in my Ruin  
I then might find Pleasure in V—  
Since thinking cannot be forbidden,  
When speaking we may be too plain,  
I'll think on those Charms that are hidden,  
And every Thought will be V—NE.

This is sufficient for a Taste out of a long Bundle of this sort sent to us.

Grub's Imitation of the Bellman's Strains.

On S. THOMAS.

OF all the Saints, S. THOMAS sure was best:  
His reason greatest, and his faith the least.  
Deceiv'd themselves, whilst some were still de-  
ceiving.  
He wisely thought that seeing was believing.  
Now many TOMS there are as wise as he,  
Who nothing will believe, but what they see.  
Yet bigots censure these as all in head lame,  
And join TOM WOODSTON still with TOM O'  
BEDLAM.

ON CHRISTMAS

O blest Season; lov'd by saints and sinners,  
For long devotions, or for longer dinners,  
More grateful still to those who deal in books;  
Now not with readers, but with pastry-cooks.  
Learn'd works, despis'd by those to merit blind,  
By these well weigh'd their certain value find:  
Blest lot of paper, falsely called waste,  
To bear those cakes, which authors seldom taste

LOVE and FRIENDSHIP.—An Epigram.

Written by a LAWYER.

WHILE absent from CHLOE, I pity her case,  
And study to serve, without minding her face.  
Yet no sooner she enters the room, and I spy  
Th' unspeakable softness of that smiling eye,  
But I languish at once for her Person, and die.  
Since CHLOE's then sure that in me she will find  
Both passions united, why won't she be kind?

ANSWER I.

Shou'd CHLOE be kind, you'd not pity her case;  
How faint must appear, then, the charms of her face,  
When CHLOE's without either Lawyer or Grace?

ANSWER II.

If by kind, you mean grateful alone, I dare say  
The beautiful CHLOE will jolly repay,  
In thanks most sincere, all your study and pains  
With a generous fee, when her right she attains.  
But if nought but her honour will serve for a bribe,  
The prize is too great, by your leave, Mr Scribe.

ANSWER III.

SINCE CHLOE is fair, and you want to possess  
her,  
Employ your law-talents and try to redress her.  
Your Epigrams never will move her, I know it;  
She likes a good Lawyer, but hates a bad Poet.

LOVE and a MUTTON CHOP.

DEAR SALLY, emblem of thy chop-house ware,  
As broth reviving, and as white-bread fair,  
As small-beer grateful, and as pepper strong;  
As beef-steak tender, as fresh pot-herbs young;  
As sharp as knife, and piercing as a fork,  
Soft as new butter, white as fairest pork;  
Sweet as young mutton, brisk as bottled beers;  
Smooth as is oil, juicy as cucumber,  
And bright as cruel void of vinegar.

O SALLY! cou'd I turn, and shift my love,  
With the same skill that you your steaks can move,  
My heart, thus cook'd, might prove a chop-house  
feast,

And you alone shou'd be the welcome guest.  
But dearest SAL! the flames that you impart,  
Like chop and grid-iron, broil my tender heart!  
Which, if thy kindly-helping hand ben't nigh,  
Must, like an unrun'd chop, hiss, burn, and try;  
And must at least, thou scorcher of my soul,  
Shrink, and become an undistinguish'd coal.

AN ANACREONTIC to SALLY, at  
the Lamb.

SALLY, as the Chops you turn,  
Think how we, your *Lovers*, burn.  
Hotter far our Bosoms glow  
Than the Flames your *Belows* blow;  
And our Hearts, to Suff'ring doom'd,  
Are, alas, like *Coals*, consum'd!

Vain, ah, vain your *Broth* and *Meat*!  
Who can gaze on you, and eat?  
*Coming*, Sir, you cry in vain,  
While you keep our Souls in Pain.  
Cease, O cease, pernicious Fair,  
Like a *SYREN*, to enslave:  
Tantahze no more our Hearts  
With your Looks, and with your Arts;  
But, with *kind*, *Welcome*, greet  
Ev'ry *Lover* at your Feet:  
Be as gen'rous as you can;  
Never flint yourself to—:  
Nature ne'er such Charms design'd,  
But for Use of— Mankind.

