

THE  
*Gentleman's Magazine*:  
AND  
Historical Chronicle.

VOLUME VIII,

For the YEAR M.DCC.XXXVIII.

CONTAINING,

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|--|--|
| I. Proceedings and Debates in the<br>SENATE of <i>Lilliput</i> .   | IV. Select Pieces of POETRY.   |
| II. ESSAYS, Controversial,<br>Humourous and Satirical; Re-<br>ligious, Moral and Political:<br>Collected in Part from the<br>Publick Papers. | V. A Chronicle of the most re-<br>markable Transactions Foreign<br>and Domestic. |
| III. Dissertations and Letters from<br>Correspondents.   | VI. Births, Marriages, Deaths,<br>and Promotions.                                |
|  | VII. The Prices of Stocks, Bill<br>of Mortality, and Register of<br>Books.       |

PRODESSE & DELECTARE.



E PLURIBUS UNUM.

By SYLVANUS URBAN, Gent.

L O N D O N :

Printed by EDW. CAVE, *jun.* at St JOHN'S GATE.

## To the R E A D E R.



THE usual Design of Addresses of this Sort is to implore the Candour of the Public; we have always had the more pleasing Province of returning Thanks, and making our Acknowledgments for the kind Acceptance which our Monthly Collections have met with.

This, it seems, did not sufficiently appear from the numerous Sale and repeated Impressions of our Books, which have at once exceeded our Merit and our Expectation; but has been still more plainly attested by the Clamours, Rage, and Calumnies of our Competitors, of whom we have seldom taken any Notice, not only because it is Cruelty to insult the depressed, and Folly to engage with Desperation, but because we consider all their Outcries, Menaces and Boasts, as nothing more than Advertisements in our Favour, being evidently drawn up with the Bitterness of baffled Malice and disappointed Hope; and almost discovering, in plain Terms, that the unhappy Authors have SEVENTY THOUSAND London Magazines mouldering in their Warehouses, returned from all Parts of the Kingdom, unfold, unread, and disregarded.

Our Obligations for the Encouragement we have so long continued to receive, are so much the greater, as no Artifices have been omitted to supplant us. Our Adversaries cannot be denied the Praise of Industry; how far they can be celebrated for an honest Industry we leave to the Decision of the Public, and even of their Brethren the Booksellers, not including those whose Advertisements they obliterated to paste their Invectives in our Book.

The Success of the GENTLEMAN'S MAGAZINE, has given Rise to almost \* twenty Imitations of it, which are either all dead, or very little regarded by the World. Before we had published sixteen Months, we met with such a general Approbation, that a Knot of enterprising Geniuses, and sagacious Inventors, assembled from all Parts of the Town, agreed with an Unanimity natural to Understandings of the same Size to seize upon our whole Plan, without changing even the Title. Some weak Objections were indeed made by one of them against the Design, as having an Air of Servility, Dishonesty and Piracy; but it was concluded that all these Imputations might be avoided by giving the Picture of St Paul's instead of St John's Gate; it was however thought indispensibly necessary to add, printed in St John's Street, tho' there was then no Printing-House in that Place.

That these Plagiaries should after having thus stolen their whole Design from us, charge us with Robbery, on any Occasion, is a Degree of Impudence

\* The Weekly Magazine, the Gentleman's Magazine and Oracle, the Universal Magazine, the General Magazine, the Oxford Magazine, the Distillers Magazine, the Country Magazine, the Manchester Magazine, the Leeds Magazine, the Dublin Magazine, and the Lady's Magazine; with several other of the like Kind, all dwindled to their primitive Nothing, and in the mean time add the Bee, and Grubstreet Journal, that Enemy to all Works of Merit.

## To the READER.

dence scarcely to be matched, and certainly entitles them to the first Rank among false Heroes. We have therefore inserted their Names at length in our February Magazine, p. 61, being desirous that every Man should enjoy the Reputation he deserves.

Another Attack has been made upon us by the Author of Common Sense, an Adversary equally malicious as the former, and equally despicable. What were his Views, or what his Provocations, we know not, nor have thought him considerable enough to enquire. To make him any further Answer, would be to descend too low; but as he is one of those happy Writers, who are best exposed by quoting their own Words, we have given his elegant Remarks in our Magazine for December at the Foot of p. 640, where the Reader may entertain himself at his Leisure with an agreeable Mixture of Scurrility and false Grammar.

For the future we shall rarely offend him by adopting any of his Performances, being unwilling to prolong the Life of such Pieces as deserve no other Fate than to be hissed, torn, and forgotten. However, that the Curiosity of our Readers may not be disappointed, we shall, whenever we find him a little excelling himself, perhaps print his Dissertations upon our blue Covers, that they may be looked over, and stripp'd off, without disgracing our Collection, or swelling our Volumes.

We are sorry that by inserting some of his Essays, we have filled the Head of this petty Writer with idle Chimeras of Applause, Laurels and Immortality; this Injury we did not intend, nor suspected the bad Effect of our Regard for him, till we saw in the Postscript to one of his Papers a wild Prediction of the Honours to be paid him by future Ages. Should any Mention be made of him or his Writings by Posterity, it will probably be in Words like these: "In the GENTLEMAN'S MAGAZINE are still preserved  
 " some Essays under the specious and inviting Title of Common Sense.  
 " How Papers of so little Value came to be rescued from the common Lot of  
 " Dulness, we are at this Distance of Time unable to conceive, but imagine that personal Friendship prevailed with URBAN to admit them  
 " in Opposition to his Judgment. If this was the Reason, he met afterwards with the Treatment which all deserve who patronise Stupidity;  
 " for the Writer, instead of acknowledging his Favours, complains of Injustice, Robbery, and Mutilation; but complains in a Style so barbarous  
 " and indecent, as sufficiently confutes his own Calumnies."

In this Manner must this Author expect to be mentioned. ----- But of him, and our other Adversaries, we beg the Reader's Pardon for having said so much. We hope it will be remembered in our Favour, that it is sometimes necessary to chastise Insolence, and that there is a Sort of Men who cannot distinguish between Forbearance and Cowardice.

\* *Common Sense* Journal printed by Purser of White-Friers, March 11, 1738.

"I make no doubt but after some grave Historian, 3 or 400 Years hence, has described the Corruption, the Baseness, and the Flattery which Men run into in these Times, he will make the following Observation: In the Year 1737 a certain unknown Author published a Writing under the Title of *Common Sense*: This Writing came out weekly in little detach'd Essays, some of which are political, some moral, and others humorous. By the best Judgment that can be form'd of a Work, the Style and Language of which is become so obsolete, that it is scarce intelligible, it answers the Title well, &c."

# The Gentleman's Magazine :

St JOHN'S GATE.



Land Gazette  
London Journ.  
Fog's Journ.  
Applebee's :  
Head's : : :  
Craftsman :  
D. Spectator  
Lit Courtes of  
Grubstreet  
Hyp. Doct  
Daily Post  
D. Advertiser  
St James's Ch.  
Whitehall Ch.  
Lond. Edin.  
Weekly White  
General Ch.  
Ed. Mag.  
D. Gazetteer  
Lon. D. Post  
Com. Sense

York 1/6  
Dublin 5  
Edinburgh 2  
Bristol : : :  
Aberdeen 2  
Glasgow : :  
Manchester  
Nottingham  
Gloucester :  
Birmingham :  
Nottingham  
Bury Town.  
Chester 1/6  
Derby 1/6  
Ipswich do.  
Reading do.  
Leeds Merc.  
Newcastle C.  
Canterbury  
Durham  
Bristol  
Boston : :  
Baltimore :  
America &c

For JANUARY, 1738.

CONTAINING,

MORE in Quantity, and greater Variety, than any Book of the kind and Price.

- I. ORIGINAL ESSAYS, Moral : The Character of a Good Man, by a late illustrious Lady. Of the Magistrate's Right to punish  $\&$  Death. Psefience consistent with Liberty. Whether Heaven and Hell be Local.
- II. — PHILOLOGICAL : Essay on Tragedy, with Horace's four Rules for  $\&$  Drama. Answers to Biblical Questions.
- III. — MATHEMATICKS : A new Astronomical Equation, discover'd by Mr Facio. A Method to find the Longitude and Latitude at Sea.
- IV. — THE Lady's Adventure, and Love Letters from a Protestant Gent. to a Catholic Lady.
- V. ESSAYS from the Weekly Papers. The Literary Courier of Grub-street. Characters of News-Papers. Advice to Ladies on their Return to London. Zenger's Tryal for printing a Libel. Rules of Physiognomy in chusing Husbands. The Widow describ'd. The Character of a Prince Royal, &c.
- VI. POETRY. A Poem, inscrib'd to the Dublin Society, by Mr Arbuckle. Ode on the Death of P. George of Denmark, by the celebrated Mr Addison. Prologue to Venice preserv'd, by a Person of Quality. The Blind Boy, with the Musick correct. Songs, Epigrams, Enigmas, &c.
- VII. HISTORICAL. The King's Speech; Addresses of the Lords and Commons. The Secrets of Free-Masonry.
- VIII. LISTS of Births, Marriages, and Deaths, &c.
- IX. FOREIGN AFFAIRS. Match of Don Carlos with the Princess Royal of Poland, &c. Caution to Mariners.
- X. Price of Stocks. Bill of Mortality.
- XI. Register of Books.
- XII. TABLE of Contents.

By SYLVANUS URBAN, Gent.

LONDON: Printed by E. CAVE at St JOHN'S GATE, and Sold by the Bookfellers of Town and Country ; of whom may be had any former Month.

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Just publish'd (Price Sixpence)

*The SUPPLEMENT to the GENTLEMAN'S MAGAZINE for the Year 1737, containing the Conclusion of the Debates in Parliament, with the Substance of several Speeches not in any other Collection.*

*With a curious MAP of the GARDEN of EDEN.*



T H E

# Gentleman's Magazine:

JANUARY, 1738.

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Mr. URBAN,



HEREWITH I send you the Character of a good Man, or an Attempt to reconcile all odious Distinctions amongst Christians, being found amongst the Manuscripts of a late deceased Illustrious Lady.

Yours, Isaac T——t.

1st. A GOOD MAN is one whose Name is *Christian*, in Opposition to *Jews* and *Pagans*; his Sirname is *Catholic*, to distinguish him from *Sects* and *Separatists*.

2. He is one, who is neither Atheistically profane, nor Enthusiastically superstitious; but seriously religious, according to the Canon of the Scripture, and soberly conformable according to the Law of the Land; giving to *Cæsar* the Things that are *Cæsar's*, and to *God* the Things that are *God's*.

3. One, that thinks it highly reasonable to prefer the Wisdom of publick Authority, in appointing the external Modes and Circumstances of divine Worship, before the Dictates of a private Judgment; And therefore will not disturb the Peace of the Church in contending passionately for, or against little Things.

4. One, who believes the Doctrine of the Communion of Saints to be Apostolical, and therefore thinks it his Duty, sometimes to maintain a Christian Correspondence, and religious Communion, with sober, wise, and good Men, who hold the Foundation, tho' they differ about the Pinnacles of the Temple.

5. One, who is a Christian of a primitive Temper; doth not set Bounds to Religion, and circumscribe it to Time or Place, as if it had taken sanctuary only on holy Ground; but looks upon external Reverence, and internal Devotion, as the best Ingredients of divine Worship, whether it be perform'd at *Jerusalem*, or upon the Mountains of *Samaria*.

6. One, whose Faith is agreeable to the Doctrine of the holy Apostles, and his Life conformable to the Example of the blessed *JESUS*. In all his Discourses promotes Peace and Purity, and witheth the Terms of Christian Communion were so comprehensive, that all the World might with one Mouth glorify the eternal God.

7. He is a Man of a sober Piety, and well temper'd Zeal, doth not baptise his Religion with the Name of a Sect, nor espouse the Quarrel of a Party; nor is he guilty of *Corinthian* Vanity, crying

4 crying up a *Paul*, *Apollos*, or a *Cephas*: But looks upon it, as the great Design of Christianity, to make Men good; and where it hath not this Effect, it matters not what Church they are of, because a bad Man can be saved in none.

8. He is one that lives a godly, righteous, and sober Life, as if the Commandments had a Relation to the Creed; doth not put off his Religion with his Sunday's Suit, and make it the Business only for Canonical Hours, adjourning his Piety until the Bells excite him to a new Fit of Devotion.

9. One, who by an universal Conversation endeavours to enlarge the Territories of his Reason, and to knock off the Shackles of Ignorance and Prejudice, contracted by Education and private Examples; proving all Things, he holds fast that which is good, and rejects all Fanatick Principles, whether they come from *Rome*, *Munster*, or any other Quarter.

10. One, who keeps his Conscience tender; yet not so raw, as to stick at any Thing which a mis-inform'd Understanding may suppose to be unlawful. If he be guilty of any Excess, it is in his Charity towards those who differ from him in their Apprehensions about sacred Things, knowing it to be a most unlikely Way, by beating out Men's Brains to inform their Understandings.

11. He is one that is cheerful without Levity; sober without Formality; Prudent without Stratagem; religions without Affectation; can be sociable without Drunkenness; angry without Swearing; and zealous without Disputing.

12. One, in whom Nature, Grace, Piety, and Prudence, are excellently poised, and it may be a Question whether his Wisdom or his Goodness be most eminent, because both are covered with a Veil of Humility.

13. He can walk in the Furnace of an afflicted Church, without smelling of Papal Superstition; or being sing'd with *Babel's* Confusion; neither bowing to the Altar of *Baal*, or worshipping the Calves of *Bethel*.

14. He is one that hath no By-ways

from the royal Road of Loyalty, Reason, and Conscience, but keeps strait forwards, treads firmly being secure of the Ground he goes on, and is neither afraid nor ashamed of his own Actions, so that he can bid Defiance to Danger, bear up his Head against a Volley of unjust Slanders, and smile upon a Volley of unjust Perjuries, being compassed with a brazen Wall of Innocence, and having within his Breast a thousand Witnesses.

15. He is one, that can express his Loyalty, better than by Debauchery, and had rather invoke the Majesty of Heaven with a Book in his Hand than a Brimmer, trembles to hear Men pray for their own Damnation, fearing lest their Prayers should be answered.

16. In a Word, he is one that mends the Time more by his good Examples, than by his Censures; knows that the best Men are the best Subjects, and when ill Men by secret Conspiracies, scandalous Immoralities, and venomous Pamphlets, are plotting the Ruin of the Kingdom, the Language of his Heart and Tongue is,

GOD SAVE THE KING.

*The following Essay will aptly enough succeed the foregoing: But as we were favour'd with it some Months ago; no particular Reflections could be design'd.*

Mr. URBAN,

IT has been rightly observ'd by the Critics on Tragedies, that to draw a *faultless* Hero, is to draw a Monster: It is, to set forth a Character which never has been seen in Life, and which cannot possibly exist. Infirmities are inseparable from Human Nature; and to be the best of the Species, is only to have the fewest and most harmless Defects. It may be said without a Solecism, that it is no Imperfection in a Man or Woman to be imperfect: For, to be otherwise, is to be out of the Condition of our Being, and cease to be Man.

If we look narrowly into Men's Tempers, and the Complexion of their Minds, we shall seldom find great Talents but accompanied with great Allays.

Whether

Whether God form'd Men after this Model, to prevent 'em from attaining too great Felicity in this Life, or to prevent the vast Genius and Wit of some Men, from exalting them too high **A** above their Fellow-Creatures, or to vindicate himself from any Imputation of Partiality in his Gifts and Favours to Mankind, or what other Purposes he design'd to answer by it, I pretend not to determine: But thus, we see, it is.

A Man shall be a great Wit, and a very polite Writer; he shall excel too very highly in the Discretion and Conduct of Life; and his Candour, Modesty, and Inoffensiveness of Manners shall conciliate to him good Will from all Degrees: But these Excellencies shall **C** be damp'd by a certain Timorousness of Heart, that shall hinder him from pushing his Talents with Vigour into active Life, and keep him in some measure upon a Level with other Men.

The Gaiety, the Humour, and gallant Spirit of another shall raise him to an Height of Reputation, which few Men ever arrive at: But he shall not be able to continue in that distinguish'd Situation, for want of being Master of the Art of keeping Money; for while he is poor and profuse, it is impossible **E** he should influence in publick Affairs, or gain Credit in Assemblies, or carry his Authority, with Men in Power, much farther than their good Will or Pity. So little Power has Eloquence to persuade, when not back'd by Riches, **F** and so near a Connection is there between the Weight of Men's Words and Speeches, and the Number of their Acres: Hence, perhaps, the Rise of the Race— of Wisecracs.

A Third shall come into the World with more Charms and Beauties about her, than a Woman can well make an honest Use of; she shall have all the Wit, Address and Subtlety, that make way to Power and Distinction in Courts: But her violent Spirit, and a precipitate **H** Mind, suddenly susceptible of strong Hatred and Resentment, or some other Failing, shall soon cast a Veil over her Accomplishments, and reduce her to a sort of doubtful Character. It were

easy to multiply Instances to this Purpose. There has scarce liv'd any very conspicuous Person, whose History would not serve to illustrate the Assertion laid down. Whether it be for the Benefit of Mankind in general, and to preserve a kind of Equality in their Happiness, or not, that great Endowments should be attended with suitable Defects; it is, at least, the Condition of our Nature. Nothing better is to be expected, and the Peace and Welfare of Society may be well enough consulted under this Oeconomy of human Frailty. For Weaknesses, purely natural, and which flow only from the Imperfection of Humanity itself, are often innocent, or not very hurtful; or if hurtful, are so for the most part to ourselves, very seldom to others.

But there are some artificial Foibles and Allays of our own making, which breath Mischief to Mankind; and of this Sort the Chief is *Bigotry*.—

*Bigotry!* which is the Bane of Virtue, and the Destruction of Common Sense! *Bigotry!* which, whenever it meets with uncommon Endowments, renders them useless or pernicious to the Publick. *Bigotry!* which makes Men, otherwise worthy and good, prefer Superstition and Slavery to true Religion and Freedom. *Bigotry!* which allures Parricides into a Belief, that they are acting the Part of Patriots. *Bigotry!* which, when it has once taken deep Root in the Mind, listens no more to the Calls of Reason, grows deaf to all Obligations of Oaths and Sacraments, and is not to be controll'd by any Sense of Truth, Justice or Honour. *Bigotry* set apart, Men seldom deviate from the Rules of Integrity, without proposing some real or imaginary Advantages to themselves. But *Bigotry* drives Men headlong into Danger, without offering a Temptation. *Bigotry* makes Men enterprizing and desperate without being ambitious, and leads them into the most flagitious Projects with disinterested Hearts.

I am,

Sir, Your humble Servant,  
No Bigot.

AUG. 1737.

On

ON PLAYS: Written in the Year 1724.

*Je me ris d'un Poëte qui lent a s'exprimer,  
De ce qu'il veut, d'abord ne sçait pas m' in-  
former.*

*Et qui de brouillans mal une penible intrigue,  
D'un divertissement me fait une fatigue.  
J'aimeis mieux encore qu'il declinast son  
nom,*

*Et dit, je suis Oreste, ou bien Agamemnon:  
Que d'aller par un tas de confuses merveilles,  
Sans rien à l'esprit, etourdir les oreilles.*

**T**IS a strange Thing that at a B  
Juncture when the greatest  
Demand is made for good *Tragedies*,  
(not to mention the Profit) the Stage  
shou'd be absolutely without them.  
This want of Taste must be thrown  
either on the *Audience* or the *Writers*,  
tho' rather on the latter, because the  
better our modern Pieces have been,  
the more they have been received.

It will be worth while to examine  
the Affair with the utmost Exactness.  
'Tis plain our Authors (I wou'd be un-  
derstood at this Instant of Time) want  
both *Art* and *Judgment*, for either  
would make a good Play: For Exam-  
ple, the E. of *Essex* without *Poetry*, and  
most of *R—ve's* Plays without a *Plot*.

By *Art* I understand the Disposition  
of Parts in respect to *Plottin*, that  
natural Experience which results from  
studying the antient and modern Cri-  
ticks, and a proper Allowance for Di-  
versities of Tastes, Times, and Nati-  
ons. All this is the Labour of Years,  
and will cost the Judgment many a  
Pang before it is settled.

Under the Word *Genius*, I wou'd  
have the Reader apprehend all De-  
scriptions of Passions, all Sentiments, and  
Versification; in short, the written Part  
of the Play. These proceed more im-  
mediately from the Man himself, from  
the Harmony of his Ear, the Clearness  
of his Head, and the Warmness of his  
Heart. To refine these, an universal  
Reading (besides the *Dramatists*) is ne-  
cessary. The 4th Book of *Virgil*, or  
Part of the 6th *Iliad* in *Homer*, will  
be of as much Use as a Scene in *Hamlet*.

It would be barbarous to say our  
young Men are incapable of writing a  
good Tragedy; but 'tis plain they are  
idle. A few Years well applied wou'd

alter the Case. The Reason of their  
Haste is \* \* \* \* \*. A young Man  
writes a Play as follows: He forthwith  
takes a Story about Love, (a Passion as  
improper as moss;) he adds to this an  
immensurable Length of Time, En-  
trances and Exits without Occasion,  
Scenes here, there, and every where,  
Murders without Reason, and Punish-  
ments without Justice, Descriptions for  
the Sake of the Verses, and Soliloquies  
and *Asides*, because he knows not where  
to put such and such Descriptions; not  
forgetting a Simile at the End of each  
Act. Wou'd a Man persuade me that  
such a Thing as this is a Play? Take  
it to Pieces, 'tis any Thing; compound  
it, 'tis nothing. And if ever it shou'd  
happen that a good Genius, merely  
thro' Idleness, shou'd write in this Man-  
ner, I shou'd be as much grieved, as  
to see a *Louvre* built over a Common-  
Sewer. The young People will pardon  
me, if I offer my poor Advice to di-  
rect them in their Studies of this Kind.

The first express Treatise on Tragedy  
is *Aristotle's Poëtiques*. 'Tis a System  
so full, that all our modern Criticks  
have scarce been able to improve it.  
What has been added (like Experi-  
ments to his Natural Philosophy) has  
been owing more to Time and Experi-  
ence than to Genius. The Solidity of  
his Poëtiques has made the Style purely  
philosophical; of course it requires  
half a dozen Readings to be understood.  
It has occasioned many fine Pieces of  
Criticism, not much known, such as  
those of *Castelvetro*, *Riccoboni*, *Piccolomi-  
ni*, *Viçorio*, *Majoragius*, &c. One  
wou'd chuse to read it with *Dacier's*  
admirable Version and Comment. *Rapin*  
is more superficial in his Remarks, or  
rather more general. From hence (tak-  
ing in all occasional Passages from the  
*Greek Criticks*) may be collected an  
exact Notion of their Stage, and con-  
sequently of their Three Tragedians.

His *Rhetoric* is as excellent in its  
Kind, (I wou'd recommend *Cassandra's*  
Translation along with it) tho' 'tis writ-  
ten in a more diffus'd Style: The  
whole is well worth Reading. Bishop  
*Sanderfon* us'd to say, *Aristotle's Rhetoric*  
made

made him a Man. The most useful Parts are his Chapters on *Terror* and *Pity*, tho' the others on the Passions deserve to be study'd, and one on *Prologues*.

His Book of *Ethics*, *Longinus*, *Dionysius*, the Six Rhetoricians, &c. are of vast Use for forming the Judgment, and have a number of Things directly apposite to the Stage.

We are now qualify'd for the Greek Drama; It may be best to begin with *Sophocles* first, and so advance upwards to *Æschylus*. The best Way will be to draw a Scenary of every Play as you go along; after that, compare the Authors between themselves; which may be better done, by collecting the Opinions of the Ancients, and reconciling them, than by presuming to do it yourself, a modern Poet being hardly capable to judge of their Language.

I shall say nothing of *Seneca*, he being rather a Declaimer than a Poet. More Use may be made of the Latin Comedies, in finding out their Notion of Plotting, and uniting the Parts.

The *Italians* abound very much with good Criticks; and of late Years, if we will believe *Riccoboni*, they are not without excellent Tragedies; that they are more conformable than any to *Aristotle's* Rules, tho' *Tassoni* said formerly that few had passed a Mediocrity. The best Authors are *Trissino*, *Rucelai*, *Sperone Speroni*, *Maffei*, &c.

It requires much Judgment to read the *French* Plays, and alter them to the *English* Taste. On the whole, I cannot but prefer them to our own, tho' they are over-run and half spoiled with *Love*; which was first introduced by *P. Corneille*, the Restorer of their Theatre, to please the young *King*. Their Rhyme (tho' impossible to be shaken off) is another signal Disadvantage.

'Twill be ill Manners to mention their Dramatic Poets, for even no *English* Lady can be without them. The same may be said of *M. P. Abbe d' Aubignac*, *Menardiere*, and the Criticks.

I come now to the last and most material Point; The studying our own Criticks and Poets. But this I shall leave to every Man's Judgment and Talent, (it requiring some Years Ap-

plication) and I hope to see *Shakespeare*, &c. imitated; not in this or that beautiful Passage, but in the true Spirit and Manner of Thinking.

N. B. I have omitted *Horace's Art of Poetry*, it being so universally known, tho' 'tis almost drawn entirely with an eye to Tragedy. The following four Rules, which compleat a Play, ought to be written in Gold: 1. Plot. 2. Characters. 3. Passions. 4. Style.

1. — Servetur ad imum  
Qualis ab incepto processerit, et sibi constet.  
2. Interit multum *Davus*ne loquatur, an heros;  
Maturusne senex, an adhuc florente juventa  
Fervidus.

3. Non satis est pulchra esse poemata, dulcia sunt;

Et quocunque volunt animum auditoris agunto.  
Ut ridentibus arident, ita sientibus adsunt  
Humani vultus. Si vis me flere, dolendum est  
Primum ipsi tibi.

4. Descriptas fervare vices, operumq; colores  
Cur ego, si nequeo, ignoroque, Poeta salutor?

ANSWER to PHILOLOGUS's Query in December Magazine, page 755.

Words are merely arbitrary, and depend entirely on Custom;  
*Quem penes arbitrium est et jus, et norma loquendi.* HOR.

And this is true, not only in Pronunciation but in Syntax. For I believe it will be difficult to assign any other Reason, why, contrary to all the Rules of Concord, one Sort of Adjectives in *Hebrew* should be joined to Substantives of a different Number, and plural Neuters in *Greek* require a singular Verb.

Y. Z.

Another.

I Apprehend (with Submission to better Judgments) that the Consonant in the middle of such Words, as, *banish*, *Body*, *cavil*, *City*, &c. does not really sound double, or join to the first Syllable; and that its seeming to do so in Pronunciation, is occasion'd by the sharp, acute Accent which is placed on the first Syllable of those Words, more particularly than on others: The general Rule being this, viz. A Consonant between two Vowels goes to the latter Syllable. Nor do I know of any Exception to this Rule, unless in derived or compounded Words.

F. W.



in a concentric Circle, as long as the Globe's Atmosphere might not alter the Swiftness of that Ray of Light.

9. But an horizontal Ray of Light that has its Passage free, sinks all along under its own Horizon; and describes, within the Atmosphere, a Line of an hyperbolical Kind. Whereas, in that Part of its Way, in which the Refraction can have no sensible Effect, it describes two Lines that are sensibly Straight. And their Inclination to one another is measured by an Angle which is equal to twice the horizontal Refraction. And so, in our Atmosphere, that Angle amounts to about  $1^{\circ} 8'$  or  $178^{\circ} 51'$ .

10. In order then that we may the better argue concerning the Refraction of Light in the Atmosphere of the Moon; let us consider, in this Discourse, the Effects of the horizontal Refraction of Light in our Atmosphere. For these Effects, which depend partly upon the Height at which our Atmosphere ceases to refract the Rays of Light, would appear very singular and curious; if the Eclipses of the Sun, or of fixed Stars, by the Interposition of the Earth, were observed, for Instance, from the Globe of the Moon. And the like may be said of the Refraction of Light in other Planets also.

11. That Height is by Sir Isaac Newton, p. 463, made of 35 or 40 Miles. For he calculated with great Pains, upon a physical Hypothesis, a Table of the Refractions of Light, from the Zenith to the Horizon. In the making of which I suspect he took no sufficient Notice of the Condensation of our Air, by the great Coldness which reigns in its upper Regions: whose Effect is so great, that no such Table can serve universally.

12. It is true that the higher we suppose our refracting Atmosphere to be, the greater is the Number of Feet which must be added to the real Semidiameter of the Earth, as seen from any Distance whatsoever. But that Addition to make up the apparent Semidiameter of the Earth is very inconsiderable. For if the Height (FX or FX) of our refracting Atmosphere, be of 35 or 40 Miles (as Sir Isaac Newton does suppose) the Addition (QP or QP) to the Semidiameter of the Earth, to make up her apparent Semidiameter, is but of 13397 Feet, or of 14367 Feet: Which, at the Distance of 64 Semidiameters from her Center, subtrad an Additional Angle of  $35''$ ,  $17'''$ ,  $775''$ , or of  $30''$ ,  $35'''$ ,  $616''$ . But this can afford no sufficient Answer to the Objection mentioned N<sup>o</sup> 2. And knowing already the Parallax of the Sun; we must have our Recourse to the Refraction in the Atmosphere of the Moon; or to the Distance of the Moon from the Earth; or to a Complication of these two Causes at once.

13. The Distance of the Moon from the Earth is certainly greater than Sir Is. Newton took it to be. And so much the more we suppose it increased; so much the more, *ceteris paribus*, must we diminish the Breadth of the Shadow which Sir Isaac wants to increase, that it may answer the Phenomena

in Lunar Eclipses. Therefore increasing the Distance of the Moon will not account for the Phenomena: But, on the contrary, so much the greater will be the Necessity of having Recourse to the Increase of the Sun's Parallax. And the Consequence of this will be a Necessity of a proper Refraction in the Atmosphere of the Moon,  $\frac{1}{2}$  we may account for the Phenomena in Solar Eclipses; or for the Proportion of 100 to 365, which Sir Is. Newton gives to the Diameters of the Moon and of the Earth; and to which Proportion the Projections for Solar Eclipses being fitted duly, they will then answer nearly to the Phenomena. And by this means  $\frac{1}{2}$  Measure itself of the Refraction of Light in the Atmosphere of the Moon will be found, since I have found the Sun's Parallax already. But that Refraction may be found also immediately or directly, by the Length or Duration of the sensibly close Contact of a fixed Star, &c., with the apparent Limb or Disc of the Moon.

