

# The Gentleman's Magazine:

St JOHN'S GATE.

London Gazette  
London Journal  
Fog's Journal  
Applebee's  
Head's  
Craftman  
Spectator  
Lit Courier  
Gambrell's  
Hypocrite  
Daily Post  
B. Abberton's  
St James's  
Whitehall  
London Evening  
Weekly Misc  
General  
Old Whig  
D. Gazetteer  
London Post  
Common Sense



North Bering  
Pulvis  
Edinburgh  
Bristol  
Norwich  
Exeter  
Worcester  
Northampton  
Gloucester  
Stamford  
Pottingham  
Dunelm  
Chester ditto  
Derby ditto  
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For FEBRUARY, 1738.

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- IV. POETRY. An Ode on the Times. The Universal Charmer. To a Lady in a Feather-Hat. Mr Ward's Petition to the Duke of Devonshire. On the Death of Capt. Weekly, Tobacconist. On Brandy. To Miss B-n. J. Bancks, Poet, to T. Aris, Printer. Prologue and Epilogue to the Careless Husband, by a Person of Quality. On the Death of the Queen. The Wife, &c. all new.
- V. FOREIGN AFFAIRS, &c. &c. &c.

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, also complete Sets on Royal or Common Paper beginning with the Year 1731. and a Supplement for the Year 1737, with a Map of the Garden of Eden.

# C O N T E N T S.

<p><b>T</b>HE Charge against the <i>Gentleman's Magazine</i>, in <i>Common Sense</i>, considered; with Remarks on the <i>Preface</i> to the <i>Supplement</i> of the <i>London Magazine</i> Page 59</p> <p>Instance of a compendious Way of Expressing 61</p> <p>Essay on Generosity 62</p> <p>The Generous Man illustrated by his Opposite 63 C</p> <p>Reply concerning a Question relating to GOD'S Eternity 64</p> <p>A. B.'s last Answer to R. T. on <i>Terab's</i> Age, Account of the Garden of Eden 65</p> <p><i>Cherubim</i>, its Guardians, described 67</p> <p>Symptoms peculiar to <i>Wine</i> and <i>Ale-Drinkers</i> 69</p> <p>Letter to the Author of the <i>Enquiry into the Meaning of the Demoniacs</i>, &amp;c. <i>ib.</i></p> <p>Fate of the <i>Herd of Swine</i> accounted for 70</p> <p>Evil Spirits to be dreaded 71</p> <p>Defence of the Quakers Plea against Tythes 72</p> <p><i>Power to live of the Gospel</i>, what it implies 73</p> <p>S. T.'s Answer to the Annuity Question 74</p> <p>A. B.'s Answer to the same <i>ib.</i> 75</p> <p>Other Answers, by Mess. Turner, Richardson, and Darting 76</p> <p>A Biblical Question—<i>Cassalis</i> to <i>Lucilla</i> <i>ib.</i></p> <p>Occultation of <i>Aldebaran</i>, &amp; the Scheme 77</p> <p>Letter from <i>Bristol</i>, of a scandalous Artifice of a Knot of Bookfellers, Adversaries to the <i>Gentleman's Magazine</i> 78</p> <p>Deists, Papists and Dissenters, all Enemies to the <i>Church of England</i> <i>ib.</i></p> <p>Observations on Boarding-Schools 79</p> <p>Origin of the Plays and Pastimes of Children <i>ib.</i></p> <p>Taste prostituted among the Quality 81</p> <p>Specimen of their Table Talk 82</p> <p>Egyptians dieted their Kings 83 G</p> <p><i>Craigsman's</i> Defence of his Criticism on <i>Virgil</i> 84</p> <p>How Widows and young Gentlewomen may live comfortably on 15 l. a Year 85</p> <p>Treatment of Females in a Married State <i>ib.</i></p> <p>Strange Alteration from <i>Mistress</i> to <i>Wife</i> 86</p> <p>Of indecent Writers 87</p> <p>Of Letters of <i>Marque</i> 88</p> <p>Of Enthusiasm 89</p>	<p><i>British Rights in America</i> asserted 90</p> <p>Two remarkable Cases relating to a King of <i>Spain</i> 91</p> <p>King of <i>Spain</i> out-law'd in <i>England</i> 92</p> <p>Of Voluptuous Eating 93</p> <p>Against the Fear of Death 94</p> <p><i>Athens</i> and <i>Sparta</i>, how ruin'd 95</p> <p>Decision of the Controversy concerning the Sun's Parallax 96</p> <p>Different Translations of a Passage from <i>Pastor Fido</i>, by Sir <i>Richard Fanshawe</i> and Mr <i>Lockman</i> 96</p> <p>Fondness cured 97</p>
<h2 style="margin: 0;">P O E T R Y.</h2>	
<p>An Ode on the Times; inscribed to—the HOPE OF BRITAIN 97</p> <p>To Mr H. E. at <i>Bath</i>, on painting Miss B's Picture.—The Universal Charmer. To a young Lady in a Feather-Hat 98</p> <p><i>John Ward's</i> Petition to the D— of <i>Devonshire</i>.—<i>Hor.</i> Lib. II. Ode 10.—On Three Ladies at <i>Bury Fair</i> (inserted by <i>Delia</i>).—A Riddle.—On the Death of <i>Captain Weekly</i>, Tobaccoist, (by a Smoker) 99</p> <p>Brandy.—To Miss B—N 100</p> <p>To Miss H—ST, on his being enamour'd at first Sight.—An Epitaph for a young Gentleman, who died of the Small-pox.—Prologue, and Dialogue.—Epilogue to the <i>Careless Husband</i>. 101</p> <p>To Mr L—ry, on being desired by him to write on the <i>Queen's</i> Death; By M— 102</p> <p>Epitaph on an ancient Lady.—To <i>Delia</i> 103</p> <p>Amusement.—The Wife.—<i>Anacreon</i>, 4th Ode.—Bouts Rimez 104</p> <p>To Mr <i>Tho. Aris</i>, Printer. By Mr <i>John Banks</i> 105</p> <p><i>Delia</i> to a Friend in the Country 106</p> <p>Advice to <i>Celia</i>; set to Music 107</p>	
<h2 style="margin: 0;">HISTORICAL CHRONICLE.</h2>	
<p>Treasonable Libel at <i>Leicester</i> 108</p> <p>Order of the Lord-Mayor for keeping the Lord's-Day 110</p> <p>Trial between a Governor and a Carpenter 107</p> <p>New Members and Sheriffs 109</p> <p>Prices of Stocks and Bill of Mortality 110</p> <p>Lists of Births, Marriages, Deaths, &amp;c. 108</p>	
<h2 style="margin: 0;">FOREIGN AFFAIRS. Of Corsica, Russia, the Turks, and Count Seckendorff.</h2>	
<p>Register of Books 111</p>	

## A D V E R T I S E M E N T.

THE Decision of the GOLD MEDAL Prize, for the Poems on the Subject of the CHRISTIAN HERO, being retarded on Account of the three Gentlemen, who were consulted, giving in each a different Opinion; and as it is not practicable for them to meet and confer on this Occasion; the Authors of the three Poems, which are No. I. No. IV. and No. VI. (inserted June, July and August, Vol. VI.) are desired to propose themselves some Method of determining this Affair, either by Lot, or otherwise.



T H E

# Gentleman's Magazine:

FEBRUARY, 1738.

Such as see into the Artifices and Interested Views of Writers, need not be told that there has been a very strong Combination of Bookellers, and their Dependents, the Authors and Printers of several News-Papers, in order, by Ridiculous Passi, Paragraphs of Buffoonery, and fallacious Advertisements, to set the Publick against this MAGAZINE, which is entirely independant of them: But as a great Number of our Country Readers are unacquainted with such Arts, we hope to be excused inserting the following Remarks in our Justification.

**A** HEAVY Charge against this MAGAZINE (as some suppose) having been made by the *Common Sense* Journal of *White-Friers*, January 28. it may seem to deserve a great deal more Regard, than any thing alledged by Persons apparently and highly Interested to sink the superior Credit and Sale of our Book. But, when it is consider'd, that this Charge from this Author (called *Common Sense*) is not supported by one Instance; when it is evident, that *Relentment*; 1<sup>st</sup>, for our not quoting any Thing from his Paper, but from the other *Common Sense*, in the foregoing Month; 2<sup>d</sup>, for our saying the other bids fair for the Attention of the Publick, because the Printer of it had the Fortune to be taken into Custody; and 3<sup>dly</sup>, for our inserting the Epigram in p. 747; I say, when Resentment on these Accounts may be reasonably taken for the sole Ground of his Charge, (if really meant against this Mag.) his venting the fine Names, *Stealer, Mangler, Defacer, Butcher and Murderer of Common Sense*, can be a Proof only of his blind Passion, as the comparing his obscene Essays to the *Speakers and Tatlers* is of his extreme Vanity. As to the Share of Credit this Journalist deserves, it is easily discoverable from his Gasconade Saying, that "his Papers have met with a general kind Reception in less time than any thing that has gone before them;" tho' 3 lines after, in order to stigmatize the Magazine, (which was establish'd before any of his Papers appear'd, and which takes very little from them) he contradicts himself, and makes the kind Reception dwindle to nothing; even to a Kindness without Benefit. Such is the Consistency, and Veracity of Mr *Common Sense*? And tho' the Proprietors of the *London Magazine* have catch'd up this angry Gentleman's polite Expressions, omitting what he says of their *Monthly Robberies*, and have also trumpeted forth, (in their own most accurate Phrase,) their having *more perfect Extracts, fewer Faults and more Perfections*, it may be found by those who will make the Comparison, that their Extracts are not so perfect, (if thereby they mean *comprehensive and faithful*) as those in the GENTLEMAN'S MAGAZINE. To bring one Instance out of many, let us see how perfectly they extract a Passage from an Essay, which they tell us is *most to the Purpose* of any Answer to the Criticism in the *Country Journal* upon these Lines of *Virgil*,

— Cedit & Ripheus, justissimus unus  
Qui fuit in Teucris, & servatissimus æqui.  
Diis aliter visum—

With relation to this, the *London Magazine* for January p. 13, makes his Author say "Suppose, for the sake of the Comment, the Expression were strictly and literally preserved in the reading; something after this Manner;"

Next

\* See their late Preface hung up as a Curiosity in *Gresham College*; where a Committee of *Common Sense*men are to meet on the first of April, to enquire into the meaning of a perfect Extract (or Fragment,) and of PERFECTION with a few FAULTS.

Next perish'd *Ripheus*, in th' unequal strife ;  
None liv'd more just, or more deserving life.  
But Heaven thought otherwise.

"I should be asked then, no doubt, What Ground for this Supplement of more *dis-serving* Life?"—A School-Boy might ask the Compilers,—How! a Supplement! yet the Expression *strictly* and *literally* preserved in the rendering?—And Mr *Common Sense* may cry out, What mangling Work is here! What *murdering* of Sense! What *Butchering!* by *Persons* too, who boast themselves able to give the *Extract* of a curious *Piece*, without being guilty of any *Blunder*, or leaving out the most material *Passages*. (See Pref. to the *London Mag.* 1737.) But turn to the GENTLEMAN'S MAGAZINE for January p. 27, there you may find the Matter concisely and clearly stated; and that the Author requires only the word *Aliter*, to be *strictly* and *literally* rendered.

Another Period, in their *Preface*, for its *Clearness*, *Truth* and *Elegance*, is very remarkable; and may serve to shew, how capable they are to perform their Promise to the World, of not publishing any *Original*, but what they know to be the *Production* of some *Genius* of established *Character*. Attend therefore, kind Reader, to a Flourish of the established *Genius* selected to write their *Preface*, wherein they affirm, that their *Original* Pieces (of which the said *Preface* is beyond dispute *One*) being all approved by some of the best *Criticks*, they have no *Occasion* to sue for, or to purchase insignificant *Scraps*, at a low *Rate*, from obscure *Persons*, or from *Authors* of no Name in the *Commonwealth* of *Learning*, or from *Poets* never heard of but in *Grubstreet*. "It would be easy, (add they,) for us to fill up our *Magazine*, at a very cheap *Rate*, with such wretched *Stuff*; but if we had no regard for our *Readers*, that Respect which is due to those who have a *Share* in the *Government* of our *Country*, shall always prevent our taking any *Account*, and much more pretending to give any *Estimate*, of what is spoken by EITHER of them, without having it *FIRST* examined and approved by *Gentlemen*, whose *Knowledge* and *Judgment* we can depend on." Not to dwell on their pretended *Respect* for EITHER of the *Persons* concerned in the *Government* of our *Country*, as if there were but *TWO*; nor stopping to enquire whether their *Head* or *Hands* had most *Share* in this approved *Sentence*; let us examine in what the *Knowledge* and *Judgment* of their *Examiners* and *Approvers* appear: First, then we find, that they have but an *incorrect* Copy of the *Lords* *Protest*; they have miserably defaced the fine *Address* of the *House* of *Commons* by leaving out *TEN* Words running; they have made *T—s L—n*, &c; a *Speaker* in the *Debates*, tho' such *Person* is not in *Parliament*; all these, and many other *Passages*, where they blunder, you'll find correct in the *Gentleman's Magazine*. But perhaps they may be excused these and more *Conspicuous* *Blunders*, obvious to those who know ANY thing, since (in their *Preface* p. 7. at the bottom) they innocently declare, that 'the highest *Merit* they can pretend to lay claim to, is, not to be guilty of such *Blunders* as must appear to be such, even to the MOST *Ignorant* Reader."—Oh the vast *Regard* for their *Readers!* and *Delicate* Expression for a *Maker* of *Speeches!* SUCH AS SUCH!