But, so thick her Suitors press,  
SALLY knows not which to bless!  
Fair One, first distinguish those  
Who transcend terrestrial *Prose*,  
And contend, with rival Lays,  
To immortalize your Praise,  
If with *Poets* you begin,  
*Kissing* cannot be a—:  
All is sacred that they do,  
And their Sanction's holy too.

Would but SALLY me prefer,  
How I'd strive to pleasure her!  
*Primier Minister* of Love,  
How I'd live, and how I'd move!  
What a Being then I'd be!  
O the Thought is Extasy!

## Integer Vitæ, scelerisque purus, HOR.

VIRTUE, my Friend, needs no defence,  
The surest guard is Innocence;  
Thus arm'd, without the usefess bow,  
I shall in fearless safety go,  
Nor need the Moon's black art to know.

Thus arm'd, I'll pass the *Lybian* plain,  
As deep and trackless as the main,  
I'll pass the vast *Canaan* snows,  
Or where the fam'd *Hydaspes* flows.

As lately thro' the *Sabine* grove,  
By careless steps I chanc'd to rove,  
Tho'tless of all, but her I love,  
A wolf, that mer me, fled away,  
He fled from his defenceless prey:  
A savage fierce of so much dread,  
The *Dannian* forest never bred;  
Nor *Juba*'s plains its equal see,  
The Lyons sandy nursery.

Place me beneath the *Northern Bear*,  
Where endless Winter chills the air;  
Where *Sol* oblique does scarce appear,  
And one sad night fills half the year:

Place me within the burning Zone,  
Beneath the flaming upright Sun;

The burning Zone, the frozen *Bear*,  
Shall hear me sing my *Lovely Fair*;  
Nought shall I feel, if the the while  
But gently speak, and gently smile.

## The PLOUGHMAN'S DITTY.

WHEN *Molly* smiles beneath her Cow,  
I feel my heart I can't tell how;  
When *Molly* is on *Sunday* dress'd,  
On *Sundays* I can take no Rest.  
What can I do? on *worky Days*  
I leave my *Work*, on her to gaze:  
What shall I say? at *Sermons* I  
Forget the *Text*, when *Molly's* by.  
Good *Masser Curate*, teach me how  
To mind your *Preaching*, and my *Plough*;  
And if for this you'll raise a *Spell*,  
A good fat *Goose* shall thank you well

STUDLEY ROYAL; the Seat of  
JOHN AISLABIE, Esq; a POEM.

SHALL *Waller's* verse *St James's* groves refine,  
And *Windsor's*, *Pope*, out-charm themselves in  
thine?  
Shall *Denham's* muse bloom *Cooper's* hill with bays,  
And *Claremont* shine in *Garth's* immortal Lays?  
Shall fountains, gardens, and the shady grove,  
Employ the poet's wit, and gain their love?  
Shall all the seasons of the circling Year,  
With beauty, wit and elegance appear,  
In verse, as charming, various, terse and strong,  
As ever was, or ever will be sung?  
And *STUDLEY*, which all others charms displays,  
Will no kind poet decorate with bays? —  
Thy park, fair *STUDLEY*! and thy green resorts,  
At once the *sylvans*, and the *muses* courts,  
Command my lays: Be present, fav'ring maids!  
Who bless the spring, and govern all the Shades;  
While your fair seats in ev'ry charm I view,  
And sing the glories they derive from you.

As we have not room, and the Poem is going  
to be printed by Subscription, together with the  
History of *Rippon* in *Yorkshire*, we shall here only  
give another sketch towards the End of it.