14. And since Observators may live in various Climates, and at different Heights above the Level of the Sea; and the Refractions in our Atmosphere may be different in Summer and in Winter; I contrived a Method how to find those Refractions, not by an Hypothesis, but by actual Observations. These Observations would be very useful, at least for Astronomers living in Royal Observatories, where, I should think, nothing ought to be neglected, that can contribute towards making their Observations accurate.

15. Let C be the Center of the Earth OQF<sub>1</sub>NO; ON her Diameter; and OX<sub>1</sub>H or OXH a Ray of Light horizontal in the Point O, and prolonged in infinitum on each Side of O. Let OX or OX be the Curve described by the Ray, as long as its Curvature is of any the least Consideration. And let XH or xH Tangent of the Curve OX or OX be sensibly rectilinear. And thus the right Line OX<sub>1</sub> will make with the Horizon of the Point O an Angle of 17' Minutes, equal to half the Refraction of an horizontal Ray in our Atmosphere. And let the Line CQP cut at right Angles HX and Hx in P and p, and the Circle OQFN in Q.

16. Taking then for Radius CP, let us conceive about the Center C the Circle PoVBADGYN<sub>1</sub>oDABVP. And this Circle will give the Apparent Disc of the Earth as increased by the Refraction. And let us consider the Earth as unmovable, while some Stars, or the Sun, or the Moon, or some other Planet, or a Comet, may seem to pass behind the Earth: Any one of their visible Points describing its proper Curve BK<sub>1</sub>ks, or DK<sub>1</sub>kd, or D<sub>1</sub>o, or G<sub>1</sub>o, or AECIA, &c.

17. In all the Space which is without the Cone formed by the infinite Tangent HL or Hl (of the refracting Atmosphere) and having H for Vertex, and HC for Axis; the heavenly Motions observed from the Point H will seem the very same, and to have the same Swiftness, as if the Earth had no Atmosphere.

18. And whereas, because of the Interposition of the Earth, no Lucid Point in the

Heavens

Heavens, contained within the Circle whose Radius is  $GP$  or  $Cp$ , can be seen directly from  $H$ ; but only by the Refraction made in our Atmosphere: Therefore no such Points whatsoever, were it even a Part of the Surface of the Sun, can appear within the Apparent Limb of the Earth, but only upon or near this very Limb; and that with a very small Breadth or Thickness.

19. Thus from whatsoever Place called here  $H$  the Globe of the Earth be seen, as suppose from the fixed Stars, or from the Moon, or from the Sun, or from Venus, or Mars, or from a Comet, &c. it may be said;

As the Distance  $CH$ ; Is to the Semidiameter  $CQ$  of the Globe of the Earth: So is the Radius of the Tables; To the Sine of the mathematical Apparent Semidiameter of the Earth as seen from the Point  $H$ .

And as  $CH$ ; Is to  $CP$  or  $Cc$  perpendicular to  $HX$  or  $Hx$ : So is the Radius of the Tables; To the Sine of the visible Semidiameter of the Earth, as increased by the Effect of the Refraction; or by the Distance of the Point  $P$  or  $p$  from  $Q$  or from the Surface of the Earth.

20. Let the right Line  $AECIA$  be perpendicular to the Diameter  $oCN$ . And let the Arc  $AI$  or  $EA$  in the heavenly Sphere subtend an Angle of  $1^\circ 8'$ , in reference to an Eye placed at the Distance  $CH$  over-against  $C$  perpendicularly to the Plan of this Figure; that is, an Angle equal to twice the Refraction of Light in our Atmosphere. And upon the Diameter  $El$  conceive the Circle  $EKKI$  whose Center is  $C$ . And I say that if a fixed Star should be supposed to describe behind the Earth consider'd as unmovable the right Line  $AECIA$ , it will appear almost as unmovable near the Point  $A$ , seeming to slacken its Course gradually there, till the Star itself, in about two Hours Time, has reached the Point  $F$ : And then, and not before, it will disappear in  $A$ .

21. But as soon as  $\S$  Star comes to the Point  $E$ , its Image will appear suddenly in the opposite Point  $A$ , upon the Circumference of the apparent Disc of the Earth: From whence or the neighbouring Points it will not depart, till the Star itself has actually reached the same Point  $A$ . Whereabout having seemed to continue all the while that  $\S$  Line  $EClAZz$  is describing; that is for about two Hours; the Star itself coming at last to  $Z$  or  $z$  will then go on full speed and pursue its Course.

22. And so, all the while that the Star, or any other the like Lucid Point, as seen from the erected Point  $H$ , describes the Line  $El$ ; the Star will appear almost unmovable near  $A$  and  $A$ . But the Arc  $zA$  and  $ZA$ , or  $Az$  and  $AZ$ , would be described, in an open Skie, in about  $70$  or  $61$  Seconds.

23. But if a Star seen from the erected Point  $H$ , or from the Moon, &c. describes behind the Earth, on the Side where  $w$  lies, the Curve  $Dd$ , which does not reach the Circle whose Diameter is  $El$ ; Then conceive continually a right Line passing thro'  $C$  and thro' the Center of the Star. And that Line

will continually give, very near the Circumference of the Disc  $oANAP$ , the Point where the Star appears. Which, by consequence, will not be eclipsed at all: But will all the while seem to slide along near the apparent Limb of the Earth, and to describe a Curve close by the Arc  $DNd$ . And the like must be understood, if that Curve was situated on the Side of  $o$ .

24. And thus, if the Star describes a Curve  $BKks$  or  $DKkd$ , passing at a Distance from  $C$  smaller than  $8'$  Minutes; Then, an indefinite Line, drawn from  $C$  thro' the Star, or thro' any other the like Lucid Point, will always shew, near the Circle  $oANAP$ , the apparent Place, or the two opposite apparent Places of the Star, &c. in reference to the erected Point  $H$ ; by reason of the Refraction in our Atmosphere. And all that while, the Star being in a right Line drawn from  $C$  to the Circumference, will seem to slide along very near to the apparent Limb of the Earth; and even, for some critical Moments, or Circumstances, in a retrograde Manner; as when a right Line drawn from  $C$  to  $D$  cuts the Curve  $DK$ . And as soon as the Star comes to  $K$ , or to the right Line  $YKcV$ , at about  $8'$  Minutes from the Center of the Earth; then the Star will begin to appear also in the Opposite Point  $v$ , where it will seem to touch the apparent Disc of the Earth. And from thence it will seem to move (and that very near the Limb of the Earth) from  $v$  to  $V$ , in a retrograde Manner; and to disappear in  $V$  placed upon the Limb and the right Line  $YcV$ , as soon as the Star itself reaches the Point  $g$ . And so the Star, or any other chosen Lucid Points in the Heavenly Sphere, as suppose a Point chosen in a certain Segment of the Sun, will appear at once near the Limb of the Earth in two different and diametrically opposite Places, while it really describes the Curve  $Kk$ ; but seems to describe, near the Circumference of the apparent Disc, two Curves  $Yy$  and  $vV$ . Which must needs afford a very singular and curious Sight.

25. Therefore this being premised, we must, in order to make a regular Projection (to represent the Eclipses of the Sun and of fixed Stars by the Moon) establish first the exact Proportion between the Diameters of the Earth and of the Moon: And at the same time find the Quantity of the horizontal Refraction of Light in her Atmosphere. These two Things I have actually done, or found out Methods to do them from Observations, and from the true Knowledge of the Sun's Parallax. Whereby not only the Errors made in the Projection for Solar Eclipses are manifested: which consist chiefly in giving, in the Projection, a false Proportion to the Diameters of the Earth, of the Moon and of the Sun, on one hand; and on the other hand in taking no Notice of the Refraction of Light in the Atmosphere of the Moon: But whereby it appears also, That, if the ordinary Projection accounts so nearly for the Phenomena of Solar Eclipses, it is only because the Errors in the Projection are counterbalanced by an equivalent Error arising from the

the Neglect of a due Allowance for the afore-  
said Refraction of Light. And this Consideration has afforded me one Method for finding that Refraction: Beside which I have some other Methods for the same Purpose.

26. But as to the Occultation of fixed Stars by the Moon, the Error will remain intire: Neither can it be avoided by any Compensation; but only by an indifferent Knowledge of the Parallax or Distance of the Sun; and a true Knowledge of the Proportion of the real Diameters of the Earth and of the Moon; and of the Refraction in the Horizon of the Moon; and of the Distance of the Moon from the Observer. Now these Particulars cannot be truly and nicely stated without my Theory: But with it they may. Which being done once for all, at least cursorily for the Parallax of the Sun, and nicely for the Diameters of the Earth and of the Moon, and for the Refraction of the Moon's Atmosphere: The Result of it in short will amount to the following Rule.

27. From the apparent Semidiameter of the Moon; as increased by about two or three Seconds, because of the Refraction in her Atmosphere; substract twice that whole Refraction: And the Remainder will give the Semidiameter of the Circle or Space, in the Celestial Sphere, which is intercepted from our Sight by the Interposition of the Moon. And from hence, and what I have already said, depends the Correction of the Calculations of the Immersion and Emerision of fixed Stars eclipsed by the Moon. But these Stars, moving along the Disc of the Moon, will seem to stick much closer to it, than we find they would do in reference to the apparent Disc of the Earth.

28. I concluded once upon some Suppositions, That the real Semidiameter of the Moon being made of 100 Parts, the real Semidiameter of the Earth must be made of 336,10554 Parts; which Sir Isaac Newton makes of 205 Parts. The Difference is of 28,89446 Parts. From whence I concluded also, That the horizontal Refraction in the Atmosphere of the Moon is of  $1^{\circ} 14' 27.46''$ ; whose Double is  $2^{\circ} 28' 54.92''$ . This I thought fit to mention, it being of the utmost Consequence, in determining the Longitude both at Land and at Sea, by Eclipses of fixed Stars. But I intend to revise and publish those or the like Calculations, if God grants me Time and Health; and likewise to facilitate the Use of them, for Mathematicians or Navigators of a moderate Capacity.

29. But as to the rectifying the Theory of the Satellites of Jupiter or Saturn, by Eclipses of those Planets by the Moon; one of which Eclipses is expected on the 18th of this Month of November; I fear that Astronomers will find themselves greatly mistaken, if they neglect, in their Rectifications, what I have now said, or have further to say. For otherwise they may as well perplex and corrupt the Theory of those Satellites, as render it more perfect.

Worcester, Nov. 12, 1737.

N. FACIO *Duillier*.

Mr. FACIO's *last* REPLY to Mr SIMPSON. [See Vol. VII. p. 674, 675, 755.]

A MR SIMPSON calculated, p. 674, the Sun's Density E, to be to the Earth's Density e; as  $\frac{Dd a^3}{PP}$ , to  $\frac{Dd A^3}{pp}$ .

And therefore, dividing by Dd, he concludes, with much Appearance of Truth, but erroneously, as Sir Isaac Newton seems also to have done, that Proportion to be the same as that of  $ppa^3$  to  $PPA^3$ .

2. I shew'd, p. 675, That this Way of arguing conceals a hidden and dangerous Paralogism; because here the Quantities A and D depend upon each other, in as much as  $\frac{r_i}{D}$  is equal to A: And  $\frac{1}{2}$  there-

C fore the afore said Proportion of E to e is really as  $\frac{Dd a^3}{PP}$  to  $\frac{Dd r^3 s^3}{pp D^3}$ .

3. But Mr Simpson, p. 755, answers, That tho' my Reasoning about the Value of D [or A] be just; yet it has nothing to do with his afore said Proportion of  $a^3 pp$  to  $A^3 PP$  for expressing the Densities of the Sun and Earth. And he finds fault with my putting in Dd into each of those Terms, and thereby making their Values to become uncertain.

4. I own that if I did so, without the E genuine Characters of an accurate Demonstration, his Censure would be just.

5. But is it I that insert Dd without Cause into his indeterminate Proportion N<sup>o</sup> 1? Or is it himself, who having originally Dd in that very Proportion, strikes it out, without perceiving the Danger of his so doing? and thus making that which was indeterminate, to become determinate?

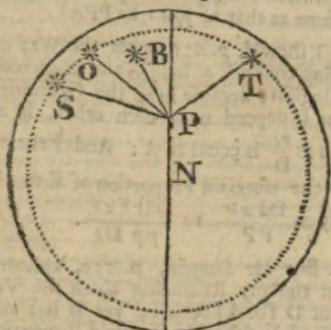
6. Sir Isaac Newton, notwithstanding his invincible Prepossession, was however sensible of the Danger of trusting to a Calculation like that of Mr Simpson. For otherwise he could never have thought of reducing the Sun's Parallax to 9 Seconds, as Mr Whiston says he did before his Decease. Nor would Sir Isaac have said, (p. 405) *Si Parallaxis Solis statuetur major vel minor quam 10' 30'', debet quantitas materiae in terra augeri vel diminui in triplicata ratione.* Which Rule agrees exactly with my Equation H N<sup>o</sup> 2; but has nothing common with the truncated Proportion of Mr SIMPSON,

E. e ::  $\frac{a^3}{PP}$ .  $\frac{A^3}{pp}$ .

Mr

Mr URBAN,  
**T**HERE is in the Magazine for *October*, a Scheme I proposed for the Latitude and Longitude at Sea, against which I have received but two Objections, which being easily answered, I am the more encouraged to desire you would insert the following, with the Improvement I here give.

First it's said that I suppose the Latitude, the Hour by a Star, and the horizontal Refraction may be known more accurately than they can be found; but for answer, they may be all found near enough, as will appear by the Demonstration following.



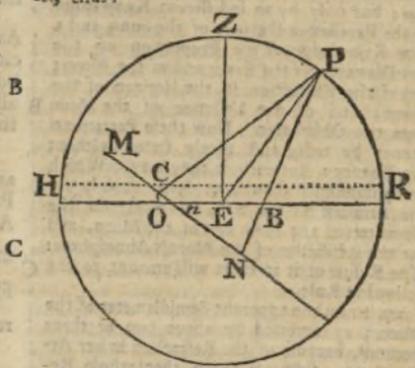
Let the primitive Circle be the Horizon, and the prick'd Circle an Almicanter in which the Star is when it sets or rises, and N the Nadir, and P the S. Pole. If then I see a Star setting near the North Point at S, and in about half an Hour another at O, in which Time S is gone to B, but the Point S remains, then the Angle SPB is  $7^{\circ} 30$  Min. for the half Hour, which being taken from OPB the Difference of their R. Ascensions, gives OPS, which, with PS and PO, the 2 polar Distances, gives OS: In a little Time after, the Stars, S, rises at T, and having the Time of its being under the Horizon, I have  $\angle$ PT, and  $\angle$  two including Sides which are equal,  $\angle$  gives ST; and having before the two Angles OPS and SPT (*i. e.*) their Sum OPT, that Angle, with OP and PT, gives also OT: I say, the three Chords of these three Arches, OS, ST, OT, being in the Plane of the Almicanter, determine its Radius, which is the R. Sine of its Distance from the Nadir, which being taken from 90 gives the Refraction.

And for the Hour, the Angle NSO (found by the three Sides) being taken from the before known Angle PSO, gives PSN, which, with the two including Sides, gives PN the Comp. of the Latitude, and likewise SPN the Hour from 12 by the Star. Thus they are all three found by one Figure.

Here, indeed, I suppose the Ship at rest; but supposing her to sail 10 Leagues South West in 2 or 3 Hours, it's easy to find the Difference of Latitude and Longitude for so short a Time; and if the latter be turned to Time, it's to be subtracted from the Time it hath been under the Horizon, and if by the former the ascensional Difference be lessened, that

Difference is also to be subtracted; and so for any other Point, and then Things will be the same as if the Ship had been at rest.

**A** To find the LONGITUDE at Sea.  
**L** ET first a Table be made of the Moon's Place at a known Longitude, not by Calculation, but by observing the Moon rise or set, thus:



At the first Appearance of her Vertex, if the Sea be smooth; or if rough, I am to be 30 or 40 Foot high, where I can see 8 Miles off, at which Distance the Height of a Wave is inconsiderable; I observe the Hour, Minute, and Second, by a Star, and so, by the Moon's Node, the Difference of their R. Ascension; and suppose it an Hour before 6: Then in the Figure, MN being the Moon's Path, and N the Node, the Angle EPN is  $15^{\circ}$ , and PE being  $9^{\circ}$ , and PEB the known Latitude, I can find PB, which taken from NP I have BN; also I can find PBE, or EBN, which, with PNM, the Angle the Moon's Path makes with the Meridian the Node is in, will give Nn: Then I want only nC, to know how far the Moon's Center is from the Node, whose Place may be known to 2 or 3 Seconds, tho' the Moon's Place not to half a Degree; if then I subtract the Refraction from the Moon's Parallax, and the Minutes the Horizon is depressed by me being 40 Foot high, from the Remainder (which may be known by *Wright's* Table in his Correction of Errors) I shall know how much the Moon's Vertex, and so her Center, is above the Horizon (*i. e.*) CO, which, with the Angle n, gives Cn to be added to Nn, and I have her Distance from the Node, or her Place at that Hour by the Node; or because the Node is too moveable, by the first Star of *Aries*; and suppose it is 4 Hours by the Star the 10th of *January*, if I add the Moon's periodic Revolution, corrected by the Moon's Apogee, the Node, and the Sun's Place (on which, by *Sir Isaac Newton*, it depends) I shall have the Moon there again some time in *February*, and if to that Time I add another Period, I shall have her there again another Time in *March*, and so through the Year, which will give her Place 12 Times; and if 12 Observations are made, we shall have her Place for 144 Times; and if 30, for 360 Times,

Times, A Table being thus made, which the Mariner carries to Sea, he may find the Place of the Node to 2 or 3 Seconds, tho' he knows not his Longitude within 4 Degrees; and as above he may find the Moon's Place, if it happens to be marked in the Table, he hath over-against it the Hour at the known Longitude; if only near it, then as the Moon's horary Motion is to the Difference, so is 13<sup>o</sup> 60 Min. to a 4th Number, to be added or subtracted from the Time in the Tables, according as I find her before or behind.

Note, If he hath the Moon's Place within half a Degree in an Ephemeris, he may also have her Parallax and horary Motion within 2 or 3 Seconds, which will not cause an Error of 360 Seconds, or a Degree in the Longitude, which will come within the Limits set by Act of Parliament: And therefore I hope it will be found I have a Right to the Premium, there being no Instruments to be used to make it impracticable, but only a few Calculations by Trigonometry, which good Logarithms have made easy.

Answer to the Question about Suicide, Magazine p. 206. for MAY last. Upon the Querist's own Principles.

**T**H<sup>O</sup> Self-preservation be the prime Law of Nature, and the sole End for which Men enter into Society, and tho' the Magistrate has no Power but what is derived from the People, and the People have no Power over their own Lives: Yet the Jurisdiction of the Magistrate can lawfully, and consistently with these Principles, extend to the Life of the Subject, and tho' it does, the same Reasons will not justify *Suicide*: Because the Magistrate does not derive his Power of taking away the Life of a Criminal, from his, *i. e.* the Criminal's Consent, but from the Consent of the Person injur'd, to whom the Criminal forfeited his Life, and who, in a State of Nature, might himself justly have taken it away, but, by his living in Society, has transfer'd his Right of doing so to the Magistrate. I suppose it will not be denied, that a Man may in the Case of Self-defence, &c. have a Right to take away the Life of another, tho' he has no Right to take away his own Life, or that this Right may be repos'd in the Magistrate; consequently a Magistrate, by compact, may take away the Lives of criminal Subjects, and yet *Suicide* will not be thereby justify'd,

Yours, S. H.  
(See the next Page.)

Mr. S. U. Mount Wallin, 1752.

I Desire the Favour of you to publish the following Questions, to your Jagacious and learned Correspondents.

**A** 1st, Whether there be in reality any other *Heaven* and *Hell*, besides the *Heaven* and *Hell* which consist in the Happiness and Misery that are essentially annex'd to Virtue and Vice? By *Virtue*, I mean morally acting agreeably to the Truth and Fitness of Things: *i. e.* When one understands what is right and fit to be done, he does then, against any Difficulties and Temptations whatsoever, as far as lies in his Power, act agreeably therunto: By *Vice*, I mean the contrary, *i. e.* a morally acting, either by reason of Temptation, or without Temptation, what the Understanding at the same Time perceives to be unfit and wrong: A Consciousness of the former, thus stated, gives Ease and Pleasure to the Mind; so on the other hand a Consciousness of the latter fills it with Uneasiness and Pain. This being granted, I ask,

**B** 2dly, Whether the Mind when let loose and disentangled from bodily Incumbrances, may not have a vastly greater Feeling of such inseparable Pleasure, or Pain, proportionably as it has been more or less virtuous or vicious here in its State of Probation? if the Affirmative will be granted, I ask how can it follow from the Nature of the Thing, that there should be any other extraneous *Heaven* and *Hell*? seeing that in all the Creation, as far as we know it, there is such necessary Harmony and Correspondence between Things in their Causes and Effects, as one in my Opinion might justly say in this Case with the Philosopher, *Nunquam—fit per plura, si—fieri possit per pauciora.*

**C** 3ly, Whether the Scripture Doctrine in relation to *Heaven* and *Hell*, when considered in its spiritual Sense (abstracted from Metaphors and Metonymys, or from Things material put to signify Things spiritual) does amount to any Thing else besides the *Heaven* and *Hell* of such Happiness and Misery, as are the just and immutable Consequences of *Virtue* and *Vice*? **PHILORECTUM.**

*Atque si hoc etiam Natura prescribit, ut Homo Homini, quicunque sit, ob eam ipsam Causam, quod is Homo sit, consultum velit, necesse est secundum eandem Naturam omnium Utilitatem esse communem. Cic. de Off.*

YOUR ingenious Correspondents have been pleased to return four Answers to my Questions in your *Magazine* for May page 206. I am sorry to tell you, that after all they have said, I do think, they have not sufficiently removed all Difficulties, which seem to attend the Magistrate's Right of inflicting Death upon Offenders. My Reasons for saying so, are these. I cannot conceive that the Magistrate can have any Right to punish, but what he has from the People, who can only give what Right they themselves possess. But a Right of inflicting Capital Punishments, I imagine to be more than they can give; because they have no Right to take away their own Lives, and this Power when assumed is not only unnecessary, but also destructive to Society, and inconsistent with the Design of Punishment.

Your Correspondent from *Maidstone*, indeed, says in your *Mag.* for July p. 421. E.

That a Society of Men united by solemn Compact for the Preservation of their Lives and Estates, and Promotion of Virtue, have it in their Power to make such Laws as may be necessary to support the Society, and preserve the Compact from Violation, and may lodge the executive Power of these Laws in the Hands of any Person they think proper. If then the public Peace and Welfare of this Society cannot subsist without the Infliction of Capital Punishments, which is the Case in every Government, the People may empower the supreme Magistrate to punish with Death; because the publick Good is of greater Value than the Life of any single Criminal who is an Enemy to all Laws, and acts in Defiance of them.

Here he asserts that Capital Punishments are necessary in every Government for its Peace and Welfare, and therefore the Magistrate has Power to inflict them. Both these Assertions appear equally false. Society has no doubt a Power to use necessary Means for its Preservation, but I am yet of Opinion that inflicting of Death is not necessary, nor such a Power just. For as Mankind first enter'd into Society for Self-preservation, so all the Laws they came under were but as so many Means for that End. This was the sole Design of associating, i. e. the Preservation and Happiness of every Individual. No Man would have enter'd into Society on any other Terms, nor parted with his Goods for the Support of the Government, but with this View. Would any Man have parted with a Share of his alienable Right, but to secure the Rest, and what is also unalienable, viz. his Life. No. But is not the Magistrate's Power of inflicting Death, assuming what is unalienable? Is not this making Man in his associate State worse than in a natural? In a State of Nature, no Man claimed a Right

of punishing with Death, or taking away Life. But in Society Mens Lives are taken for Trifles, which Men in a natural State wou'd scarcely regard, far less pursue to Death.

Your Correspondent says, *ib. p.* 421. H.) Here it is to be observed, that altho' the Offender himself, as a Member of the Society, had subscribed to the Laws by which he is punished, yet his own Authority was not sufficient to make these Laws, but the Assent of the whole Society was requisite; who all agree in one Voice to cut off any single Member that shall be found corrupt and destructive of the whole Body. No single Member, if proper Methods were taken, can be destructive of the whole Body politick, and therefore ought not to be cut off. It is the Custom of Quacks indeed, to saw off Limbs and Arms, which they have frequently corrupted themselves to increase their Fees; but the skilful Physician tries all Remedies, and is sure the Member cannot be render'd useful for any of the Ends of Life, before he has recourse to Amputation. But will any Man of Sense maintain that these unhappy Creatures whom we punish with Death cannot be reclaimed and made useful in some Sphere? We have many Instances of the Possibility of their Reformation, and doing eminent Services to their Country, in those who have been so lucky as to obtain a Reprieve. Neither does his alleging the Offender's Subscription to the Law by which he is punished, remove the Difficulty; For, supposing it to be true, which it is not, if the Law be unjust and cruel, it cannot bind. *Civilians* allow that Obligations to what is unjust and dishonest are not binding; v. g. It would be wrong for the Members of Society to steal, or commit Adultery, tho' their Representatives enact a Law obliging them to do both. The immutable and eternal Relations of Things, or the Law of Nature antecedent to all human Institutions, forbid the committing these Crimes, and no Power can dispense with these Laws, or oblige Men to violate them. Mere Will or Caprice cannot make Laws binding. They must be founded on Reason before Obedience can be due, otherwise we destroy all Distinction 'twixt Right and Wrong. That the Plea of Necessity and Assent to the Laws for punishing with Death is ill grounded, will appear by what follows. The Law *de Hæretico comburendo* was by the Imposers averred to be necessary, and we all know that it had the Assent. But was Burning of Hereticks just or reasonable? No, in my Opinion both the Makers and Executors of that Law were Murderers. They usurped a Power that could not be given them, and under Pretence of Necessity and Assent wantonly butchered their Fellow-Creatures. The just Complaint against this barbarous Law, and the repealing of it, I judge to be a sufficient Proof of what I have said. But tho' by better Times and a milder Government, we be freed from this bloody Act, many Countries

Countries are distressed and plagued by it, and the poor Sufferers never miss of being told, that they are burnt for promoting the Interest and Peace of Society, and the Glory of God. These common-place Arguments are constantly used in behalf of Tyranny and usurped Power, tho' in reality they are mere Sound without any Sense, Uniformity of Opinion, that hopeful Project, has been deemed necessary, and Heresy in most Orthodox Countries is reckon'd the most pernicious Plague, and even a more heinous Sin than breaking all the ten Commandments of the moral Law.

Are these Men in earnest, who assert this? or is it true in Fact? No, it is notoriously false. Those Societies who have thought fit to allow their Members to use their natural Right of Thinking, believing and serving God in their own Way, have found that this choking Weed, as they call Heresy, can't be cut down without destroying every Herb that is valuable, and never will be totally rooted up, but by reducing the Species to Unity in every State. Here we have a clear Demonstration, that the Argument of Necessity and Assent in this Case, thought to be the strongest of all others, is false and ill grounded. For it is not only unnecessary but also impolitical, to cut off Multitudes by Death. The Strength and Happiness of Society consists in the Number of its People, and the Magistrate's principal Care ought to be to dispose his Subjects to the best Advantage, and not to lessen their Numbers by Ropes and Axes. Have Racks, Wheels, or brazen Bulls entirely prevented Crimes and Roguery? No. I'm afraid they discover their Ignorance of Human Nature, who think to attain their Aim by these Means. Sanguinary Laws, in my Opinion, rather deserve the Name of Cruelty, than of Punishment, because all Punishment ought not only to be intended in *Terrorum Aliorum*, but also in *Emendationem Delinquentis*. If a Man is so unhappy as to steal an Ox or Horse from his Neighbour, does it repair the Loss of the Sufferer to hang the Thief, or does the Executioner rightly reform the Vicious. The Work is soon and cheap done, but in many Cases, I must doubt its Validity. It wou'd be better to accept Restitution, according to *Moser's* Law, for the first Fault, or if he be not able to repair the Damage, or falls into it a second Time, let him be close confined to a Workhouse, during the Interest of the Society he had injured. Our present Method of Whipping, burning in the Face or Hand, exposing on the Pillory, is so far from preventing Roguery, or reforming Delinquents, that it really hardens these Vermin in their vicious Courses, and puts them almost under a Necessity of subsisting by Villainy themselves, and of leaving behind them a Race instructed in all their pernicious Practices. But wou'd the Magistrate be sufficiently careful to remove the Cause, the Effect wou'd cease. If Idleness the Parent of all Vice was discouraged, and Beggary, a Practice more prejudicial to Society than Thieving, effectually suppressed; if the

young were bred to some Calling, and the old Scrollers constrained to labour for their Subsistence, then Thieving and Housebreaking wou'd soon cease. *Principiis obsta* is an excellent Advice, and can be applied to no Occasion more suitable than to this. If Hospitals were erected for the Education of the Poor, and so constituted as to receive the Children of all who are unable to learn them any Trade; and if Parents, who are able, were obliged by Law, as the Jews and other wise Nations were, to add some Handicraft to their other Education, we shou'd soon see that this Method wou'd more effectually reform and prevent Crimes of all Kinds, than all the sanguinary Laws that can be devised, tho' executed with the utmost Rigour. The Argument of Fitness, for taking away Mens Lives by Capital Punishments, is unjustly alledged. *Every Man has, I imagine, a Right to live as long as he may be turned to any Use in Society.* The Magistrate ought strictly to enquire into and punish all Abuses, not by lopping off the Branches, but by a different Culture, and transplanting them to another Soil. It's not enough to say, that Criminals cannot be made useful. Without doubt all those who are proper Objects of Punishment might be disposed to Advantage, if Pains were taken. But the Truth is, the Frequency of these bloody and mournful Spectacles seems to have got the better of our Humanity, and so hardened our Nature, that we throng with as much Keeness, and behold an Execution with as much Indifferency as we do a Merry Andrew on the Stage. However, to me he seems hard-hearted and uncharitable, who sentences and executes unhappy Offenders without allowing them Time to repent and wear off their vicious Habits. It wou'd at least become us, as Christians, to endeavour to save their Souls by amending their Manners, which in all Probability wou'd be better done by sparing their Lives, than by hurrying them into the other World before there is any Appearance of their suitable Preparation for it. The last and best Argument in behalf of capital Punishments appears also inconclusive. They say that we don't give the Magistrate the Right to take away our own Lives: But that as we have a Right to defend ourselves even by slaying the Aggressor, so we give this Right to the Magistrate. But it is easy to see that we have not given this Right to the Magistrate, for we cannot justly take away any Man's Life, when we can save our own Lives and our Property by any Shifts. We are therefore so far from giving it away, that we use it on all Occasions; for as *Necessity alone entitles us to the use of it, so the same Necessity makes it incommunicable. In a Word, Mr URBAN, as the Intention does only denominate the Action, and as Men's Constitution, Temper, Passions and Circumstances differ widely from one another, so I think that in our Censures and Punishments we should use great Lenity, lest we punish the Constitution instead of the Crime.*

Yours, CLEMENS.