But these empty *Bluffers* regard *Elegance* no more than they do *Truth* and *Decency*.—One *Falsity* which they find necessary to publish is, that no part of the *Proceedings* on *Porteous's* *Affair* and the *Edinburgh* *Riot* *Bill*, was in our *Magazine*, tho' these *Subjects* had been from *June* last monthly handled, and are now better explained there, by all the *Examinations* and more *single* *Speeches*, than in any other *Collection*.

As to *Decency*; I must own my *Surprize*, that any *Person* can expect to be regarded, who blames another, with the greatest *Vehemence*, for what he is guilty of himself: But this is the *Conduct* of the *London* *Magaziners*. They exclaim against *Pirating*, *Impositions*, &c. yet declare they will pirate every thing they judge for their *Purpose*; and have actually copied or *stolen* (to use their own *Word*, when not speaking of themselves) above a *thousand* *Pages* of *Debates* from the *Political* *States*, without mentioning where they had them.

But this *Deed*, (like the sanctify'd *Brother*)  
They tell you, hath been—a very great *Sin*,  
Whene'er it was done by another.

Since Mr *Common Sense* and, from him, the *London* *Magaziners* complain of the cutting off an *ingenious* *Sentiment* without *Mercy*, we will turn only to their very first *Essay* in *January*, to evince, that when a *Thought*, however *ingenious*, is spun out to 3 or 4 lines, 'tis shewing *Mercy* to our *Readers*, if we express it by 3 or 4 *Words*.

COMMON

COMMON SENSE, Jan. 7. *The Importance of the Liberty of the Press.**London Mag.* for Jan. p. 10. Par. 2.*Gentleman's Mag.* for Jan. p. 28. Par. 2.

There are Arguments which might be improper for me to mention here, but which, I believe, for some Time past, have rais'd an Apprehension in every considerate Breast, that || an At-  
Paragraph 3.

*'Tis apprehended, || an Attempt to put, &c.*

Paragraph 3. p. 28 B.

*As to the Usefulness of this Liberty,*

We need not look far back for an Instance of the Usefulness of this Liberty, when we recollect, that ||

|| It may be objected that we have here (to use Mr *Common Sense's* Words) cut off something that LOOKS like SPIRIT in writing; but any one may see that the *Sentiments* is not only preserv'd; but made more intelligible by being concisely express'd. By this Method we have 14 Paragraphs in less room than the *London Magazine* has 9. So that, far from giving here a *perfect Extract*, they omit 4 or 5 of Mr *Common Sense's* most nervous Arguments; and, 'tis hop'd, the Public will allow, as they have hitherto done in our favour, that *Argument* is the Chief Object of an Abridger.

This Precaution, together with the Closeness of our Types, demonstrates, that we have more in Quantity and greater Variety, &c. notwithstanding the Assurance of those, who, as they have servilely copy'd our Title, Plan, and Method of Printing, so they do not stick to use those Words ostentatiously, and falsely, which the GENTLEMAN'S MAGAZINE has verifi'd from the Beginning to this Day.

To return to the aforesaid famous *Preface*, we can't forbear giving our Readers another conspicuous Paragraph, where the *London Magaziners* (tho' they have constantly copied Poems, from us and others, without mentioning whence they had them) say; "We shall never pretend to palm upon the World any printed Pamphlet, POEM, or Paper, by way of an original Manuscript of our own; at least we shall never dare to do any such thing knowingly, and with a Design to impose upon the Publick; for if we did so, the Loss of our Customers would be  $\frac{1}{2}$  least Revestment we could expect." [They have (knowingly or very ignorantly) inserted as Originals, hundreds of Pieces, printed before; but there is no danger (till they can write better) that they should palm any thing by way of original Manuscripts of their own upon the World, except that Part of it for which these fallacious Puffs, and their Raree-show Advertisements are calculated.—But they go on thus delicately reasoning;] "In Love Affairs indeed, little Frauds and Impositions, EVEN when fully detected, are often excused; but this is an Indulgence peculiar to Lovers; EVEN in Friendship it seldom or never takes Place; and THEREFORE we think it would be the height of Impudence in a Printer, Publisher, or Bookseller, to expect any such Indulgence."—What we gather from this Jargon,—an Indulgence in often excusing Frauds and Impositions, EVEN when fully detected, seems a new, and EVEN a peculiar, Quality discover'd in Lovers. And as our Readers will certainly be desirous of knowing the Authors of such a Notion, who, doubtless, speak EXPERIMENTALLY, we can do no less than acquaint them that it is promulgated in the Names of  $\frac{1}{2}$  gay and learned C. ACKERS of Swan Alley Printer, the polite and generous T. COX under the Royal Exchange, the eloquent and courtly J. CLARK of Duck Lane, and the modest, civil, and judicious T. ASTLEY of St Paul's Church Yard, Booksellers. These are the gallant and erudite Gentlemen so skill'd in Love Affairs and Indulgences! These too are the Booksellers who declare it the Height of Impudence to expect any such Indulgence for LITTLE Frauds and Impositions, in their other Affairs; but behold them Guilty of  $\frac{1}{2}$  grossest; EVEN an Attempt to impose on the Understanding of their Readers. Hear them boast in every Paragraph, of their Pains, Expence and Care, in procuring the best Pieces; observe their pretending to distinguish the Productions of Men of Genius, from those of Grubstreet Authors and Poets; mark their declaiming against Ignorance and Blunterness; — then consider the Passages we have produced, their perfect Extracts, the having an Account of what is spoken, by EITHER of those concerned in the Government, examined and approv'd—BEFORE taken down, &c. After this, doubt not of their going EVEN beyond Grubstreet for assistance in this *Preface*. A worthy Friend, who lives next Door to the Public-House where they meet, assures me, they have brought over to their Aid no less a Person than the Renowned Irish Bell-Man, who address'd HIS Masters and Mistresses just in the same Strain, viz.

To Night's the Day, I speak it with great sorrow,

| Therefore take care of Fire and Candle-light;

That we were all to be blown up to morrow

| For 'tis a very cold winter Morn, & so good Night.

## GENEROSITY.

**G**enerosity, according to its Derivation from the Original, \* is properly, in the primary and general Sense, that Habit of Mind, by which a Person is dispos'd to imitate the Virtues of his Ancestors in his Behaviour to others: Or, that Temper of Soul, which causes him to order his Actions after a Noble and Gentleman-like manner, with respect to his high Birth and Family. It is a sort of Family Excellence and hereditary Quality, by which he is excited, either thro' a laudable Emulation, or an inherent Nobility of Blood and Preheminence of Nature, to take all Opportunities of doing that which is Fit and Right, Good and Reputable, and of promoting the Happiness of others. And this too, not from any selfish Motives of Interest; nor from any Fear, Shame, or Compulsion; but from a free, bold, innate Principle of Goodness, and from the Reasonableness of Things.

The Name of this Virtue is not, I believe, to be found in all our Holy Bible, any more than the Words, Piety, Ambition, Nobility, and several others now in common Use; tho' there are recorded some noble Examples of the Thing. Neither do I remember that I have seen much of it in any Moral Treatise, being perhaps but superficially handled, under the Notion of a secondary and derivative Virtue. However it may be learnt and understood, if not from written Rules, yet by making Observations upon human Nature and Actions. So also, in the best Classick † Authors the Abstract is never found, but the Concrete constantly denotes some Excellence, either naturally derived from a noble Stock and Lineage, or else acquir'd in remembrance and imitation of it. Thus, if apply'd to Men and Women, a generous Person, a generous Rival, a generous Queen, is one descended of good Blood, endued with a great Soul, and good Manners, in contradistinction to others of mean Parentage, Parts, and Education. If apply'd to Brute Animals, a generous Horse, Bird, or Fish, is one of the best Breed. If to the Fruits of the Earth, generous Wine, and generous Grass, signify the best Sort.

But however Time and Use have now brought it to signify indifferently a Disposition in any one to do that which is good, fit, right, and just, freely and liberally, from an intrinsic Greatness and Goodness of Soul, and a true Sense of Hu-

manity, without regard to Self-interest; tho' he cannot boast of high Birth, and ancient Pedegree. Moral Philosophers call any one generous, who does good unconditionally, tho' born of mean Parentage; and him ungenerous and degenerate, who by his Inhumanity and the like Vices obscures the Lustre of his Progenitors, tho' descended of the best Families. As that Horse is counted of less Value, which retains little or none of the Spirit, Strength, or Swiftnes of the Sire.

Who, says the Poet, § will call that Man generous, who has made himself unworthy of his Family, and is famous only for a great Title? They are to be derided, says *Ælian* ||, who tois up their Heads by reason of the Deeds of their Parents and Ancestors. For we know not who was Father of *Marius*, and yet, in spite of his obscure Birth, we admire and extoll him for the Greatness of his Actions. So we do *Cato*, *Servilius*, *Hofilius*, and *Romulus*. *Seneca* † first puts the Question, Who is a generous Man? And then answers it thus: Why, he who is well form'd by Nature for Virtue. It is the Mind, that makes a Nobleman and a Gentleman, raising a Man above his low Birth and Fortune. Virtue is the only valuable Nobility and Gentility, and there can be no true Nobility and Gentility without Virtue. Generosity then is properly the Virtue of Gentlemen, Philosophers, Scholars, Christians, Persons well born, well endow'd, and well bred; tho' it is confess'd, that many remarkable Instances of it are found in the lower Road of Life.

This is a pleasant, a comely, a plausible Virtue; of a beneficent, sublime, and princely Nature; walking not in the Steps of the Vulgar, but in a Sphere much above them; disposing the Heart to do all that is possible for the Benefit both of private Persons and publick Societies; and this too (as I have hinted) not chiefly with sinister Views, and Hopes of separate Advantage; but in some Cases with apparent Hazard, Pain, and Detriment to ourselves. There is one fix'd and leading Principle of all the Thoughts and Actions of a generous Man, from which he never departs, and that is, To do as he would be done by: Or, in other words, To do every thing according to Honour and Conscience.

Be the Condition of a generous Man what you will, High or Low, Rich or Poor, he is one naturally made for the Good of others, and a common Blessing to the Age wherein he lives: Acting, not

\* *A Genere, Generosus.*

† *Juv. Patere, Seneca.*

‡ *Hor. Virg.*

§ *Juv. Sat. 8.* || *Ælian, B. 14.* † *Seneca, Ep. 44.*

by Passion, but Reason; not by Interest, but Honour; avoiding dishonest things, but so much because they are unlawful, as because they are shameful \*. One of his Rules of Ethicks is, To do, not meerly what is lawful, but what is decent †. The Nobility of his Thoughts keeps him above his Equals, and equal to his Superiors. It is his Business and Delight to make others happy, and therefore himself is the happiest of all Men; his Favours bestow'd on the Distress'd and Indigent return with Blessings on his own Head. For the divine Oracle affirms, It is more blessed to give, than to receive. This agrees with the Custom and Maxim of *Ptolemy*, the Son of *Lagus* ‡, who took great Pleasure in making his Friends rich, saying, It is better to make rich, than to grow rich. And the like thing is recorded of *Hieron* of *Syracuse*, that he was so generously inclined to Benefits, as to be more ready to give, than his Petitioners were to receive. The large unbounded Spirit of a generous Person defies the Censures, and refuses to follow the Precepts and Examples, of narrow Souls, and contracted Understandings, of which he is by Nature the very Reverse. In short, A generous Person gives without Asking, rewards beyond Desert, does good freely, requires no Gratuity, speaks his Mind openly, pities the Miserable, relieves to Effect, hates to be Covetous, scorns to be Revengeful. His Love is without Dissimulation, he abhors that which is evil, cleaves to that which is good, is kindly affectioned to every Man, and blesses those that persecute him, doing Good for Evil, and overcoming Evil with Good. If wealthy and powerful, his Life and Substance are spent in extensive Charities, and universal Goodness: For he frequently distributes to the Necessities of the Saints, and is much given to Hospitality.