A neighb'ring \* structure next invites the Eye:  
Stupendous act of ancient piety!  
Up roseless walls the clasping ivy creeps,  
Where many a bird of prey in safety sleeps:  
Or finds in dreary caves a kind Retreat,  
And broods on Rapine in her gloomy Seat,  
All rude, all waste, and desecrate is laid,  
And e'en the very ruins are decay'd!  
Busts here, and columns, venerable, lie,  
And prostrate moulder, or impend on high.  
Here some vast tow'r, or broken arch behold,  
Tenacious ivy with long wreaths infold:  
Long isles lie cover'd with spread Ruins o'er;  
The hollow winds thro' empty caverns roar:  
The beasts obscene to gloomy Vaults retire,  
And thorns for Praises fill the sacred choir,

\* Fountain's Abbey.

In our last p. 1077 line 418. for *when* read *which*,  
THE



THE  
*Monthly Intelligencer.*  
 DECEMBER, 1732.

Saturday, December 2.



Cause was tried in Westminster-Hall, between the Company of Glovers, Plaintiffs, and a Gloveseller in the Strand, Defendant, for his exercising the Trade of a Glover, not having served 7 Years thereto; and a Verdict was given for the Plaintiff, with Damages and Costs of Suit. A Verdict was likewise given against a Baker, and 20*l.* Damages, on the same Cause of Action.

Sunday, 4.

Was tried at Westminster a Cause between Eustace Budget Esq; Barrister at Law, and a Bailiff who used him illegally. Mr Budget, as a Barrister at Law, pleaded his own Cause, and cast the Bailiff, who was thereupon committed to the Kings-Bench Prison, order'd to pay full Costs of Suit, and 5*l.* Damage.

Tuesday, 5.

The Parliament was prorogued to Jan. the 16th.

Monday, 11.

Was a Trial at Guild-hall between a Merchant and a Gentleman, the latter saying, *the former would break*: The Jury considering what a nice Thing Credit is to Merchants and Traders, gave a Verdict of 1500*l.* Damages.

The Sessions ended at the Old-bailey, when the 6 following Persons received Sentence of Death; viz. Wm Macklock-lane for stealing 90 Guineas, the Property of Henry Green; Wm Heath a Cobler, for robbing a Woman on the Highway of Childbed Linnen and 3*d.* Farthing; Hen. Neal, Ebenezer Dun, John Ingram, and Wm Roberts alias Hampton, for Burglary. 35 were cast for Transportation. Barth. Havnet was tried for wilful and corrupt Perjury, and was sentenced to stand in the Pillory 3 Times, 12 Months Imprisonment, and to be transported for 7 Years. Parallel to this, see Waller's Case, p. 774.

Tuesday, 12.

The following Gentlemen, being appointed to settle the Corporation for Relief of poor Sea-Officers Widows, viz. Ld Torrington First Lord Commissioner of the Admiralty, President; Sir Charles Wager and Ld Arch. Hamilton, Governors; Sir Geo. Saunders, and Tho. Pearce Esq; Commissioners of the Navy, Assistants; Ld Vere Beauclerc, John Balchin Esq; Sir John Jennings, Charles Stuart Esq; Sir John Norris, Mighells Esq; Sir George Walton, Sir Stafford Fairbairn, Phil. Cavendish Esq; Admirals; took the Oaths at Westminster, pursuant to an Act of Parliament. They are to meet every Saturday at the Admiralty Office, and five to be a Quorum.

Wednesday 13.

Came on at Guild-hall a Trial before the Ld Raymond between the Company of Cordwainers, Plaintiffs, and the Comp. of Curriers, Defendants, for the latter retailing of Leather to Journeymen Shoemakers; and a Verdict was brought in for the Plaintiffs, with 6*s.* 8*d.* Damage.

Thursday, 14.

At a Court of the Lord Mayor, Aldermen, and Common-Council, the Thanks of the Court were unanimously given to Sir Francis Child, late Lord Mayor, for his prudent Management, &c. while in the Office. The Orphan's Tax Bill was paid; also that for raising 2443*l.* on the Inhabitants of this City for supporting the London Workhouse, for which no Money has been raised since 1720.

Tuesday, 19.