DUNBAR, October 10, 1737.

A. B's Answer to Mr R. F's two Queries, p. 672, in the Mag. for Novem. 1737.

Mr URBAN,

WITH respect to the violent Death of the Prophet of Judah, who prophesied against Jeroboam's Altar, it is First, to be considered what the old Prophet of Bethel's Design was, in going about to deceive his Brother Prophet: And it appears to me to be this, viz. If he could persuade the Prophet, after he had refused the King's Collation, to eat, and to drink with him, notwithstanding the Command not to do either in Bethel, (which, by the way, seems to be more than he was ordered to tell Jeroboam) he should mightily invalidate the Authority of his Mission, and thereby ingratiate himself with the King. Secondly, That had it not pleased God in an extraordinary Manner to prevent it, this Scheme must certainly have had its intended Effect, to the utmost Disgrace of the Prophet of Judah during the whole Course of his Life; since what he prophesied was not to come to pass till after 300 Years. It therefore seemed to be necessary for the Establishment of the Authority of his Prophecy for the Time being, that the Prophet should suffer as he did; by which Means, as he avoided the Disgrace, and made full Satisfaction to the Righteousness of the Law for his Fault, so it is, in my Opinion, a great Mistake to esteem his violent Death to be any Severity at all. It may be objected, that the Authority of the Prophet's Mission did not require Confirmation, since the Altar had been rent, as he foretold, and since Jeroboam's Hand had been miraculously wither'd and healed by him. This, indeed, would have been of some Weight, had not the Prophet, by eating in Bethel, contributed to lessen the Word of the Lord by his own Mouth; and had not those other Acts been transacted in a private manner, easily to be smothered up by Jeroboam and the idolatrous Priests, and liable to be invalidated by the Prophet's own Inconstancy.

It is very remarkable, that there is a manifest Chasm in the Original, [1 Kings xiii. 20.] Thus: "And it came to pass, they being sitting at the Table: — There also came, the Word of the LORD also came, even unto that Prophet, who brought him back." From the Chasm, and these Words thus emphatically expressed, it seems very natural to infer, that there not only happened Discourse between the two Prophets at Table, but also, that by the Spirit they alternately

prophesied, tho' the Particulars are omitted; because, perhaps they were Matters of private Interpretation, and concerned none so much as themselves; yet, thereby the Prophet of Judah might be so prepared to make his Exit, as at least to meet it with full Resignation to the Will of God, if not also with Joy: However, upon the whole it appears to me, that the Prophet of Judah's violent Death was a special Token of God's Mercy and loving Kindness, not of his Severity; because, First, the Prophet of Judah knew that he was by the Word of the LORD commanded not to eat, nor to drink in Bethel; and therefore without a special Sign, or else being reinspired himself, he ought not in this Case, to have believed the Prophet of Bethel, merely on his own Word. Secondly, he could not but by this Time be very sensible of the ill Consequences attending his Weakness, and that without the Hand of God miraculously intervening they could not be prevented nor avoided, either with respect to himself or his Mission: But by means of his Death, with such wonderful Circumstances attending, all these Inconveniencies immediately vanished; Satisfaction being also made to the Justice of the World to come, wherein he that doth wrong, i. e. in this World, without making Satisfaction, shall receive for the Wrong which he hath done, i. e. in the World to come [Col. iii. 25.]

On the other Hand, tho' nothing remarkable might befall the lying Prophet in this World; no doubt his just Punishment was reserved for that which is to come; and that those who are punished here are not the greatest Sinners, we have our Saviour's Testimony concerning those kill'd by the Tower of Siloam.

As to the second Query; one plain Reason, and such as seems to me to obviate all just Objections, why Jesus Christ should charge those on whom he wrought Miracles, not to make him known, is Matt. xii. 17. annex'd to the Charge, viz. That it might be fulfill'd which was spoken by Esaias the Prophet, saying, viz. from the Hebrew Text; He shall neither cry out, nor [Voice] lift up: As for his Voice, it shall not be heard in the Street. [Isai. xlii. 2.] And so by charging those on whom he wrought Miracles, not to make him known, he put it out of their Power, while they bore Witness of him to the Truth, to pretend that he bore Witness of himself; for, saith he, If I bear Witness of myself, my Witness is not true. [John v. 31.] Yet the Publication of his Miracles was not retarded, nor his Miracles deprived of

of due Effects, which in some measure might have been, had he himself not forbidden those on whom he wrought them to *make him known*; for, saith St. Mark, *He charged them that they should tell no Man; but the more he charged them, so much the more a great deal they published it.* chap. vii. 36.

If these Answers, or any Part of them, give the Querist any Satisfaction, I have gained my End; if not, I desire that he may take my good Will to oblige him as a Mark of my Christian Respect.

*Tours, &c.* A. B.

M. W. also answers R. F.'s two Questions to the following Effect:

1. THAT as the Prophet who was sent to Jeroboam was guilty of Disobedience to the express Commandment given him, his Punishment ought not to be esteemed an Instance of *Divine Severity*, an Expression which must sound harsh when spoken of the Almighty; and as to what became of the false Prophet that seduced him, he was in the Hand of God, who doubtless knew best how to punish him.

2. That the chief Reason of Christ's forbidding those on whom he wrought Miracles to publish them, was to prevent People from taking him by Force, in order to make him a King, on Account he departed into the Mountains; and another Reason was, the Malice of his Enemies, which he knew would never cease till his Crucifixion. M. W.

M. W. also proposes the Questions following.

1. WHAT Construction are we to put upon King David's seeming Barbarity to the Ammonites, by cutting them with Saws, &c. 1 Ch. xx. 3.

2. How are we to reconcile the Proceedings of God with his Justice, in cutting off 70,000 Men (2 Sam. xxiv. 15.) for no other Reason, that we know of, than their being numbered by David: Why was the Punishment inflicted rather on the Guiltless than the Guilty?

Substance of another Correspondent's ANSWER to R. F.'s QUERIES.

1. THE Prophet sent to Besh-el was for his Disobedience severely punished with sudden Death, that he might escape the Punishment of the World to come. [Cor. xi. 30, 32.] And the Example (says he) remains still on Record, as a Warning to Posterity not to believe every Spirit, but to try the Spirit whether it is of God. 1 John iv. 1. While he deceiv'd him might be reserv'd for Sufferings suitable to the Sins of Faithhood,

Flattery and Unfaithfulness: Whatever may be the Fate of good or bad Men here, we may depend upon it, there will be a just Distribution of Rewards and Punishments hereafter.

2. Our Saviour's Charge of Silence to those on whom he wrought Miracles, was, 1st, As an Example of Modesty and Humility, and to convince his Disciples that he did not value himself upon his good Deeds. 2dly, Out of Care of his own Safety, nor to exasperate and encrease the Number of his Enemies, to shew that it was prudent to avoid Persecution, and that Self-preservation was innocent and lawful. POST-PAID.

Mr URBAN,

AS to your Friend's Query, p. 344, *Whether God is any older Now than he was at the Creation?* It is to be considered what is meant by that Question, which I think is this, — Is it longer from the Beginning of God's Existence to this Time, than from the Beginning of his Existence to the Creation? In which Light I think the Impropriety of the Question will easily appear: For God being absolutely without Beginning, the two Parts of the Question, I think, cannot be compared together.

The Question seems, to me, to be the same with this, *viz.* Supposing an infinite right Line to be bounded at one End by a given Point, and supposing another infinite right Line, extended the same Way, to be bounded at the same End by another given Point, five thousand Miles short from the first Point; Are these Lines equal or not?

Now tho' at first Sight it seems as if they were evidently unequal, yet, I think, upon further Consideration it will be seen, that they are not capable of being compared together by our finite Faculties. For from whence does this Inequality arise? Why, from the Supposition of an equal Termination the other way; but upon that Supposition, the Lines are finite, and not infinite; therefore, when we consider them without any Terminations, we quite lose the Ground of Comparison. Now when your ingenious and sagacious Friend has discovered the Equality or Inequality of these Lines, I think we may be able to give a direct Answer to his Question. Tho' how it relates to the Matter in Dispute, I cannot well apprehend, unless he would infer, that all Eternity is continually present with God, which I think would be recurring, in some Degree, to the exploded Notion, of Eternity being but a Moment.

*E—tho, July 23, 1737.*

E—L.

Answer to F. W's Question, p. 755. in  
the Magazine for December, 1737.

IT is plain from the Letter of the Text  
I. K. xviii. that the Prophets of the Grove, 400 Men, were neither slain, nor  
order'd by the Prophet *Elijah* to be seized.  
The Reason of their being assembled, tho'  
not so obvious at first sight, is little less ap-  
parent, when the Context is duly con-  
sidered: The *Prophets of the Grove*, were  
not indeed Prophets of the Lord, as *Elijah*  
was, but they were the only Prophets of  
the Schismatical *Jewish Church at Samaria*; B  
and therefore were called as Friends to  
be Witnesses to the Truth, not to be de-  
stroyed. Tours, A. B.

Continuation of the LADY'S ADVEN-  
TURES, from VOL. VII. p. 493.

*MYRTILLA* continued all that Night,  
and part of the next Day, under C  
a good deal of Uneasiness; but at last  
the Father return'd. He had been with  
the King, and by laying the Matter  
before his Majesty in very favourable  
Terms for *Myrtilla*, he had procur'd  
her an absolute Discharge from Prison,  
which he shew'd to the Keeper before  
he enter'd the Room where my Aunt D  
was. Seeing her dress'd in her own  
Cloaths, he found her so lovely, that  
he immediately form'd the Design of  
gaining her Soul to the Church, and her  
Body to himself; for the crafty Priest  
conceal'd from *Myrtilla* that her Dis-  
charge out of Prison was absolute, E  
but told her, that his Majesty, in con-  
sideration of her Sex, and the Rela-  
tion in which she stood to the Person  
whose Escape she had favour'd, was  
willing to grant her a Pardon, provid-  
ed she would suffer herself to be in-  
structed in the Principles of the Ca- F  
tholick Religion; that he had brought  
a Coach with him, which would carry  
them to the Nunnery, where she was  
to be instructed, and that she might  
be free from Imprisonment that Minute.  
The Impressions which the Horror of  
a Prison had made upon *Myrtilla's* Mind  
during the preceding Night, made her G  
think a Deliverance from that gloomy  
Mansion could never be bought too  
dear, if her Honour was safe: As for  
her Religion, she had been so well in-  
structed in the Grounds of it when  
she was young, that she had nothing  
to fear on that Quarter; so, after a H  
profound Acknowledgment of his Re-  
verence's Favours, she consented to go  
along with him in the Coach, which,  
by the Father's Directions, set them  
down at the Convent do——. The

Doors flew open to the Father, who  
conducted my Aunt thro' the first and  
second Courts of that fine Convent,  
to an Apartment, a little detached  
from the Convent, and of which he  
kept the Key. But how much was  
*Myrtilla* surpriz'd, when instead of a  
gloomy Cell, she enter'd a Room  
built in the most elegant Taste, imbel-  
lish'd with the Paintings of the finest  
Masters, upon the most amorous Sub-  
jects, and furnished with a rich Al-  
cove instead of a wretched Couch.  
When she had recovered her Surprize,  
she began to reflect, that this was pro-  
bably a Stratagem of the Father's to  
reconcile her to the Severities of a  
Religious Life, and at the same time  
she put on a firm Resolution, to be e-  
qually Proof against his most insinuating  
Caresses, and the most shocking Hard-  
ships. But she soon was undeceived  
in her first Conjecture, when the Fa-  
ther returned, attended by the Lady  
Abbess, and several other young Ladies,  
whom (by their Habits) she took to  
be Nuns. About half an Hour after,  
a fine Collation was brought in, and  
the Father spent part of the Night in  
their Company, in such a Manner as  
gave *Myrtilla* Apprehensions more ter-  
rible than those of Death itself. About  
Midnight, the Father addressing himself  
to *Myrtilla*, in a very gallant Manner,  
told her, he was sorry that his Post a-  
bout the King oblig'd him to quit the  
Convent for the Court, which had fewer  
Charms for him than the Place which  
contained a Person, from whose Conver-  
sation he promised himself so much Plea-  
sure. Then turning to the Lady Ab-  
bess, and recommending *Myrtilla* to  
her Care in the strongest Terms, he  
took his Leave. The Abbess then told  
my Aunt, that she might have of any  
of the Nuns for her Companion that  
Night. *Myrtilla*, tho' she would have  
willingly dispens'd with that Favour,  
did not think it prudent, in the Situ-  
ation she was then in, to refuse it,  
made choice of a Nun, but who seem'd  
be more reserved in her Behaviour  
than the others. After they were left  
alone, *Myrtilla* was agreeably surpriz'd  
to hear her Companion ask her in  
*English*, By what Means she had come  
thither. *Myrtilla* finding something in  
her Air and Manner, that engaged her,  
acquainted her with her Adventure in  
a few Words, but thought it prudent  
to conceal her Suspicions as to the  
Danger she thought her Honour was  
in, till she should have a farther Insight  
into

into the Character of her Companion. Madam, (replies this last) The generous Action you have done for a Brother, leaves me no room to doubt of your Virtue, or to suspect that you will make a bad use of the Advice I mean to give you as a Friend. You are betrayed into a Place where Virtue itself is not safe, a Place from whence the Cries of Innocence can never reach the Ears of Justice, a Place where I myself was safely ruined! Here the poor Lady fell into a Flood of Tears, which awakened the same Emotions in Myrtilla. After she had composed herself a little; The Advice I give you, Madam, (continued she) is to dissemble so far as to shew a Willingness to be instructed; you will thereby save yourself a great deal of Trouble, and perhaps may be left more at liberty to contrive some Method by which you can acquaint your Friends of your Situation. But at the same time, tho' you succeed in this, they must act with the utmost Caution, and without seeming to know any thing; for the Father's Credit is such, that if the least Discovery that way were made, it would involve both you and them in inevitable Ruin; I am of the same Opinion, and once, alas! I had the same Virtue with you; but now it is lost, and I am left to many a bitter Hour of Remorse, which all the Gayety and Pleasure you see here, can never remove; but I am obliged to dissemble in hopes of some time finding the Means of escaping, for otherwise I should be shut up in a Cell, and for ever deprived of the Light of Day. Coward Nature! why are not my Resolutions stronger, or my Guilt less? The Lady pronounced these Words in so moving a Manner, that Myrtilla was perfectly convinced of her Sincerity. The most part of that Night was spent in the Nun's Relation of her own Story, a Copy of which I have now by me, and may some time or other convey to the Publick by the Channel of your Paper, as I believe it would give your great Satisfaction to some of the young Lady's Friends here in England, who doubtless imagine that she died in France about 50 Years ago. The Result of their Conversation was, that Lucia (for so we shall call the Nun) was to make a favourable Report next Morning to the Father and the Abbess, of Myrtilla's Disposition both with regard to Religion and Love: But that she expected from England a Box which contained Jewels to a considerable Value, about which she seemed to be very uneasy, and that all

the Favour she wanted, was to send a Note to a Friend who was newly come from England, and understood no French, that she might secure her Jewels: Accordingly, next Morning the Father returning about eleven of the Clock, Lucia was sent for to the Lady Abbess's Apartment, and examined about what had pass'd betwixt her and Myrtilla. She acted her Part so well, that they thought the Jewels and the Money would be a considerable Addition to their Conquest, and they all agreed that she should be permitted to write a Note, the Substance of which was to be dictated by the Father, translated into English by Lucia, of whom they had not the least Suspicion, transcribed by Myrtilla, and dispatched away by such a Bearer, and in such a Manner as the Father judged convenient. Happily for Myrtilla and Lucia, not one in the Convent besides themselves understood a Word of English; so that Lucia, instead of the Words dictated by the Father, wrote the following:

*Dear Sister, ask no Questions of the Bearer, if you happen to see him. I am at the Religious House facing the Corner of the Street where we lodg'd when we first came to this City, and I am in the most dreadful Situation. If you can contrive any Means by which I may be delivered, do it; but above all Things be secret and cautious, otherwise we shall be infallibly ruined. Again I say be secret, for on that depends the Fate of you and*

MYRTILLA.

The Artful Lucia took care not to insert the Father's Name, or that of the Convent in the Note, for that might have begot Suspicions fatal to them both. It is now time to leave the Convent, and return to my Mother.

After my Father had escaped from Prison, she remained 36 Hours in the most cruel Uneasiness with respect to Myrtilla. Towards the Evening, the Note was delivered to her Servant by an ordinary like Fellow, who instantly disappeared. When my Mother had read the Note, she immediately guess'd at some part of the Truth, and was confirmed in her Suspicions, when going to the Prison, she was told that Myrtilla had gone off in a Coach with His Reverence. This Information set her fruitful Brain to work for the Deliverance of her Friend, which at last, in fact, she effected, by a Stratagem more surprizing, and better executed than any that the Fancy of the most ingenious Romance-Writer ever suggested.

[To be concluded in our next.]

*An EPI-TAPH assign'd to be inscrib'd on a Monument to the Rt. Hon. GEORGE GRANVILLE Lord LANSDOWN.*

**S**ISTE, viator, lege et lege:  
Hunc namque juxta lapidem requiescit  
(Quicquid ejus scilicet erat mortale)  
Prænobilis dominus *Georgius Granville*, baro  
*Lansdown*

De *Badford* in agro *Devoniensi*,  
Et per longam illustrium avorum seriem,  
Justo, sed nunc tantum honorario, titulo,  
Comes *Corboli*, vice-comes de *Thonigny*, et baro  
De *Granville* in *Normannia*;  
Nimirum ut rectus masculus hæres  
*Hamonis dentati*, iisdem gaudentis titulis sub *Guelielmo* Conquestore,

Eta magno illo *Rollone Normanniæ* duce primario,  
Scemmatibus regalis *Magna Britannia*  
Ætate-typo,

Deducentis originem.  
Splendidissimis sine natalibus quidem insigni,  
Sed multo magis ipsemet virtute propria,  
Incomparabili suavitate morum, mira ingenii per-  
spicitate,

Fælicique ad omnes liberales artes  
Naturali indole:  
Quam *Cantabrigia*, in collegio *S. S. Trinitatis*,  
Ab extremis juvenilibus annis,  
Academica excoluit institutione.

Divina vero poesi, sive foccum, sive cothurnum  
inuderit,  
Sive teneros luserit amores,  
Maxime clarus;  
Et inter nobiliores sui seculi poetas  
Facile princeps:

Quinetiam profæica, et epistolari dictione, pariter  
celebris exstitit.  
Nec innata familiæ suæ fortitudine, minor ejus in  
armis gloria;

Ad omnia, tam *Martis* quam *Mercurii*, munera  
Semper æque paratus.  
In aula a juventute nutritus, elegantissimus pro-  
diit aulicus,  
Sed sine aulica fraude;  
Deo, patria, et amicis, \* omnes animi, fortunæ-  
dotes

Libenter sacrificant,  
Serenissimæ reginæ *Anna* in deliciis,  
Primum secretarii belli, a secretioribus consiliis  
consiliarii,  
Dein controloratus hospitii regii, tandem ejusdem  
hospitii thesaurarii,  
Locum meruit:

Et in procerum senatorio ordine,  
Per nomen baronis de *LANSDOWN*,  
Accitus,  
Illud non minus illustre reddidit,  
Quam olim patruelis suus, *Carolus* vice-comes de  
*LANSDOWN*

(Nimirum patrum, *Johannis* comitis *Bathoniæ*,  
Filius natu maximus)  
Cum apud *Viennam* (tam ab incredibili infidelium  
multitudine  
Obsessam) *Barcam*, *Siriponiam*, et alias *Hunga-  
ria* partes,

Contra *Ottomannos* strenuissime pugnans,  
Comitis sacri *Romani* imperii gradum est emeritus,  
Et antiquo gentis suæ armorum clypeo  
*Romanam* subdidit aquilam:

Ambo fæliciter rehovantes memoriam communis  
avi,

Magnanimi *Beyvillii Granville*,  
De *Stow* in *Cornubia* equitis aurati;  
Qui apud *Lansdown* in agro *Somerjetens*  
Pro rege *Carolo* primo  
In acie fortissime dimicans occubuit, etiam in morte  
victor.

Regina, benignissima patrona, verum mortua,  
Non solum amplissimo patrimonio, ex magna parte  
spoliatus,  
Omnes aulicos honores, et comitis *Bathoniæ* titulum,  
Sibi ab illa designatum, et jure debitum, amisit;  
Sed per invidias aulicorum a tes,  
(Quæ nunquam in aula desuere,  
Nec desutura sunt)

In *Turri Londinensi* per biennium inclusus,  
Aliorum stultitiæ, (ne dicam, iniquitatis)  
Pœnas luit.

Tandem honorifice liberatus  
*Intetia* apud *Gales* voluntarium subivit exilium;  
Unde, post aliquot annos, desiderio natalis soli, in  
patriam regressus,

Non diu tam præclarum ingenium perspicacibus  
Reginæ *Carolinæ* oculis latere potuit;  
Et in aulam iterum revocatus, et impense allestus,  
Ne oblatam despiciere videretur gratiam,  
Eam quidem quandoque frequentavit, at nunquam  
obligari voluit;

Sed magni illius *Atici* sibi præponens exemplar,  
Nobile prætulit otium tam procelloso mari:  
Et forsitan ad *Atici* setatem, vel etiam provectiorem  
atrinuisset,

Nisi subiti charissimæ conjugis in suo conspectu  
deliquit  
Mœrore, potius quam morbo, tabescens, lectum  
cepisset,

Et pauculis post illam mortem diebus. E terris  
ipse ad astra migravit,  
29 *Januarii*, anno domini 1734. et  
Ætatis suæ 72.

Uxorem duxit dominam *Mariam Villiers*, filiam  
unicam  
*Edwardi* comitis de *Jersey*  
(Viduum perhonorabilis *Thomæ Thynne* arm.  
Et per eam matrem filii posthumi,  
Honoratissimi *Thomæ*, nunc vice-comitis de *Wey-  
mouth*)

Quæ illi adduxit filias quatuor  
Ei superstitas.  
Sic deficiente prole mascula,  
*Baronia* de *Lansdown* cum ipso extincta:  
Hæreditarius vero *Normanniæ* titulus, sub melio-  
ribus auspiciis,  
Ut opto speroque, assequendos reliquit  
Nepoti suo, *Bernardo Granville* arm. fratris sui  
junioris

*Bernardi* filio natu maximo et hæredi.  
Nunc abi, viator,  
Et tantum heroem imitari stude:  
Si tamen ulli alio, in ullo futuro ævo,  
Tami pulchre peractum vitæ stadium,  
In omnes partes, adimplere  
Contigerit.

\* See Verses spoken in his 12th Year to the  
Duchess of York at Trinity College, Camb.  
† The *Ld Lansdown's Motto*, as it was that of  
his Grandfather the immortal Sr *Beyil Granville*.  
§ The Comtes of the Empire bear their own  
Arms on the Breast of the Imperial Eagle.

*Theologia et Philosophia Scholastica referre sunt Definitionibus Idearum abstractarum, quas Definitiones Theologia Philosophi cum Definitionibus Rerum ipsarum, unde Ideæ abstractæ Originem ducunt, perperam considerant.* Clark.

To Mr URBAN.

**H**ERESY and Tythes have been Articles long debated in your Magazine, and are, perhaps, as far from being determin'd to the Satisfaction of the Reader, as when they were first started.

*Divine Prefcience and the Liberty of human Actions* is the present Topick: These two are affirm'd by some to be compatible; others affirm the contrary. They who hold the latter Opinion, say, our Actions, if God foresees them, are not free or contingent, but Decreed; otherwise, his *Prefcience* could not be infallible. This is inconclusive, for *Prefcience* is immanent in the Deity, who sees not from without. By *Prefcience* all Things have always been, and will remain under his Eye: Things not yet brought forth, but in the Womb of Time, are perfectly known to Him. He sees the Effect before the Cause hath operated, and with Him nothing is past or to come, but all Things are present; and if Things come to pass as He foresees them, 'tis sufficient to prove the Infallibility of his *Prefcience*, without saying they could not happen otherwise. We must not say He knows future Events because He hath ordain'd them, for as most of our Actions are evil, we shou'd make God the Author of Evil, if we shou'd say He had so ordain'd them.

J. T. (since P. T.) looks upon it as a preposterous way of Reasoning, that we shou'd talk of *Prefcience* before the Existence of the Agent or his Choice; (Vol. VII. p. 269 B.) but such Assertion proceeds from a Misapprehension of God's Nature: It is to measure his Knowledge according to the scanty Limits of our own, and to deny the Infinity of the Divine Intellect, which beholds Consequences in their Principles, and doth not know one Thing after another; but comprehends all at once, in a simple View, or without Succession: So that from all Eternity past, He knew as much as he doth now, and as much as He will to all Eternity to come.

He thinks it bears hard on the Justice of God, that He should call Beings from Nonexistence to Misery, and that his Goodness wou'd stand firmer,

“on the Supposition of Non-Prefcience than the *Prefcience* of human Actions.” (ibid A). But where Man is directed in the Means of Salvation, and hath those Means in his Power with Liberty of Action, why should it be expected that God should bestow on him an irresistible, invincible Degree of his Holy Spirit? What Plea, were it thus, cou'd he have to a Reward for his Obedience, and how wou'd he differ from a necessary Agent? “Sed, inquit Calumniator, Deus non debuit hominem permittere ut peccaret: Sed stulti hoc dicunt, non considerantes, quia Deus Statuam non fecit Lapideam aut Ligneam, sed Hominem perfectum condidit & sue mentis Arbitrum— Si sciebat cum posse peccare, quare non revocavit eum a Peccato? Respondetur, Quia non Victorem, nec eum, qui non legitime certaverit, non decet coronari”. *St. Amb.*— “There are two Kinds of Retributions, two Eternities put into our Hands by way of Covenant and Compact, to have our Parts in one of them: And had there been nothing but Happiness created; and all Men decreed to that blissful State, Heaven wou'd have been our Fate, not our Crown; our Destiny, and not our Reward”.

I cannot see any Reason why *Prefcience* shou'd infer the Necessity or Determination of our Actions: If it did, there wou'd be little Difference 'twixt *Prefcience* and *Predetermination*. Mr Calvin himself says they are distinct, and that the former is not the Cause of the latter: And it might be well for those who are unhappily inclin'd to entertain rigid Notions of God, to think that He hath not any Will or Power which is not especially subject to his moral Perfections; also to expound obscure Texts by plain ones, and particular Phrases by the general Scope, when they seemingly clash: But to do the contrary, is an egregious Prevarication of the Scriptures.

I think Mr Isaac Thompson on the right side of the Question: He seems very cautious in his Definitions, but whether the Words *Action*, *Knowledge*, *Certainty*, and *Impossibility* (July 1737 p. 415 E) are *per Notionem*, or improv'd by the Explication, I know not. “Physical Certainty and Physical Impossibility are necessarily existent: Moral Certainty and Moral Impossibility are Physically mutable, (ib. A) and all Moral Certainties are Physically Uncertainties (ib. G). Physical Necessity (upon which

"Physical Certainty and Physical Impossibility are grounded) is not applicable to Activity or Action at all, but relates merely to Effects and Immutability: But Moral Necessity properly, and only belongs to Action or Activity (*ib. p. 416 A*). There is such an Opposition and Contrariety in these Propositions, that he must have a refined Head who clearly perceives the Agreement or Disagreement. The common Use of Language permits not the Names of *abstract Ideas* to be affirm'd one by another: And how nearly related soever they seem, 'tis false *Logick* to make the Terms mutually predicable. "We know the Truth of two Sorts of Propositions with perfect Certainty: The one is of those trifling Propositions which have a Certainty: 'Tis but a verbal Certainty, and not instructive. Secondly, we know the Truth, and so may be certain in Propositions which affirm something of another, which is a necessary Consequence of its precise *complex Ideas*, but not contain'd in it: As that the external *Angle* of all *Triangles* is bigger than either of the opposite internal *Angles*. There are universal Propositions which, tho' certainly true, add no Light to the Understanding, bring no Increase to our Knowledge. One may make Demonstrations and undoubted Propositions in Words without advancing one *Foot* in the Knowledge of Things, and a Man may find an infinite number of Propositions, Reasonings, and Conclusions in Books of *Metaphysics* and *School-Divinity*, and after all know as little as he did when he first set out". (Mr *Lock*, on trifling Propositions) The *School-men* bewilder'd themselves and others with confus'd, fantastical, inadequate Ideas; with needless Definitions, Distinctions, Divisions, and Subdivisions; and found themselves best defended with subtle Obscurities, which they intended to pass for Mysteries of Science.

I think Mr *Thompson* a great Admirer of the *Thomists*, and unsteady in the Sense of his Terms. *Activity* and *Action* are synonymously us'd; a little after, *Activity* is call'd the immediate Cause of *Action*, and he speaks of exerting his *Activity* in the Performance. In the next Line he says, "*Free-Choice* is so far from being the immediate Cause of *Action*, that it is *Action* itself, and requires an active Principle, previously to make it what it is, viz. *Free-Choice*". This may be clear, and distinct, to

himself, but to me (I fairly own) it is dark and confus'd. "It may not only be fairly presum'd of the Deity, that he was eternally prescient of his own Actions, tho' a perfectly free Being, but also it may be allow'd, that a Man in some Cases, foreknows certainly what himself will do". Here we have an *Analogy* between the Divine and Human Knowledge; "for Example, he surely knows what Road he will take before he comes at it, (*p. 417 G*)". This I deny, but entirely agree with him in another Place, where he says quite the contrary, viz. "Our Prospect of Nature extends but a little way: we see but few of her Steps, and a thousand Things unknown and unsuspected by us baffle our Designs, and change our Resolutions (*ib. E*)". The Traveler, as he hath *Volition*, may will to go to the Right or the Left before he comes to the *Guide-Post*; yet, as many Things intervene which may baffle his Design, cannot be certain whether the *Action* will be to the Right or Left.— The Debate is not concerning the *Liberty* of the *Will*, but the *Liberty* or *Freedom* of *Action*. *Liberty* belongs not to the *Will*, and 'tis as improper to ask whether the *Will* be free, as to ask whether *A. B's* Virtue be round or square; *Liberty* being as little applicable to the *Will*, as Form or Shape is to Virtue.