Were things to be weigh'd in the Balance of Truth, I believe it would be found, that there is no great Man without the Virtue of Generosity, nor little one with it. If *Cesar's* profuse Munificence and applauded Mercy made him greater than all his Conquests: So did that Servant §, who, in the Civil Wars of *Rome*, voluntarily personated his beloved Master, and readily dy'd for him, shew that he had a Heart as brave as *Cesar's*. For, 'tis great to spare the Life of an E-

nemy, but greater to give one's own Life for a Friend.

And now then what a contemptible Figure is a narrow Soul, and a self-ended Person, who, having no Bowels for his fellow Creatures, is so void of common Sense, as to think himself born only for himself, to regard only his own single Pleasure and Interest! How little does such a one deserve the Protection and Comfort of Civil Community, who will do nothing to support it! Truly, if we contemplate Man, we shall find him a nobler Animal, than to have been design'd purely to serve himself. The Frame of our Nature, and Manner of its Subsistence, plainly speak, that we were not born only for ourselves; and that it is contrary to the true Reason and Interest of it, intemperately or solely to regard private Advantage.

This Virtue might still be farther explained and recommended in the general, by comparing it with the opposite Temper, as a Picture receives its Beauty from a Contrast of Light and Shade. A generous Person will suffer some Inconvenience himself, in order to help the Miserable: But an ungenerous had rather see all People miserable, than be but in the least matter a Sufferer himself. One is more afraid of his own Honour and Conscience than of any other Controller: But the other has no Honour nor Conscience, if he has nothing else to fear. A generous Mind can turn a Plebeian into a Gentleman: But an ungenerous makes Scarlet as contemptible as Russet. For what intrinsic Goodness has any one, but the Will to do good? and what publick Estimation, but what arises from visible Virtues? A generous Person can entertain his Mind with the pleasing Remembrance of past Actions, living and dying with the Love and Applause of Mankind: But an ungenerous dares not admit any Reflection of that nature, living and dying despis'd, hated, and curs'd. Want or Generosity hath been the Occasion of many Misfortunes, and much Mischief in the World: But Goodness of Nature, and a Habit of Goodness, of all Virtues (says the Lord *Bacon*) is the greatest, being not only the Embellishment of Man, and the Blessing of Society, but also the very Character of the Supreme Deity.

As it may be a good Office to describe and recommend what is confessedly amiable in itself, and beneficial to others: So it may be seasonable to do it in an Age, wherein it appears to be much upon the Declension. For tho' our Nation justly boasts of some extraordinary Instances of

it,

\* *Oportet quidem quæ sunt inbonesta, non quasi illicita, sed quasi pudenda curare.* Plin. † *Non quod licet, sed quod decet.* ‡ *Ælian*, B. 13. and B. 9. § *Flaminius was condemn'd by Anthony, Phædrus his Slave died in his Stead.*

it, in our united publick Benefactions and Charities: Yet truly the ordinary Exercises of it in common Life, and in daily Commerce between Man and Man, are now become rare, not to say, with some Persons, ridiculous. Taxes and Impositions, together with Corruption and Bribery, Luxury and Profusion, Vanity, Gaming, and Excess of all sorts (the usual Parents of Want, Avarice, and Hard-heartedness) seem now to have got the better of it, and to have rendered the Mind of Man sordid and cruel. But yet, as much slighted and decry'd as it may be, this Virtue was formerly in high Esteem in the Ages, when the *Grecian* and *Roman* Commonwealths flourished. Their Histories furnish us with frequent Examples of it both in high and low Life, and such as were glorious and wonderful. Almost every Council and Battle, every Speech and Action, every private and publick Character, declare it. It was certainly taught them by the Dictates of uncorrupted Reason and Humanity, and was the natural Concomitant, or esse Effect, of that Heroick Spirit, which rais'd them to the Pinnacle of Glory, and Empire of the World.

May we not then justly suppose, that the Want of it debases human Nature, rendering our Thoughts and Actions low and little, and that it will by degrees extinguish all publick Spirit and Zeal for our Country? And, to say no more, I am persuaded, that if the Body of the People could be brought to be more generous, than they commonly are to each other, in their Thoughts and Actions; there would soon be more Honesty and Justice, and fewer Objects of Contempt and Pity in the World.

W. C.

Reply concerning the Question, Is God older now, &c. (See Vol. VII. p. 344.)

THO' R. T. never durst pretend to a great deal of *Ingeniousness* and *Sagacity*, yet perhaps he may be a Match for your Correspondent, who has pass'd that Sneer upon him. In the mean while it must be confessed, he can't but admire his Dexterity, who could so finely raise a Dust to puzzle and confound the Reader, thereby to gain an Opportunity to slip off without answering the Question he had attempted. (See p. 17 CH)

A Man that will but rightly exercise his Reason can't but see, that every Being whose Duration is measured by a *Successive* of Time, even tho' it should be considered as infinitely extended, must be older as that Time further proceeds; and

consequently, if the Being of GOD be measured by an eternal Time, or Time continued eternally by Succession, he must be older now than he was at the Creation. On the other Hand, if GOD's Eternity is not to be measured by any *successive* Duration, if there be no such Things as *Fore* and *After* in him, there can no such Things affect his Knowledge, but what he knows once he knows *always* throughout the *Eternal* Now of his Existence: And therefore, if your Friend would have given my Meaning in other Words, he should have said thus, — Is GOD's Eternity measured by a *Successive* Duration, or not?

The true Reason why I stated my Question in that Manner was this, — I have long observed that the Foundation of *Deism* (which now makes such Havock in the Church of CHRIST, and seems to threaten the utter Ruin of *Christianity* in this *Island*.) is the making GOD such an One as our selves; Thus an *eternal* Fitness of Things, without him, is made the Measure of his *Moral* Attributes, an *ever-growing* Idea of Time the Measure of his *Eternity*, and an *ever-growing* Idea of Space the Measure of his *Infinity*: This made me think it would bring the Dispute concerning GOD's *Prescience* to an Issue if the Question were only put — Is GOD any older NOW than he was at the Creation? — For, as the Term *Older* plainly implies a *Beginning*, Men, to avoid asserting it, would be sure to deny that GOD's Eternity is or can be measured by *successive* Duration; and if that is deny'd, his *Prescience* follows of Course.

Now tho' E—l has carefully avoided giving any Answer to this Question, yet he is fairly taken in his own Words; for he says he thinks my Meaning 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? — Who sees not that he has infer'd a *Beginning* from my Term *Older*? So that we have here his Opinion, That if GOD is older, he had a *Beginning*; and that a Being whose Duration is measured by an *ever-growing* Idea of Time, is not older as that Time proceeds, is what I am sure he can never prove: Yet unless he does this, the Question he has put, to clear up this matter, will appear absurd; for if *absolute* Eternity cannot be measured by *successive* Duration, neither can *absolute* Infinity by a right Line in *successive* Progression, and consequently his Question is founded upon a Supposition impossible in Nature — but, such as it is, let's have it.

“Supposing (says he) an infinite right Line

A Line to be bounded at *one End* by a given Point.—What Nonsense this is! at *one End*—does not that imply *another End*? Let's state the Question thus,—Supposing (what can never possibly be) a right Line infinitely extended one Way, to be bounded the other by a given Point,—Well, and what then?—“And supposing another infinite right Line.”—But pray what Occasion for further puzzling the Understanding, by supposing another Impossibility, another infinite right Line? Is not God's Eternity one and the same, and consequently, be it what it will, every Way equal to it self? Yes certainly.—Then let's state the Question thus,—Supposing a right Line infinitely extended one Way to be bounded the other by a given Point, and then let's again suppose 5,000 Miles of this Line from the given Point to be cut off; is this Line, when the 5,000 Miles are cut off, of the same Length that it was before?—Very Children may see that it is not; and if any Thing is puzzling to our *finite Capacities*, 'tis this supposing of an Impossibility: Instead therefore of proving the Equality or Inequality of *two infinite right Lines*, I have, no more to do but to prove, that God's Eternity is what it is, or every Way equal to it self, which is *self-evident*. Thus having been able to discover the Equality or perfect Consistency of God's Eternity with it self, I think I may again call for a *Direct Answer* to my Question, which your Correspondent, on that Condition, seems to think he shall be able to give; and therefore—Pray, Mr E—l, or P. T, Is God any older now than he was at the Creation? R. Y.

On the Subject of Terah's Age.

A. B.'s last Answer to R. Y. proving from his own Method of arguing, (Vol. VII. p. 420.) that his Reasoning is inconclusive, and his Q. E. D. without Foundation.

Mr URBAN, Aug. 7. 1737.

AS to my Mistake about Aaron's Name ever preceding that of Moses; Mr R. Y. would have done himself more Honour, and given his Argument more Force, had he been so candid, as only to have noted it for, as it really was, an Oversight.

But to come to the Point, *viz.* Whether Terah was but 145 when he died, or 205, as *Masoretic Code* asserts, and as was proved, (*Mag. for June p. 328.*) to agree exactly with St Stephen's Relation: I say, that what R. Y. makes so light of, (See p. 420.) *viz.* “One whole Word left out, and a Letter or two mistaken in two

Words more,” and all this in 4 or 5 Words, is a thing unprecedented in the Hebrew Code, and would be a Matter of most dangerous Consequence, were it admitted to be possible: And therefore this glaring Difference between the Original and the Samaritan Pentateuch, is a demonstrative Proof, were there no other, that the latter neither is, nor ever was, by its first Copyists, intended to be, a genuine Copy of the Original; but on the contrary, is a spurious Copy, made at the time of the Separation, in the Samaritan Character, by, and for the use of the idolatrous Schismatics; and consequently ought to be rejected by Christians, as it ever has been by orthodox Jews; to whom, only, the Oracles of God were committed.

Now as the Gentleman frankly acknowledges, (*ib. BC*) that if Sarah were really the Daughter of Haran, Abraham's Brother, which is what I have at least presumptively proved, and in stronger Terms too, than Sir Walter has done, he must give up the Point in dispute; so except he could have proved, that Milcah was not Sarah's Sister, and consequently that Sarah was not Iscah, presumptive Proof is doubtless preferable to his bare Assertion of the contrary.

I am willing to suppose, that, as the Gentleman says; “Milcah the eldest Sister of Iscah, Daughter of Haran, and Wife of Nahor, had all her Children to the Number of eight Sons, after Abraham was departed from Haran;” tho' 'tis possible she living at Ur might have had 'em during his Abode at Haran, and yet he not hear of it till afterwards; but the Gentleman goes on and says, “consequently she could not be above 20 or 30, at most, when the Departure happened;” this I not only deny to be any Consequence at all, but will prove, that it clashes with the natural Scope and Tenor of the Text itself; and yet this Assertion is all the Ground-Work the Gentleman has to build his pretended Demonstration upon.

Now tho' Sarah was 65, at the Time of the Departure from Haran, and consequently Milcah, her elder Sister, must at least be 66, we may suppose 70;—Where is the Impossibility, where the Difficulty of her having 3 Sons after  $\frac{1}{2}$  age (tho' she might have born them before?) All this might have come to pass before she was 90, Sarah's Age when Isaac was born: For tho' Sarah's Pregnancy with Isaac was, on her Account, a little Supernatural, it does not at all follow, that the same thing happened to Milcah, even at the same

same Age, much less ten Years sooner.

But that *Milcah* was not a young Woman of but 20, or at most 30 Years of Age, at the time of *Abraham's* Departure from *Haran*, is strongly intimated from *Gen. xxii. 20.* "It was told to *Abraham*, that is to say; Behold! *Milcah* also she hath born, unto thy Brother *Nahor*, she hath born Children." In this emphatic Manner it is that the Original expresses the Thing, by using the separate Pronoun *וַיִּבְרָא הִיא*, she, and that forceable Particle *וְגַם* gam, also, besides im-

plying a Repetition of the Verb: And therefore from hence it is no less than implicitly asserted, that *Milcah* was at the Time of the Departure even from *Mesopotamia*, pretty well in Years, that is to say, turned of 50 at least, and perhaps had then been looked upon for some time, as a barren Woman; otherwise the News of her having Children, would not have been told to *Abraham*, full, or near 60 Years after the Departure from *Haran*, for a Wonder, whereas it is plain from the Manner of its being delivered, that it was told him as such; and yet no Miracle neither. And thus I have proved that Mr R. T.'s Q. E. D. is groundless, and his impregnable Fortrefs, as he calls it, founded upon the Sand. Q. E. D.