Was sold by Auction the Estate of Francis Haaves Esq; late a South-Sea Director, at Marlborough; and purchased by the Dutcheffs of Marlborough, for 1710*l.*

Wednesday, 20.

At a General Court of the East-India Company the Directors acquainted them, that above Two Millions of their Bonds were come in and mark'd for an Interest of 1 and a half per Cent. and that they were

were effectuating what remain'd in the best Manner they could; which being approved of, a Question was put, that the Half Yearly Dividend at *Christmas* be 3 and a half *per Cent.* but upon asking the Opinion of the Directors, they declared, that the Dividend ought to be but 3 *per Cent.* Whereupon great Debates arose, a Ballot demanded was agreed to, and the Court adjourn'd to the 23d.

The *South-Sea Greenland Ships* were put up to Sale at 1200*l.* *per Ship*, to advance 5*l.* one was sold for 1600*l.* and 19 at an average for 1350*l.* *per Ship.*

#### Thursday, 21.

Being *St Thomas's Day*, came on the Election of Common-Council-Men for the several Wards of this City, which generally fell on those who were in last Year.

At a Meeting of a great Number of Citizens at the *Swan Tavern* in *Cornhill*, it was unanimously resolv'd, "That the Merchants, Traders, and Citizens present will act with the utmost Unanimity, and by all dutiful and lawful Methods strenuously oppose any new Excise, or any Extension of the Excise Laws, under whatever Name or Pretence it may be attempted": And deputed *Sir Wm Chapman*, Mr Ald. *Champion*, Mr Ald. *Godschal*, *Sir John Grosvenor*, Mr *Willmot*, Mr *Bosworth*, Mr *Lambert*, Mr *Bradley*, Mr *Clarke*, Mr *Wilson*, Mr *Chitty*, Mr *Pearse*, Mr *Hafuel*, Mr *Hyde*, Mr *Lockwood*, Mr *Weyland*, Mr *Harris*, Mr *Hyam*, Mr *Cleaver*, Mr *Dass*, Mr *Marshall*, Mr *Newman*, Mr *Sandford*, Mr *Fry*, and Mr *Duncalf*, to wait on the four Representatives of this City with the said Resolution, and to request them vigorously to oppose any Motion of that kind in the House of C

#### Friday, 22.

The Claimants who had enter'd *Caveats* about the Will of *Rich. Norton Esq;* (see *Deaths* at the 10th Day) were heard before Dr *Bettesworth*, when a Commission of Appraisement was decreed, and Notice ordered to be given to all the Bishops of the said Proceedings.

#### Saturday, 23.

*Sir Math. Decker* declared, at an adjourn'd Court of the *East-India Company*, that the Majority on the Ballot for the Dividend on their Stock was for 3 and a half *per Cent.* The Numbers were 188 to 99.

#### Sunday, 25.

Being *Christmas-Day*, the Rev. Dr *Gilbert* preach'd before their Majesties, who, with his R. H. the Prince, and the three eldest Princesses, received the Sacrament from the Hands of the Bp of *London Dean*

of the Chappel. Dr *George* preach'd before his R. H. the Duke, and the Princesses *Mary and Louisa.*

#### Friday, 29.

A At a Meeting of the Deputies of the several Protestant Congregations in this City, and within ten Miles Distance of the same, to receive the Report of the Committee for considering the Matter referred to them, touching an Application to Parliament for the Repeal or Explanation of the Corporation and Test Acts, the Names of the Gentlemen of the Committee and of the Deputies were called over, when it appeared that only Two of the Committee and Ten of the Deputies were absent; after which *Samuel Holden, Esq;* Chairman of the Committee, and also of the Assembly, spoke as follows, viz.

#### GENTLEMEN,

AS this is the most regular Assembly which (as far as I know) the Dissenters ever held, so is the Occasion of it's Meeting of the greatest Importance, since the Resolutions you take will probably not affect you in particular, but draw after them such Consequences as may have a great Influence on the publick Peace and Quiet of the Kingdom.