"If there is no Inconsistency between an Agent's *Prescience* of his own *Actions*, and the Freedom of such *Actions*, I think (says Mr *Thompson, ib. p. 418 B*) the Argument will equally hold against the Inconsistency between *Prescience* in one Being of the *Actions* of another Being, and the Freedom of that other Being". I cannot see the Consequence here brought from Parity of Reason. If the *Prescience* and *Liberty* in Man are given to illustrate the Case, I think they will not; first, because *Prescience* in Man amounts to no more than a highly probable Conjecture, as he owns, thro' the Inconsistency and Uncertainty of human Conduct: Secondly, because the Question is whether God by his *Prescience* hath determined or laid a Necessity on our *Actions*: So that by the State of the Case, *Prescience* and *Liberty* are to be considered in different Beings.— "If there is Pain and Unhappiness in the Universe, it was eternally fit, or at least not unfit, that such Modes of Existence shou'd be introduc'd, (*ib. A*)". All the *Actions* of God are certainly good, and according to the Rectitude of

## LOVE LETTERS

From a PROTESTANT Gentleman, to a  
ROMAN CATHOLIC Lady.

## LETTER I. To SELINDA.

A MADAM,

of the Divine Conduct"; but that any of his Actions should be indifferent (what else mean the Words, or at least, not unfit) is what I have not heard before. It has indeed been disputed whether there are any indifferent human Actions; but by what *Theology* are indifferent Actions imputed to God? To say that God has not *Prescience* of our Actions is to deny his *Omniscience*: To say, "his *Goodness* stands firmer on his *Non-Prescience*, (P. T. Vol. 7. p. 269)" is to divest him of one Attribute to establish another, as if infinite Knowledge and Goodness were inconsistent; and as if there were a Necessity for the Safety of Mankind, that his Knowledge should be bounded, lest he should make bad use on't. But if it is *Sacrilege* to invade his Patrimony, it is much more so, to steal from his *Nature*. Whether it is more impious or absurd to make him finite in one Attribute and infinite in the rest, is not so easily determin'd.

As to the Divine *Prescience*, amongst a multitude of Sacred Authorities, we have the following of the Royal † Psalmist. O Lord thou hast searched me out and known me: Thou knowest my down-sitting and up-rising: Thou understandest my Thoughts long before. Thine Eyes did see my Substance yet being unperfect; and in thy Book were all my Members written. As to human Liberty, we have these Declarations: I call Heaven and Earth to Record this Day against you, that I have set before you Life and Death, Blessing and Cursing: Therefore chuse Life, that both thou and thy Seed may live: Why will ye die, ye House of Israel ‡? Say not thou, he hath caus'd me to err: He hath left Man in the Hand of his Counsel: He hath set Fire and Water before thee: Stretch forth thine Hand unto whether thou wilt: Before Man is Life and Death, and whether liketh him shall be given him ||. To conclude, I think this other Sentence a full, clear Resolution of the Case. "Deus præsit futura, quia futura sunt; non autem sunt futura, quia Deus præsit". M. N.

P. S. There being so many obvious, and apposite Texts of Scripture for Mr Thompson's side of the Question, it may be wonder'd why he hath not produc'd one Testimony from that Fountain of Light and Truth.

† Ps. 139. 15, and 16. ‡ Dent. 31. 28. || Ezech. xv.

A. J's and some other Mathematical Pieces, with several valuations of the Annuity proposed by A. B. of Yarmouth, in our next.

I Received the Honour of your Message Yesterday about Three, and was at the Place, I thought sacred to Love and Joy, above an Hour before the appointed Time; for you must know, Madam, Love in Expectation, goes at least an Hour in four faster than e'er a Clock or Watch in *Christendom*. But alas! what can express my Anguish, when by the d—n'd vulgar Method of reckoning Time, I perceived your Ladyship had most certainly failed me! I believe our Landlord thought me mad; for, I curs'd him bitterly without Reason, his Wine with less, and the poor Devil the Drawer, with least of all! — Well, but what became of me then, your Ladyship is pleas'd to ask? Why truly I trudg'd directly home, and, by the way, form'd a most devilish Plot against my own Person. Bounce I went into my Chamber, lock'd the Door, took down one of my Pistols, and — had very near made Work for the Coroner: But a certain very civil Person, with whom I have not the Honour to be well acquainted, step'd in, wrested the Implement of Death out of my Hand, and gravely told me, *Lovers should not play with Edge-Tools!* Your Ladyship, no doubt, will be curious to know the Person to whom you was so much oblig'd: To tell you the Truth, I did not know at first, till by the Whiteness of his Locks, and the Composure of his Countenance, I perceived it to be *Reflection*. I was like to have called him to an Account for his old rusty Proverb about Edge-Tools; but, I thank you, when he heard the Word *Accounts*, he ask'd me if I knew what Sort of an Account I had to make up hereafter, and if I was prepar'd to pay the Balance? — Upon this Reproof I made what Haite I could to the Tavern, where I am now drinking a Brimmer to your Ladyship's pleasing Dreams, and the better Luck of, Madam,

Your devoted Slave,

FLORIO,

To the same. LETTER II.

Such Helen was, and who can blame the Boy  
That in so bright a Flame consum'd his Troy?  
WAL.

MADAM,

SO long as you are plagu'd with a Lover of my Stamp, you had best agree to the Post-Office; which, if I might ad-

Vise, should be till the Death or Disgrace of your humble Servant; or, if H—n and your La—p so decree, till the Commencement of his Felicity. I'm of Opinion, you could not fail of cheating the Revenue by this Stratagem, which I'm persuaded your Ladyship (you'll pardon me, Madam) will not scruple to do; since you did, no later than Yesterday, condescend to deceive a Person whose whole Life has been employ'd in your Service.

N. B. I never liv'd till I saw your L—p. I fancy by this Time you're surpriz'd I take no Notice of your Answer to mine of Yesterday. Why, to confess the Truth frankly, I think you could not, Madam, have pick'd out a worse Excuse amongst 7000 to me. What, in the Name of Youth and Gaiety! a Lady go to a Confessional because it was a particular Saint's Day, and baulk an Assignment with a warm desiring Lover! O h—ns, 'tis past all Credit! — Well, I must however say, he was a most malevolent Saint to me, for which Reason I shall heartily wish him expung'd the Calendar, and should be glad to know from some of your learned Doctors, if this same Chap, Francis, I think your Ladyship calls him, was not of the *Fis—li* Kind before his Sanctification, he bears so ill a Disposition to Lovers, And what do you think, Madam, this Accident has brought into my Head? Why, that I had almost given up some Parts of my R—l—n too easily to your Ladyship: You was pleas'd, indeed, to promise me, I should have fair Play in the Argument; but I now plainly perceive there can be no Equality in the Dispute, while what you say is delivered from such charming Lips, assisted by that rising Bosom and the *coup d'Oeil*; and therefore, am apt to conclude, that tho' you convinced my Senses, you did not altogether satisfy my Reason. — But what, in the Name of Gallantry, hath R—l—n or Argument to do with our Loves! I could love you no better was I a *Mahometan*; tho' then I might hope to have two or three, was it possible, such as your Ladyship, nor any otherways, was I a *Dominican Friar*, tho' then I could not expect to have your L—p at all.

In the latter End of your Yesterday's Favour, you ask me, Madam, if my Muse is dead, or only asleep? And if the latter, you desire she may make you a Visit in what Dress she thinks fit. My Poetry is so indifferent, it would be giving you no Compliment to say you are my Muse: But truly, Madam, bad as it is, I think it so much better than your Yesterday's Usage of me merits, that I cannot afford one Verse. Besides, with what Face can

I implore the Presence of any of the haughty Ladies, since 'tis certain I have used them very ill upon your Account; in all Probability they would serve me as they have often done the renowned *La—s*, of Poppish Memory, i. e. pretend Business, and send one of their *Femmes de Chambre* in their stead.

I have now, Madam, pleas'd myself in the Hopes of having tired you, by way of Revenge, for my Defeat, and shall only tell you farther, that upon a Review of my Letter, I observe the Motto prefix'd to it, fits as well as a Cardinal's Cap would a Quaker, or a *Toupee* his Grace of *Canterbury*: The Reason of which is, I happened to write my Motto before I wrote my Letter; and when I begin to write to your Ladyship, I know not whether I shall end in the Stile (I mean the Imitation) of Mr Pope, or *Daniel Burges's*. I shall however remember for the future, that the Cap is made to fit the Man, and not the Man the Cap. I am, Madam,

*With the utmost Devotion,  
Your Ladyship's Slave,*

FLORIO.

D Mr URBAN,

I Beg leave to propose to your learned Correspondents, a Subject to exercise their Talents, which, I apprehend, may be of as great Use and Importance, as any of those curious Inquiries they have been engaged in: *Query*, Whether the Christian Revelation may not be set in such a Light, as to prove thereby all the Points of Natural Religion? And whether this would not prove an effectual Method to convince *Atheists* and *Sceptics* of both?

*Your constant Reader,  
CHRISTOPHILO.*

Of FREE-THINKING.

FREE-THINKER, in its genuine Meaning, seems to me no dishonourable Title: But as Custom uses Words in a good or bad Sense, so that of *Free-thinking* is at present become a reproachful Denomination: It is now applied to Persons who are as great Enemies to Natural Religion, as to Revealed; and as destitute of Reason, as they are of Faith.

They are Enemies to the Religion of Nature, as they do not practise the Duties which the Light of Nature discovers: And they are destitute of Reason, as it may with Justice be supposed, when they manifestly act in Contradiction to it. The Works of Nature demonstrate a GOD; and Reason teaches us, that He ought to be worshipp'd: If, therefore, *Free-thinkers* do not perform this Worship, then are they

they practical Enemies to Natural Religion. But I am rather induced to believe, that the modern *Free-thinkers* are *Atheists* as well as *Deists*, since they perform no religious Duties at all.

It seems to me very absurd, that Men should now-a-days pay such Compliments to their own Reason, as to affirm it to be a sufficient Guide in Matters of Religion; when Persons (perhaps of as good natural Parts as those who thus glory in their Reason) are daily seen to prostrate themselves to Idols. I am certain, no *Free-thinker* ever, by his great Penetration, yet discovered, that paying Homage to any but GOD is true Religion, or agreeable to right Reason. Every Man, who is persuaded there is a GOD, and is desirous of worshipping Him acceptably, will worship Him according to that Method, which he has all the Reason in the World to believe GOD hath prescribed; much rather than say that the Glimmerings of his own Reason shall dictate. *Light is come into the World, and this is their Condemnation, they despise it.*

BIRMINGHAM.

Common Sense, Dec. 31. No. 48.

IN this Time of Melancholy and Mourning, it may not be improper to put the Publick in Mind of a Loss little noticed, but of great Consequence to the Town.

The Wife of Orator Henley is dead! She is fallen amidst the Sighs and Tears of all the Poulterers and Fishmongers in *Clare-Market*, even *Butchers weep*; and we may say with *Macbeth*,

*She should have died hereafter.*

She was a Woman whose Understanding and whose Person both combin'd to make the Orator happy. She was captivated with his Manly Countenance during the most melancholy Days of her Widowhood. She no sooner saw him labouring in his *Rastrum*, but the Air and Mien of so great a Man struck her at once with Love and Surprize; and upon her Return home, as she was unpinning her Hood, she cried out, (being a perfect Mistress of *Virgil*) *Agnosco veteris Vestigia Flammæ.*

The Orator had the Dart within him as well as the Lady: He view'd her from his Pulpit, with no less Emotion than *David* view'd *Bath Sheba* from the Roof of his House. The Consequence of Love, among virtuous People, is Marriage; and their Nuptials were celebrated with great Oratorical Pomp and Gaiety: The Orator himself dancing, with his prising Nimbleness, *Parson upon Dorothy.*

It will be needless to point out her Merits and Perfections: In general I may say, that her Piety, her good Nature, her Sincerity, and her Affability, were remarkable even to a Proverb in the Market where she lived. As many went to see the Wife as to hear the Husband. She smiled upon them all, and generally said something in Praise of the Orator and his Learning. She always had a Hand in his most elaborate Discourses: And those Orations which appear to have the most Fire, and to be least intelligible to vulgar Understandings, were the Redundancies of her Pen. — But she is gone! and we are to look forward to the Consequences of her Death, rather than spend our Time in fruitless Tears and inharmonious Sighs.

The Orator has many Enemies. Envy and Malice follow Merit throughout the Universe: And the Orator's Tenderness on this late unhappy Occasion, has betray'd him into a kind of Frenzy: He is, as *Mauvalinda* says, *non se ipse*, and grieves beyond the Power of his own Oratory to describe. — His Enemies take Advantage of his Misery, and already begin to form Schemes for his Ruin. New Orators arise; the Daily Papers are filled with their Advertisements: What can this end in? Is it not Time for the Orator to rouse himself, and break from his Grief? &c.

I have administered to my Oratorical Friend *Seneca* and *Cicero* in vain, and the only Remedy now left for him is *Common Sense*, but he seems to scorn that.

*Clare Market, Dec. 8, 1737.*

R. S.

The Literary Courier of Grub-street, Jan. 5. Numb. 1. 1738.

THE *Grub-street Journal*, having for 8 Years, acted its part, sometimes well, and sometimes ill, like all other Comedians; made its *Exit* with the last Year. But to continue to divert, undeceive, and inform the Publick, *The Literary Courier of Grub-street* sets out, for the first time, this day from the *Pegasus*. The making up of his Paquet is intrusted chiefly to me, as Secretary of the Society: in the discharge of which office, I shall not propose the example of any of my Predecessors as an exact pattern for my imitation.

There was hardly ever any Literary Scheme formed so well at first, but it either had some deficiency in its original contrivance, or had afterwards some occasion given for alteration by inconveniencies unforeseen. The exclusion of *Political Letters*, in an age so devoted

devoted to Politics; the Insertion of so much trivial, false, and nonsensical News from the Daily Papers, without any Contradiction or Reflection; and the Omission of fresh, *original Articles*, and of several other useful Particulars; were all, I think, *original Mistakes* in the Grubbean Scheme. But in the Execution, there were double the Number: Such as the permitting of some Controversies to run out into so great a Length; the Secretary's frequent engaging on one Side; his suppressing of so many Pieces, as unfit to appear; his altering of several, tho' perhaps for the better, &c.

To avoid all these Errors for the future, *The Literary Courier* shall take in *Letters, Essays, or Verses* upon Political Subjects, as well as all other, on both sides of the Question. To prevent the Prolixity of Controversies, in imitation of the Pleadings in Courts of Judicature, the contending Parties shall be generally confined within the Limits of an *Opening, an Answer, and a Reply*; and no *Rejoinder* shall be admitted, except on some extraordinary Occasion.—No Decision shall be given in favour of either Side; but the Evidence shall be fairly Summed up, and the Judgment left to the Public.—There is an absolute Power in the Managers of all Papers, to *refuse* to publish all dangerous Pieces; as well as a discretionary Power, to fix a *Price* upon the Publication of such as they apprehend will yield no agreeable Entertainment, tho' their Authors may be of a contrary Opinion. In the latter Case therefore, such shall not be absolutely rejected, as formerly; but a Liberty allowed to the Authors to try the Taste of the Public, on very *reasonable Terms*.—Few or no Alterations shall be made in any Copies; on which Account it is desired they may be sent as correct as the Authors would have them appear; who must alone be answerable for their Incorrectness, and the Disadvantages thence arising to their Cause.

EPH. QUIBUS. C

*The late Grubbean Secretary, blind to his own Faults, and prejudic'd against our Magazine, to its Success attributed the Decay of his Journal.—With the same View, he reprinted several Charges against us in his Journal of Dec. 22, tho' they had been proved false in our Magazine for May last.*

Grassman January 7. No. 600.

Dear Caleb,

THERE is a famous Passage in *Virgil*, which hath exceedingly puzzled all the *Criticks*, it is in the

2d Book of the *Aeneid*; where, speaking of several *Trojan Heroes* gloriously slain, whilst fighting with the treacherous *Greeks*, amongst the Rest he mentions *Ripheus*, falling a Victim to their Perfidiousness.

—*Cadit & Ripheus, justissimus unus  
Qui fuit in Teucris, & servantissimus aequi.  
Diis aliter visum.*

Translated thus by Mr Dryden:

Then *Ripheus* follow'd, in th' unequal Fight,  
Just of his Word, observant of the Right.  
Heav'n thought not so.

The latter Part, the exceptionable *Hemistick*, He renders, you see, almost literally.—Sir *John Denham* hath given it a different Turn,

—Next did bleed  
Just *Ripheus*, whom no Trojan did exceed }  
In Virtue; yet the Gods his Fate decreed. }

And much after the same Manner Mr *Pitt*.

Next *Ripheus* bled, the justest far of all  
The Trojan Race; yet Heav'n permits his fall.

Which, tho' far better *Divinity* than That of *Virgil*, and a fine Improvement upon the *Original*, must be allow'd to be a wide Deviation from it.—Mr *Trapp* expresses it thus.

—Next *Ripheus* falls, than whom  
No Trojan was more just and good; tho' heav'n  
Decreed not so.

Decreed not how?—Flat and ambiguous!

If we understand *this Passage* according to the common and obvious Acceptation of it, I don't see how We can vindicate it from the Imputation, not only of a contradictory, but a *praphne Sentiment*; for if *Ripheus* was really a just and righteous Man, how could the Gods possibly think Him otherwise? If the Gods thought Him otherwise, how could He be such as He is here represented; and what Idea must We form of the Omniscience of such *Deities*, as make an Estimate of Persons directly contrary to their true Character?

The Criticks almost unanimously condemn that famous Turn of *Lucan*,

*Victrix Causa Diis placuit, sed victa Catoni,*  
as at once both false and impious; since it advances *Cato* above the Gods. But here behold a Writer of the golden *Augustan Age*, the most judicious and correct of all the *Roman Poets*, guilty of the same Fallshood and Impiety of Thought, and opposing his own Judgments to That of the *Deities*!

Ho

How then shall We reconcile this Passage to the well-known Character of Virgil, thro' every Page of whose divine Poetry an Air of Religion is diffused?

You will smile, Sir, no doubt, at the Whimsicalness of Conceit; but I can't help fancying that the Poet here designs a clean, tho' latent *Sarcasm*, under the Disguise of a *Panegyrick*. He seems, methinks, to paint *Ripheus* as a sanctified Hypocrite; as one, who appear'd to be what He was not; for why may we not paraphrase the Verses thus?

—He was (That is, He was reputed; or He was to all outward Appearance) the justest Man among the Trojans, the strictest Observer of Equity; but the Gods, who see not as Man seeth, but discern the very Thoughts and Intents of the Heart, beheld Him in a different Light. They knew all his seeming Virtue to be nothing but Hypocrisy and Grimace.

I am sensible that *Servius*, *Ruceus* and *Mr. Trapp*, tho' at Variance amongst Themselves, are all against Me —

*Servius*, aware of the *Prophaneness* of the Thought, endeavours to palliate it, by supposing *Aeneas* in a violent Passion. But ought not the Poet to have guarded his pious *Aeneas* against falling into such an Excess of Indignation?

*Ruceus* thus explains the Passage in Dispute. *Licet iustissimus esset, visus est tamen Dis reus, ac Morie dignus esse.* But is not This a scurvy Reflection upon the divine Justice? *Mr. Trapp* illustrates, or rather obscures it, thus. *Disi aliter visum; That is, (by Ellipsis) the Gods decreed not that He should be SUCCESSFUL; which is such a forced Construction, that I cannot think it will pass Muster; since the Word aliter seems manifestly to relate, not to the Success, but to the moral Character of Ripheus.*

A. B.  
POSTSCRIPT.

Just as I was folding up my Letter, who should come in to quaff a Bottle with me, but an honest jovial Country Parson? Who, brought with Him a mouldy Edition of *Virgil*, printed at *Frankfurt* in 1553, beautifully embellished with wooden Cuts, and illustrated with the *Scholia* of one *Belchandwheeziss*, a learned German. He remarks that *Ripheus* was Prime-Minister of State to old King *Prizam*; by whose unconscionable Oppressions, Male-Administration, and wrong-concerted Measures, his Countrymen had severely smarted. — *Hic Ripheus, says He, per septendecim plus minus Anos*

*Fisci Regii Quaestor fuerat. Iustissimus inter Trojanos, Aulicarum Partium, Ipsiusque Lenonium Voce comprobatus est; reuera injustissimus, equique minime tenax.* which may be translated into English thus. He had been Chancellor of the Exchequer for 17 Year, more or less. He was magnify'd by the Voice of the Court-Party, and his own prostitute Creatures, as a Man of the most unblemish'd Integrity in the whole Nation. Whereas in Truth, He was the very Reverse, and the farthest from Justice, or Equity, of any Man upon Earth. — This he proves from *Dichys Cretensis*, and *Dares Phrygius*. He farther acquaints Us that *Ripheus*, by his false Politicks, and pernicious Counsels, had involved his deluded Master in such inextricable Difficulties, as terminated in the Destruction of *Troy*, in the Slaughter of almost all his numerous Family, together with the Loss of his own Life.

Unicus Hic tantum potuit suadere Malorum;

su fatal is it for a Prince to suffer his Ear to be engross'd by a single Statesman, whilst He is deaf to the loud Clamours of his injured People! — He concludes his political Observations with this memorable Irony. — *Troy might have stood much longer, if righteous Ripheus had fallen much sooner!*

On the foregoing Passage from VIRGIL.

THE GAZETTER, N<sup>o</sup> 788. observes, that *Dichys Cretensis* says, *Ripheus* maintained a long and obstinate Fight in Defence of his Country against its Enemies, aptly stiled in the *Craftsman*, *Treacherous Greeks*, who could not prevail against him till they had set the whole Town in a Flame.

Daily Gazetteer, No. 792.

MR *Danvers* allows *Mr Pitt* has made something extremely pertinent and sensible of it, tho' such as he assures us the Author himself never dreamt of. Now the only Exception that can be made to it, must be the Loss we are at to find what *Aliter* can immediately refer to. Suppose then the rendering thus,

Next perish'd *Ripheus*, in th' unequal Strife, None liv'd more Just, or more deserving Life. But Heaven thought otherwise.

I shall be asked, no doubt, what Ground for this Supplement of (*more deserving Life*) there being no such Expression in the Original. But I would answer, that there

there is this very Expression in the Original, as plain as if it had been actually written there. May we not well suppose *Aeneas*, on such a Misfortune befalling so good a Man, ready to break out in Grief of Heart with Mr *Addison's* CAYO, — *And merited, alas! a better Fate?* — Is not this Sentiment natural, till suppressed by his awful Consideration of the supreme wife Disposer of Things? — *But Heaven thought otherwise.* — Upon this Supposition, the Man talks neither Nonsense nor Blasphemy, but is indeed the *Pious Aeneas* designed. — Nor is it *Virgil* nods, but *We* that dream. For the Text corroborates this Account in the very next Line,

— *Nec te tua plurima, Pantheu,  
Labentem Pietas, nec Apollinis Infula texit.*

From the Daily Gazetteer. No. 793.

**I**F *Ribheus* had been *Prime Minister* to old King *Priam*, why did not *Virgil* mention it?

But suppose he was; what evil Counsel did he ever suggest to him? What Measures destructive to his People did ever King *Priam* enter upon, either by his or others Instigation? Did not *Aeneas* himself, the *Pattern of Patriotism*, lament the Death of that good King in the most pathetic Terms? Was *Troy* destroyed by the unjust Government of *Priam*? Children know the contrary.

*Virgil*, forsooth, must be thought profane, if he says, that the Gods suffered a Man to be taken off, who seemed by his Justice to deserve a longer Life. Is it not as profane to assert, that the Gods destroyed a whole Nation, that seemed to deserve a better Fate; yet the same *Virgil* sings boldly out in the next Book,

*Postquam res Aëe, Priamique evertere Gen-  
Immeritam visum Superis.* [tem

Common Sense; or the Englishman's Journal. Jan. 7. No. 49.

The Importance of the LIBERTY of the PRESS.

**T**HE Liberty of the Press is so essential to the Support and Continuance of that Constitution, under which we have hitherto enjoyed the Blessing of Freedom in so eminent a Degree above our Neighbours, that it becomes every Man to consider in the most Reverential Light this *Palladium* of our Rights, and to shudder at the Thought of any Violation offered to it, as not only imprudent and unjust, but (I was going to say) even sacrilegious.

'Tis apprehended, an Attempt to put some Restraint to what in the modern Phrase has been called the *Licentiousness* of the Press, is not far off. Indeed the extraordinary Proceedings of late towards the Printers and Publishers of some of the Publick Papers, and the great Damages they have sustained by those Means, are understood by some no otherwise than as an arbitrary Punishment before Conviction, and must alone amount in some Degree to a *Restraint* of the Press, if suffered to go on unexamined and unopposed.

As to the Usefulness of this Liberty, one of the most destructive Schemes to our Properties and Liberties (I mean that of the *Excise*) owes its Defeat in a great measure to the Freedom of the Press: And it must be owned, to the immortal Honour of the Authors of the *Craftsman*, their Writings had a principal Share in that Event.

It is absolutely necessary towards the Well-being of a State, that the People should have an Opportunity of being informed of the Behaviour of their Governors, and of those with whom they intrust their Liberty: It is their undoubted Right to know the Opinion of wise and honest Men in relation to publick Matters, and to form their Judgments upon them. How can we otherwise suppose them properly qualified to make their Choice of such as they entrust? How can they ever receive Information or Advice without the freest Examination and Discussion of the Points in Question, and even of the Views particular Men may have in opposing or promoting them?

It is an Affront upon human Nature, to suppose the Bulk of Mankind incapable of the Impressions of Truth, and most liable to be wrought upon by false Representations, therefore they should be always kept in the Dark: But this Opinion is the Offspring only of *Priestcraft* and *Tyranny*, for they alone would have the People ignorant who desire to deceive them.

I know how much the furnishing the People with the Means of forming any Judgment on Publick Transactions has of late been ridiculed amongst us; but this is the Effect of narrow and interested Politicks, and very different from the Sentiments of one of the wisest and greatest Men of Antiquity, *Pericles*, who mentions it as an Excellency of the *Athenian* State, that no Man, how industrious soever in other Business, neglected making himself acquainted with the Politicks and Laws that related to the Commonwealth.

We all know how productive of the most absurd and pernicious Errors the Restraint of a Freedom of Writing has proved in the Church of Rome.

Nor was the pretended Care of that Church, or keeping Men from reading dangerous Opinions, confined wholly to Religion or State Policy, but extended even to the Liberal Sciences, as we find by the famous Galileo, whom Milton tells us he saw when he was in Italy, *grown old, and a Prisoner to the Inquisition, for thinking in Astronomy otherwise than the Franciscan and Dominican Licensers.*

Shall we *Brisons*, who owe the Reformation of our Religion, and afterwards the Preservation of it, as well as of our Civil Liberty, to the Freedom of Writing; which exerting itself, notwithstanding the Terrors of Fines, Imprisonment, and even ignominious and cruel Whippings, visibly contributed to promote the late glorious Revolution: Shall we, I say, suffer that Freedom to be restrained? And shall it be attempted by Men who pretend to value themselves in the outward Profession of those Principles on which the Revolution was founded?

I readily agree, that the defaming of Men placed in eminent Stations, which ought to carry Dignity and Respect with them, ought to be punished: But it will be very fatal to us, if any false Reverences for Power and Authority should exempt the Conduct of those entrusted with it from being canvassed by the Publick, and from having the free Sentiments of any Member of the Community passed on it.

Let Calumny and Detraction be punished as they ought to be, in a legal Manner. No Body can pretend to think the Laws deficient in that Point, when we reflect on the rigorous Penalties so lately inflicted on the Printers of some of our Publick News-Papers.

Suppose some few trivial Inconveniences arise from the Liberty of the Press as now enjoyed, yet it is impossible to prevent them by any other Methods than such as the Law already appoints: If a Licensing Power is thought proper, it is absolutely impossible to find any Body fit for such a Province, without supposing an Infallibility in their Wisdom and Judgment, as well as in their Disinterestedness and Integrity. If the more plausible Pretence of obliging all Authors to put their Names to their Writings is insisted on, we know the Effect that will have on Men endued with Modesty, which is the usual Attendant on Merit. Besides, in Political Writings there are few Men to be met with, who have Resolution enough to venture

openly to expose themselves, their Families, or Relations, to the Malice and Re-sentment of a powerful Minister.

In short, all Restraints upon the Freedom of Writing and the Press, have never been, nor can be made of any other Use, than to promote the Designs of Oppression and arbitrary Power.

If Slander and Falshood only are intended to be prevented, a Restraint upon the Press can never answer such an Intention; but, on the contrary, will contribute to make them more rife in the Kingdom, as we see from the Examples of France and Rome, where the most virulent Sarys and Pasquinades against the highest Personages are daily handed about. So that any Infringement of the Liberty of the Press can answer no good End; but is productive of all those Dangers which separately we so much dread: And as we can never be said to be perfectly and irretrievably Slaves while we preserve our Press free; so from the Moment we deprive ourselves of it, we have nothing further to do, but to give up our Necks to the Yoke, and patiently to submit to whatever those that shall be then our Masters shall think fit to impose on us.

From the Daily Gazetteer. No. 785.

Answer to the above, &c.

THE Source of those Fears, which have appeared in so pathetic a Dress in the Country Journal and Common Sense, must be the Guiltiness of those in whose Bosoms they rise. They know they have abused the Liberty of the Press, and therefore they are apprehensive that the Liberty of the Press will be abridged; yet they go on to abuse it, from a Persuasion, that if it were abridged, it would necessarily incense the People. From the same Motives, while the Nobles were tearing Informers to Pieces, they were pleased to execute them in Effigy, in their Papers; as, in compliance with an epidemic Itch to Drunkenness, they gave us Paper after Paper, and Pamphlet after Pamphlet, against the Act for restraining the excessive Use of Spirituous Liquors. By the same Rule, if they could but spirit up a Rebellion, they would upbraid the Government with Blood-thirstiness and Cruelty, if they made any Examples; and with Puffanimity and Cowardice, if they made none.