I shall now draw one Argument more from what the Gentleman himself grants, with respect to his own Chimera, of God's speaking the same Words to *Abraham* twice; and so have done with the Subject. He allows (*ib. H*) that were the Words, *the Land of thy Nativity*, mentioned, his Supposition had indeed been a Chimera: I really think the Words of our own Version, *thy Kindred*, and *thy Father's House*, are of little less Force, than the word *Nativity* itself: But the Gentleman would have done well, had it been possible, to have proved that the Hebrew word *מולד* *molad*, in construction *מולד* *molad*, does not signify *Nativity*, as properly as it does *Kindred*; I not only insist that it does, but also that it might, in this very Place, more properly have been rendered *Nativity*, (as it is *Gen. xi. 28, &c.*) than *Kindred*; and I challenge the Gentleman to disprove this if he can. In the Text in dispute, *viz. Gen. xii. 1.* the Words *out of thy Country, and from thy Kindred*, tho' separated by a Comma, in the *English Bible*, are, in the Original, joynd in close Concord; and therefore, besides the Word *מולד* *molad*, naturally signifying *Nativity*, this Word

is both more expressive, and will more easily form a Syntax of close Concord, than the Word *Kindred*; and upon the whole, the Words in Question ought to be rendered, *And God had said, Get thee from thy Country, even from that of thy Nativity, and from thy Father's House, &c.* And thus I have, even in the Gentleman's own Terms, proved, that the Context indisputably justifies the translating, in this Place, the prefix'd Verb *וַיִּבְרָא* *vajjoamer*, by a preter-plu-perfect Tense, *had said.* Q. E. D.

P. S. According to the Method of writing Numbers in Words at length in Hebrew, 145. (a Number not once mentioned in the Hebrew Code) requires 6 whole Words, express'd in 24 Letters, and 205, is express'd in 4 Words containing 16 Letters, *viz.* as under. Compare the former with *Gen. xxiii. 1.* where may be found the Number *one hundred twenty seven*, and *Gen. xxv. 7.* the Number *one hundred seventy five.*

five and year,	forty and year,	100
אָחַד שָׁנָה	וְאַרְבִּים שָׁנָה	וְחַמֵּשׁ
years.		
		שָׁנִים :
year.	200 and years	five
	וּמֵאֵתִים שָׁנָה	וְחַמֵּשׁ שָׁנִים

Account of the Garden of EDEN, by the Author of the Account of the Old World. (See Gent. Mag. Vol. VI. Page 732.)

MOSES tells us, that the Ark rested upon the Mountains of Ararat, *Gen. viii. 4.* And that afterwards Mankind journeyed from thence, and settled in the Land of Shinar: How they came to be for this long Journey, and not rather willing to take up their Habitations about Ararat, seeing the World was all before them, shall be the Subject of our Enquiry.

As *Noah* was a just Man and perfect in his Generation, we cannot doubt but his Habitation before the Flood, was near the Place which God had chosen to put his Name there; nor can we doubt but this Place must be very dear to him, when he had escaped that Punishment which had overwhelmed the rest of Mankind: therefore we can discover the Place, to which holy Men, among the *Antediluvians*, resorted to worship God, we shall see good Reason for this Journey from the East, and make several curious Discoveries, which the World in these latter Ages has not thought of.

Now that the Garden of Eden was a Place sacred to God till the Flood, we can

no doubt, if we do but consider that the Jewish Tabernacle and Temple, which were dedicated to the Worship and Service of God, and made according to the Pattern shewn to Moses in the Mount, Exod. xxv. 9. and to David by the Spirit, 1 Chron. xxviii. 12. bore an exact Resemblance of it: As—— 1st. There was the same Entrance into both, in the East: The Way of the Tree of Life was on the East-Side of Eden, Gen. iii. 24. and the great Door of the Tabernacle and Temple fronted the East, Exod. xxvi. 1 Kings vi. compared with Ezek. viii. 16.—— 2dly, There was the same Cherubim in both. Gen. iii. 24. Exod. xxv. 18, 19, 20, 21.

I know all our Divines, who have treated of this Matter, would have the Cherubim in Eden to be Angels: But, I say, this is a Mistake. They were Forms visible to the mortal Eye, who were set by the ALMIGHTY to guard that sacred Place, and were called Cherubim by Adam, because of the Multitude (a) of their Visages; being thus described by Ezekiel and Isaiah—— They had four Faces, viz. Of a Lyon, of a Man, of an Ox, and of an Eagle (b); Ezek. i. 6. 10. They had the Body of a Man, Ezek. i. 5. They had six Wings, viz. Two with which they covered their Faces, two with which they covered the Waters of their Feet, Isai. vi. 2. or (as Ezekiel says) their Bodies, and two spread forth in a flying Posture; Ezek. i. 11. They had the Hands of a Man under their Wings; Ezek. i. 8. They had straight Feet, and the Soles of their Feet were like the Sole of a Calf's Foot, Ezek. i. 7. Their Appearance was sparkling, like burnished Brass, or like flaming Lamps; and hence it is that Isaiah calls them Seraphim. (c)

The true Antitype of the Cherubim was the Church (d) of CHRIST, as it compre-

hends the whole Company of true Believers; and hence they are represented as crying one to another—— Holy, Holy, Holy, LORD OF HOSTS, Isai. vi. 6. And accordingly, when the Army of Israel march'd through the Wilderness, it was divided into four square Encampments: The first was the Camp of Judah, Issachar, and Zebulun, to the East, who bore in their Banner the Figure of a Lyon; the second was the Camp of Reuben, Simeon, and Gad to the South, who bore in their Banner the Figure of a Man; the third was the Camp of Ephraim, Manasseh, and Benjamin, to the West, who bore in their Banner the Figure of an Ox; and the fourth was the Camp of Dan, Naphtali, and Asher, to the North, who bore in their Banner the Figure of an Eagle: In the middle of these four Encampments stood the Tabernacle of the LORD OF HOSTS, and the Camp of Levi, his Ministers in Israel: So that it is evident the particular Figures in the four Banners, being added together, made up that of the Cherubim, which was a Type of the Whole Host, as composed of those four Parts; and each Face of the Cherubim, being thus seated in the midst of the Camp, in a very beautiful Manner, looked over that Part of the Army of which it was the peculiar Emblem. (e)

But it has been said, that Moses by the Cherubim in Eden intends the Angels, whom he calls thus, the better to accommodate his Speech to the Capacities of the People, who might by the visible Glory of the Cherubim in the Tabernacle, be better enabled to frame an Idea of the Grandeur of those immortal Spirits.—— I answer, That making use of the Name of Things which they knew referred only to themselves, was a very odd Way of giving People a Notion of the Angelical World; and it is impossible to prove that this Name is given to a created Angel, so much as once, in all the sacred Writings. In short, the Delight of the

into their Mouths,—— Thou wast slain, and hast redeemed us to GOD by thy Blood, out of every KINDRED and TONGUE, and PEOPLE, and NATION, Rev. v. 9.

(e) In Allusion to this Disposition of the Host of Israel, St John, in his Description of Heaven, has placed, first the Throne of GOD, then the 24 Elders, or the Ministers of the Old and New Testament; then the four Beasts, or the Camp of Israel bearing these in their Banners; then an innumerable Company of Angels. Rev. iv.

ALMIGHTY

(a) From כָּלְכָל like כָּלְכָל a Multitude.  
 (b) There can no Doubt be made, but the Cherubim bore this four-fold Figure, to signify that Understanding, Courage, Labour, and Speed, with which GOD requires his Commands to be executed.  
 (c) That the Seraphim of Isaiah, and the Cherubim of Ezekiel are the same, appears beyond all manner of Contradiction, both from the Scene of the Visions (viz. the Temple) and from every other Part of the Description.  
 (d) That the Cherubim, or the four Beasts, as St John calls them, (alluding to the Figures born in the Standards of the several Camps of Israel in the Wilderness,) were the Catholic Church, appears plain by that remarkable Speech which is put into

ALMIGHTY in placing the Cherubim in Eden, being to shew the Sons of Adam the utter Impossibility of ever obtaining their first Habitation, thereby to stir them up to secure their Interest in the Covenant of Grace; it is very plain, that *invisible Forms* were much more proper than *invisible Spirits* for this Purpose; and one might as well believe, that the *flaming Sword* was *spiritual* and *invisible*, as that the Cherubim were so.

But to proceed; As there was the same Way of Entrance, and the same Cherubim, so there was—3dly, the same most holy Place towards the West, both in Eden, the Tabernacle, and the Temple; and consequently those Latter were made in Imitation of the First, and as they were built for Places of Divine Worship, the other must have been so before them. This being premised, it follows,—4thly, That there was the same Manner of Worship performed in All. As Adam, after the Fall, was obliged to worship without the most holy Place, before the Cherubim, and consequently towards the West; so did the Israelites in the great Courts of the Tabernacle and Temple; by which the Church was then taught, that there was no Way to regain eternal Happiness, but by a Return to that God, from whom the first Man revolted. Upon the whole, therefore, we may observe, that this Way of Worship (*viz.* without, towards the West,) was in use in the Church, from the Fall of Man till the Death of Christ (f), when Paradise was regained, Death overcome, Satan vanquished, the Kingdom of God begun, and Life and Immortality brought to Light by the Gospel.

'Tis true, as God shewed himself more placable to the World, after the Flood, than he had done before, so there was some Difference in the placing of the Cherubim: Those in Eden were set with a flaming Sword, thereby to deter our first Parents from ever thinking of regaining their lost Happiness, by Virtue of the first Covenant; but the other in the Tabernacle were placed upon a Mercy Seat, to encourage Mankind to lay hold upon the second.

Give me leave to add, 'tis probable that when the Burnt-Offerings of the Antediluvians were brought before the Cherubim; if they were consumed by the burning Sword, it was a certain Sign that the

(f) The Heathens worshipped the contrary Way,—probably the Devil would have it so, that they might thus shew their Approbation of the first Revolt, and, in a manner, consent to that Breach between them and their Creator,

Sacrifice was accepted; and if not, that was refused. So that there was then no Room for Men to play the Hypocrite before God, nor (as there are no Foot-steps of, so there was) no Room for Idolatry (g) in that Age of the World; but wicked Men, when they saw themselves refused, if they continued Impenitent, they departed from the Presence of God in Eden, and paid no more Homage to the ALMIGHTY: And this was another (h) great Cause of that horrible Wickedness and Violence which then reigned in the World.

Having thus discovered the Antediluvian Place of Worship, I shall only observe further, that the Garden of Eden was a Peninsula, lying on the East-Bank of the united Stream of Euphrates and Tigris, and formed by it, before it again divided and ran down the two Sides of the Persian Gulph, as has been described (i). So that Eden was not properly in Chaldaea, but the next bordering Country to the South of Chaldaea: In the Time of Abraham it was called Elasser, and had a King of its own, as well as Shinar (k). Gen. xiv. 1. In the Days of Sennacherib it was called, by the Assyrians, Telsassar, as appears by the blasphemous Messias of that Monarch to King Hezekiah, 2 Kings xix. 12. where he asks—Have their Gods delivered the Children of Eden in Telsassar? (l)

After

(g) The first Idolatry that was ever practised, was a corrupt Imitation of the Antediluvian Worship. Thus Groves were the first Temples, in Imitation of Eden; and the Teraphim the first Idols, in Imitation of the Cherubim.—Nimrod was the first Inventor of this Worship, as I have proved in a Dissertation, which will be printed, if God spare my Life and Health.

(h) For one great Cause see Gent. Mag. Vol. VI. p. 602. H.

(i) See Map of the Old World.

(k) And hence it is evident, that it could not be seated in Chaldaea, which is a Part of Shinar.

(l) I take it for granted, that the Quarrel between Hezekiah and Sennacherib, was on a religious Account—Hezekiah had before submitted to Sennacherib, and paid him 300 Talents of Silver and 30 Talents of Gold; 2 Kings xviii. 14: But this would not satisfy that proud Prince, he would needs set up the Worship of his own Gods in Jewry; Hezekiah would not suffer it, but destroyed their Altars, and commanded the People to worship only in Jerusalem. 2 Kings xviii. 22. So that the Blasphemy

After what has been said, there can no doubt be made, but the Habitation of Noah, before the Flood, was near the *Chebarim* on the East-side of Eden; before which he constantly resorted to worship God, and where he built the Ark, and was assisted in that Undertaking by Methuselah, Lamech, and other pious Men: So that the true Reason of Noah's taking that long Journey from the East, was in Search of the ancient Place of Worship; which when he came to, and found it destroyed by the Deluge, he, at GOD's Commandment (m), cross'd the Tigris with his Family, and settled in *Shinar*.