Circumstances so nice and singular, so difficult and important, call for the greatest Candour and Temper, the greatest Caution and Prudence in resolving; as on the one hand, not to lose an Opportunity of obtaining what we apprehend to be for the Honour of Religion, the greater Safety of his Majesty's Person and Government, a Security to the Succession in his Royal Family, an Ease to his Administration, a Strengthening to the Protestant Interest, and even of Service to that very Establishment it is (mistakenly I hope) thought to thwart; since, had not you been brought under these and other Difficulties, the Church of England had probably never been in those imminent Dangers a kind Providence has more than once rescued it from, and that thro' your Concurrence and Assistance; and in these Sentiments I hope the wisest and most judicious Part of the Nation agree with you; so on the other hand, it highly imports you to be exceeding cautious and wary, lest by any rash and precipitate Measures, instead of promoting and forwarding, you do not procrastinate and delay, if not totally defeat what we (and not we only) have so much at Heart.

It is to be hoped, that after so many Tears irreproachable Behaviour, you will not



not give an Handle to those who wish you ill, and who will not fail to improve every Advantage against you, of upbraiding you, with but a seemingly contrary Conduct, under a Prince who deserves so well of all his People, and an Administration that can hardly be suspected unwilling to give into any thing for your Advantage consistent with the Public Tranquillity, which ought always to sway with them, and will I hope, have its due Weight with you.

Gentlemen, Since the recommitting this Affair, the Committee have spared no Pains, nor neglected no means, either by renewed Applications, or duly considering what has been said or wrote on one side of the Question and the other, to enable them the better to form their Judgment; and after the most mature Deliberation, they have directed me to report to you their Opinion, as follows, viz.

Resolved, That an Application to Parliament for a Repeal or Explanation of the Corporation and Test Acts, is not like to be attended with Success.

Resolved, That upon this Consideration, such an Application is apprehended by no Means advisable.

Then the said Assembly, after mature Consideration and Debate, in the most temperate and decent Manner, almost unanimously agreed to the said Report; (only 3 of the Committee, and 9 of the 220 Deputies present, objecting to it) and with great Unanimity expressed their Gratitude and Thanks to the Committee, for their prudent Conduct and Integrity in this Affair; and desired them to send the said Resolutions, with such Letters as they shall think proper, into the Country.

SATURDAY, 30.

The Corporation establish'd for Relief of poor Sea-Officers Widows resolved to make their first Quarterly Payment on Lady-Day next. Only the Widows of such Officers as have died since August last are entitled to it.

#### DEATHS.

Dec. 1. **D**IED, Mr George Monck, Deputy of Dougate Ward.

Capt. Roger Hale, of Lord Tyravley's Reg. at Gibraltar, much lamented there.

Mrs. Lloyd, Grandmother to Richard Lloyd, Esq; Member for Cardigan, much lamented by the Poor.

Fenwick Esq; near Lancaster.

Mr Blake, a noted Staymaker, reputed worth 200,000 l. one 4th left by his Son.

2. Dame Grace, Relict of Sir Henry Pickering of Whaddon in Cambridgeshire.

Mr Pet. Cooper late Mercht. at Leghorn.

3. The Rev. Mr Ilive, Minister of Heston near Hounslow in Middlesex.

4. Mr Whitaker, at the Tower, raving mad, by the Bite of a mad Dog.

Mr Benjamin Parker, Chief Clerk of the Bank Transfer-Books, worth 10,000 l.

Capt. Martin, an old Officer, who signalized himself at the Battle of Ramelies, where he had 2 Horses shot under him.

Mr John Gay, at the D. of Queensberry's, Author of the Begger's Opera, and many other poetical Pieces.

Dr Baker, Bp of Norwich, and Rector of St Giles's in the Fields; consecrated Bp of Bangor, Aug. 11, 1723, and on

Dec. 19, 1727, translated to Norwich.

5. The Rev. Mr John Myers, one of the Senior Fellows of Trinity College.

Fa. Whistone Esq; at Weybri lge, Sherr.