If the true Design of these Writers were to serve their Country, by exposing the wrong Steps of this, or of any other Administration, they might do it with all the Safety imaginable; they neither have been prosecuted, nor, I dare say, ever will, for dissenting from the Opinion

of their Governors, or for expressing their Dissent with the greatest Warmth and Freedom. What has been taken amiss from them, has been their scurrilous Railing at, and openly Abusing all Government, their insulting the Ministry personally, and their insinuating that even the most sacred Acts of the Legislature have been derived from the Influence of Power or Corruption. Such Aspersions as these may be thrown upon any Government; and upon whatever Government they are thrown, those who live under it must feel the Effects of them; for there will be always many giddy, and not a few evil-minded Persons, ready to lay hold of such Suggestions, and, in consequence thereof, to disturb the publick Peace. Whatever Measures therefore become necessary to remove so great an Evil, cannot be charged upon the Administration's taking them, but on such as compel them to take them; and this I take to be a full Answer to all the *Craftsman* has advanced.

R. FREEMAN,

Common Sense. Jan. 14. N<sup>o</sup> 50.

Beware the Ides of January; or Advice to the FAIR, on their Return to London. [See Vol. VII. p. 497.]

**M**Y ingenious Predecessor, the *Speccator*, whom I wish to imitate, bids his fair Countrywomen, Beware the Ides of May; looking upon that Season to be as fatal to their Virtue, as the Ides of March were to *Cæsar*. I heartily concur with him in his Concern for that beautiful Part of our Species; but I must differ with him as to the Time, he having left the most critical Part of the Year unguarded. Beware, therefore, ye Fair, (I say) the Ides of *January*; and muster up all the collected Force of Habit, Education and Virtue, to withstand the Operations of the Winter-Campaign, or you may happen to fall, with less Decency than *Cæsar*.

The *Speccator* finds his Apprehensions of the Month of *May*, upon three Suppositions; all which, with Submission, I think groundless; The first is, That the Spirits, after having been as it were frozen and congealed by the Winter, are then turned loose, and set a Rambling. Surely the Spirits may more justly be said to be set a Rambling in *January*, after a tedious six Months Confinement in the Country, than they can be in *May*, after a four Months Evaporation in *London*. I consider *January*, as the General Goal-Delivery of the Fair Sex; Then they come to Town,

flushed with the Health, and irritated with the Confinement of the Country; And if ever Constitution or Resentment have any Share in a fine Woman's Transactions, 'tis then that their Effects are the most to be dreaded.

The *Speccator* next supposes, That the gay Prospect of the Fields and Meadows, with the Courtship of the Birds on every Tree, naturally unbend the Mind, and soften it to Pleasure. What Effect this rural Scene may have upon a Milkmaid, I cannot say; but I can never imagine that Women of Fashion and Delicacy can be affected by such Objects. The Fields and Meadows are their Aversion; and the periodical Anniversary Loves of the Birds, their Contempt. 'Tis the gay *London* Scene, where successive Pleasures raise the Spirits, and warm the Imagination; which prepares the fairest Breasts to receive the tenderest Impressions.

His last Conjecture is, That a Woman is promoted by a kind of Instinct to throw herself upon a Bed of Flowers, and not to let those beautiful Couches which Nature has provided lie useless. This, again, evidently relates to the ruddy Milkmaid; for (not to mention the Danger of catching Cold upon one of these Beds) surely the Privacy, Convenience and Security of a good Damask Bed or Couch, are much stronger Temptations to a Woman of Fashion, to recline a little, than all the Dazies and Cowslips in a Meadow.

I shall, therefore, humbly lay before those of superior Rank, the many Difficulties and Dangers, to which the Winter exposes them.

I believe I may take it for granted, that every fine Woman, who comes to Town in *January*, comes heartily tired of the Country and her Husband. The happy Pair have yawn'd at one another at least ever since *Michaelmas*; and the two indivisible Halves, the Man and Wife, have been exceedingly burthenome to each other. The Lady who has had full Leisure most minutely to consider her other Moiety, has either positively, or comparatively found out, that he is by no means a pretty Man; and meditates Indemnification to herself, either by her Return to the pretty Man, or by enlisting one for the current Service of the Year. In these Dispositions she opens the Winter; but at the same time with firm and steadfast Purpose, of not transgressing the Bounds, or even violating the Appearances of Virtue. But alas! how frail are all our best Resolves! The Lover appears first in the innocent Form of Value and Esteem; his Conversation is listened to, and approved, it grows fre-

frequent and particular; how can one help that?—Where's the Harm of being distinguished by the Friendship of a Man of Sense and Fashion?—Can it be wonder'd at, that one converses more with him, than with a thousand Fools, that would be always plaguing one?—Besides, he says nothing one has Reason to take ill, or that would justify one, in not being civil to him.

With these early and just Distinctions in his Favour, the *pretty Man* proceeds, and gains the more Ground, as his Approaches are the less perceived or apprehended. He is admitted to the Toilette, as an agreeable Friend and Companion, where he improves the Morning Moments, which I take to be the *Mollia Tempora*, so propitious to *Tete a Tete*; here the Conversation insensibly grows more serious, particular Applications are made of general Topicks; Sentiments of Love and Constancy are discuss'd; the *pretty Man* confesses and laments his unfortunate Disposition to both, and wishes to Heaven that he knew neither; the Lady, not without some Emotion, and an awkward Smartness, tells him, that she believes they will neither of 'em ever do him any great Hurt. This unjust Reproach extorts from him, what otherwise he could never have had the Courage to have said, *viz.* that *that depends entirely upon her*.—Here it is out—the Ice is broke.—What's to be done? The Lady now plainly perceives his Meaning; which she never before suspected. She flattered herself that he had 'a Friendship and Value for her, but she now finds the contrary: She is sorry he has put it out of her Power to have any longer that Esteem for him which she confesses she once had; but they must never meet any more, if that is to be the Language. The Lover (for now I may call him so) deprecates her Wrath, bids her blame her own Beauty, and his Fate, but pity him; and pressing her Hand, which (it may be) in her Anger she forgets to pull away, faithfully promises never to hold that Language more,—if he can help it. Upon this solemn Engagement he is forgiven, re-admitted, and all Danger is looked upon to be over. Short and fallacious Security! For this Point once gained, the Besieger (if I may borrow some military Metaphors) is most advantageously posted; is in a Situation to parley with the Garrison, and stands fair for the *Morn-work*. Here he can argue the Case fully, show the Negligence, the Injustice, or the Oppression of the present Governor, offer Terms of Honour, Safety, and better Usage;

and by Persuasions either bring about a willing Surrender, or at least so far abate the Vigour of the Resistance, as with a little Force to make himself Master of the Place.

Having thus represented the Danger, I will now point out the best Preservatives I can think of against it; for in this Case Prevention alone can be used, Remedy comes too late.

I therefore recommend to my Countrywomen, to be particularly upon their Guard against the very Man whose Conquest they most wish for, and to be assured that the Reasons which determine their Choice, are so many Instances of their Danger. Let 'em begin to reflect, as soon as ever they begin to find a particular Pleasure in his Conversation, and let 'em tremble when first they make him a graver Curtezy than they do to other People. But if, when he approaches 'em, they pull up their Gloves, adjust their Tucker, and count the Sticks of their Fan, let 'em despair, for they are further gone than they imagine. And tho' they may for a Time deceive themselves with the Notion, that it is his Understanding only that engages their Attention, they will find at last that Man, like the Serpent, when he has once got his Head in, the rest will soon follow. Friendship and Esteem are the bearded Arrows of Love, that enter with Ease; but when torn out, leave the Wound the greater.

A constant Dissipation, and Hurry of various Trifles, is of great Use in this Case, and does not give Leisure to the Mind to receive lasting Impressions.

A Course of Visiting-Days is also an excellent Preservative. The rigorous Sentences of those tremendous Tribunals, fulminated by the old and ugly, upon the young and fair; and where, as in the *Inquisition*, the slightest Suspicions amount to Proofs, must necessarily strike great Terror, and inspire wholesome Resolutions.

I absolutely prohibit Balls; the Agitation of Country-Dances, putting the Blood into an unusual Ferment, too favourable to the Partner. Besides, they often encourage, and cause the first Squeeze by the Hand; which, according as it is taken, is either laid to the Violence of the Passion, or excused by the Impetuosity of the Dance. Moreover, there is a certain Figure called *Setting*, that occasions a familiar Collision; which I have often known ominous, and in its Consequences productive of *other Figures*.

Masquerades should be used with great Care and Moderation; for tho' I don't look

look upon 'em as either convenient or necessary for the Ratification of a Treaty of mutual Love and Alliance, I hold 'em to be exceedingly commodious for the previous Negotiations; and there are certain secret Articles in those Treaties, which are better asked, heard and adjusted, between the contracting Parties, under a Masque than barefaced.

I have no Objection to Operas, the Innocence of the Composition admitting of no Application, and conveying no Idea whatsoever; what little Inconveniencies might be apprehended from the Softness and Tenderness of the Musick are amply counterbalanced, *Soprano*: being the Objects of Attention, and Raptures of the Ladies. And I have even known this harmless Musical Attachment stand many a fine Woman in great stead.

But I require 'em to be very cautious in the Choice and Use of other Theatrical Entertainments, and avoid the Representation of those Dramatick Pieces, which seem only calculated to soften the Heart, and inflame the Imagination. What warm and pleasing Descriptions of Love are our best Tragedies filled with! Love is commonly what the Whole turns upon, and is represented as the only Comfort, Pleasure, or Joy of Life.

The cordial drop Heav'n in our lap has thrown,  
To make  $\frac{1}{2}$  nauseous draught of life go down.

And can one wonder then, that a Lady who does not find this incomparable Drop at Home, should seek for it elsewhere? For she is told in another Place, that

Life without Love is load, and Time stands still.  
What we refuse to love, to death we give,  
And then, then only, when we love we live.

This at once explains the whole Thing to 'em, and accounts for their being so tired of their Country *Tete a Tete*, with their Husbands, and for their saying so often, *Well! this is not Living*. It seems it was all for want of Love; an Omission they resolve not to be much longer guilty of.

But this is not all, for lest these tender Sentiments and luscious Descriptions should only soften the Heart, our best Comedies come in to their Aid, with the practical Part, and pin the Basket. Here the Ways and Means are chalked out, the pleasing Progress of Love delineated, and even the Conclusion of it almost exhibited.

It would be endless to specify the particular Plays, which I must totally prohibit; but I believe the best and shortest general Rule that I can give my Countrywomen, is absolutely to abstain from all those which they like the best.

There are certain Books too, of a most stimulating and inflammatory Nature; a few Doses of which may throw the gentle Reader into such a Fever, that all the cooling and soporifick Volumes of our Modern Divines may not be able to abate, and which can only be cured by strong Sudorificks. The Catalogue of these Books would be endless; but my fair Readers will pretty well guess at 'em, when I tell 'em, that I mean those, which are generally kept under Lock and Key; and which, when any Body comes in, are immediately clapt under the Cushion.

I have but one Caution more to add; but that is, it may be, the most material one of all; *To beware of Morning Visits*. Breakfast-Time is a critical Period; the Spirits are fresh and active, and if the watchful Lover comes in, soon after the drowzy Husband is gone out, it presents to the Lady a Contrast, too favourable to the former. The interposing Tea-Table is but a weak Barrier against impatient Love. Opportunity invites, Repentment provokes, Nature at least approves; and in such a violent Situation, she who alone her Lover can withstand, is more than Woman, or he less than Man.

*Castellan*. Jan. 14. No. 601.

*Of Court-Flatterers, with some Maxims of King JAMES I.*

**FLATTERY** is a Weed so natural to the Soil of a Court, that we hardly meet with one Instance of a Prince on Record not more or less pester'd with it; tho' it hath always flourish'd most under the weakest and worst. Among the Roman Emperors, *Tiberius*, *Caligula*, *Nero*, and *Domitian*, had much finer Things said of them, than *Vespasian*, *Titus* and *Trajan*. The same may be said of *Edward III*, *Henry V*, and *Q. Elizabeth*; who were much less complimented in their own Times, than *Edward II*, *Richard II*, and *James I*. The last of these was not only called the *Solomon* of his Age, but flatter'd by a *Sycophant Archbishop*, and his *Court-Chaplain*, as one who spoke by the Inspiration of the *holy Ghost*. Nay, not content with all this, he had the Vanity to tell the *Parliament* himself, that he was a *wise King*, as well as an *old one*; tho' he suffer'd himself to be not only bubbled, but insulted by all *Powers abroad*, whilst he was impoverishing and enslaving his People at home.

However he laid down some good Positions: In one of his Speeches to *Parliament*, he confesses himself to be only the

great

great Servant of the Commonwealth; tho', at the same Time, he set on Foot the ridiculous Doctrines of *Passive Obedience, Non-resistance, and Hereditary Right*, which destroy'd his whole Family.

Another of his learned Maxims in the same Speech, is; in *corruptissima Republica plurima Leges*; i. e. *the most corrupt Commonwealths, or States, abound most with Laws*; by which, perhaps, He might mean, that *royal Prerogative, or arbitrary Power*, was preferable to *Acts of Parliament*; but, in another Sense, it is an admirable Maxim; for nothing can be a surer Mark of a *degenerate Age* than the Multiplicity of *penal Laws*, which were entirely unknown to our Forefathers.

A third Maxim advanced by him was; *quod a multis peccatur, impune peccatur*; *the Number of Offenders secures Impunity to all*; which is amply verify'd by Experience.

When a *Minister* is notoriously corrupt himself, he must connive at Corruption in all beneath him, and even do his utmost to screen them from Justice. This encourages all Persons, of avaricious Tempers, and profligate Principles, to make the best of their *Employments*.

But there is another Observation of this wise, gracious, and most religious King, in the same Speech, which I was a little surpris'd to see; because it seems inconsistent with his true and genuine Character. — He put his Parliament in Mind, that the *DEVIL is a BUSY BISHOP*; which would sound well enough in the Mouth of a *modern Freethinker, or a professed Enemy* to that *learned and holy Bench*; but comes very improperly from a King, who flatter'd them more, and was more flattered by them, than any Prince till his Time. I have often wonder'd how the *Bishops* could excuse so gross a Comparison between *Them and the Devil*; especially from a King, whom they had almost rais'd, by their Flattery, to the Character of a *God Almighty*; and I cannot account for it, without supposing that as he took prudent Care to prefer and translate them, according to their *respective Services*, they were willing to wink, in Return, at any Treatment they received from him. But I cannot forbear observing, upon the whole, That of all *Flatterers and Sycophants*, in former Times, none were ever so abandon'd as *Courts-Bishops, Court-Chaplains, and Court-Writers*; who not content with drawing the true Characters, and extolling the real Virtues both of the *Living and the Dead*, lay on their Colours, without any Skill or Discretion. Such

*Panegyrist*s as these are the worst of *Libellers*, and therefore deserve the most severe Punishment.

It is a standing Rule in *dramatick Poetry*, that there being no such Thing as *Perfection* in this World, no Writer ought to draw any such Character. [See p. 2.] The greatest and most exalted Minds are naturally subject to some *Blemishes*; and even their *Imperfections* may be represented in such a Manner, by a judicious Writer, as to give a Lustre to their *Virtues and Abilities*. This Rule holds in *History*, as well as *Poetry*; for nothing sinks a *great Character* so much as raising it above *Credibility* and the Powers of *human Nature*.

A late Writer well observes, "The Virtues and great Qualities of PRINCES are generally celebrated in their Life-time, with all the Advantages, that *Wisdom and Learning* can give them; and it is well, if what is really valuable be not rendered doubtful, by *Flattery or Fiction*." Again, says he, "The Characters of PRINCES are, for many Reasons, commonly mounted up far above their Deserts; and the Reports that are made from distant Places, swell their Virtues still more; which, contrary to the Nature of visible Objects, generally dwindle as we approach towards them, and as often shrink to nothing when we have an Opportunity of coming near enough for an important Examination."

Would not any Body suppose this Writer to be a very impartial Examiner; and one who scorn'd Flattery upon any Account? — Yes, no Doubt — whoever reads his ingenious Essay, must acquit him of any such Charge. — But I think it very impolitick in these Gentlemen to mix their *Panegyrics*, however just, with *personal Calumny*, lest they should provoke those, who desire to avoid any *Indecencies*, to turn the true Edge of *Satire* upon themselves.

I have in my Eye another *Court-Sycophant*, who hath lately acted his Part in so ridiculous a Manner, and is such a Scandal to his *holy Function*, notwithstanding his *Dignity in the Church*; that he is beneath any publick Notice. — I shall therefore conclude with a Story I am assured is true.

An honest Country Curate, of great Learning and Merit, but without any other temporal Advantage, took an Opportunity of preaching, in a certain Cathedral, against his worldly-minded Brethren; which, it seems, gave great Offence to the DEAN of the Church, who happen'd to be present, and was at that Time hawking after higher Preferments; so that, instead of

paying

paying him the usual Compliments, upon those Occasions, Mr Dean sent his *Verger* to him, demanding his *Name*, and where his *Liv'ing* was; to which *honest Curate* return'd the following Answer, with his *Name*; that *LIVING* he had none, but his *STARVING* was in —

Such *Clergymen* are a Credit to their Profession, and the only Supports to *Conscience* in an Age, which abounds, not only with *Unbelievers*, but voracious *Pluralists*, and flattering *Court-Preachers*, who have done *Religion* more real *Mischief* than all the *Infidels* that ever breathed.

The Literary Courier of Grubstreet. No 3.

Of the present Weekly Writers, &c.

IF the *Grub-street Journal* went off the Stage with little Applause, you come on with a great deal; you have an Air that promises you will act your Part better, and entertain the Public more agreeably. We ought not to speak ill of the Dead, but the Partiality, Arrogance, and Incivility of your Predecessor could not but give Disgust; your's is a more extensive, a more generous Plan, and can't fail of pleasing, if we take a View of the Characters and Complexions of our present Writers of News and Politicks.

To begin with the *Daily Advertiser*: He's engross'd by the busy World; there is always a confused Crowd about him, Buyers and Sellers, Losers, Projectors, &c. Now and then a Poet squeezes in; but how they come there I can't conceive, for those airy Gentlemen have no Money.

The obsequious *London Daily*, who, from the very first, devoted himself to the Fair Sex, is indeed very complaisant to those venerable old Ladies & Muses; upon a certain Occasion I was admitted with other *Votaries*, but I own I was heartily ashamed of my Company.

The *Daily Post*, to do him Justice, has a fine Head for Politicks, 'tis pity he is under some Disadvantages; perhaps I may pay him a Compliment, upon his admirable Scheme for the Advancement of our Trade, and the Security of the Protestant Religion, by driving the *Turks* out of *Europe*.

There are Objections to *The Gazetteer*; some call his Authors a Set of *Ministerial Hacks*: D—n all those mercenary *Scriblers*, cry *CALEB!* There are others again that damn the *Craftsman*; tho' all agree, that the Counsellor is a Wit, and a fine Gentleman; but as to the Patriot, — *Adhuc sub Judice lis est*. — He has given out, and his Clerk that succeeds is just his Reverse, a great Buzzard and a great Clown.

He goes on, or rather shuffles on; 'tis a common Trick with him to get his Printer to lend him a Hand; an enormous Letter, an extravagant Distance between the Lines, and a wide Space for every little Quotation, scrap of Latin, or any thing of that kind to help out a Column. But with all these Shifts, scarce has he got to the Bottom of a second, or begun upon a third Column, when down he drops; the Man has no Life in him, 'tis Necessary shoves him on; set out he must, Matter or no Matter, like a Stage Coach.

As to *Common Sense*, if, of forty odd, we pick out half a Dozen Papers deserving of that Name, 'tis all we can do; and if the united Stock furnished so few worth reading, what can the Town expect from 'em in their pitiful Separation.

Thus it is very evident, that such a Plan as yours was prodigiously wanted, &c.

Yours, R. C.  
These Observations of R. C. help us to account to the Reader for the Omission of several Essays in the News-Papers.

The Universal Spectator. Jan. 21. N<sup>o</sup> 485  
Some Rules to the Ladies for chusing Hair-bands of agreeable Tempers.

A Very large Nose is no Sign at all of a good Temper, but often indicates Pride, Envy, and a sneering contemptuous Disposition. Let a Lady of a gentle meek Disposition beware of a very great Nose. An Acuteness in the Extremity of the Nose, or when the upper Part of the Nose ends small and thin, betokens a most violent hasty Temper, which cannot but make a Lady very unhappy. The oblique Nose, or the Nose that is aflant or crooked, is significative of an internal Obliquity of Mind. Wide, open Nostrils portend great Heats, and Storms of Anger. I would recommend a Nose to the Ladies neither too long nor too short, neither too low nor too high, neither too thick nor too thin, with Nostrils neither too wide nor too narrow.

The next Thing to guess at the State or Disposition of *h* Minds of People, is their particular Tone of Voice, or Manner of speaking. *Socrates* thought there was more to be learn'd this way than from the Face. When a Gentleman sent his Son to *Socrates*, that he might be inform'd of his Genius and Disposition, after he had look'd at the Youth some Time, he said, Speak, my Boy, that I may see thee. *Dio-genes* used to say, That he always wonder'd why People were so exact, as never to buy a Pot of Earthen-ware, but they would try it by the Sound or Ringing of it; but when they

they bought a Man, they thought it sufficient only to look at him.

As a due Medium is the best in many Things, it is certain it is the best with regard to the Tone of our Voice. If it is not too much upon the grave or the acute, the too deep or too shrill, the too intense or the too remiss, the too high or too low, it is a Token of a great Felicity of Temper, and a great many other very good Qualities, & make a Man not only happy in himself, but useful to the World. A grave deep strong Voice, betokens Boldness, Pride and Obstinacy: An acute small Voice denotes Timidity and Cowardice, and more particularly so, the acute remiss Voice; but the acute intense, or strained Voice is a Sign of Indignation and Anger. A Man whose Speech is vehement and hasty, seldom wants a Temper with the same Qualities: It proceeds from a Warmth of Constitution, which causes an extraordinary Quickness and Hurry in every thing. A slow remiss soft way of speaking, generally indicates Mildness and Lenity, it proceeding from a Coldness of Temperature, by which the animal Spirits are kept from that violent Agitation which is the Occasion of all the rougher and more boisterous Passions. A Stammerer is generally of a Fiery Temper, he being too much precipitated by his Spirits, which cause that Confusion and Indistinction there is in his Voice.

A good deal of the Physiognomical Science is to be learned from the Chin, which I may explain at some other Occasion.

No one will think it difficult, by long comparing Faces and Tempers together, to find out some of the principal Qualities of the Mind of any Person, if he considers, that about fifty Years since there was an Abbot in France, who was celebrated for an extraordinary and surprizing Skill in describing the Genius and Qualities of any particular Person whom he had never seen, from only having a Sight of his Hand-writing, even tho' it was in a Language he understood not one Word of.

The Craftsman Jan. 21. No. 602.

The Liberty of the Press.

THE continual Attempts of a Set of mercenary Wretches to destroy, or undermine it, make some farther Observations necessary at this Time.— They not only assert, that the Press stands in Need of some IMMEDIATE CHECK; but that the Liberty of it ought not to be reckon'd amongst the Rights and Privileges of Englishmen, be-

cause not immediately claim'd at the Revolution, nor particularly specify'd in the Bill of Rights; which was certainly defective in several other Particulars, as well as the Press; but this Defect was supply'd, towards the latter End of King William's Reign, when the Licensing Act expir'd; for tho' an Attempt was made to revive it, and the Bill actually pass'd one House, such weighty and solid Reasons were offer'd against it by the other, that it was at last dropt.— The Vindication of the Press concerns the Public much more than myself, or than all the Writers put together; I design therefore to prosecute it, as long as the very Shadow of Liberty remains, or my own is not taken away.— At present, I shall only recommend an excellent little Treatise, lately publish'd upon this Subject, to the Notice of the World; I mean, *The Tryal of JOHN PETER ZENGER, of New-York, PRINTER, &c.*— This poor Man was charged with printing and publishing a false, scandalous, and seditious Libel, against the Governor and Administration of that Province; intitled the NEW-YORK WEEKLY JOURNAL; and having been harass'd, in an extrajudicial and arbitrary Manner, by some Persons in Power there, was at last brought upon his Tryal, by INFORMATION; which, it seems, hath found its Way into our Settlements abroad.— But He had the Happiness to be try'd by so honest a Jury, and was so gloriously defended by his Counsel, Mr Hamilton, who came from Philadelphia, on purpose to serve Him; that He was acquitted in the most honourable Manner.— I cannot therefore recommend this Pamphlet more effectually to all true Lovers of Liberty, than by giving the Reader some Extracts from that Gentleman's Speeches, which I am sure will induce Them to peruse the whole.

Having, in several Parts of his Pleading, answer'd the common Arguments upon these Cases, with great Learning, Judgment, and Probity, He comes at last to the Subject of INNUEUDOES, which He exposes, with a proper Mixture of Reasoning and Ridicule, in the following Manner.

“ If a Libel is understood in the large and unlimited Sense, urged by Mr Attorney, there is scarce a Writing I know, that may not be call'd a Libel; or scarce any Person safe from being call'd to Account, as a Libeller; for Moses, meek as He was, libell'd Cain; and who is it, that hath not libell'd the

the Devil? For, according to Mr Attorney, it is no Justification to say one hath a bad Name. *Eachard* hath libell'd our good King *William*; *Burnet* hath libell'd, among many others, King *Charles* and King *James*; and *Rapin* hath libell'd Them all.— How must a Man speak, or write, or what must He hear, read, or sing; or when must He laugh, so as to be secure from being taken up as a Libeller?— I sincerely believe, that were some Persons to go thro' the Streets of *New-York* now-a-days, and read a Part of the Bible, if it was not known to be such; Mr Attorney, with the Help of his *Imuendoes*, would easily turn it into a Libel.— As, for Instance, *Jf. ix. 16.* The LEADERS of the People cause Them to err; and They, that are led by Them, are destroy'd.— But should Mr Attorney go about to make This a Libel, He would read it thus: The LEADERS of the People (*immuendo*, the GOVERNOR and COUNCIL of *New-York*) cause them (*immuendo*, the PEOPLE of this Province) to err; and They are destroy'd; (*immuendo*, are deceived into the Loss of their Liberty) which is the worst Kind of Destruction.— Such an Instance as this seems only fit to be laugh'd at; but I may appeal to Mr Attorney himself, whether these are not at least equally proper to be apply'd to his Excellency and his Ministers, as some of the *Inferences* and *Imuendo's* in his Information against my Client. Then if Mr Attorney is at Liberty to come into Court, and file an Information in the King's Name, without Leave, who is secure, whom He is pleas'd to prosecute as a Libeller? And as the *Crown Law* is contended for in bad Times, there is no Remedy for the greatest Oppression of this Sort, even tho' the Party prosecuted is acquitted with Honour. And give me Leave to say, as great Men as any in *Britain*, have boldly asserted that the Mode of prosecuting by Information (when a *grand Jury* will not find *Billa vera*) is a national Grievance, and greatly inconsistent with that Freedom, which the Subjects of *England* enjoy in most other Cases. But if we are so unhappy as not to be able to ward off this Stroke of Power directly, yet let us take Care not to be cheated out of our Liberties, by *Forms* and *Appearances*; let us always be sure that the Charge in the Information is made out clearly, even beyond a Doubt; for tho' Matters in the Information may be call'd *Form* upon Tryal, yet they may be, and often have been found to be *Matters*

of Substance upon giving Judgment.

I hope to be pardoned, *Sir*, for my Zeal upon this Occasion. It is an old and wise Caution, that when our Neighbour's House is on Fire, we ought to take Care of our own. For tho', blesid be God, I live in a Government where Liberty is well understood, and freely enjoy'd; yet Experience has shewn us all (I'm sure it has me) that a bad Precedent in our Government is soon set up for an Authority in another. Old and weak as I am, I should think it my Duty, required, to go to the utmost Part of the Land, where my Service could be of any Use in assisting to quench the Flame of Prosecutions upon Information, set on Foot by the Government, to deprive a People of the Right of removing (and complaining too) of the arbitrary Attempts of Men in Power, Men, who injure and oppress the People under their Administration, provoke Them to cry out and complain, and then make that very Complaint the Foundation for new Oppressions and Prosecutions. But to conclude; the Question before the Court and You, Gentlemen of the Jury, is not of small nor private Concern; it is not the Cause of a poor Printer, nor of *New-York* alone, which You are now trying: No! it may be its Consequence affect every Freeman that lives under a British Government on the Main of *America*. It is the best Cause. It is the Cause of Liberty; and I make no doubt but your upright Conduct, this Day, will entitle You to the Love and Esteem of your Fellow Citizens, &c.

This Speech, together with his other Pleadings, had such an Effect upon the Jury, that They took but little Time to consider of their Verdict, and brought in Mr Zenger NOT GUILTY upon which there were three great Huzzas in the Hall, by a crowded Audience.

The Mayor, and Aldermen of the City of *New-York* had such a Sense of the publick Service done by Mr Hamilton in this Cause, that they presented Him with the Freedom of their Corporation in a Gold Box of considerable Value.

From Old Common Sense, No. 49.

Of the Fool, or Jester at Court.

OUR Princes formerly thought it a very requisite to let some one tell them, in a jocular manner, of any Indiscretions they might be guilty of, that they were always attended with a certain Philosopher called a FOOL: who, by his ingenious

genious out-of-the-way Wit, and Rail- lery, very often for their Majesties right, and let them know what People thought of them, which every Fool may see is of the utmost Importance to great Men. I know several honest Gentlemen could wish there was still one of these Philoso- phers at Court: Tho' we understand not the abstruse Measures in Vogue, we might still be agreeably diverted by this Party- coloured Virtuoso. To see him shift his Cap from one Head to another, and, with Reverence be it spoken, M——y itself might be pleased with hearing the quaint Reasons he might give for so doing. Dukes, Lords, Knights, Embassadors, and even Bishops, would all, at some Time or other, have the Honour of the Cap.