From the Whole therefore it is evident, that the Ark during the Time of the Flood had moved Eastward from Eden to *Ararat*, i. e. just the Breadth of the present Empire of Persia; and consequently it must be a West-Wind that brought the Flood upon the Earth; even that gentle Zephyrus which has always been invocated as the choicest of Blessings; and indeed a sinful Age commonly turns the greatest Blessings into the severest Curse.

Blasphemy was more directly against GOD, and he more interested in that Quarrel, than most People are apt to imagine. I think that *Rabshakeb* calls the Inhabitants of *Telassar*, 'The Children of Eden, —not that *Telassar* was called Eden at that Time, but it being then well known that Eden was there seated, he names it to intimate, that if the God of a Place so sacred could not preserve it, how should their GOD save Jerusalem.

(m) No doubt but GOD gave this Commandment for their Departure from Eden, that so Mankind might not idolize a Place whose Worship he had put an End to.

R. Y.

Mr URBAN, Durham, 1738.

LUXURY being an Evil much complained of, as visibly encreasing amongst us, and the two Non-naturals, of Eating and Drinking, contributing largely to this Vice; I am under a strong Temptation to exhibit to the Publick, by means of your Book, a small Attempt towards correcting the Errors of my Countrymen, with respect to the latter; so far as concerns the Health of them. In order to this, let me only recommend to your Readers, the Perusal of the two underwritten Columns; which are a Catalogue of some of the peculiar Diseases arising, as certain Effects, from immoderate drinking of Wine: as also, those that specifically spring from Excess in drinking strong Malt Liquors. By thus having at

one View, in distinct Classes, the different Consequence of these general Drinkables, every Man may easily judge for himself, which of the two is the most healthful Liquor, when he chuses a cordial Draught only; or, even, which is the least of two Evils, when he has a Mind *Pergracari*.

I have couch'd the several Particulars under Technical Words, as being much more comprehensive, and little less intelligible to such Persons who are at all likely to consider this Subject. As a Physician, I can justify the Truth of every Article, as Matters of Fact, which have occur'd to me in Practice.

Perhaps, you may hear further from me, in like Manner, concerning Simple and Compound Eatables.

Wine-drinkers have	Alc-drinkers have
Facies Rosacea,	Fauces Obese,
Tremor Nervos.	Tumor Abdominal.
Arthritis,	Lippitudo,
Nephritis,	Laxitas Fibros.
Rheumatismus,	Nausea,
Diabetes,	Morbus Regius,
Hydrops,	Hydrops,
Morbus Regius,	Rheumatismus.
Cephalalgia,	
Paralysis,	I am
Siccitas Fibros.	Yours, &c.
Nausea.	H. B.

To the Author of the Enquiry into the Meaning of the Demoniacks in the New Testament, and the Defence thereof, in Answer to the Rev. Mr Twells, &c.

S I R,

I Have lately read your ingenious Attempt, to prove that the Persons who are stiled by the sacred Historians *Δαιμονιζουμενοι*, and which our Translators render, those possessed with Devils, and who were miraculously cured by our Saviour,

were either Epileptical, or Mad-men; and that there was no such Thing as a real corporal Possession by evil Spirits, either before or since those Times: And after having considered what you have offered to the World upon this important Subject, I had a pretty urgent Desire to address you in a few Words with Relation hereunto; but living at a Distance from the Great City, and having not the least personal Knowledge of you, I thought it might not be improper to convey what I had conceived in my Mind to you, by means of this Paper, which, I hope you will not be offended at, in regard that your

Performances are made *publici juris*, and exposed to the View and Consideration of all that are capable of reading them, or forming any Judgment about them.

I

I shall begin with hinting, that it is no Part of my Design to enter into a particular Discussion of the Subject of your Enquiry. I do freely own that you have shewn yourself a great Master of it, and have sufficiently discovered your Acquaintance with that Part of Learning, commonly called Philology. I cannot pretend to imitate, tho' I do truly admire your critical Skill in the Greek and Hebrew Languages. *Est mihi sane curta Supellex; et res angusta Domi.* 'Tis not in my Power to procure many Books, either of the Antients, or Moderns; but I have read my Greek Testament with some measure of Care and Diligence, and what I have to offer will be founded upon that; yet I am very far from blaming your Endeavours to explain by the Use of Words in profane as well as sacred Authors, what must be acknowledged to have a great deal of Difficulty in it: And whatever becomes of your *Hypothesis*, (for I can as yet look upon it under no higher a Character) even tho' it should be found not tenable at last, yet what the Poet introduces *Hector* saying in a Dream to *Aeneas*, with Reference to the Defence of his beloved *Troy*, (*Si Pergama dextra defendi possent, etiam hac defensa fuissent*) may be, with great Reason, and without a Compliment, applied to your Performance. I believe, it will be generally agreed that you have done what can be done for the Proof of your Assertion; and I am particularly pleased with the Close of your second Discourse, in which you modestly leave your Readers to judge whether the Method you have taken, or that which your Adversaries espouse, tends most to make Revelation clear and intelligible, and free from real Objections: Concluding with this very good Prayer, 'May God direct us all to the Knowledge of the Truth, and may that be deemed and followed as the only Rule of Action, by all that love the Lord Jesus Christ in Sincerity.' To which I do most heartily say *Amen*.

I shall make no farther Reflection upon any Thing you have proposed for clearing the several Narrations, that we meet with in the Gospel, concerning our Saviour's disposing of *Demoniacs*; but only observe, *as in prophetis*, that it seems to me, when you come to the History of the Man, or Men, out of whom our Lord cast a Legion of Devils, that by his Permission entered into a Herd of Swine, who precipitated themselves into the Sea, and were suffocated, to the Number of about 2000: I say, Sir, it seems to me that you are here reduced *ad Incitum*, and that *Aqua tibi heres* in this Instance, and the best

Solution you could invent does, I think, still leave us in the Mire; for, I doubt, there are few of your Readers who will be inclined to believe, that so vast a Number of Swine should be frightened to such a Degree by a Couple of Mad-Men (and that too, so far as it appears by the inspired Writers Account, after their Madness was departed from them) as to run for Shelter into a Lake, where instead of finding Refuge, they met an universal Ruin. I would not be ludicrous in *Revelation*, but I can scarce help saying, that according to the common Proverb, *Quis clare. They must needs go whom the Devil drives.* The Matter is not so very strange: But it appears to me very odd, and unaccountable, that the mad Pranks which were played by two poor Men, who had been out of their Wits, but had now regained them (tho' if you be in the Right, there was a large Spice of the Disorder left still behind) should have such a prodigious Effect upon these unhappy Brutes, as to cause them all to drown themselves in the very last Hog.

As to the other Supposition, concerning the Distemper's passing from the Man to the Swine; I think it can serve only to explain *obscurum per obscurius*, and till we can form any Idea about it, I can say nothing at all to it, and you yourself seem to lay but little Stress upon it, judging the former Part of the Alternative the most probable, and conceivable; and indeed they me they are much alike.

In short, Sir, I apprehend that in this Affair you were almost as hard put to it as the learned and ingenious Theorist was to find *Gog* and *Magog* in his new Earth after the Conflagration, when he had no other Expedient left but to raise them out of Mud like Tadpoles, calling them *Terrigenas, Terrae filios, e Limbo prognatos, star brutorum Animalium* (though by this way Equivocal Generation had been sufficiently exploded by the best Philosophers ere he framed his Theory.) This is justly represented as an unformidable Difficulty in the Doctor's Hypothesis, by the curious Author of the new admirable Paraphrase and Notes upon the *Revelation* page 251.

But to return from this Digression; that which I chiefly intended to signify to you by giving you the Trouble of this (I fear too hasty) Scrawl is this, *viz.* That whatever becomes of your Notion, with respect to the Scripture *Demoniacs*, and the Distinction you make, and seem very confident ought to be made, *inter Daemones et Daemones*, I should be very thankful if you would be so good as to explain your-

self with a little more Freedom as to the latter of these. I presume you will not deny, but there are in *Rerum Natura* such malignant and mischievous Beings, as are commonly called Devils; but I could heartily wish that you had told us your Sentiments more openly. I would by no means give you any just Offence, or put any uncharitable Construction upon what you have said, or what you have omitted in your Enquiry: But I must acknowledge that it would be a great Satisfaction to me, if you would condescend to declare, a little more plainly and particularly, how far you are willing to admit the Power and Agency of Evil Spirits. I find that you tell your Answerers, p. 53. of your second Enquiry, that it is nothing to the Purpose to say, *The Devil and his Angels are not imaginary Beings*. This you seem to grant after a Sort, or for the Argument's Sake; but immediately add *Let it be proved that they have a Power over Mankind, and exercise this Power so as to occasion Diseases*. And in p. 55. you say, *admitting Demons to signify fallen Angels, and that they believe and tremble: The Most follows then that Demons in that Sense only exist, but not that they have any Power till over the Bodies of Men, or that bodily Disorders are caused by their Influence: For they are, or may be, reserved in everlasting Chains under Darkness, unto the Judgment of the last Day; and whilst they are thus secur'd, there is no such Danger from them*. And thus you leave in this in the dark as to any further Conclusions that you may be disposed to make in favour of the common, and, as I think, the Scriptural Account of these Matters. And I must here be so free with you, as to use the Expression of Mr Twells, which you retort upon him, and which I cannot well avoid returning again upon yourself, by these.

*Tantum Rem tam negligenter!*

I hope, you will pardon me, tho' I say it is just that a farther, and more accurate Enquiry in a Matter of so great Moment, and which is so much taken notice of in the Divine Volume, would be (in my poor Judgment) more useful and edifying (especially in this Age of Scepticism and Infidelity, when invisible Powers are by so many denied and derided, as mere *Morphees*, Bugbears, Phantomes, or Creatures of a craz'd Imagination) than your learned and elaborate Disquisition about the New Testament *Demoniacks*. I should think it would be well worth your Pains to give us such a clear Illustration, as I cannot doubt but you are very well able to do, of the Meaning of those

Scriptures, in which we are exhorted to resist the Devil, that he may flee from us, and bidden to take unto us the whole Armour of God, that we may be able to stand against the Wiles of the Devil, and are told, that our Adversary the Devil as a roaring Lyon walketh about seeking whom he may devour. It appears to me pretty plain from all these Passages, and several others, which might be produced, and which I cannot suppose you to be a Stranger to, That these formidable Enemies of ours, are not so chained up at present, (tho' they are indeed reserved unto everlasting Chains, for so the original Words (as you well know) may be properly render'd) that we have little or nothing to fear from them, which yet your Expressions would (at least *prima facie*) seem to insinuate; and if I have misapprehended your Meaning therein, I heartily crave Pardon, and shall be most ready to make all due Acknowledgements of my Mistake, whenever you will be so kind as to convince me of it, and make it plain to every Body, that you have indeed a due Reverence for divine Revelation, according to the Profession which you have made. I hope, I am very remote from that *Δυσειρησία* of *Theophrastus*, which you take notice of in the 68 Page of your second Enquiry; but I cannot read the Bible without thinking that poor Mortals are in no small Danger from, and consequently ought to be continually upon their Guard against the Snare and Temptations of the apostate Spirits, who are always ready to do all the Mischief that possibly they can to our frail Bodies, and especially to our immortal Souls, during our Continuance in this probationary State; and we have a great deal of Reason to be thankful unto God for furnishing us with such a Panoply as *St Paul* at large describes, and recommends to us in the last Chapter of his Epistle to the *Ephesians*; that by the Use thereof we may successfully fight with, and happily overcome those Principalities, and Powers, and spiritual Wickednesses, or most wicked Spirits, which he there tells us, we are called to wrestle with, and which sure are not imaginary, but real Beings; And (as I have already intimated) I should be heartily glad, and think myself greatly obliged to you (as I doubt not many others would do) if you would employ your excellent Pen a little more particularly upon a Subject that I cannot but think very worthy of it.