6. Mrs Titus, Daughter to the late Col. Titus, reputed worth 60,000 l. the Bulk of it she left to her Woman and Steward.

7. Obadiah James, Esq; of Turnham Green.

8. Thomas Douce Esq; of Hampshire.

Mr Odier, a noted Surgeon in Pallmall.

Mr Wm Leland at Lisneskea in Ireland, aged 142. He never was sick, or lost his Sight, Limbs, or Stomach, till the Hour of his Death.

10. The Lady Mary Howard, sole Heiress of Sir John Sweeney, Bart of Yorkshre, Relict of the Ld Thomas Howard of Worksp, and Mother to the present D. of Norfolk; interred at Arundel.

Dame Mary Houblon, aged 92, Relict of Sir John Houblon, who in 1695 was Lord Mayor of London, a Lord of the Admiralty, and (first) Governor of the Bank of England; she was a charitable Lady, and agreeable in her Conversation to the last.

The Rev. Dr Gaskarth, Rector of Alballows Barkin for 40 Years past.

Richard Norton Esq; at his Seat near Portsmouth, who left by Will all his Real Estate, near 6000 l. per Ann. and his Personal Estate, near 60,000 l. to the Parliament, whom he hath nominated his Executors, in Trust, to dispose thereof in charitable Uses at their Discretion; and in case of their refusing the Trust, to the Bishops, to whom he has left Rings, which are to go to their Successors ad infinitum; he also gave his fine Collection of Pictures to His Majesty. His Will had been 7 Years in the Bp of Winchester's Custody.

11. Sir John Armitage of Yorkshre Bar. The Gape Esq; Member of Parliament for St Albans.

F f f f

Edward

*Edward Diggs Esq;* one of the Sealers to the Ld Chancellor.

12. The Ld Villars, at his House in Grosvenor-street.

13. Maj. Finboe, who attended Sir John Norris in all his Voyages to the Baltick.

*Charles Hopson of Bradfield, Berks; Esq;*

14. *Robert Foxcomb Esq;* Representative for the Borough of Thetford in Norfolk.

Capt. Geo. Brown, at Sterney.

Dr John Davies at the Bath, Rector of Kingsland in Herefordshire, and Præcentor of St Davids.

15. Sir Thomas Pendergast Barr.

16. Dr Brown Physician in Fleetstreet.

Dr Bradshaw Bp of Bristol, and Dean of Christ Church, universally lamented.

The Duch. Dowager of Seaforth, at Paris.

17. The Rev. Mr Tho. Allen, Rector of Murrison and Kingsdown in Kent.

18. The Lady of the E. of Southernland at his Lordship's House in New-Bondstreet.

20. Mr Baker Wine-Mercht at Clapham.

21. Mr Willis Master of the Vintners Company.

23. At his House in St James's Square, after a long Illness, Thomas D. of Norfolk,

Hereditary Earl Marshal and Premier Duke Earl and Baron of England next

the Blood Royal, and Chief of the illustrious Family of the Howards. He married

Mary Daughter and sole Heir of Sir Nicholas Shirburne of Stonyhurst in Lancashire Barr, by whom he had no Issue;

so that the Honours and great Estate descends to his Brother Edward Lord Howard, now D. of Norfolk. His Grace had

the best of Characters, a good Paymaster, and allow'd a Yearly Pension to 40 poor

Families. He was 49 Years old.

The Rev. Mr Smith, Master of the Grammar School at Triverton.

Jo. Thurston of the Inner Temple Esq;

25. The Rev. Mr Charles Bertheau, a Native of Montpellier, and late Minister of the French Church in Threadneedle-

street, to the Poor of which he has left 400 l. and 1000 l. to his Nephew.

The E. of Tarmouth, in the 78th Year of his Age, at Epsom in Surrey; by whose

Death a Pension of 2000 l. per Ann. reverts to the Crown. The Title is extinct.

Mr Crouch, who had a Place in the Custom-house of 200 l. per Ann. Author of

the Book of Rates relating to the Customs.