*Shakespear* has shewed the Fool honest, as well as of great Penetration; in the Reign of *K. Charles II.* we have a remarkable Instance of the Use of a Fool. The Dutch, who had been but a little before raised from Obscurity by the Generosity of *England*, began to infest our Trade, and insult our Fleets, in the same Manner, as some clamorous Persons pretend the *Spaniards* do at present. Frequent Memorials and humble Remonstrances had been presented to his Majesty to no Effect. And when it was thought useless, and even unsafe, to trouble him any further, *Killegrew*, the Jester, made use of the Liberty his Office entitl'd him to, to tell his Majesty the Sentiments of the Nation. He came into the King's Presence booted and spurred, as if for a Journey. *Where are you going to-day,* KILLEGREW, said the King? To Hell, SIR, answered he, to bring back OLIVER CROMWELL to chastise the Insolence of the DUTCH. Which sarcastical Answer had more Weight with that witty Monarch (who understood and knew how to take a Joke) than all the grave Applications made to him. I therefore recommend it seriously to the Consideration of the present Ministry, Whether it would not be much for their Honour, and the Advantage of the Nation, to revive this old laudable Custom? 'Twill be easily done, and all know, they are not the first Ministers who have introduced Fools into the Royal Presence. I will be bold to affirm, I could prove a Fool of twice the Consequence of a *Poet Laureat*, which is still kept up, tho' of no Use whatsoever.

I propose applying to the L—d C——n for the Cap, and beg your Assistance, for tho' I am the first who have publickly petitioned to be a Fool, I will endeavour to be the last who will depart from *Old Common Sense*.  
Dours, &c.

Old Common Sense, Jan. 14. No. 49.

THE Authors of the *Gazetteer* have for some Time past, laboured to, shew the Necessity of having some Stop put to the Liberty of the Press: But I would desire those at the Head of Affairs, to remember what the *Translator of Tacitus* has said on this Subject, in his preliminary Discourses, dedicated to *Sir Robert Walpole*, (p. 200. line 2.) *The more* (says he) *Men express of their Hate and Resentment, perhaps the less they retain; and sometimes they vent the Whole that Way: But these Passions, where they are smothered, will be apt to fester, to grow venomous, and to discharge themselves by a more dangerous Organ than the Mouth, even by an armed and vindictive Hand.* And in the same Page, line 28, *Oliver Cromwell*, who seems to have seen far into the Heart of Man, was little affected with hard Words and Invectives; and as high as he carried Authority, left People to talk and rail. The same is true of the late Regent of France, who well knew Human Nature, and the Nature of Power. In Truth, where no Liberty is allowed to speak of Governors, besides that of praising them, their Praises will be little believed. When nothing but Incense and Applause will be accepted or borne, all plain Dealing, all honest Counsel and true Information will be at an End, to make room for deceitful Adorations, for pleasing and pernicious Falshoods. If Princes, whose Memory is disliked, had allowed their Subjects and Contemporaries to have spoken Truth to hem, or if them, probably Posterity would not have spoken so much Ill, as it is probable they would not then have deserved it; and I am apt to believe, that it had been better for all of them to have permitted all that could have been said, than to have missed hearing what it imported them to have heard. Such is the Genius of Courts, where ill Tidings are generally concealed or disguised, that some Princes have learnt that they were detested, before they had learnt that they were not beloved; and such sometimes the Pride and Impatience of Princes, that they will suffer nothing which ruffles their Passions to approach their Understanding.

Universal Spectator, Jan. 14. No. 484

To HENRY STONECASTLE, Esq;

IN your last you began with a pretty, tho' old Observation — *Variam Et mutabile semper Femina* — which, as I take it, is as much as to say — *A Woman's a Weathercock* — and so the is: But of all Female Weathercocks, a Widow is the most variable: She will — She won't —

won't—She will—She won't again.—I have follow'd *Widow Fickle* these two long tedious Years, have done every thing a Man can do or should do—Touch but her *Placket* and all's your own, says a damn'd lying *Ballad-Monger*: Neither his *Apothegm*, nor *Jack-Freeman's Conduct* on *Widow Blackacre* in the *Plain-Dealer*, have any Effect on *Mrs Fickle*. She has promis'd—denied—buff'd me—receiv'd me graciously—has made me four several times take out a *Licence*, and afterwards tore it before my Face; and at last absolutely consented, but had at the same time absolutely put it out of my Power to touch one *Half-penny* of her *Six Thousand Pounds*.—On the Knowledge of this I have done with my *Widow Fickle*; and to be reveng'd on her, and all *Widows* else, I send you the following Character of a *Widow*, which if you don't infer, I wish you may have an old ugly *Widow* for your *Wife*, and she use you just as mine wou'd have done me.

*Yours, my old Bachelor,*

FRUITLESS COURT WELL.

#### THE WIDOW,

A *Widow*, your ordinary *Widow*, is like a *Herald's Horse-Cloth*, she serves to many *Funerals* with a very little altering the Colour: The End of her *Husband* begins in *Tears*, and the End of her *Tears* begins in a *Husband*: Her chiefest *Pride* is in the Multitude of her *Humble Servants*, and by them she gains, for one fill brings on another. Her *Inclination* leads to a young handsome *Captain of Dragoons*, but her *Ambition* makes her draw in a weaker *Bow*, and she accepts of a *City Knight*, tho' at *Threescore*. She has *Ernstaries* of *Kinsfolks* who enlarge her *Jointure*, but all the *Credit* she gains before *Marriage* she loses the *Day* after; her *Husband* too late finds out what he dared not enquire into during the *Time* of *Courtship*, that Report is a *Liar*. As she cheats the second *Husband*, if the cut-lives a third, she cheats his *Creditors*. *Churchmen* she durst not venture upon, for she has heard *Clergymen's Widows* complain of *Dilapidations*; nor yet will she chuse a *Lawyer*, unless eminent for *Chamber Practice*: She wishes for what she denies, she consents to what she refuses, she has *Desires* without *Hypocrisy*, and *Hypocrisy* without *Love*; she has *Warmth* without *Heat*, and *Temptation* without *Agreeableness*: In short, she is a *Paradox* of *Paradoxes*; that is, a *Woman* and a *Widow*.

The REVEUR, No. 10. a new Author, Jan. 20.

#### Character of a GOOD PRINCE.

A GOOD PRINCE, with regard to his private Life, is an honest Man, and a Man of Honour: Good-Nature displays itself in his Infant Mind before all other Dispositions, and grows up with it, till it settles at last in a perfect Humanity: His tender Heart sympathizes with every unhappy Sufferer; and nothing dilates it with so much Joy, as the Prosperity and Success of the People: He is affable and generous; Merit, in whatever Situation it appears, is sure of Pleasing; and Virtue in Distress fails not of that Relief from him, which its Modesty will not allow it to beg: His high Quality only raises him above Offences: His Complaisance would place each on the same Level with himself; and, rather than not have an Opportunity to exercise his Benevolence, his Condescension, without debasing, brings him down to their Capacity: He never enjoys more Satisfaction than in Acts of Goodness: Flattery, which always attends the Great, might have perhaps debauched his innate Bounty, had not a sincere Love of Truth baffled all its Attempts: He knows that he was born to reign over a free People; that is, (whatever Glosses Sycophants may put upon the World) to serve them for their Good. In order to fit him for this great Office, he sets himself to study the Nature of that Constitution, wherein he is to bear so considerable a Share: He finds that Liberty is the main End at which it aims, and the Effect which all its Laws and Customs are calculated to produce: He feels the Beauty and Coherence of the whole System working powerfully in his own Breast; he loves it, and becomes a Votary himself to that, which selfish Courtiers would set him at Variance with: He thinks it unworthy the first Subject of a free Nation to live in a servile Dependence, and would not buy a Crown at the Price of his Freedom.—When his own Fortunes and the Favour of the People raise him to the Dignity which he merits, his Opinions are not thereby altered; † Liberty he valued so much in himself before, he still values so much, † he believes he can't give, nor his People receive, a more grateful Present: He looks upon it as his Glory to make them happy; for this Reason he consults them in all Cases, and is entirely directed by their Advice; he places his Confidence in the People, and not in an over-grown Minister, with his Chain of Hirelings, who may have different Interests from the

People, and so be induced to betray both the People and him; for there is so close a Connection betwixt them, that it is impossible to do the one, without doing the other also: He has his more particular Friends and Favourites indeed, but he is directed in his Choice by Defert, Moderation, Public Spirit, and an Affinity of Temper; he admits none of the Purveyors for his more youthful Pleasures into his Councils, nor does he make any other Distinction of Parties, than Patriots and Knaves; they that are not the first, must be the other, whatever Pretences they may trump up of Zeal for his Service; their Love for their Country is the unerring Standard by which he judges of them: He neither buys Elections nor Votes, so that he is sure his Parliaments are composed of Men of Worth and Integrity, and who can have nothing else in their Eye but the Commonweal: He claims no Prerogative but that of doing Good, and never exerts it, but his Subjects thank him for it; if any other Privileges have been affected by his Predecessors to the Hurt of his People, he gives them up without being asked: As he is certain, that no Nation ever granted any Thing designedly for their own hurt, so he laughs at the *Jure Divino* Right, which a corrupt Clergy and false Politicians assert to be inherent in Kings. If his People, out of Gratitude and Affection, grant him an exorbitant Revenue, he takes only what his Necessities demand; and, tho' others before him have found Uses for it all, returns the Overplus with Thanks: He can never think himself poor, so long as the Nation is rich, and he enjoys their good Will; in that, under GOD, does he repose all his Trust of Security; he cannot so much as bear the Shadow of a Standing Army; the Hearts of his Subjects are his best Defence. He encourages a free Trade by allowing no Monopolies, by laying as few Taxes as possible upon necessary Commodities, and by levying them in the easiest Manner: He is as liberal of his own privy Purse, as he is frugal of the publick Money; he expends none of it in Bribes, in secret Services, in useless Pensions, or in vain Pomp and Grandeur; his Liberality consists in promoting Merit only, and his Court makes the most brilliant Figure in Europe by being filled with such Persons; his Kingdom follows his Example; all is plain, but all is great; the Senate and People of Rome never made a more venerable Appearance; He is the Father of his Country, and his Subjects are dutiful Children, not a Man of them but would die for him in his

Necessity; he is not more beloved at home, than feared abroad, while he lives. When the Prayers of a whole Island can no longer divert the fatal Stroke of Death, he leaves them all in Tears, and exchanges the most glorious Crown on Earth for one still more glorious; his Name lasts to all Generations, as a noble Pattern for succeeding Monarchs; and eternal Liberty, established by his wife and generous Counsels, endears him as much to latest Posterity, as to his own Age; he is alike the Admiration and Adoration of both.

**A** SIR, Your Modesty must forgive my unwary Boldness in thus turning the Eyes of the Publick upon you, imperfect as the Portraiture is, those who are the best acquainted with you must find the strongest Resemblance in it:—I hope Experience will in Time convince all *Britains* of the striking Likeness, and force them, while they read the glorious Character, to cry out, *This very annual Day gave Birth unto the great Original.* N.

Craftsman Jan. 28 No 603

**D** The following Letter (says Mr *Danvers*) I will venture to publish, tho' it is written in Defence of our *plunder'd Merchants*, and we have already smarted very severely upon that Account.

To CALEB D'ANVERS, Esq;

**I** Am one of the unfortunate Sufferers by the Depredations of the *Spaniards*, in the *West Indies*, and signed the *Petition*, that was deliver'd to his Majesty at *Hampton Court*. As we had a favourable Hearing thereupon before the *Lords of the Privy Council*, and all the Allegations were justly and strongly made out, I had great Reason to believe some effectual Measures would be taken for our Relief; and the *Security of our Trade for the future*. I should therefore have been silent upon that Head, had not those manifest Insults on the Nation, as well as Acts of Violence on the *British Trade* and Subjects, been so shamefully and publickly countenanced and vindicated. That mercenary *Writer* and *Spanish Advocate*, PAUL CRAPE, would not have the Insolence to explain, and confound *Treaties* in the manner He hath done, and to justify the most flagrant Rapine and Villainy that ever was committed by the Subjects of one Nation on another in Amity with them, had he not Encouragement from Persons of Figure and Character in the World who talk in the same Strain. Their manner of Reason-

fining, as well as the false Glosses and Colours They put on the injurious Treatment of our Merchants are unbecoming of Englishmen, as They plainly insinuate Them to be a Parcel of illicit Traders, lawless Robbers, and Invaders of the Spaniards Property, and therefore unworthy of Protection, or Reparation, for their great and heavy Lollies.— Is not this giving Encouragement to those People, to continue their unjust Practices, and cruel Behaviour to his Majesty's Subjects? And is it not furnishing the Court of Spain with Reasons for refusing to make Restitution or Satisfaction?—This is a Point of very great Consequence to the Nation; not only a very beneficial Branch of the British Commerce, but the very Being of our Colonies, absolutely depending on it; for if the Spaniards should be allowed to search our Ships, that are not found in any of their Ports or Harbours, but are passing the Seas on their lawful Occasions, and are furnished with the proper Pass-ports and Sea-Letters, it will be giving up the Sovereignty of those Seas, and in Effect the Sugar Islands; for, in such Case, it will be impracticable to carry on any Trade with Them; without which They cannot subsist or be supported. But the Spaniards are so far from having any such Right, that by the Treaty of 1670, which is the only Treaty that respects Affairs in America, there is not the least Authority given to visit any Ship at Sea.

The Author repeats some Remarks which have been made on the Spaniards Claim to Georgia, the Isle of Providence, Bay of Campechy, and the Bay of Honduras, tho' the latter was settled by them, and the others were yielded to Great-Britain by the Treaty of 1670, being then in our Possession. (See Vol. 7. p. 576) The Merchants of London, Bristol, and other Parts of the Kingdom, are very justly alarm'd, and 'tis to be hoped that the Nation will not suffer Themselves to be amused by sophistical Arguments. The Protection and Security of Trade has constantly been the peculiar Care of all our best Princes, who never would suffer the least Innovation on any Branch of our Commerce, or our Merchants to be insulted and abused by any Nation whatever. Rapin, in his History of England, has given us a remarkable Instance of the Regard our glorious Monarch, Edward the 3d, had for the British Trade and Navigation, by exposing his Royal Person in their Defence and Security.

How great soever, says He, might

be the Glory, which Edward had acquired hitherto, He disdain'd not to hazard his Reputation in an Affair, which seem'd below his Notice. But the Greatness of his Courage would not suffer Him to weigh too nicely such sort of Considerations. The Merchants having brought Complaints to Him about certain Spanish Ships, which infested the Coasts of England, and did Them much Damage, He promised to clear the Sea of them. To that End, having got together such of his Ships of War as were soonest ready, He resolved to go himself, and give Chace to the Corsairs. He fought and defeated them, took 20 of their Ships, sunk many more, and dispersed the rest.— This Action, tho' in itself of no great Importance, appear'd to Him so glorious, that He caus'd a Gold Coin to be minted, whereon He was represented on board a Ship, with a Cutlass in his Hand, in order to perpetuate the Memory of it.

I am, Sir, &c.

We are highly obliged to our kind Correspondents; but having occasion to print off our Essay and Poetical Part sooner than ordinary this Month, several ingenious Pieces sent since the 20th could not be inserted, nor can we take proper Notice till our next, of some Strokes of Witt, and a Postscript to White Friars Common Sense of Jan. 28. by which it appears we have incurred that Writer's heavy Displeasure.— He says, with much Wrath, that we steal every thing we can lay our Hands on; but as we stole nothing from his Paper last Month, we fear, that is one, if not the principal Cause of his Resentment. However, as we have done the Poor Man great Service already by letting the World know there is such a Paper publish'd; we shall not be out of Humour at his Ingratitude, but give him in our next some Information concerning certain Points which he treats with as much Ignorance and Inconsistence as Prejudice and Partiality.

Whereas in your Mag. for December, p. 741 it is infer'd, that a Gentleman in the House of C—ns, said that Widows and Orphans might live comfortably upon 15 l. a Year in several Places in England; now as I do not know the Speechmaker, and am an Orphan not well bred for so small a Pittance, do desire the worthy Member will be so good to advertise where a single Person may live comfortably on such an Income.

There is an Answer to this, for our next

A POEM, inscribed to the DUBLIN Society  
for improving Land and Manufactures, especially the  
Linnen. By Mr ARBUCKLE.

*Hanc olim veteres vitam coluere Sabini :*  
*Hanc Remus, & frater. Sic fortis Etruria crevit :*  
*Scilicet & rerum facta est pulcherrima Roma. Virg.*

WHEN Rome was rising into pow'r and fame,  
And all the wondering world rever'd her  
name,

Her generous sons, the boast of human race,  
Thought pleasure criminal, and ease disgrace.  
The highest joy a Roman soul could move,  
Was to defend their country, or improve.  
Equally pleas'd, in intervals of war,  
To hold the plough, as grace the victor car,  
They deem'd their work with conquest but begun,  
And till'd the provinces their arms had won. 10  
Rightly they estimat'd things, and knew,  
To cultivate was more, than to subdue.

Thus *Quintus*, with three victories yet warm,  
Retreats in triumph to his humble farm,  
And thus stern *Cato*, on his spade reclin'd,  
Convers'd with nature, and improv'd his mind.  
For, in that age of uncorrupted hearts,  
The rural shades were nurseries of arts,  
And bred, though how it scarce will gain belief,  
The senator, the patriot, and the chief. 20

The praise to these sublime examples due  
Descends, at last, *Hibernia's* sons, to you,  
Who, in an age of sickening virtue, strive  
The antient arts, and spirit to revive;  
Those arts by nature's God inspir'd, in aid  
Even of the wond'rous works himself had made.  
With impious arms while other nations claim  
Empires not theirs, and purchase unjust fame;  
Or else, compell'd by force, with force oppose  
The fell invader, and the hosts of foes; 30  
Or anxious watch those fluctuating things,  
The views, and passions of ambitious kings,  
And, as contending pow'rs by turns prevail,  
Adjust the balance, or incline the scale:  
Be thine, *Hibernia*, thine the happier toil,  
To turn the glebe, & enrich the labour'd soil;  
To rouse with art the vegetable pow'rs,  
And catch the virtues of the vernal show'rs;  
With skilful hands to help our parent earth,  
To give her comely offspring, plenty, birth, 40  
And to the neighbouring realms make thine become  
What once was *Egypt* to imperial *Rome*.

Happy the patriots, who with generous zeal  
Devote their labours to the public weal.  
To them th' industrious hand shall yearly raise  
Successive harvests of immortal praise.  
Avaunt, Ambition! let thy sons no more  
Boast their vain triumphs stamp'd on shining ore.  
Know thou, and all the world's great troublers know,  
That 'tis but earth's vile dross subsides below. 50  
From her fair bosom those true riches spring,  
That happiness, or fame to mortals bring.  
By these are nourish'd, and from these have birth  
The living statues of the gods, on earth.  
And heav'n th' inscription gives.--And thus we read;  
"To bless mankind is to be bless'd indeed."

Hail industry! parent of joy, and health,  
Great source of commerce, splendour, pow'r and wealth.  
At thy approach, the graces, newly born,  
Revisit earth, and plenty fills her horn; 60  
Thro' *Arctus's* banks her stream fair freedom pours;  
And gay delight points to the smiling hours.

Amidst them sparkling mirth asserts a place,  
And all the beauteous family of peace.  
Around, in pairs, the blooming virgins flock;  
One brings the flax, and one adjusts the rock.  
Heav'n guides the spindle, as it downwards tends;  
And on the thread a nation's fate depends.  
Begin, ye nymphs, your glorious task begin,  
The happiness of crowds unborn to spin. 70  
To future times fo shall *Hibernia* tell,  
In virtue how her daughters did excel.  
How their soft hands confess'd the wond'rous pow'r  
From rotten weeds to deck the nuptial bow'r;  
To grace the warrior's tent; the board of kings;  
And add to *Britain's* naval thunder wings;  
And more, transmit to each succeeding age  
The works of *Boyle*, and *Milton's* sacred page.

Fir'd with the prospect, the glad realm prepares  
To these pursuits to bend her future cares. 80  
But first the bids, like a repentant son,  
Her old companions from her sight be gone;  
Once tempting Sirens, but whom now she knows  
Sad authors of her follies, and her woes;  
A loit'ring brood, that long disgrac'd her door,  
The ground encumber'd, and confus'd her store.  
Fend *superstition*, who perversely pays  
Heav'n back its gifts, instead of manly praise,  
Leads on, but slowly leads, the lazy train,  
Averse to toil, yet grasping still at gain. 90  
There yawning *slab* into a corner steals,  
With poverty, her daughter, at her heels.  
Fantastic *pride*, of high extraction, vain  
Would be excus'd, and sues, but sues in vain.  
The same the doom of luxury, and waste,  
Who fly from care, but to distraction haste.  
*Envy*, and *discontent*, and sullen spleen  
Move off the last, and close the wretched scene.

Thus, if th' endeavours of the good and wise  
Can ought avail to make a nation rise, 100  
Soon shall *Hibernia* see her broken state  
Repair'd by arts, and industry, grow great.

The country 'SQUIRE. A SIMILE.

WHO is there but has sometime seen,  
Of awkward shape, and frightful mien,  
With claws tremendous, shagged hair,  
A grizly brute, yelp'd a bear?  
This ill-digested animal,  
(Ere yet the creature learnt to crawl)  
His dam, as curious pens agree,  
Had lick'd into the form you see;  
Until her plastic tongue alone  
Produc'd a visage like her own.

Perhaps---where yonder swains resort  
You'll find the bear their mirth and sport,  
Who plays his antics, roars aloud,  
The wonder of a gaping crowd!  
So have I known a buxom lad,  
Whose birth has made a parish glad,  
Forbidden for fear of sense to roam;  
And taught by kind mamma at home;  
Who gives him many a well try'd rule,  
With *ways* and *means*--to act a fool.  
In sense the same, in stature higher  
He shines at last---a rural 'squire.  
Pours out unwitty jokes, and sweats,  
And bawls, and laughs--and greatly stares.  
His tenants of superiour sense,  
May drink and laugh--at his expence,  
And sure the pastime I'm relating  
Must prove as pleasant as bear-hunting.

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A LETTER from Dr Littleton when a Freshman  
of King's College in Cambridge, to his school-fellow  
(H. A----r, E/g;) at Eaton.

THO' plagu'd with algebraick lectures,  
And astronomical conjectures,  
Wean'd from the sweets of poetry,  
To scraps of dry philosophy,  
You see, dear *Hal*, I've found a time  
T'express my thoughts to you in rhyme.  
For why, my friend, shou'd distant parts,  
Or time, disjoin united hearts?  
Since, tho' by intervening space  
Depriv'd of speaking face to face,  
By faithful emissary letter,  
We may converse as well, or better.  
And, not to stretch my narrow fancy,  
To shew what pretty things I can say;  
(As some will strain at simile,  
First work it fine, and then apply;  
Tag *Butler's* rhimes to *Prior's* thoughts,  
And chuse to mimick all their faults;  
By head and shoulders bring in a stick,  
To show their knack at hudibrastick.)  
I'll tell you, as a friend and crony,  
How here I spend my time and money:  
For time and money go together,  
As sure as weather-cock and weather;  
And thrifty guardians all allow,  
This grave reflection to be true,  
That, whilst we pay so dear for learning  
Those weighty truths we've most concern in,  
The spark, who squanders time away  
In vain pursuits and fruitless play,  
Not only proves an errant blockhead,  
But, what's much worse, is out of pocket.  
Whether my conduct bad or good is,  
Judge from the nature of my studies.  
No more majestic *Virgil's* heights,  
Nor towering *Milton's* loftier flights,  
Nor courtly *Horace's* rebukes,  
Who banters vice with friendly jokes;  
Nor *Congreve's* life, nor *Cowley's* fire,  
Nor all the beauties, that conspire,  
To place the greenest bays upon  
Th' immortal brows of *Addison*;  
*Prior's* inimitable ease,  
Nor *Pope's* harmonious numbers please,  
How can poetick flowers abound  
Or spring in philosphick ground?  
*Homer*, indeed, if I wou'd shew it,  
Was both philosopher and poet.  
But tedious philosphick chapters  
Quite stifle my poetick raptures;  
And I to *Pbaebus* bade adieu,  
When last I took my leave of you.  
Now algebra, geometry,  
Arithmetick, Astronomy,  
Opticks, chronology, and staticks,  
All tiresome parts of mathematics,  
With twenty harder names than these  
Disturb my brains, and break my peace.  
All seeming inconsistencies,  
Are nicely solv'd by A's and B's.  
Our eye-sight is disprov'd by prismas;  
Our arguments by syllogisms.  
If I shou'd confidently write  
This ink is black, this paper white;  
Or, to express myself yet fuller,  
Shou'd say, that black or white's a colour,

They'd contradict it, and perplex one  
With motion, rays, and their reflection,  
And solve th' apparent falshood by  
The curious structure of the eye.  
Shou'd you the poker want, and take it  
When 'tis as hot as fire can make it,  
And with it burn yourself, or coat,  
They'd quickly prove it was not hot.  
The fire they'd say, has in't, 'tis true,  
The pow'r of raising heat in you,  
But no more heat's in fire that heats you,  
Than there is pain in sick that beats you.

And thus philosophers expound  
The names of odour, taste, and sound.  
The salts and juices of our meat  
Affect the tongues of those that eat,  
And by some secret poignant power,  
Give us the taste of sweet and sour:  
Carnations, violets, and roses,  
Raise a sensation in our noses,  
And yet there's none of us can tell  
That those have taste, or these have smell.

Or when melodious *Mason* sings,  
Or *Getbin* tunes the trembling strings:  
Or when the trumpet's brisk alarms  
Call forth the cheerful youth to arms;  
Convey'd thro' undulating air,  
The musick's only in the ear.

We're told how planets roll on high,  
How large their orbits, and how nigh.  
I hope in little time to know  
Whether the moon's a cheese or no;  
Whether the man in't, as some tell ye,  
With beef and claret fills his belly;  
Why, like a lunatick confin'd,  
He lives at distance from mankind,  
When he, at one good hearty shake,  
Might whirl his prison from his back;  
Or, like a maggot in a nut  
Full bravely eat his passage out.

But feuds and tumults in the nation,  
Disturb such curious speculation.  
Cambridge from factious broils of state,  
Foresees her near approaching fate;  
Her truest patrons are remov'd,  
And her triumphant foes approv'd.  
No more---this due to friendship take,  
Not barely wrote for writing's sake.  
No longer doubt my true respect,  
Nor call this short delay neglect:  
At least excuse it, when you see  
This pledge of my fidelity.

For he, that rhimes to make you easy,  
And his invention strains to please you,  
To shew his friendship cracks his brains,  
Sure is a madman, if he feigns.

#### The POETICK COUPLE.

Inscribed to the Rev. Mr D----- and his Wife

AS *Richie* and *Pattie* sat up very late,  
Each a pen in the hand, and a muse in 's parts  
The design was to finish a piece on enjoyment;  
O ye gods! for the authors how fit 's employment!  
*Dick* cry'd, Dearest, find me a crambo to blis.  
*Patt* stretch'd out her neck, and answer'd, A---kie.  
The prologue begun, no more to be said;  
They stripp'd, and soon finish'd 's poem in bed. O.

## P R O L O G U E

To Venice Preserv'd, lately acted privately, spoken by  
J A F F I E R. Written by a person of quality.

ONCE more we boldly venture on the stage,  
Once more to melt your hearts *in Oratory's* spage;  
If all that's soft hath pow'r to move the sense,  
Not one to night shall go unmov'd from hence:  
Eyes that ne'er wept, shall streams of sorrow pour,  
And hearts shall sigh that never sigh'd before.

Ye fair, we hope your tender hearts to move.  
Nay, blush not, ladies, for I ask not love.  
I know your lovers won't that jewel spare;

Yet, sure, your pity all the world may share. 10  
In hearts like yours, alone we find the cells  
Where love companion with compassion dwells.

Your smiles at other times our souls delight,  
But, we should grieve to see you smile to night.  
'Tis from your sorrow we our joy must reap:

I see you've eyes,---and hope those eyes can weep.  
I've seen their streams for poor *Mommia* flow;  
So, let them fall for *Belvidera* now.

Like her she's form'd for lovers to controul;  
As fair her person, and as soft her soul. 20

Gallants, even you to night shall sorrow show;  
Héave shall your hearts with sympathetick woe.  
Some streams, we read, have pow'r petrifick shown,  
To harden softest bodies into stone;

But womens' tears that pow'r reverse'd impart,  
And to soft pity melt the hardest heart.  
Weep, ladies, first,---restrain, you gallants, then,  
And I'll proclaim you less, or more, than men.

Ye critics (if such worthless weeds appear  
Scatter'd among those ranks of roses there)  
To you I speak, with you a peace I'd make, 30  
Not for my own, but *Belvidera's* sake.

Criticks, like adders, without judgment strike,  
And dart their venom'd tongues at all alike.  
Her tender bosom let your censure spare;

Why should the guiltless like the guilty fear?  
This once, with justice, let your rage be spent  
On him alone that merits---punishment.

At me your stings in one dread volley send,  
I play the villain, and betray my friend. 40  
Yet, ladies, let me claim one tear from you;  
Tho' false to friendship, I to love am true.

To your protection take a wretched man,  
Then, let the critics hurt me, if they can.

## E P I L O G U E

To Venice Preserv'd, Spoken by BELVIDERA.

WELL! if all husbands keep so great a pother,  
I'll live unmarried---till I get another.

For, now I think on't, I'm afraid of sprites,  
And can't abide to lie alone a-nights.  
Stand clear, gallants,---let's see---I'll take a view--  
Who knows but I may fix on one of you?

But, ladies, why do I your frowns discover?  
Indeed, I am not come to take a lover:  
But rather fear that you'll engross them all,  
And to my share not one gallant will fall, 70  
Except some half star'd thing, not worth my taking,  
Some modern top, whom you have all forsaken.

O! might a widow dare to give advice,  
In marriage, ladies, you'd be very nice;  
For in that state there is no medium found,  
But all with bliss, or wretchedness, are crown'd.

They, only they, can be completely blest,  
Whose choice soft love directs,---not interest.  
If to a wealthy fool a slave you're sold,  
Poor comfort 'tis to drag a chain of gold,

Poor joy to shine, and all the world controll,  
If discontent fits heavy on your soul.

The mutual lovers lasting treasure find  
Lock'd in the casket of a peaceful mind.

From *Jaffier's* love, and *Belvidera's*, see  
What sweets might flow from souls of constancy;

Had not *Priuli's* try'd their joys to pall,  
And dash'd their cup of happiness with gall.