I could easily say a great deal more, as to what concerns the Being and Agency of evil Spirits, and our continual Danger from their Power, Rage and Malice, when

*Almighty*

*Almighty God* is pleas'd, for wise Reasons, to permit them to exert the same. But I must not expatiate further, lest the too great Length of my Letter should discourage the Publisher of the *Magazine* from allowing it a Room therein. But tho' I shall say little more at present, yet I could not well say less, when I considered the fatal Tendency of some late Attempts in favour of Infidelity, and particularly of a very late one, by a vile abandon'd Apostate, I mean the infamous, immoral Author of a most blasphemous Book, falsely, and impudently entitled, *The Moral Philosopher: A Wretch*, (whoever he is) of whom I cannot speak with Temper, and Patience, and on whom I cannot think without a just Horror and Indignation; wherein, I hope, Sir, I am not without your Concurrence, and that of all good Christians. But I shall leave him to the Correction of his own guilty Conscience (if it be not altogether cauterized) and to that of the ingenious Author of *The Immorality of the Moral Philosopher*: and may it please God to give him Repentance, if he has not finned the Sin unto Death (for the Remission of which St John could give us little Encouragement to pray) as to which I must own I am not without my Fears, for surely he, if any Man, is ἀνομιτακτητός, in whatever Sense that Word is to be taken, and will be, here or hereafter, ἐπιτοπιμαρτύριος: And God grant that he may be so in Time, that he may not be so in a sad Eternity. I add no more, but that I am,

Yours, ANONYMUS.

**A DEFENCE of the QUAKERS PLEA against TYTHES: In some Reflections on a Letter in the GENTLEMAN'S MAGAZINE for September last, signed T. B. and wrote in support of Tythes.**

**T**HIS Gentleman in his first Letter on the Subject of Tythes, (See *Magazine* for April last, p. 199.) professing a generous Concern for the Sufferings of the *Quakers*, declares that his *View* in writing, is, with my Assistance, to discover the true Causes of the Evils complained of, and what in Reason ought to be done to prevent them. To which I answered, (Vol. VII. p. 326.) In my Opinion (and for which I had given my Reasons) these Evils are really owing to the Error of upholding Tythes, whereof, as soon as the Nation comes to be convinced, with removing the Cause the Effect will cease; in the Interim; — if a Law was made, empowering the Clergy to take all sorts of Tythe by Justice Warrant only, where could be the Damage to them? — The Quaker too would be greatly relieved, &c. To which my Correspondent now replies, (p. 541.) 'I do not ask what in your Opinion, but what in

'Reason, ought to be done.' But I not only gave my Opinion, but offer'd my Reasons for it. I propos'd an Expedient, which answer'd all the Ends that a wise or a good Clergyman could desire, and which at the same time removes the Evils complained of. Why therefore ought not this in Reason to be done? What does he mean by rejecting my Advice and Assistance (and yet (p. 543) asks its fresh) without showing the Insufficiency of my Scheme, or proposing another? In support of Tythes, the great Argument which this Author relies upon throughout his whole Discourse is, that Government may settle Property as they please without having any Regard to religious Considerations: The Error of which is apparent from what I observed in my last (p. 324), which I quote from Dr. Cave, that the primitive Christians refused to pay the Taxes rated of them for the Support of Heathenism. If this Gentleman might have told them, justly as the Quakers, (p. 544, &c.) What it is to you how the Publick settles Property. You are no ways concerned in the good or bad Application of their Taxes, it is no Merit or Demerit in you: Your Prosecutions are therefore owing to wrong setting out at first, and to a mischievous and erroneous Principle, that you are the only Judges how and in what manner the Ministers are to be provided for, &c. But in all this plausible Reasoning, the primitive Christians would not pay these Taxes, nor would they pay active Obedience to any Law which interfer'd with their Religion. On such Occasions their common Answer was, *iam a Christianus*; or else they talk'd in the Language of Tertullian, where he says to the Senate of Rome (Apol. Ch. 1.) If I impeach you, I impeach you by your own Laws; for they were made by frail Man, and not the unerring Wisdom of God --- (Ch. 6.) 'Tis not Antiquity, or the Authority of the Law-giver, but an experienced Usage of Justice and Equity, that recommends a Law. Therefore when they have not these necessary Qualities, we have Reason to find Fault with 'em, tho' we find to our Cost that they are still in Force.

Wherefore it comes to this at last, That the primitive Christians then (and the Quakers now) never objected to the annual Settlement of Property in all civil Cases; yet as they refused to pay religious Taxes, tho' settled in the very same Manner as other Taxes were, so it only remains for me to prove that *Christ, his Apostles, and the primitive Christians* are still firmly against any such Settlement of Property for Christian Ministers as Tythes are. For then, if my Reasonably reflects upon it, he will see that our Author's Reasoning equally affects the primitive Christians and the Quakers; for what have you to do with the Settlement of Property? may be said to 'em both. Wherefore if I sufficiently clear this Point, all this Gentleman's reasoning from the Anabaptists making a wrong Inference from some Places of Scripture (if he charges them truly) comes to nothing, and also what he says about Property: And this is what I shall endeavour to make appear more fully than in my last, in which I should then have been

more explicit, but merely for Brevity's sake, and because I thought that my *Dissertation* (which was left at the Printer's) had come to my Correspondent's Hands as well as to the Hands of many others.

I apprehend that Christ and his Apostles have recommended only a *voluntary and moderate Subsistence* for Ministers, during such Part of their Time as they are engaged in the Work of the Ministry, and *this not to be insisted upon where it is not freely offered*: in Opposition to all established Maintenance for Ministers, such as Tythes are, which (as I shew'd in my last) were introduced into this Nation by Force and Fraud, and have ever since been supported by extraordinary *severe Laws*, and may therefore justly be said to be *forced Contributions still*; for which Reason these Words, *established Maintenance*, and *forced Contributions*, when applied to Tythes, are convertible Terms, and carry the very same Idea with them. When I say, *Whether Tythes are free Contributions or no Contributions*, it is merely in Condescension to my Antagonist. My Meaning is, that as they are appointed in a manner different to what Christ, his Apostles, and the primitive Church direct, (*call them what he will*) they cannot be submitted to, without breaking that fundamental Law of Christianity; or of regarding Christ as our *supreme Lord and King in religious Matters*; so that this no ways affects any wealthy Quaker who preaches the Gospel freely. When Christ sent forth his Disciples to preach the Gospel, he commanded them to provide nothing for their Journey; for, say he, *the Workman is worthy of his Meat*: (*Matth. x. 10.*) Also (*Luke x. 7.*) when he sent forth the *Seventy*, he says, *in the same House remain, eating and drinking such Things as they give, for the Labourer is worthy of his Hire*. By the Word *Meat* in *St. Matthew*, 'tis easy to conceive, that no more was intended than that the Disciples might reasonably expect all necessary Accommodations of the People they preach to, *whilst their Time was taken up in the Work of the Ministry*; for we cannot extend it farther, without putting great Violence upon these remarkable Words of our Lord, (*Matth. x. 8.*) *Freely you have received, freely give*: and that the Word *hire* in *St. Luke* implies no more, is clear from the preceding Part of the Verse, which explains it by these emphatical Words, *eating and drinking such things as they give*: And so the learned Dr. Sam. Clarke understands it. His Paraphrase on the Passage of *St. Luke* runs thus: 'For as a Workman has a just Right to his Wages; so *while ye are labouring for the Welfare and eternal Benefit of Men*, ye may well expect to be sustained by them *for the present*.' The learned Dr. Prideaux (*Orig. and Right of Tythes*, p. 26.) grants that *St. Paul* refers to both these Commands of our Saviour, when he says (*1 Cor. ix. 13, 14.*) *That as those who minister about holy Things in the Temple lived of the Things of the Temple, and those who waited at the Altar were made Partakers of the Altar, so the Lord hath ordained that those who preach the Gospel shall live of the Gospel. As therefore these Words, so the Lord hath ordain-*

ed, &c. have Reference to Christ's own Directions, they must be understood in the same Sense; and are a Key to this Chapter, and to all such like Passages in the New Testament. Therefore the most extensive Construction that this Text will admit of is, that as the Apostles might reasonably expect kind Treatment, and sufficient Accommodations in their Travels, so *St. Paul would have the Corinthians open-hearted, and treat all Gospel Ministers in like Manner*. He explains himself thus; (*1 Cor. ix. 4.*) 'Have we not power to eat and drink? have we not Power to lead about a Sister a Wife, as well as other Apostles, and as the Brethren of our Lord, and Cephas? Or I only and Barnabas, have we not Power to forbear working? As if he had said, Is it not reasonable that you should allow us present Subsistence, and necessary Christian Attendance whilst we are in our Travels, as well as the Brethren of the Circumcision? It would be hard that we should be obliged to work for our Bread, whilst we are employed in preaching the everlasting Gospel of Life and Salvation to you, especially *Barnabas* and my self, who have laboured so much amongst you. Agreeable to this Construction, Dr. Pyle paraphrases that Saying of *Moses*, *Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn*: 'Tis there commanded (says he, *Deut. xxv. 4.*) that the very Ox that labours in treading the Corn should be suffered to eat the Corn while he works at the Labour.'

So that this Power to live of the Gospel by the free Offerings of Christians is not a Right to constant Maintenance, because a Minister may happen to preach amongst them once a Week, but only a reasonable Expectation to have present Subsistence for his daily Labour amongst them: Nor has Christ told his Disciples (as my Correspondent very positively asserts, p. 452-3.) that they need not labour, for he has expressly provided that in case the People did not receive them, that is, as Dr. Clark paraphrases it, *refused to entertain them*, they were not to make a Clamour about Maintenance, much less take any Method to oblige them to it, but were only (*Matth. x. 14.*) *to shake off the Dust of their Feet*, and so depart; which necessarily might oblige them sometimes to work for their Living. When *St. Paul* writing to *Timothy*, says (*2 Tim. iv. 15.*) *Meditate on these Things, give thy self wholly up to them*; (*2 Tim. ii. 4.*) *No Man that warreth, entangleth himself with the Affairs of this Life*; He tells him not that, because it might be his Duty to dedicate himself entirely to the Service of the Ministry, that therefore he may justly expect a fine rich Bishoprick; but on the contrary reminds him (*Tim. vi. 6-8, &c.*) *That Godliness with Contentment is great Gain, and if he had but Food and Raiment to be therewith content*: As much as to say, in all likelihood, those to whom thou administrest spiritual Things will administer sufficient temporal Things again, so far as Food and Raiment, with which I advise thee to be content, and great shall be thy Reward in the Kingdom of Heaven. It is thus that *Origen*, *Chrysostom*, *Jerome*, and the Council at *Antioch*, directly apply these Texts.

To be continued.

S. T. 6

S. T.'s Answer to the Question proposed by Mr A. B. of Great Yarmouth, Vol. VII. p. 673.

Mr URBAN,

AS solving this Question is the same Thing in effect, as finding the Values of two distinct Annuities of 50*l.* each, to continue during the respective Lives of the proposed Annuitants; the said Values may, without any difficulty, be found by the method and curious Table calculated by the learned Dr Halley; wherein, from the accurate Observations made in the City of *Breslaw*, the Chances of Mortality are at all Ages exhibited: But as the Sum of the Process, by which the true Solution is obtained, requires too many Operations to be here inserted, it will be sufficient to shew the Result thereof, and how some one of them is perform'd, since the rest are nothing more than a continued Repetition of the same thing; and therefore, as an Example, I shall here give the Investigation of the present Worth of the 13*th* half-yearly Payment becoming due at the End of 6 Years. And first, either by Logarithms or Tables calculated for the Purpose, I find that 19,75*l.* present Money, will be equivalent to 25*l.* at the End of 6 Years; and by the above named Table it appears, that of 407 Persons living, of 44 Years old, but 346 of them arrive to 50; therefore, I say, as 407 to 346; so is 19,75*l.* to 16,79*l.*  $\frac{5}{8}$  present Value of  $\frac{5}{8}$  Gentleman's 13*th* half-yearly Payment, considering the Annuitants as independent on each other, which, in respect to the Seller, would be the same Thing, and therefore can cause no Error in the Solution. Again, because out of 397 People of 45 Years old, but 355 arrive to 51, I say as 397 is to 355; so is 19,75*l.* to 16,66*l.* equal to  $\frac{5}{8}$  Expectation on  $\frac{5}{8}$  Lady's 13*th* Payment; Wherefore 16,66 + 16,79 = 33,45 is the Value of the two Payments taken jointly. And by proceeding on according to this Method, after a tedious Process, the requir'd Values come out as follow, *i. e.* The present Worth of the proposed Annuity to commence immediately is found 1331*l.* but to commence at the end of 2, 4, 6, 8 or 10 Years 1148, 985, 845, 719, or 614*l.* respectively.

S. T.

Another by A. B. of London.