27. The Rev. Dr St John, Rector of Telden and Skelton in Bedfordshire.

29. Sam. Smith of Widdall, Essex, Esq;

Capt. John Kerker Merchant, at Norwich, having been bit by a mad Dog.

## BIRTH.

THE Lady of Sir John Byrns Barr, of Cheshire, only Daughter of Sir Francis Leicester Barr, of the same County, deliver'd of a Son.

## MARRIAGES.

Robert Fotherby Esq; Merchant, married to the Relict of Mr Charnock a West-India Merchant.

Mr Nath. Sheppard, of the Temple :: to Mills Randolph of Goodman's Fields.

Mr Icott, Mercer in Covent Garden :: to the Widow of Mr Constantine a Mercer

in Bedford street, worth 6000 l.

Mr Tomkinson, Butcher in Leadenhall-Market :: to a Widow worth 10000 l.

Wm Penn Esq; one of the Proprietors of Pennsylvania, and Grandson of the late

Sir Wm Penn :: to the Daughter of Mr Alexander Forbes Merchant of this City.

Richard Vaughan Esq; Knight of the Shire for Merioneth :: to Miss Nanny of Nanny Hall in the same County.

John Ingram Esq; :: to Miss Wilson of Chiswick, with 14,000 l. Fortune, and 400 l. per Ann.

William Bentley Esq; :: to the eldest Daughter of Wm Bennet of Tootin, Esq;

Benjamin eldest Son of Ld Batbursf to the eldest Daughter of Ld Bruce.

The Rev. Mr Annesley second Son of Francis Annesley Esq; of Lincoln's-Inn

Fields :: to Mary Daughter of Hanbury Esq; of Herefordshire.

Mr Robert Turner Merchant :: to Miss Loyd of Holbourn.

Mr Tho. Langton a Portugal Merchant :: to Miss Strutton of Mile-End.

Mr Guernsey, Son of Mr Guernsey Apothecary in Pall-mall :: to the Daughter of Governor Roberts with 10000 l.

Robert Gillespin of Axbidge in Somersetshire Esq; :: to Miss Rock of that Place.

Benjamin Mines of Furnivals-Inn Esq; :: to Miss Griffith.

Cornelius Martin of Lincoln's-Inn Esq; :: to Miss Rogers of Chancery-lane.

## PROMOTIONS.

John Wyndham Esq; Correspondent of the Excise, made a Commissioner of

managing the Duties arising by Hawkers and Pedlars, in the room of Benj. Cond Esq; deceased.

Col. Douglas made Governor of Fort St Philip in the Island of Minorca.

Edw. Trelocuney, Esq; from a Commissioner of the Victualling made one of the Commissioners of the Customs.

Samuel



*Samuel Hetherington* Esq; made one of the Sealers to the Broad Seal by the Ld Chancellor; a Place worth 400*l.* per An.

*John Martin* Esq; Justice of Peace for the Tower Liberty, and Keeper of the King's Lions, appointed Lieut. Col. to the E. of Leicester's Reg. in the Tower Hamlets. *Christo. Towers* Esq; Member for Lancaster, and his Brother *Thomas* Member for Wareham in Dorsetsh. have obtain'd the Reversion of Auditors of his Majesty's Revenue, after the Death of the Auditors *Harley* and *Foley*.

*Mr Tho. Parsons*, who formerly kept the George Tavern at Charing Cross, made Captain of an Independant Company in South Carolina.

*Mr Jones* appointed Land-waiter in the Port of London.

Ld Vis. *Lymington*—Warden and Ch. J. in Eyre of all his Majesty's Forests, Parks, Chases and Warrens beyond Trent.

Hon. *Wm Finch* Esq;—Minister Plenipotentiary to the States of Holland.

*Nich. Harding* Esq; Clerk to the House of Commons—Law-Reader to his R. H. the Duke, with a Salary of 100*l.* per Ann. besides an Allowance for Books.

*Mr Hugh Andrews*—Keeper of the Chamber to the Privy Council.

*Richard Fitzwilliams* Esq;—Governor of the Bahama Islands.