Be warn'd, ye fathers, take your daughter's part,  
And give her hand, where she has given her heart; 30  
For wedlock would not always prove a curse  
If all would wed the person, not the--purse.

To a young LADY, with a miscellany of POEMS.

MADAM,

AS frugal hufwives please with cleanly treats,  
Unskill'd in nice ragoufts, and rich receipts;

No squeamish beaux, by *Locket* pampar'd, gape on  
Quails, filbert tarts, kickshaws, *Italian* capon:

One solid dish alone appears, surrounded  
With trifles cheap, harmoniously confounded,

Soft mead in crystal pour'd, salutes our view,  
And unrais'd tarts compose an *Ambigu*.

Just so to act, we youthful bards think fit,  
Cautious of flights, and provident of wit:

No florid turns, no poignant wit is seen,  
Bright as your eyes, and charming as your mien:

O'er lowly themes the muse un-ravish'd strays,  
Nor fears in labour'd lines, and pompous lays.

Smile then, O *Virtuina*! and commend  
The water-poet, when an humble friend!

Trembling I wait your suffrage to my name,  
Catch the soft sounds, and languish after fame.

If merit fails; that trivial praise is due,  
Which I ten thousand times have paid to you.

---Nec vult *Pantbera* domari. *Lil. Gram.*

S Artor, cui poto fudit convicia conjux,  
Latrantes infenso fuisse tacere jubes.

Impatiens iræ linguam hæc in jurgia solvit,  
"Sponfam fuisse tuam, pediculose, dolos?"

Non tulit ille: lacus repetito verberare vocat.  
Hæc magis ingeminat pediculose furcens.

Compressam rapit ad puteum. Tentabimus (inquit)  
Nam mulier mediis missa tacebit aquis.

Hæus! frustra immergis; rixam quæ callet adanguem,  
Et, quod lingua nequit, pollice utroque facit.

The same in English.

Buckram reels home, o'er charg'd *th* many a pot,  
Where vicious *Su* berates the drunken sot.

Silence, he cries---and his dread cudgel waves.  
Threats but provoke: and *Sufan* louder raves.

"What! thresh thy wife? thou mity lousy scrub?"  
"Lousy, quoth he?---nay, then thy sides I'll drub.

The scold turns fury now. The more he beats,  
The fiercer still the lousy scrub repeats.

Enrag'd he seiz'd and drag'd her to the well.  
I'll cool thy courage, or thy tongue I'll quell.

Ducking thy case, poor *Buckram*, little mends:  
She had her lesson at her fingers ends.

Sows'd over head, her arms she raises high,  
And cracking nails the want of tongue supply. Q. Z.

Seeing a Woman threst her Husband.

THE rib, which *Adam* lost to form his bride,  
Sticks closer now than ever to his side.

In vain the sacred writ bid woman bow,  
Alas! his rib is his rib-roaster now. *Agamem*

The BLIND BOY. A SONG.

From a printed Copy, corrected in the Words and Notes; by Mr Stanley himself

O say, What is that thing call'd light, which I can  
ne'er en---joy? What is the blessing of the  
fight? O tell tell your poor blind boy.

You talk of wond'rous things you see,  
You say the sun shines bright,  
I feel it warm, but how can he  
Then make it day or night?  
My day or night myself I make,  
When e'er I sleep or play,  
And cou'd I ever keep awake,  
It wou'd be always day.

With heavy sighs I often hear,  
You mourn my hopeless woe;  
But sure with patience I may bear  
A loss I ne'er can know.  
Then let not what I cannot have,  
My cheer of mind destroy;  
Whilst thus I sing I am a king,  
Altho' a poor blind boy.

FLUTE

CELIA'S Reflections on hearing of the QUEEN'S Death.

SUCH virtue gone! to heav'n how sudden flown!  
Doubtless her loss must greatly shock the town!  
But death's the gate to life! her soul's at rest!  
---Betty, in black, I think, I look the best.  
Thus when Dorinda's lord just dropp'd this life;  
One shriek, and then a---pause, reliev'd a wife:  
Calm as a summer's eve, this moment still;  
The next she rattles up to Ludgate-Hill.

LEVERET.

VITÆ INCOMMODA. Ad amicum R. N---m

Quodnam iter insistas Vitæ? Discordia toto  
Magna foro & lites, cura molesta domi;  
In terra atque agris, labor arduus, æquore terros,  
Externaque bonis in regione times,  
Esse inopem durum est, multæ cum conjuge curæ;  
Si sociæ careas conjuge, solus eris.  
Nati discruciant, orba est sine pignore vitæ,  
Est amens juvenis, languidiorque senex.  
Quare opta alterutrum, vel nunquam luminis curas  
Hauisset, aut natum mox ebuisse diem. Fulcros

## A CHRISTMASS HYMN.

**H**AIL! happy dawn! let rescu'd mortals say,  
 Distinguish'd moment! when from realms of  
 The kind *Emanuel*, heav'n's immortal-fair, [day,  
 Sunk down to earth, and smil'd an infant there:  
 Fancy! convey me to the barb'rous town,  
 Where the glad *Seraphs* wing'd their armies down;  
 Where the young God first rear'd his victor-head;  
 While from the infant conq'rou Satan fled.  
 Is pardon welcome to a tortur'd slave?  
 Health welcome to a bord'rer on the grave?  
 Joy'd is the nighted trav'ler, to survey  
 The doubtful glim'rings of approaching day:  
 Enhanc'd his joy, when ev'ry vapour dies,  
 And *Phœbus* sheds his splendours round the skies.  
 Such was the triumph, such th' inspiring joy,  
 When *Bethlen's* walls enclos'd th' ætherial boy.  
 Not all the fair inhabitants above  
 Can sound this ocean of redeeming love.  
 He who pronounc'd the radiant spheres his own,  
 Now in a manger forward for a throne!  
 Whose power cou'd this wide universe sustain,  
 A helpless babe among the brutal train!  
 Earth blends with heav'n, to flesh its maker joins!  
 See how the god-head thro' the creature shines!  
 So much of heav'n ne'er yet in clay appear'd,  
 Since the grand *fiat* first earth's fabric rear'd.  
 O cou'd I trace, with sympathetic woe,  
 His toils thro' this ungrateful world below;  
 Drawn by the muse, the factious band should rise,  
 Relentless tribe! with malice in their eyes.  
*Pilate* shou'd swell in purple grandeur by, [die.  
 While heav'n's high sov'reign bow'd, condemn'd to  
 Press'd with a God the destin'd cross shou'd stand,  
 A suff'ring criminal on either hand---  
 But grief excessive dims the mournful scene,  
 And draws an intercepting veil between;  
 Aw'd I retire, nor hear his deathful groan,  
 Yet aim this strain of triumph to his throne.

*The moral Contrast, or envious and virtuous Prospe-  
 rity compar'd.*

**L**ET heav'n's insectate foes, the riches ster'd,  
 In kindred earth th' inactive talent hoard;  
 Or, swell majestic might their golden state,  
 While circling joys their shortliv'd splendor wait.  
 Their ample meadows smile for ever gay,  
 And cross their spacious farms their catt'le stray,  
 While each fresh year encreasing produce yields,  
 And plenteous crops rise whit'ning o'er their fields.  
 Yet conscious pangs, and gloom, a train of woes,  
 Dims their vain pomp, and bars their wish'd repose.  
 When heav'n incens'd commands the rebel dead,  
 And flaming vengeance hovers o'er his head;  
 Then let the worldling in his riches try  
 To boast a more omniscient god than I.  
 Shou'd bold impietists demand to know,  
 What matchless gifts my sov'reign can bestow:  
 This potent monarch, heav'n's eternal king,  
 Whom rescu'd faints, and raptur'd seraphs sing,  
 Deigns to participate, or chase my woe,  
 And guards my steps thro' hostile realms below;  
 Sheds a perpetual stream of blessings down,  
 And points my eye to an immortal crown.  
 By his indulgent favour largely crown'd,  
 On me luxurious plenty smiles around.  
 For me the city dome, the villa's pride,  
 And garden-sweets a various joy provide.  
 Hither sometimes I solitary rove,  
 And tell my pleasures to the silent grove,

While the young lark extends her morning throat,  
 Eyes her far track, and pours her ceaseless note,  
 Artful ascends, and lessens to the eye,  
 And wings her tenuous journey to the sky.  
 Blest situation! but to swell my joys,  
 You brighter world my nobler thought employs:  
 There my fair mansion, there my heav'n, my all;  
 How faint the joys of this terrestrial ball!  
 See! the blest world display superior charms,  
 While *Jesús* smiles, and opens inviting arms;  
 When, my kind God! shall that white moment be?  
 When shall I quit this waste, to dwell above with  
 thee?  
 LYDIA.

## On HERCULES.

**I**N ages that time has long since stole away,  
 Ere virtue by science was taught to decay;  
 Young nature such lengths in her wanton's run,  
 That she now and then gave us a monster for fun:  
 Strange hydras, & dragons, & things without name,  
 Stole honest mens lives, and repaid 'em with fame.  
 But living so long, and encreasing so fast,  
 Great *Jove* thought it fit to destroy 'em at last:  
 Tho' deem'd it beneath him, as he was a god,  
 To come and demolish an evil so odd;  
 So pleasure, and profit, at once to unite,  
 Resolv'd to get one who shou'd set matters right:  
 And leaving his wife, and his thunder behind,  
 To sleep on his eagles, and scold to the wind,  
 At once to *Alcmena* and *Earth* he was civil,  
 And hence 'rose *Alcides*---a good out of evil!  
 Then monsters were slain, nor was one to be found,  
 To feed on mankind, or incumber the ground:  
 But *Hercules* dy'd---and alas! we behold,  
 Now monsters are made, not by nature but gold;  
 And wear such disguises, I'm told without joke,  
 That some have a garter and star for a cloke;  
 And some yet more sly, are disfigur'd with lawn,  
 And look on all monsters less cunning with scorn:  
 Some wound with a smile, with a song or a kiss;  
 And some can destroy with a *no* or a *yes*;  
 Here's *Phynxes*, *hyenas*, and *hydras*, such store,  
 They'd employ mighty *Jove*, with one *Hercules* more.  
 O then aid us this once! put an end to the strife,  
 Myself (and she's handsome) will lend you my wife.  
 But stay---let me see---when my horns are come out,  
 He'll take even me for a monster, no doubt;  
 Then lest I shou'd share in the general drub,  
 Transform me, Oh *Jupiter*, into his---club.

## An ÆNIGMA.

**Y**E smiling fair, your favour I implore;  
 I, who scarce ever troubled you before.  
 Attentive hear my tale. I'm like a lover;  
 When most obscure, perhaps, I most discover.  
 Of generous race I come; kings share my fate;  
 For I'm both lov'd and fear'd by small and great.  
 I feed, am fed upon, in both I please;  
 I give most pain when I'm design'd to ease.  
 Oft I delight the young, the blooming fair;  
 But if they're too familiar I'm severe.  
 When to the stronger sex I'd pleasure give,  
 The stronger I, the more I praise receive;  
 Yet profess'd foe, if he to folly bend;  
 Then I'm his hate, tho' he'd be thought my friend.  
 I ne'er disdain the humble swain to treat;  
 Yet I can make the greatest monarchs sweat;  
 But how I *that* effect to few is known;  
 Mysterious are my ways,---just like their own.  
 Dear ladies, try this secret to explore;  
 Display you wit, admiring, we'll adore. *Cryptos.*

On the Death of Pr. GEORGE of DENMARK.

By the late celebrated Mr ALSOP.

**CUR** non, ut olim, diva sciens lyræ  
Audis vocantem? stibile cur fugis  
Movere plectrum, lætuosi  
Carminis officium reculsans?

Nam nec jocosum fas tibi perpetim  
Sperare pensum: nec vacuum ciet  
Testudo lætæ, nec dolentem  
Destituit sua fama musam.

Non sic Mariam passa silentio  
Perire; non, Gloverius ubi occidit,  
Obmutuit torpens Camæna:  
Quidni & in hunc facilis laborem

Se tradat ultro? Surgite vos, quibus  
Feliciorum Cyathus indolem  
Indulsit, augustosque manes  
Non humili memorate cantu.

Vos regia arces, tuque domus bonæ  
Nutrix juvenatæ, jure mihi ædibus  
Præclata cunctis, quas benignus  
Ingenio levat Ihs amne,

Wolfea sedes! O cibaria potens!  
O sueta centum vocibus eloqui!  
I, pange carmen; I, recentem  
Adde ducis tumulo coronam.

Dic quo per hostes impete Georgius  
Incessit acer: dic ut ad arduos  
Contendit ausus, Sueonumque  
Arva rubro madefecit imbore.

Dic ut phæsis Angliacis eniam  
Munivit immensum oceanum super;  
Sed merce Eoa, seu redirent  
Borbonidum spoliis onusti:

Ut conjugalis fœdera vinculi  
Intaminatis splendide honoribus  
Servavit, exemtum futuri  
Perpetuum faciens maritis.

Hæc usque decantanda memor tuæ  
Committit pœbi, non sterilis parens:  
Læus Georgii præbebit omni  
Materiam cibaria perennem.

Sic blanda finitum spondeat exitum  
Fortuna capitis; sic tibi mœnia  
Superba surgant, sospitante  
Aldricii gemitu penatæ.

Sic te faventis Cecillii integre  
Virtus bonisset: sic caveat tuus  
Dici Trelausus, Wintonensis  
Grande decus columenque mitræ.

An Address to the God of SLEEP.

**T**HE village cock his matins crew,  
And the diminisht stars withdrew;  
Night's sable shadows gradual fled,  
And morning streak'd the east with red;  
Then,---all the night efrang'd from rest,  
And with despair and love oppress'd,  
Damon the God of sleep address'd.

'Come, gentle power, thou last relief  
'Of all, like me, that die of grief;  
'Come, lay me in thy downy chains,  
'And steel me from these raging pains:

'Pour on my heart thy potent balm,  
'And hush these tumults to a calm.  
'The captive wretch, enlarg'd by thee,  
'Regains a moment's liberty;  
'Thy balsam heals the wounded breast,  
'And gives the rankling passion rest;  
'O visit now, tho' late, mine eyes,  
'Ere yet the loathsome sun arise.  
'Come, God, and to my drooping heart  
'Visions of love and joy impart;  
'Illude me with my Celia's charms,  
'And give her to my longing arms;  
'The soft, the dear delusion dress  
'In ev'ry look of tenderness;  
'And be display'd the snowy breast,  
'Fair to be gaz'd, or to be prest:  
'Give me th' enchanting, soft caress;  
'The tumult wild, and melting kiss;  
'And, while love beats in ev'ry vein,  
'Let me not wake to life again;  
'But hold me ever in thy pow'r,  
'And let a GENE keep the door.

T. D.

## SONG.

**T**O feed my flock, to watch my fold,  
To guard my tender lambs from cold,  
In vain are arts like these my care;  
'Tis pomp, and splendour strike the fair.

While *Strephon's* garnish'd neck around  
Yon' silken handkerchief is bound,  
In vain my blooming cheeks appear;  
'Tis *Strephon's* look alarms my fair.

When *Strephon*, haughty swain, has lac'd  
That silver'd girdle round his waste,  
I, homely lout, may well despair;  
'Tis *Strephon's* shape invites my fair.

How artfully my crook I use,  
Unmov'd the partial maiden views;  
While *Strephon's* glitters like a star,  
'Tis *Strephon's* gesture wins the fair.

What 'vails my haut-boy sweet of note  
As *Phibomel's* melodious throat?  
If *Strephon's* iv'ry pipe the hear,  
'Tis *Strephon's* music charms the fair.

If in the dance on *Strephon's* knee  
The sumptuous ribbons bound the see;  
'Tis vain to strive with nicer air;  
'Tis *Strephon's* dance deludes my fair.

Cease then, my art, cease then, my charms,  
To plead for *Phyllis* to my arms;  
My flock, my fold no more my care,  
Must purchase charms to bribe my fair.

Answers to the ÆNIGMAS, in December.

**D**ORINDA, the sicklest thing in the world,  
By her fancy from one man t'another is hurld  
Just SHUTTLE-COCK like, she's now here  
now there;  
This minute I hope, and the next I despair.  
By the veryest trifles her mind I discover,  
For a new pair of GARTERS she'll scorn an old  
lover.

Answer'd also by Mr Mich. Rain, T. B. and W. C.

The Ænigma from Norwich in our next.

EPILOGUE,

Spoken in the Character of CATO, at Port-Arlington School, Ireland.

CATO revives again to cheer the fair,  
To calm their grief, and wipe the falling tear.  
Who in their country's cause will fear to die,  
When pity'd by the matron's gushing eye?  
Or made immortal by the muse's song,  
And mourn'd by ev'ry virgin's tuneful tongue?  
To die thus honour'd is a greater bliss,  
Than the fond lover tastes in *Hymen's* mis's?  
So thought the *Spartan*\*, and forsook his mate,  
His tender offspring, and imperial state,  
To vindicate, in fields of death, the cause  
Of *Lacedæmon's* liberty and laws.

Thus *Britons* too resign'd the joys of life,  
The sparkling mists, and the love-sick wife,  
To search for lawrels blooming on the *Rhine*,  
Or the more blooming lawrels of the *Boyne*.  
Envy herself can ne'er on valour frown,  
While poets give, and you confirm renown.  
Great CATO then his share of glory claims,  
First from their *Roman*, now from fairer dames,  
Whose ancestors † a tyrant's † power withstood,  
And sacrific'd to freedom seas of blood ||.

Exil'd at length their native land they shun,  
And follow *Liberty* to *Arlington*.  
O!—may she ever reign in this retreat,  
And call *Affrica* from her starry seat!

Criticks beware—speak not an impious word,  
To tempt the mimic CATO's veneful sword;  
Nor dare condemn our venerable sage;  
(The glory, and the blessing of his age!)  
Born under superstition's gloomy sway,  
Is it a crime once to mistake his way  
In virtue's path?—for virtue was his aim,  
And good intention shields the heart from blame.  
By death he bravely shun'd the servile day,  
When abject *Rome* stoop'd to a tyrant's sway.  
With dying liberty the hero dy'd,  
And fame will bless him, tho' a *Suicide*.  
Let meaner souls deny, with coward shame,  
Immortal honours due to CATO's name,  
*Britons* will ratify,—and emulate his fame.

\* *Leonidas*. † *French Refugees*. † *Lewis XIV.*  
|| *In Persecutions*.

The LETTER from *Windsor*, Vol. VI. p. 647.  
*Verfify'd*.

To Doctor TAYLOR.

HAIL, visionaire, to all mankind  
A sight, I mean to all the blind!  
An eye to th' world as *Pheebus* gives,  
Your art a world of eyes relieves.  
Tho' often blunders you commit,  
The mark you miss, you ever hit.  
The nations two dim-sighted eyes,  
Our cloudy universities,  
By you are brighten'd:—*France* to you  
Owes the enlargement of her view:  
And since a vagrant, ev'ry where  
You strole, to make all *Europe* stare,  
To *Edinburgh* (why not?) repair.  
*Scotch* loons connive thro' drop serene,  
They seem to see, but nothing ken.  
Clear, from their native mist, their sight,  
And works of darkness bring to light;  
Their eye-lids gradually dilate;  
Not as they forc'd the prison gate,

When *Porteous* they of life bereft,  
Benighted, darkling, dangling left.  
To th' undiscerning magistrate  
That rules with *oversight* the state,  
For double views oblique and sly,  
Give a direct, a single eye;  
Make every second-sighted keeper,  
Of publick peace, a single peeper.  
This progress made, big with success  
Return; with opticks *England* blest.  
*Tories*, to sense of fight so lost,  
They knew not when they saw a post,  
Illumin. If blind guides there be,  
Dispell the clouds that seers may see.  
The sun and moon with magick touch,  
When by eclipse extinguish'd, comb;  
(Wandering like you eclipses shed,  
Sad influence and darkness spread,  
So shall the all-enlightning fun,  
Parent of day, and you be one,  
*Taylor* by name, and sole retailer  
Of fresh new fight in case of failure.  
In each diurnal publick paper,  
The lustre of your skill shall appear,  
And gazing crowds shall throng the place,  
Where you expose your sightly face.  
These lines (with half an eye I write)  
Bright Sir, to *Windsor* you invite;  
Where your eye-witnesse and you, Sir,  
I long to see: till then adieu, Sir.

RUSTIC.

The LADY'S LAP-DOG.

Animal below'd and beauteous,  
Happy fondling of the fair,  
Well does thy example shew to us,  
What a Woman's fav'rites are—  
Toying, trifling, pretty creature,  
Form'd for idleness and ease;  
Such, by sympathy of nature,  
Such, as thee, will ever please.  
Thou, on cushion soft reclining,  
Always fed with dainty bits,  
Snapping, snarling, wheedling, whining,  
Rival'st beaux, and flatter'st wits.  
While the dog of martial spirit,  
Train'd to chase the mountain boar,  
Trusting only to his merit,  
Dirty cur's kick'd out o' door.

Thus the soldier, seeking glory,  
Courting death in rude alarms,  
Finds at home, the usual story,  
Some spruce sop in *Chloe's* arms.  
Things like thee, by soft approaches,  
Fawning, servile, supple arts,  
Crowd their toilettes, fill their coaches:  
Things like thee possess their hearts.

From the Literary Courier of *Grub-street*. A.E.

Britannia ad Regem.

REGIS ad exemplum pullata Britannia sumus  
Prosequitur lacrymis dum, Carolina, tuum,  
Parce, pater, clamat, nimium compescit dolorem,  
Spes patria superest unica vestra salus.  
Sat satis mortique datum; tu, Anguste, caveto,  
Ex uno facias funera mille mis.

To the Rev. and most learned Robert Freind, Dr of  
Divinity, Prebendary of St Peters Westminster,  
and Canon of Christ-Church, Oxford.

A Translation from Vol. VII. p. 631.

**F**OR you, most learned Freind! two churches  
trove,  
(For you, the darling object of their love ; )  
This *Christ-Church* call'd, and *St Peter's* nam'd,  
(Rare nursing-mothers, from past ages fam'd.)  
Their friendly contest was, which church shou'd  
grace  
Her foster son with dignitary's place, [embrace.  
And cheer him now grown old,  $\frac{1}{2}$  her most kind  
A noble duke, this contest to decide,  
Each mother's craveings graciously supply'd,  
And gave to each her darling son, right nobly  
dignify'd. A NOVICE.

An Answer to the RIDDLE in December p. 760.

**P**retty flutterer, I knew  
Both your name and purchase too.  
When a boy, admir'd each feather,  
Neatly trim'd and stuck together ;  
Yet I freely stand confess  
To have been---like all the rest.  
When we bang'd you to and fro,  
If one chanc'd to miss his blow,  
Disappointment made him frown,  
With'd you burnt, for falling down.  
Had you real life possess,  
Pity wou'd have let you rest :  
But as 'tis, it nothing matters  
Were you to be beat to shatters,  
It cou'd ne'er give me a shock,  
For you're but a---SHUTTLE-COCK.

GAMBLE.

Advice in Courtship. A SONG.

Tune of---Who to gain a Woman's favour.

**K**ITTY, tender, gay, and blooming,  
Lover! wou'dst thou hope to gain?  
Warmly court, grow more presuming ;  
Maids despise the bashful swain.  
When she's coldest,  
Press her boldest ;  
Fondly seize her,  
Clasp her, squeeze her,  
Kiss her lips, her neck, her breast,  
And you'll soon, you'll soon be blest. &c.  
But if after ev'ry trial,  
Ev'ry proof of tender art,  
She with coldness and denial  
Still proves coy, and mocks your smart :  
Cease dull whining,  
Moping, pining ;  
Vex her, grieve her,  
Slight her, leave her,  
Stamp, frown, swear, and bid adieu,  
Cease to court---and she'll court you. &c.

ÆNIGMA.

**W**HEN *nothing* by a lady's art, you see,  
Can entertain the fair ones o'er their tea ;  
Sure I may venture once the stage to tread,  
Engage the wits, without or fear, or dread.  
My armour ne'er was try'd, but hope 'tis good ;  
That is, not easy to be understood.  
When I was first begot no histories shew,  
Unless 'tis that, we all allow most true,

Yet in strange dress, and a surprizing fashion,  
I now am wandering thro' the *British* nation.  
But why of dress, and fashion, need I speak?  
I ne'er wear twice the same, tho' just its make  
Drest well, or ill, no company I shun,  
Yet I go always veil'd like modest nun.  
Both belles, and beaux, take great delight, and  
In getting me to lay my veil aside.  
When they prevail, what pleasant looks appear  
O! is it you (they cry) my joy, my dear!  
And yet but few can tell from whence I came,  
Nor yet my father's, or my mother's name.  
I sometimes mount and feed above the skies,  
And yet can condescend to eat *mince-pies*.  
Nay more, to raise your admiration higher,  
I sometimes feed on herbage, stones, and fire.

S O N G.

**L**OVE smiling sits on *Celia's* brow,  
Her smiles his arrows wing ;  
He from her eye-brows shapes his bow,  
Her tresses form the string.  
From her he learns to touch the heart,  
Her wit improves his skill,  
Her glances point the fatal dart,  
And give it strength to kill.  
Each day with pleasing conquest crown'd  
Her triumphs she renews,  
Till love relenting mourns the wound  
Which she with pleasure views.  
So bright her charms, so fixt my fate,  
I'm past her pow'r to heal :  
---Undone---by sorrow, should she hate ;  
By joy, should I prevail.

On the present Dispute between the Lords and  
Commons in Ireland, the former refusing to admit  
later to Conference within the Rail which they  
placed close to the Table.

**Y**OU have all read of old,  
Or else you've been told,  
What happen'd to *Leard* in the squabble,  
They cut off his head,  
And when he was dead,  
For moving and railing the Table.  
For shame, can't you see,  
That unless you agree,  
Your case it will be miserable?  
For who worth a soule,  
Would go to the house,  
Where no *Commons* are brought to the Table?

An EPIGRAM, mislaid some time.

**N**O wonder we epigrammatists this seal'd  
Write duller and duller ; 'tis tell y  
reason.

*Syl Urban*, who loves to encourage young  
Ance promis'd *fac stoutly*, we took it for true  
That he'd \* gie the best of us, ay marry wou'd  
A gay gilded volume to shine in his study.  
But soon we a' ken'd, when our best we had  
The warst o' the curs run awa' wi' the bone.  
So putting the case, and supposing it plain,  
All hoping what has been, may *fac happen* o'  
We scrawl execrable, with measure out o' j  
And nathing omit but the sense, and the p

\* The Epigrammatists that have not been  
may send for them.

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# Historical Chronicle, 1738.

## JANUARY.

Scarborough, JANUARY 1.



OME Cracks having been heard in the Spaw-Houfe Foundations, Search was made in the Cellar, and it was found awry; A the Day after, being Dec. 29, about 3 in the Afternoon, the Cliff behind the Houfe rent from the Top 224 Yards in Length, and 36 the greatest Breadth, slowly sinking almost perpendicularly till dark. The Ground thus rent, which was before even with the main Land, and 54 Yards above high Water level, containing about in Acre, sunk 17 Yards with Cattle feeding upon it. This solid Ground, which was computed at 261,360 Tons Weight pressing into the loose Sands, caused the Stone Quay built in length 76 Feet thereon, which is computed at 2493 Tons, to rise 12 Feet, but is forced towards the Sea 20 Yards, and rent a little in the Front; and the Sand, 100 Yards at each End of the Quay, was forced up in some Places six, and some seven, above its former Level, and the Spaw-Well rose with it; the Water ceased running and was lost. The Spaw-Houfe was tum- bled down. The Whole is very surprizing to view, and will be a great Loss to the Town, if the People set to work cannot find the Spring again.

Monday, 9.

This Evening happened such a violent Storm of Hail, Wind, and Rain at Bristol, that the like has not been known, nor the Water so high since Nov. 1703: Several Ships were drove ashore on the Marshes, the Low Lands on Gloucestershire and Somersetsshire Sides were overflowed by the Rapidity of the Tide joined with the Freshes, and great Numbers of Sheep lost, and several Garden Walls broke down; also incredible Damage done in the City by overflowing Streets, Cellars, and Houfes: The 3 Horse-Shoes, a Publick-Houfe, was carried away by the Torrent, with all the Goods, and Barrels of Liquor, but the People saved their Lives: Several Persons were drowned, but particularly at Thornbury, one P. Beasy lost his Wife, 5 Children, and 2 Servants, but saved his own Life by sitting upon the Ridge of his Houfe till Morning, when a Boat took him off.

Saturday, 14.

About two o'Clock in the Morning, a dreadful Fire broke out in the Houfe

of Mr Basket, Printer to his Majesty, which in a short time consumed the fame and the noble Printing-houfe adjoining. Damage near 20,000 l.

Monday, 16.

Ended the Sessions at the Old-Baily, when 12 Men received Sentence of Death; of whom George Price for the Murder of his Wife on Hounslow-Heath, Robert Brownjohn for sending an incendiary Letter to Mr Bell of Lombard-street, two for breaking open a Box belonging to a Society, and Stealing thence a Bond of 100 l. four for robbing on the Highway, &c.

Tuesday, 18.

Were executed 13 Malefactors at Tyburn, convicted in October and December. Carr the Attorney and Mrs Adams went in two Mourning Coaches. They both received the Sacrament the Sunday before, and utterly deny'd the Fact they suffer'd for. They behav'd in a very compos'd Manner, and just as the Cart drew away Carr kiss'd Mrs Adams, and they went off Hand in Hand.

On seeing Mr Carr the Attorney take Coach for Tyburn.

Struck with surprize I view'd & daring wight  
Intrepidly prepare for partial fight  
With cloudy greatness like some noble slave  
He look'd disdain on crouds & term'd him knave  
While in my breast indignant passion rose  
In sounds like those & thortliv'd madnes glows  
" How equally unjust and hard thy fate  
" (from murder free and crimes against & state)  
" To die for theft thou knew'it not to conceal  
" When thy fraternity per-legem steal  
" And did justice impartial decide (sans reproaches)  
" They all by St Andrew wou'd ride in their Coaches.

Cliffords-Inn, Jan. 24, 1737. L. O.

N. B. We Lawyers ne'er make Stops.  
His Royal Highness the Prince of Wales notified to his Majesty, that her Royal Highness the Princess of Wales was three Months gone with Child.

The Royal African Company chose his Majesty Governor, Sir Bibey Lake, Bart. Sub-Governor, and Charles Hayes, Esq; Deputy-Governor.