Mr URBAN,

THIS Question depending upon the most equitable Method of reducing the Uncertainty of human Life to a Standard, or ascertaining a proper purchasable Term for the Residue of a single Life or more; I shall offer something entirely new on that Head. The Vulgar way of esteeming one Life a Lease of 7 Years, two, a Term of 14, and three 21; is doubtless most unjust: Nor in my Opinion, is the Method of reckoning one Life 10 Years, two, 19, three, 27, &c. every time baring one; tho' more reasonable than the other, much to be prefer'd. The following Scheme for computing the Continuance of Life, I submit to the Querist, or any other competent Judges: According to it, I have, in the following Table, first reduc'd the Lives in Question to purchasable Terms of Half-years, it being by the Question so required; and then computed their Value by an universal Theorem (Mathematically to be demonstrated) for purchasing Annuities; being also the same by which Sir Isaac Newton's Tables for renewing Years laps'd in Leases are constructed, and is under annexed; that by it not only my Calculations may be examined, but the same Thing may also be cast up according to any Reduction of Life, agreed upon between the Buyer and Seller.

First, I suppose every Life, after it has pass'd the dangerous Period of 7 Years, to be a probable Term of 70 Years: And 7 Years I esteem to be the probable Life of every Child quick-born.

Second, I look upon every Life, particular Reasons to the Contrary, in particular Cases excepted, to be a purchasable Term of  $\frac{2}{3}$ , or half the Time of its probable Continuance, according to the above Supposition.

Third, I suppose ten Lives, none of 'em under 7, to be a purchasable Term of 70 Years, or such Part of it as, at a Mean among themselves, they may according to the first Supposition, probably have to live.

Fourth, I suppose two Lives to be a purchasable Term of  $\frac{2}{3}$ , or  $\frac{5}{8}$  of the mean Time of their probable Continuance.

Fifth, I suppose three Lives to be a purchasable Term of  $\frac{2}{3}$  of the mean Time of their probable Continuance: Four Lives to be  $\frac{2}{3}$ , and five Lives  $\frac{2}{3}$ , &c. and so ten will be equal to the whole probable Time of their Continuance, according to the first Supposition.

It must next be noted, that the Annuity in Question, is in its nature double, and in

In fact two Annuities; viz. One of 50*l.* on one Life, and one of 50*l.* on two Lives, Payable half-yearly; and to be computed at 4 per Cent. per Ann. compound Interest, discounted half-yearly: Tho' 4 per Cent. be the given Interest, yet as 6, or 8 per Cent. are generally used in these Cases, I have calculated the Annuities at each of them, as well as at 4 per Cent. but the Reversions are all cast up at 4 per Cent. only, discounted Half-yearly.

	at 4 per Ct.			at 6 per Ct.			at 8 per Ct.		
	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
An Annuity of 50 <i>l.</i> per Ann. to begin immediately,									
On one Life of 45, which reduces to 32 half-yearly Payments, and is worth	587		6	509	14		446	16	9
Two Lives 44 and 45, = 40 Half-years	683	14		577	17		494	16	4
The whole double Annuity	1270	14	6	1087	11		941	13	1
Two Years hence,									
On one Life 47 = 30 Half-years	559	18	2	490		3	432		6
Two Lives 46 and 47 = 38 Half-years	661		4	562	6	3	484	3	11
The whole double Annuity 2 Years hence	1220	18	6	1052	6	6	916	9	11
To be paid for now, at 4 per Ct. for the Reversion	1127	19	4	983	7	4	846	14	
Four Years hence.									
On one Life 49 = 28 Half-years	532		7	469	2	5	416		13
Two Lives 48 and 49 = 35 Half-years	625			537	3	7	466	12	2
The whole double Annuity 4 Years hence	1157		7	1026	6		883	5	2
To be paid for now, at 4 per Cent.	987	10		858	17		754	7	3
Six Years hence.									
On one Life 51 = 26 Half-years	503		6	446	18	4	399	11	4
Two Lives 50 and 51 = 33 Half-years	599	14	3	519	2	11	454	4	9
The whole double Annuity 6 Years hence	1102	14	9	966	1	3	853	16	1
To be paid for now, at 4 per Cent.	874	11	6	761	11	7	673	4	4
Eight Years hence.									
On one Life 53 = 24 Half-years	472	17		423	7	9	381	3	6
Two Lives 52 and 53 = 30 Half-years	559	18	2	490		3	432		6
The whole double Annuity 8 Years hence	1032	15	2	913	8		813	9	6
To be paid for now, at 4 per Cent.	752	3	8	665	7	2	592	11	5
Ten Years hence.									
On one Life 55 = 22 Half-years	441	9	2	399	16	10	361	5	6
Two Lives 54 and 55 = 28 Half-years	528		4	469	2		416	13	
The whole double Annuity 10 Years hence	959	13	2	868	18	10	777	18	6
To be paid for now, at 4 per Cent.	659	1	5	584	15	6	523	10	8

N. B. Put P = any principal or purchase Money. u = any Annuity Rent or Pension payable in equal Payments. t = the Number of Payments. R = one Pound and its Interest

at any given Rate, for the Time between each Payment: Then,  $\frac{u - R^t}{R - 1} = P$ .

In the Case in question, u, will be always = to 25*l.* R = 1,02 at 4 per Cent. 1,03 at 6 per Cent. and 1,04 at 8 per Cent. and the highest Power of R<sup>t</sup> = R<sup>40</sup>; to be involved to the height required for every number of Half years, at each rate of Interest.

NOTE, It may be objected, that an Annuity of 50*l.* for each Life, would be equivalent to 100*l.* during their joint Life, and 50*l.* for the Survivor; in which Case the Annuities must, within a very trifle, be of equal Value. This would, I confess, be an Answer to the Question, but neither agreeable (as I think) with the precise Terms in which it is proposed, nor with strict Justice; because as the Ages are so near equal, I esteem it more equitable to look upon the Survivor's Annuity as a Lease of two Lives; there being as great a Chance for an unequal Continuance, as if the Ages had been double or triple to each other.

Now, Sir, as I have fully answered the Querist in all respects, as well as made his Question of publick Use, by adding different Rates of Interest, and also explain'd the true Manner of performing it, whatsoever the Method be whereby the Annuities are adjusted, with respect to the Continuance of Life; so I hope the Gentleman will consider the Tedioufness of these Operations, when not within the Compass of any ready-calculated Tables, as these are not, and think that I have really earned his promised Reward; who am his, and, Sir,

Your Humble Servant, A. B.

This Question is also answer'd by Mr Turner, School-Master of Beaconsfield in Bucks. His Calculations are on the following Supposition, viz.

**T**HAT the Age of Man (according to Scripture Account) is 70 Years; and therefore as  $\frac{1}{2}$  Annuitants are allowed to be of healthy Constitutions, they are to be supposed to arrive at that Age; and consequently at 45, there remains 25 Years to be purchased; and as there is but one Year difference of their Ages, he supposes the Survivor to out-live the other one Year, which at 50*l.* 25 Years in Reversion, at 4 per Cent. he Values at 18*l.* 0*s.* 8*d.*  $\text{\textcircled{S}}$  Sum he adds to 25 Years Annuity of 100*l.* which at 4 per Cent. according to his Tables, comes to 1562*l.* 4*s.* 1*d.* and the whole double Annuity to 1580*l.* 4*s.* 1*d.* The deducting 2 Years respectively every time from 45 Years, and discounting the Interest at 4 per Cent. he values the present Worth to commence

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Two Years hence at	1391	12	7
Four Years hence to be worth	1217	4	11
Six Years hence	1056	0	6
Eight Years hence	906	19	3
Ten Years hence	769	3	0

Substance of another Answer.

**A**S the Query stated by the Gentleman of Great Yarmouth admits of a pretty deal of Variety, I could not forbear spending some Thoughts about it: The Hypothesis of Dr Halley published 40 Years ago, seems to me still the most rational one; it was from this that my Tables (published about 7 Years since in the *Genr. Steward*) were Calculated: But to the Question;

I apprehend that the Gentleman's Meaning is, that the Interest to be discounted is that of 2 per Cent. for 6 Months; i. e. at the rate of 4 per Cent. per Ann.

First, the Annuity of 100 <i>l.</i> (at 4 per Cent.) for the 2 joynt Lives, is (by my Tables) worth	777
And the Annuity of 50 <i>l.</i> to commence at the Death of one of the Lives, and continue durning the Life of the Survivor, is worth	419
8.38 Years Value	1196
To commence 2 Years hence	1018
4 Years hence	867
6 Years hence	739
8 Years hence	628
10 Years hence	534

I have disregarded small Fractions, as useless in Calculations of this Nature, and am, Sir, Yours, &c. J. Richardson

Mr Benj. Darting of Hull, makes the value of the Annuity as under.

The first Annuity	<i>l.</i>	<i>s.</i>
Two Years hence	997	12
Four Years hence	852	12
Six Years hence	569	6
Eight Years hence	367	0
Ten Years hence	222	3
	119	19

Mr. URBAN, Oxford, Feb. 15. 1737-8.

**T**HE following Query is proposed to your learned Correspondents. We find many of the Hebrew proper Names in the Old Testament expressive of the Characters of the Persons who bore 'em; as for Instance,

- NIMROD, rebellious.
- ABRAHAM, Father of a great Multitude,
- JACOB, a Supplanter.
- CALEB, a good Heart, or hearty.
- JOB, patient, &c. &c. &c.

Now how could this be without a particular Revelation, if given in their Infancy, as is usual with us? if not then, at what Age were they given? or were they named afresh, by the Writers of their History?

Your Obedient Servant  
CAIAPHAS.

To LUCILLA.

**Y**OUR last Favour gave me an agreeable Disappointment, after having done so much to forfeit your genteel Correspondence. I am from hence at present inclined to believe you a good Being, (however I may sometimes waver into Infidelity) and therefore doubt not you will forget a Fault, I have repented of; especially as it proceeded not from Ill-nature, of which your self has acquitted me, but from an odd sort of Scheme I had foolishly enough contrived of finding out my unknown Character. My dear Angel, I am heartily ashamed of the flat insipid Dulness and Stupidity so justly condemned by all that saw it; as being wrote not to a Woman, but to something, as I imagine,

— exquisitely fine,  
Which Thought can't reach —

If you think my Faith sufficiently exercis'd with Riddle, and Obscurity, reward it with some further Discovery, and lead me, heavenly Guide, into the fabled Fields of Elysium, Wherever, verdant Meads, and purling Rills; Where Amaranthine Groves, &c. There we shall enjoy the fairest Opportunity, you of telling, and I of hearing the oddest Stories. How shall I be ravished with her Tongue, whose Pen can give such Delight! With what Pleasure from your Instructions learn \*\*\*\*\* that Grand Favourite \*\*\*\*\* of Years! — With what Amazement hear my Enchantress explain her secret and wonderful Art of *seeing me in Ox---*, when to vulgar Eyes I appeared in a very distant Place! — In the mean time think favourably of me, and hasten the Happiness you promise  
Your  
CASTALIO.

Mr URBAN,

I Hope the following Occultation, by the Moon of that fix'd Star of 5<sup>th</sup> Magnitude, *Aldebaran*, will oblige the Curious: Such Observations being of great Use in determining and compleating the Moon's Theory. It occurs *March 14, 1738*, at Night; and is visible to us in *England* (tho' not so large as in some Parts of *America*;) I have wrought it for the Town of *Kidderminster*, Lat. 52° 33' North, and 1° 33' West Long. from *London*, and reduc'd it to correspond with the Appearance at *Birmingham*.

Immersion\*



*Aldebaran* enters the dark Horn of the Moon near her upper Limb; and appears again from her illuminated Horn, towards the western Limb of her Periphery, as by Figure.

The Moon being in the Occidental Quadrant, and near the Horizon, her enlightened Horn is turn'd towards the Horizon, or, as the Vulgar speak, *The Moon lies on her Back*, as by Figure.

Apparent Time.  
at Kidderm. at Birm.

	h. m. s.	h. m. s.
Immersion, or Beginning	10 37 18	10 38 33
Middle	10 55 25	10 56 47
Visible Conjunction	10 57 27	10 58 44
Emer, or End	11 13 32	11 14 50
Whole Duration	0 36 14	0 36 17

Tours, &c. Daniel Silk.

Mr URBAN,

I Have read Mr *Harte's* Sermon, entitled, *The UNION and HARMONY of Reason, Morality, and revealed Religion*, preached before the University of *Oxford*, and do take the Author to be a very ingenious Gentleman. But yet, I think, with

all due Submission, there are some few Things in the former Part of the Discourse, which want to be clear'd up by him. He says, p. 3, 4th Edit. 'The Reason of Things, is that Difference which results from the unchangeable, eternal Nature of Right and Wrong, Good and Evil.' And p. 6. he says, that, 'as God is the first Cause, so of course he is Antecedent to Things themselves, (nay even to Ideas;) and of Consequence to the Relations and Reasons of Things.' Is there then any Priority, any Antecedence in Eternity?—But, *God*, he declares, is Antecedent even to *Ideas*.—What, or whose *Ideas*? Ours? That cannot be the ingenious Author's Meaning. Is *God* then Antecedent to his own *Ideas*? No, surely. Did not the infinite Mind of *God* eternally comprehend all the *Ideas* of Justice and Goodness, and Truth, of Regularity and Beauty, &c? And does not the Deity proceed and act continually according to the *Ideas* of his own Mind?