*Sir Gilbert Heathcote* created a Baronet.

*Thomas Paget* Esq; made Col. of the late Brig. Gen. *Dubourgay's* Reg. of Foot.

*Thomas Wentworth* Esq; Col. of the Reg. of Foot late Col. *Cope's*.

*Richard Onslow* Esq; Lieut. Col. to the First Troop of Grenadier Guards.

*Mr Curtis*, just arrived from Hanover, appointed Riding-master for managing his Majesty's great Saddle Horses.

*Mr Saunders*, Brother to the D. of *Grafton's* Gentleman, made King's Messenger.

#### ECCESTASTICAL PREFERMENTS.

*Dr Gally* first Chaplain to the Lord Chancellor, inducted into the Rectory of *St Giles's in the Fields*.

*Rice Williams* A. M. presented to the Rectory of *Great Rodin* in Essex.

*Mr Ford*, to the Rectory of *Stockley* English in Devonshire.

*Mr Ralph Brooks*, to the Rectory of *Afney* in Northamptonshire.

*Mr Batty* Rector of *St John Clerkenwell*, to the Rectory of *Buckland* in Hertfordshire, worth 200*l.* per Ann.

*Mr Fowkes*, to the Vicarage of *St Katherineine Creechchurch*, London.

*Mr Pope*, to the Rectory of *Stoke Dabernon* in Surry, worth 300*l.* per Ann.

*Mr Charles Powel* Master of the Free-School in *Lutterworth*, and Prebendary of *St Davids*, to the Rectory of *Shelton* in *Huntingtonshire*, worth 140*l.* per Ann.

*Mr John Hayward*, Nephew to Col. *Selwin*, to the Rectory of *Withington* in *Gloucestershire*, void by the Promotion of *Dr Smallbrook* to the See of *Lichfield* and *Coventry*.

*Mr Talbot of Strettham*, to the Rectory of *Alhallowes Barkin*.

*Mr Thomas Leigh*, to the Rectory of *Murston* in Kent.

*Mr Josiah White*, to the Vicarage of *Cotten* in *Warwickshire*.

*Dr Tyrwhitt* install'd a Prebendary of *St Pauls*, in the Room of *Dr Oliver* dec.

*Mr Broughton* Reader to the Societies of the Inner and Middle Temple, appointed Chaplain to the senior Dutcheis Dowager of *Bedford*.

*Mr Brooks* elected Lecturer of *St Mary Abhill*.

*Mr T. o. Ridgley*, a Dissenting Minister, has had the Degree of Doctor of Divinity conferr'd on him by the Univ. of *Aberdeen*.

#### FOREIGN ADVICES.

FROM Naples, That Nov. 29. N. S. they had such a terrible Earthquake as gave Apprehensions to the whole City: The City or Avelinosis quite, and the City of Oriano almost ruined by it, and many Persons killed.

From Moscow, That the Czarina had established a new Academy; and for the Encouragement of students, has ordered them to be admitted to all Exercises gratis, provided they maintain themselves.

From Persia, That the Sophy had been deposed, and his Son, about a Year old, crowned in his stead.

From Oran, That the Spanish Garrison had made a general Salley, and after a sharp Engagement, had driven away the Moors, and possessed themselves of their Camp and Artillery; but with the Loss of the Marquis *De Santa Cruz*, their General, who was at first said to be slain, since to be taken Prisoner to Algier, for whole Ransom the Restitution of Oran is demanded, or 18,000 Pieces of 8.

From Gibraltar, That the Cruizers of *Saltee* having taken an English Ship, the *Briest* Consul applying for her Release, his Interpreter, one *Salame Nantias*, a Jew, was burnt alive, by Order of the King, for discovering the Designs of the Cruizers to the Chistians.

From Rome, that Cardinal *Ciccia's* Affair is made up for 160,000 Scudi.

From Prague in Bohemia, That the Peoples were at work Day and Night to extinguish the Flames, which lately broke out at Openings in the adjacent Mountains, and were greatly alarmed because they could not.

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