By a new Regulation in the Trinity-Houfe,

House, on the Election of an Elder Brother, each Person elected is to pay 50 l. towards the Maintenance of the Poor of the said House, instead of spending 30 l. as was the Custom.

A Custom-house Officer in Aldgate Ward, who had been chose Scavenger for the Year, thinking his Place a sufficient Protection for not serving, had petition'd the Court of Aldermen, that he might be excus'd, who granted him an Order for that Purpose; but the Inhabitants of the Ward presented a Petition to the Court, and likewise a Copy of a Trial (taken from the Records of the Ward) in the like Case, which happen'd in 1665, wherein it appear'd that such Officers were not excused from serving Ward Offices; upon which the Order granted by the Court was set aside, and the Gentlemen who made the Opposition had the Thanks of the Court for appearing in a Cause of that Nature.

Thursday 19.

14 Publicans were convicted before the Ld Mayor, for exercising their Business in Sermon-Time, on the Lord's Day, and fin'd accordingly.

Tuesday, Jan. 24.

His Majesty went to the House of Peers in a Coach covered with Purple Cloth, and made the following most gracious Speech,

My Lords and Gentlemen,

I HAVE called you together for the necessary Dispatch of the Publick Business, which, I hope, will be carried on with that Prudence, and Expedition, which becomes the Wisdom of Parliament.

Gentlemen of the House of Commons,

I have ordered the Estimates for the Service of the current Year to be laid before you; and the Readiness, which I have always found in you to make the necessary Provisions for the Honour, Peace, and Security of my Crown, and Kingdoms, leaves me no room to doubt of the same Zeal, Affection, and due Regard for the Support of my Government, and the Publick Safety.

My Lords and Gentlemen,

I hope you are met together in a Disposition to lay aside all Heats, and Animosities, which may unnecessarily protract this Session. I am determined, that the Affairs of the Publick shall suffer no Delay or Interruption from me, upon any Account whatsoever.

THE LORDS ADDRESS.

Most Gracious Sovereign,

WE your Majesty's most Dutiful and Loyal Subjects, the Lords Spiritual and Temporal

in Parliament assembled, beg Leave to return your Majesty our unfeigned Thanks for your most gracious Speech from the Throne.

It is with the greatest Humility we take this first Opportunity of approaching your Royal Person, to lament the irreparable Loss sustained by your Majesty and these Kingdoms, in the Death of that Excellent Princess, our late most Gracious Queen; and with Hearts overwhelmed with Grief, to condole with your Majesty, on this melancholy and solemn Occasion.

To indulge ourselves in reflecting upon the many great and amiable Qualities, which distinguished her shining Character, and conspired to form the greatest Queen, the most endearing Consort, and the best Parent, that ever made a Prince, a People, and a Royal Family happy, would only serve to aggravate your Majesty's just Grief, and make those Wounds bleed afresh, which it is our Interest, and shall be our Endeavour, to heal. For if the Remembrance of the Blessings we enjoy'd, from the happy Effects of her never-to-be-forgotten Virtues, adds so much to the general Affliction, how deep a Sense must it strike into the Breast of your Majesty, the immediate and daily Witness of her inestimable Accomplishments!

At the same Time that we presume to lay these imperfect Expressions of our real Sorrow at your Royal Feet, we cannot but bless God for the Preservation of your Majesty's most precious Life, on which the Welfare and Happiness of these Kingdoms do in so great a Measure depend; humbly beseeching your Majesty, under this severe Misfortune, so to moderate your Grief, as not to endanger a Health of such infinite Importance to all your People, and to exert that Princely Fortitude of Mind, which alone can revive our disconsolate Spirits; and, by lessening your Majesty's Grief, alleviate that of your faithful Subjects.

Your Majesty's gracious Declaration, That the Affairs of the Publick shall suffer no Delay or Interruption from you, on any Account whatsoever, is a fresh Instance of your Majesty's making the Welfare of your People your first Care in all Circumstances, and under all Trials; and must be the strongest Inducement to us, if any were wanting, to lay aside all Heats and Animosities. As your Majesty has always founded the Glory of your Reign, in preserving the Religious and Civil Rights of your People, and steadily pursuing their Prosperity and Happiness; so we, in Return, place our great Security, under God, for those invaluable Blessings, in the Safety of your Majesty's most Sacred Person and Government, which we will at ways support to the utmost of our Power, excited by all the Ties of Duty

*Duty and Gratitude, to persevere with unalterable Zeal and Affection in our Loyalty to your Majesty, and an unshaken Regard to the Honour and Dignity of your Crown.*

His MAJESTY'S Answer.

My Lords,

I Thank you for this dutiful Address, and for your Zeal for my Person and Government. The affectionate Manner in which you express the just Sense you have of my great Loss, gives me the most acceptable Proof of your real Concern for me and my Family.

THE COMMONS ADDRESS.

Most Gracious Sovereign,

WE your Majesty's most Dutiful and Loyal Subjects the Commons of Great Britain in Parliament assembled, beg Leave to return our most humble and grateful Thanks for your Majesty's most gracious Speech from the Throne.

To speak our utmost Sense of the great Loss your Majesty and these Kingdoms have lately sustained, would be to reprove and aggravate what we wish to alleviate and dispel; but we hope your Majesty will pardon the Intrusion of our sincere Condolence, when you reflect on the double Duty, by which we are bound, as affectionate Subjects to your Majesty, and as Representatives of the People of Great Britain, not to pass over in Silence this Object of your Distress and their universal Mourning.

When we reflect on the amiable private Character of that great Princess, on her personal and domestick Merit as an indulgent and instructive Parent, a mild and gracious Mistress; or, with regard to your Majesty, as uniting in one all the different Characters of the most pleasing as well as constant Companion; the most able as well as the most faithful Friend; the most tender as well as the most observant Wife; when we reflect on these Circumstances, we mourn her Loss, as the greatest with which your Majesty and your Royal House could have been afflicted: But when we turn our Thoughts to her great and publick Virtues, her Love of Justice, her Attachment to the Law; and Principles of this wise and happy Constitution, her extensive Charities, her boundless Benevolence, her Succour to Distress, her Favour to Merit, her Lenity to all; when we consider these Parts of her high Character, it is no longer for particular and personal Causes that we grieve; it is a National Loss we lament.

If a due Submission to superior Authority, and a due Exercise of Power when committed to her Hands, are the strongest Marks of Excellence in both Parts of Government; and if these justly claim Praise and Admiration, how can we sufficiently praise or admire her Conduct, either in the Presence or Absence of your Majesty? In the first, we

saw the most constant Compliance with your Will; in the last, the true Representation of him, with whose delegated Authority she was vested; for all her Acts were great, and wise, and good; Alternately we beheld her Submission in this Character, and felt her Mildness in the other; and [great as the Distance may seem from Commanding to Subjection,] \* the Transition to her was easy, whose Abilities were equal to any Situation, and whose Temper could conform to all; as resigned to the Duties of a Queen Consort, as capable of the high Office of Guardian of the Realm; as ready to submit, as able to command, and equally an Example to all Sovereigns, when she ruled, and to all Subjects when she obeyed.

And tho' your Majesty's just and great Concern on this Occasion would perhaps receive no Extenuation from the Comfort your faithful Commons might vainly try to administer; yet, that nothing may be wanting on our Parts, which may contribute to the making your Majesty's Government (the Source of our Prosperity) as easy to yourself, as it has ever been to your Subjects; we do assure your Majesty, that we will not only carefully avoid all Heats and Animosities, but will, with the greatest Readiness, effectually raise the Supplies necessary for the current Service of the Year, and, with a Zeal and Affection becoming the Representatives of a grateful People, make all necessary Provisions for the Honour, Peace and Security of Your Crown and Kingdoms; demonstrating to all the World, that the Support of your Majesty's Government, and the Publick Safety, are constantly our Care, and we desire nothing more than the Preservation of our wife and excellent Constitution in the same happy, firm, and envied Situation, in which it was delivered down to us from our Ancestors and your Majesty's great Predecessors.

But whilst by these Means we endeavour to prevent any additional Disquiet from approaching your Royal Person, we must beg Leave to lay again before your Majesty the anxious Grief of your whole People, together with their humble and most earnest Wishes, that your Majesty's known Resolution may aid Time, in alleviating your Sorrow for that Loss, which nothing can repair, and in restoring to your Majesty that Tranquillity of Mind, which can alone free us from the most solicitous Fears for a Life, on which the Happiness of your Royal Family, and of this afflicted Nation, so immediately depend.

\* We reprint this loyal Address, that the World may have a right Copy of it, for many of the half Sheet Copies sent into the Country by Post, and several now on our Coffee-house Books here either want the Words between these Marks [ ] or have them double.

## A LIST of BIRTHS for the YEAR 1738.

- Jan. 8. **L**ADY of *Nicholas Bailey*, Esq; Member for *Anglesea*, deliver'd of a Daughter.
10. Lady of *Dr Benj. Hoadley*, eldest Son of the Bp of *Wigchester*,—of a Son.
18. Countess of *Bute*,—of a Daughter.
21. Lady *Bahinore*,—of a Son.

## A LIST of MARRIAGES for the Year 1738.

- Jan. 5. **M**R *Isaac Strut*, Attorney of the *Inner Temple*, marry'd to Miss *Pepps*, with 2000*l*.
7. *John James*, of *Denford, Berks*, Esq;—to Mrs *Alice Locke*, Sister to *John Locke*, of *Bodington, Gloucestershire*, Esq;
8. *David Smallwood*, of *Hollyport, Berks*, Esq;—to Miss *Mary Norris*, only Daughter of *Philip Norris*, Esq; with 6000*l*.
10. *James Hambleton*, Esq; of *Low Layton*,—to Miss *Kendrick*.
- Nathaniel Knipe*, Esq; Son to the late *Sir Randolph Knipe*,—to Miss *Thornton* Daughter of *Robert Thornton*, Esq;
- Sir Robt Throckmorton*, of *Wotton Underwood, Bucks*,—(lately) to Miss *Collingwood*.
14. *Mr Haddock*, *Lisbon* Merchant, Nephew of the Rear-Admiral,—to the eldest Daughter of *Sir Charles Hardy*.
- Lord Forbes*, eldest Son of the E. of *Granard*,—(lately) to Miss *Shepherd* an Heiress of 3000*l*. per Ann. in *Ireland*.
- Sir Chaloner Ogle*,—to Miss *Ogle*, of *Newcastle upon Tyne*.
- The E. of *Winchelsea* and *Nottingham*,—to Miss *Mary Palmer*, Daughter of *Sir Thomas Palmer* of *Wingham* in *Kent*, Bart.
- Hon. Mr Arundell*, Son to *Lord Arundell* of *Wardour*,—to Miss *Arundell Bealing*.
- Wallis*, Esq;—to Miss *Balcoin*, of *Salisbury-Cours*, with 20,000*l*.
23. *Philip Underwood*, Esq; of *Cirencester*,—to the 2d Daughter of *John Morris*, Esq; of *Uxbridge*, 4000*l*.
25. *Samuel Tateam*, Esq; Deputy of *Tower Ward*,—to Mrs *Cowdery*, a Widow Lady, with 6000*l*.
26. *Rev. Mr Street*, of *Islington*,—to Mrs *Hamab Barrow*, of 20,000*l*.
28. *Armstead Parker*, Member for *Peterborough*,—to Miss *Rogers* of *Brentford*, 24,000*l*.

## A LIST of DEATHS for the YEAR 1738.

- Jan. 1. **S**IR *Samuel Thorold*, Bart, Brother to the late *Sir George Thorold*, Lord Mayor in 1720, in *Ormondstreet*.
2. *Wm Rowlinson*, Esq; Justice of Peace, at *Kensington Grovel-Pitts*.
- Thomas Thayer*, Esq; Brother to late *Humphry Thayer*, Esq;
- Mr Tho. Waters*, Secretary to the Bank.
4. *Wm Bladen*, Esq; at *Georgestreet*.
- Brig. General Kelloway*, at *Kensington*.
5. *George E. of Mortan*, one of the 16 Peers of *Scotland*, and Admiral of the *Scotch Seas*, succeeded in Honours and Estate by *James Lord Aberdour*, his eldest Son.
6. *Dr Bew*, L. L. D. Chancellor of *Landaff* 50 Years, Member of Parliament under *K.*

*William*, and had been a Prisoner in the *Rules of the King's Bench* and *Fleet* 35 Years for Debt.

8. *Col. Carpenter*, at *Richmond*.

12. *Edmund Nowland*, Esq; Son-in-law to and Partner with *Sir George Champion*.
14. *Mr Petty*, Warden of *Greenswick College*.
15. *Sir Charles Hatbarn*, Col. of the 1st Troop of Grenadiers, and Gentleman of his Majesty's Bedchamber; of a Suppression of Urine.
18. *Mr George*, Deputy Clerk of the Petty Bag in Chancery, the Place 100*l*. per Ann.
20. *Dr Saames*, at *Hampstead*.
21. *Rev. Mr Hawkins*, Rector of *Symonsbury* in  $\frac{1}{2}$  County of *Dorset*, a Living of 400*l*. per Ann. Col. *Cage*, near *Maidstone*, formerly Member for *Rocheſter*.
22. *Mr Isaac Paebeco*, an eminent Merchant in *Houndsditch*.
- Charles Longueville*, Esq; of 1500*l*. per Ann. in *Bedford*, in *Conduittstreet*, *Hanover-square*.
- Mr Johnson*, *Hamburg*, Merchant in *Throgmortonstreet*.
- Tbo. Russell*, Esq; one of our Sheriffs, of an Apoplectick Fit.
23. *Edward Fawcener*, Esq; Brother to *Sir Everard Fawcener* Ambassador in *Turky*, of an Ulcer in the Bladder.
28. *Wm Townshend*, Esq; 3d Son to *Lord Townshend*, and Member for *Great Yarmouth*.
- Rev. Mr Wallis*, (lately) Prebendary of *Cludleigh*, in *Devonſh*, and Professor of *Arabic* at *Oxford*.

*Dr Chandler*, Son of the Bp of *Durham*, and Chancellor of that Diocese.

*George Elton*, Esq; Deputy Commissary of the Forces in *Jersey* and *Guernsey*.

## A LIST of PROMOTIONS for the Year 1738.

- Thomas Robinson*, late Ambassador at *Vienna*, appointed Ambassador at *Turin*.
- Samuel Lessingham*, Esq; chosen Treasurer of *St Thomas's*, and
- Mr Hollister*,—Treasurer of *Guy's Hospitals*; both in room of *Charles Joye*, Esq; decd.
- John Orlebar*, made Commissioner of Excise, in room of the late *Humphry Thayer*, Esq; decd.
- Henry Montague*, Esq;—Secretary of *Q. Anne's* Bounty for Augmentation of Poor Clergymen's Livings.
- Alderman Cater*, elected Sheriff of *London*, in room of *Tbo. Russell*, Esq; deced'd.

## MILITARY PREFERMENTS.

- R**ight Hon. the Earl of *Berkely*, and *Col. Needham* appointed Col. in the 2d Reg. of Footguards.
- Brig. Gen. Scott*,—Col. of late *Gen. Sutton's* Regiment of Foot.
- Lord Mark Kerr*, made Capt. and Col. of the 1st Troop of Horse Grenadiers, (*Hatbarn*, decd.)
- E. of *Pomfret*,—Constable of the Tower.

## A LIST of Ecclesiastical PREFERMENTS.

- REV. Dr Herring**, Dean of *Rocheſter*, confirm'd Bishop of *Bangor*.
- Mr John Hoadley*, Son of the Bp of *Winchester*, presented by his Father to  $\frac{1}{2}$  Living of *Alresford*, *Hampsh*, and install'd Prebendary of *Winchester*.
- Mr Brown*, of *Univerſity College, Oxon*,—Arch-deacon of *Northampton*.

**STOCKS.**

S. S. Stock	101 $\frac{3}{4}$
—Annu.	110 $\frac{1}{2}$
New Annu.	108 $\frac{1}{2}$
3 per C. Ann.	106 $\frac{1}{2}$
S. S. Bonds 50s. pre.	
Bank	140 $\frac{3}{4}$
—Circul.	16s. Pre.
Mil. Bank	123
India	174 $\frac{1}{2}$
—Bonds 6l. 13s.	
Ditto New 6l. 16s.	
African	15
Royal Aff.	108
Lon. ditto	14 $\frac{3}{4}$
7 p. C. Em. Loan	111
5 p. C. Ditto	101 $\frac{1}{8}$
Englsh Cop.	2l. 18s.
Welsh ditto	15s.

**Monthly BILL of Mortality, from Dec. 27. to Jan. 24.**

Christned	Males	740	} 1431	Buried.	Within the walls	188
	Femal.	691				Without the walls
Buried	Males	1145	} 2341	In Mid. and Smry	1058	
	Femal.	1196			City and Sub. West.	565
Died under 2 Years old						2341
Between 2 and 5		811				
Between 5 and 10		162				
Between 10 and 20		67				
Between 20 and 30		63				
Between 30 and 40		198				
Between 40 and 50		246				
Between 50 and 60		243				
Between 60 and 70		199				
Between 70 and 80		166				
Between 80 and 90		133				
Between 90 and 100		42				
		10				
		103				
		1				
		2341				

Weekly Burials.  
Jan. 3. — 548  
10. — 554  
17. — 607  
24. — 632  
2341

Peck Loaf, Wheat—21 d.  
Wheat 32s. per Quar.  
Hay per load 54s.

A LIST of Sheriffs for the Year 1738.

Berksire,	Joseph Cox, of Stanford, E/q;
Bedfordshire,	David Williams of Tingrith, E/q;
Buckinghamsh.	Rich. Lowndes of Winslow, E/q;
Cumberland,	John Gaskarth of Hiltop, E/q;
Chebbire,	Wm Tatton of Whettinshaw, E/q;
Camb. and Huntingdon.	Richard Hitch, E/q;
Devonshire,	George Buck, E/q;
Derbyshire,	Sir Robert Burdett, E/q;
Deretsire,	Henry Bower, E/q;
Essex,	Hugh Smith, E/q;
Gloucestersire,	Ambrose Boulden, E/q;
Hertfordshire,	Wm Gape, of St Albans, E/q;
Herefordshire,	Thomas Read, E/q;
Kent,	Christopher Mills, E/q;
Leicestersire,	John Pain, E/q;
Lincolnshire,	John Welles, E/q;
Monmouthsh.	William Says, E/q;
Northumberl.	James Hargrave of Shawdon, E/q;
Northamptonsh.	Charles Tryon, E/q;
Norfolk,	Thomas Bell, E/q;
Nottinghamsh.	Joseph Cley, E/q;
Oxfordshire,	John Clarke, E/q;
Rutlandshire,	Thomas Bradgate, E/q;
Sherpshire,	Adam Oatley, E/q;
Somersetshire,	James Chaffey Cooper, E/q;
Staffordshire,	Richard Fowler, E/q;
Suffolk,	Sir William Barker, Bart.
Southampton,	John Burrard, E/q;
Surrey,	William Clarke, E/q;
Suffex,	Edward Barker, E/q;
Warwickshire,	Pudfay Jefferson, E/q;
Wiltshire,	Isaac Warringer of Carrock, E/q;
Worcestersire,	John Parrot of Bell Brokton, E/q;
Yorkshire,	Sir Hugh Smithon, Bart.

NORTH WALES.

Anglesea,	William Robinson, E/q;
Carnarvonsh.	Hum. Meredith of Pengwern, E/q;
Denbighshire,	John Jones of Squinait, E/q;
Flintshire,	Edw. Morgan, of Golden Grove, E/q;
Merionethsh.	John Lloyd, of Vaihoddiliog, E/q;
Montgomerysh.	Morgan Edwards, of Mallya y greg, E/q;

A Receipt for a Horse's Cold.

Take two Ounces of Syrup of Maiden-Hair, half a Pint of Linseed Oil cold drawn, two Ounces of brown Sugar-Candy powdered, and half a Pint of Sack. Mix all together and let it be given warm, half in one Morning and the other half the next Morning.

N. B. The Horse must not be suffered to drink cold Water whilst this Remedy is used

ADVERTISEMENTS.

This Month was published, [Beautifully printed on a fine Paper,] THE FOURTH EDITION, of THE Union and Harmony of Reason, Morality, and Revealed Religion. A Sermon preached before the University of Oxford, at St Mary's, on Sunday, February 27. 1736-7. By WALTER HART E, M. A. Of St Mary Hall in Oxford. Printed for L. Gilliver and J. Clarke, at Homer's-Head in Fleet-street.

N. B. The Demand for this Edition occasioned its being printed off without the Author's correcting the Press; however, 'tis hoped there are few or no literal Errors.

On the 1st of March will be published, TRAVELS into the Inland Parts of Africa, &c. with a Map of the River Gambia, as advertised on the Cover of our Magazine for April. By Francis Moore, Factor to the Royal African Company.

SOUTH WALES.

Brecon,	Charles Powell of Brecon, E/q;
Carmarthensh.	James Lewis of Lanbovyd, E/q;
Cardigansh.	Edm. Ingram of Llaullery, E/q;
Glamorgansh.	Edm. Lloyd of Cardiff, E/q;
Pembroksh.	Geor. Harris of Tregwint, E/q;
Radiorsh.	Thomas Jones, E/q;

Paris, Jan. 13.

*The Secret of the Order of Free-Masons, and the Ceremonies observed at the Reception of Members into it.*

**F**irst of all the Person must be proposed in one of the Lodges by a Brother of the Society, as a good Subject; and when the latter obtains his Request, the Recipientary is conducted by the Proposer, who becomes his Godfather, into one of the Chambers of the Lodge, where there is no Light, and there they ask him whether he has a Calling to be received: He answers *Yes*. After which they ask him his Name, Surname and Quality; take from him all Metals or Jewels which he may have about him, as Buckles, Buttons, Rings, Boxes, &c. his Right Knee is uncovered, he wears his Left Shoe as a Slipper, then they blindfold him, and keep him in that Condition about an Hour, delivered up to his Reflections; after this, the Godfather goes and knocks three times at the Door of the Reception-Room, in which the venerable Grand-Master of the Lodge is, who answers by three Knocks from within, and orders the Door to be opened; then the Godfather says, that a Gentleman by Name—presents himself in order to be received. (Note, That both on the Outside and within this Chamber several Brothers stand with their Swords drawn, in order to keep off profane People.) The Grand-Master, who has about his Neck a blue Ribband cut in a Triangle, says, *Ask him whether he has the Calling?* The Godfather puts him the Question, and the Recipientary having answered in the Affirmative, the Grand-Master orders him to be brought in: Then they introduce him, and make him take three Turns in the Room, round a sort of Ring on the Floor, in which they draw with a Pencil upon two Columns a sort of Representation of the Ruins of Solomon's Temple, on each Side of that Space they also make with the Pencil a great *I* and a great *B*, which they don't explain till after the Reception. In the Middle there are three lighted Wax-Candles laid in a Triangle, upon which they throw Gunpowder and Rosin at the Novice's Arrival, in order to frighten him by the Effect of those Matters. The three Turns being made, the Recipientary is brought into the Middle of the Writing above-mentioned in three Pauses over-against the Grand-Master, who is at the upper End behind an Arm-Chair, on which is the Book of St John's Gospel, and asks him, *Do you feel the Calling?* Upon his answering *Yes*, the Grand-Master says, *Show him the Light, he has been long enough deprived of it.* In that

Instant they take off the Cloth from before his Eyes, and all the Brothers standing in a Circle draw their Swords; they cause the Recipientary to advance in three Pauses up to a Stool which is at the Foot of the Arm-Chair; the Brother Orator addresses him in these Terms, *You are going to embrace a respectable Order, which is more serious than you imagine: There is nothing in it against the Law, against Religion, against the State, against the King, nor against Manners: The venerable Grand-Master will tell you the rest.* At the same time they make him kneel on the Stool with his Right Knee, which is bare, and hold the Left Foot in the Air: Then the Grand-Master says to him, *You promise never to trace, write, or reveal the Secrets of the Free-Masons or Free-Masonry, but to a Brother in the Lodge, and in the Grand-Master's Presence.* Then they uncover his Breast to see if he is not a Woman, and put a Pair of Compasses on his Left Pap, which he holds himself; he puts his Right Hand on the Gospel, and pronounces his Oath in these Terms, *I consent that my Tongue may be pulled out, my Heart torn to Pieces, my Body burnt, and my Ashes scatter'd, that there may be no more mention made of me amongst Mankind.* if, &c. after which he kisses the Book. Then the Grand-Master makes him stand by him; they give him the *Free-Mason's* Apron, which is a white Skin, a Pair of Mens Gloves for himself, and a Pair of Womens Gloves for the Person of that Sex for whom he has the most Esteem. They also explain to him the *I* and the *B* traced on the Floor, which are the Type of the Sign by which the Brothers know one another. The *I* signifies *Jabkin*, and the *B* *Boias*. In the Signs which the *Free-Masons* make among one another they represent those two Words, by putting the Right Hand to the Left Side of the Chin, from whence they draw it back upon the same Line to the Right Side; then they strike the Skirt of their Coat on the Right Side and also, stretch out their Hands to each other, laying the Right Thumb upon the great Joint of his Comrade's first Finger, which is accompanied with the Word *Jabkin*; they strike their Breasts with the Right Hand, and take each other by the Hand again, by reciprocally touching with the Right Thumb the first and great Joint of the middle Finger, which is accompanied with the Word *Boias*. This Ceremony being performed and explained, the Recipientary is called Brother; after which they sit down, and, with the Grand-Master's Leave, drink the new Brother's Health:

E cry

Every Body has his Bottle. When they have a Mind to drink they say, *Give some Powder*, viz. fill the Glass. The Grand-Master says, *Lay your Hands to your Firelocks*; then they drink  $\S$  Brother's Health, and the Glass is carried in three different Motions to the Mouth; before they set it down on the Table they lay it to their Left Pap, then to the Right, and then forwards, and in three other Pauses they lay the Glass perpendicular upon the Table, clap their Hands three times, and cry three times *Privat*. They observe to have three Wax-Candles disposed in a Triangle on the Table. If they perceive, or suspect that some suspicious Person has introduced himself amongst them, they declare it by saying, *it rains*, which signifies that they must say nothing. As some People might have discovered the Signs which denote the Terms *Jahkin* and *Boiaes*; a *Free-Mason* may be known by taking him by the Hand as above-mentioned, and pronouncing *I*, to which the other answers *A*; the first says *K*, the second replies *H*; the first ends with *I*, and the other with *N*, which makes *Jahkin*: It is the same in regard to *Boiaes*.

*Naples*. On New Year's Day, King Don Carlos declar'd his Marriage with the Princess Royal of Poland.

*Vienna*. The Yearly Bill of Mortality for this City amounts to 5,504 Baptifims, and 6,735 Burials.

*Petersburg*. The *British* and *Dutch* Residents have, at the Czarina's Request, sent Letters to the Ambassadors of their Masters at the Port, advising them that the Czarina has accepted of the Mediation of *Great-Britain* and the States-General, jointly with that of *France*, for an Accommodation between *Russia*, the Emperor and the Porte.

*Madrid*. The King has sent Orders to release the 3 *English* Ships taken some time ago in the Mediterranean, on pretence of having *Turks* on board with their Effects; and also sent Orders to the *Havana* to release another *English* Ship, on Security given to pay the Value in case it appears that she was taken in carrying on a Contraband Trade. The Governor of *Porto-Rico* has been condemn'd to pay a Fine of 200 Pieces of Eight, for delaying to acquaint the Court that a *Guarda-Costa* had brought in an *English* Prize thither; and Orders are sent to the *West Indies* to recommend to the Governors to conform punctually to the Treaties between *Spain*, *England*, and *Holland*.

*Paris*. M. Dubois, the famous Surgeon

and Oculist, some time ago went down into the subterraneous Places at *Montmartre*, and says, those Cells are very well arch'd, and lead by several Passages to the Church in the Street of *St Dennis*; that he saw several Figures of Brass, an Altar which he supposed to be erected to the God *Mars*, and several Iron Chests, which he thinks are full of Treasure. He also found a great Number of dead Bodies, and Heaps of Goods, which, upon the very Touch, crumbled to Dust. He adds, that at the Bottom of those Caves he saw several frightful Animals, which however did him no Harm. He was 7 Hours in rambling about the Place, and suffer'd very much by the Damps. He saw Iron Gates at some of the Caves, and others had no Way into them but a Hole at the Top of a Foot Square. He has made a 2d Search, and found 3 Copper Metals, one of which being about the Size of a Crown Piece, represents *Augustus Caesar* on one Side, and the Goddess *Iris* on the other, for which he was offer'd 100 Louis d'Ors. His Search is now suspended by the Officers of the Mint, and a Guard set on the Place.

From *Philadelphia*, That from Fall to Spring, during which Time the Small Pox was very rife, and prov'd as mortal in the common Way of Infection, as ever was known in that City,

There were inoculated, 129.

Whites	{	Men and Women	32
		Under 12 Years of Age	64
	Negroes young and old	32	

In the second Number one died, which is the only one which did otherwise than well.

*A Discovery of Service to Mariners.*

THE *Sieur de Leken*, Captain of the Ship *La Constance* of *St Malo*, gives an Account that in his Voyage from *Cadix* to *L'Orient*, (*Port Lewis*) on Nov. 30, 1737. he saw a Rock near the Level or Surface of the Water, it appearing about four Feet high, when in the Trough or Hollow of the Sea; he went near enough to see plainly two Points like two Sugar-Loaves joined together, but would not venture too near for fear of Danger, tho' he could not discern but few Breakers. One of the Points is something higher than the other, and about the Size of a Butt. This Rock lies in 46 d. 55 m. Latitude; the Longitude (from the *Dutch* Meridian, that is) East from *Furo* 4 d. 45 m. and according to their Run, from that Time till they made the Land, is 112 *French* Leagues from *Ushant*.

# A REGISTER of BOOKS in JANUARY, 1738.

**T**H E Oration spoke at *Trinity-Hall* in *Aldersgate-Street*, before the Grand Inquest of the Ward of *Aldersgate*, upon the Subject of the Resurrection.

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9. *L. A. Flori Rerum Romanarum Epitome*: being an Abridgment of the Roman History. By *John Stirling*, M. A. Printed for *T. Aspley*. Price 3 s.

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12. Remarks on the Tryal of *John Peter Zenger*. Printed for *J. Roberts*. Price 1 s.

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