Page 7. The Author says, 'That the Relations and Reasons of Things flow from *God's* own internal, invariable Rectitude.' And is not *God's* Rectitude, strictly and properly speaking, Eternal? Is it not of the same Duration with the Deity itself? And if so, with what Propriety can *God* be said to be Antecedent to the Relations and Reasons of Things; these very Relations and Reasons which flow from *God's* internal, invariable Rectitude? Would not the Acquisition of a new Idea be inconsistent with the Perfection of *God*, with respect to his Knowledge and Wisdom?

Tours, HULLENSIS

THE Parenthesis objected to, doubtless, may be defended or explained, so as to take off Exceptions. Its Meaning seems to be this; That as *God* is the first Cause, so of course he is antecedent, [not to Man's Ideas, which is a needless Assertion, nor to his own Ideas, which is a wild ill grounded Supposition] but he is antecedent to the abstracted Reasons of Things, and the Ideas about them.

When *God* is said to be antecedent to Things, and the Ideas about them, it is signified, that the Idea of *God*, according to our Comprehension, must be prior to any other Idea whatsoever. And when the Sermon-Writer says, that these Ideas of Things flow necessarily from the divine Mind, he can hardly mean, that there is a Point of Time supposable, when the divine Mind was, and they existed not in it; but he speaks only as to human Conception, which considers the Subjectum of Properties before the Properties themselves.

K The

The following LETTER was sent by some Gentlemen of Bristol, to a worthy Bookseller in London, to be shewn to the Author of the GENTLEMAN'S MAGAZINE, and after that to have it publish'd.

Mr. URBAN,

THE dissingenuous Manner of your Antagonists Proceedings in many Cases has something so mean and unfair in it, that we could not forbear giving you notice of one pitiful undermining Artifice, which perhaps you may be ignorant of, viz.

All your Magazines for January and Supplements, which are sold in this City, have undergone the Operation of these inclos'd Covers, which you may perceive have been unstitch'd from your Book, and have had pasted on them the inveterate Advertisements publish'd against you by the Proprietors of the London Magazine. Your Books also appear cut in an unusual Manner, and what other Injury is done, tho' we have Reason to suspect, we do not yet find. This Information, rather the Effect of common Justice due to all Mankind, than any particular Partiality in your Favour, is sent to be made a proper Use of: We shall only observe, that when Merchants, or Booksellers, take the Liberty of defacing one another's Wares, as they pass through their Hands, and publish sham Advertisements in the Names of those they would rival in Trade; they must thereby give the World a very low Opinion of their Integrity. As such Facts are, in themselves, the highest Demonstration of bad Principles; we can assure you, upon the Indignation shewn on this Occasion, such Practices are not likely to meet with Encouragement in this Mercantile City.

We are,

Yours, &c. unknown.

A. A. B. B. C. C.

#### QUESTION.

AND Esau said in his Heart, the Days of mourning for my Father are at hand, then will I slay my Brother Jacob, Genesis xxvii. 41.

Query, Why should Esau choose the Days of mourning for his Father, before any other Time, to be revenged of his Brother Jacob for stealing the Blessing?

E. T.

From the Weekly Miscellany, No. 265. Deists, Infidels, Dissenters and Papists, all against the Church of England.

THE Church of England has received great Honour, even from the Op-

position which has from Time to Time been made to her. She is the Eye-sore of Popery, whose Pen and Sword have been ever pointed against her: While the various Sects, dissenting from her, have been left unmolested, nay sometimes treated with Complaisance and Favour, having such essential Flaws and Defects in their Composition, as give no Umbrage to the Court of Rome, confident of an easy Victory over them, when unsupported by the Dignity and Excellence of the National Religion. Nay some of them are justly believed to be the Offspring of Popery itself, and one Contrivance of that restless Party to divide a Church which, united, was sure to be triumphant over all her Adversaries.

The modern Infidel, the boasted Enemy to Bigotry and Priestcraft, is perhaps a Shoot from the same bitter Root. But however that be, Deism is unquestionably the Religion of the Jesuits, who regard only their political Ends: For Deism is equally convenient for those, who by pious Frauds for their own Advantage would maintain among the People a false Religion, and those who, to indulge their Ease or Pleasure, would have none at all. It saves Appearances, and prevents the universally odious Appellation of Atheism; it leaves Men at liberty to frame their own Rule of Faith and Practice, and gives full Play to every Corruption of the Heart and Caprice of the Head. God has been pleased to reveal his Nature and Attributes, that Men might not fall into Mistakes in a Matter so essential to their Direction in Life, and the several Offices of it; and the Duty of Man is written in such large Characters, that he who runs may read them. But this once set aside there will be, in a Sense, as many sorts of Gods, as there are Men, and Degrees of Understanding and Wickedness among them. When every one is to find address out his God, he will do it according to his Whim and Convenience, and will make him what he pleases, as easily as with a Chissel out of Wood or Stone. The Relation and Fitness of Things shall be, as he chuses to see them; and his Place of Duties, if he ever makes any, shall be sure not to interfere with his Pleasure or his Profit: His Idol shall have as much of one Attribute, and as little of another, as he has occasion for; and his Laws shall be easy enough, since the same Person makes them, who is to obey them. The Author enumerates a great many other Shapes the Infidel assumes; in all which being thwarted by the Church of England, she therefore incurs his hottest Displeasure.

The Literary Courier of Grubstreet. No 5.  
FEB. 2.

Observations on BOARDING-SCHOOLS.

THE Original of *Boarding Schools* seems to be owing to various Causes.—*Sir* has lost his Lady by the fatal Hand of Death; and then a pretty Houle-keeper, or a new Spouse, becomes a necessary or decent Companion, and young Master's Preference grows *ipso facto* a Nuisance.—*Madam* may have so large an Acquaintance, that three Maids and a Foot-man may have enough to do to rig her Madamship out for, and wait upon her in her Visits: Or, perhaps she may have an Intrigue of that Nature, that peeping little Rogues may spoil Sport. And in general, 'tis very hard, that a Lady of Fortune should execute the mean Office of a School-mistress. What teach Children? truly 'tis—enough to beget and bear them.

Among a lower Rank, *Mrs STITCH* puts on a pleasant Air, when she can answer a Tea-table Gossip, inquiring after *Master's* Health, That he is at a Boarding-School with *Master* such a one, (Son to her Husband's best Customer;) and 'tis pity to deprive *Mrs STITCH* of an agreeable Posture of her Eyes and Mouth.—*The Doctor* has a good Share in this Case; He often has Skill enough to know that *Nature* is the better Physician of the two, and then Change of Air becomes a sovereign Remedy.—I cannot deny, but this Manner of Education may, in some Exigencies, be very convenient; nay, even necessary. But I wish that the good of the Child may, in general, be the prevailing Motive,

Well, let us enter the House. There we may observe the *Diet*, the *Morality*, and the *Learning*.

I will not judge all Mistresses of Boarding-schools by one, who, I am well assured, was wont to order the Cook to fend in the Meat half-dressed, lest the Children should eat too much. This may be noted, that *Women*, who have the Intendancy of the Diet, are, for the most Part, *worldly*; and Interest, a powerful Enemy, stands here in Competition with a full Belly. Besides, 'tis the general Custom of Boarding-schools to sweeten the Tooth with extraordinary Entertainments on the Approach of a Breaking-up; which has a visible Design: And 'tis well known, that a Pastry Cook meets with good Neighbours in *Boarders*. By this short Allowance Children incur an insatiable Gluttony, so expensive to themselves, and offensive to others.

As to the *Morality*: There is a Vice, of which a Boarding-school seems a very fertile Nursery. Servants, both Men and Maids, are generally well versed in this Case, and are ready to oblige young Master with a Share of their Knowledge.

A Parent must have a very good Opinion of a School-master, to think him either more capable or more willing to instill the necessary Directions of Life into his Son, than he is himself. A School-master seems generally very well satisfy'd, if his Pupil offers no Complaints against the Orders of his House, and makes a Shew of Progress in Learning. 'Tis well observed of PHILIP, Father of ALEXANDER the Great, that he was bred for some Years in the House and under the Discipline of the brave and learned EPAMINONDAS: by which the Author seems justly to ascribe his succeeding Grandeur to the early Instructions of that great Man. A Child, educated under the steady Discipline of a knowing Father, and a virtuous Mother, is less exposed to the Cheats or Vices of the Age. When a Child comes Home but twice a Year, the Parent has but little Time to inspect the Disposition of his Mind; and probably the Child thinks it his Business to be very circumspect for that Time. 'Tis requisite, that School-masters should be Gentlemen of as compleat Morality, as consummate Learning; but it cannot be expected, that a School-master should have either Capacity or Improvements equal to all the Parents of his Pupils: A Nobleman must be bred a Nobleman, a Commoner a Commoner, &c. and who can be better able to qualify them for their several Stations of Life, than those that represent those very Characters in Life?

As to the *Learning*, it may be as good as in other Places, I know no Impediment *ex natura Rei*. This may be observed, that an immediate Account is not taken of the expected Progress, and if a Boarder falls into a lazy Fit, if the Master be not very vigilant, the Habit will be strong before the Parent discovers it. I knew one old Sophister, who, about two Months before a Vacation, used to employ his Pupils in Authors, far superior to their Standing or Capacity; and then assure their Parents that they were Prodiges, could construe such a Book (naming one above their Years) in any Place: For the Proof of which, he would refer himself to the accidental opening of the Book, which doubtless would fall into that Position, in which the poor Boy had held it and pressed it for two Months past.

Tours, &c.

E. M.  
Craffius

The Craftsman Feb. 4. N<sup>o</sup> 604.

A Manuscript written by a great Uncle of mine, who dy'd soon after the Revolution came lately into my Hands. It is a Sort of chronological Animadversion upon the Plays and Pastimes of Children; by comparing @ with 3 Times, when He supposes them to be invented, he would shew that they were so many political Satires, to ridicule such Follies and Corruptions, as it was not safe to do in any other Manner—My Uncle was a very honest Man, a great Lover of Liberty, and in the main a Man of Sense; but a little whimsical in his Writings, as will be seen by this Abstract of his Manuscript.

Hot-cockles, and more Sacks to the Mill, were certainly invented in the highest Times of Ignorance and Superstition; when the Lavery were hoodwink'd, and a Parcel of Manks were saddling their Backs, and bastinadoeing Them.

Blindman's Buff was a Ridicule upon Harry the 8th, and Woolsey; where the Cardinal Minister was bewildering his Master, with Treaty upon Treaty, with several Princes, leaving him to catch whom he could, till at last He caught his Minister, and gives him up to be buffeted.—When this Reign was farther advanced, and many of the Abbey-Lands had been alienated, but the Clergy still retain'd some Power, the Play most in Fashion was, I am upon the Fryar's Ground, picking up GOLD and SILVER.

Edward the 6th was a Child himself; but a Child of a pious and studious Disposition; and this good Example of the Prince was generally follow'd by his People, who gave Themselves up more to Study than Play, which was but little practis'd in this Reign.

In Queen Mary's Reign, TAG was all the Play; where the Lad saves himself by touching of cold Iron—By this it was intended to shew the Severity of the Church of Rome; and that if People had once gone off to the Reformers, tho' they were willing to return to their old Idolatry, they must do it upon hard Terms.—But in later Times, this Play hath been alter'd amongst Children of Quality, by touching of Gold instead of Iron.

There is great Reason to believe, says my Uncle, that Queen Elizabeth herself invented the Play, I am a SPANISH MERCHANT; and that Burreigh's Children were the first, who play'd at it. In this Play, if any one offers to Sale what He hath not his Hand upon, or touches, He forfeits—This was meant, no Doubt, as an Instruction to Traders not to give Credit

to the Spaniards. But when that glorious Queen had reveng'd the Injuries of her Subjects, upon that pyratyical Nation, the Play of COMMERCE succeeded, and was in Fashion during all her Reign.

With King James the 1st, and the Scottish Nation, was introduced the acting of Proverbs and Games of Dumb-shew; which lasted till the Power of the Star-Chamber grew so exorbitant; that to expose and ridicule it, the Game of SIMILES was mightily play'd at.

This Game gave Way, some Time before the Troubles, to Crois Purposes; which was play'd at by Children of all Parties.

Upon the Death of that misguided King, Charles the 1st, the Ridicule of the Times turn'd against Monarchy; which, during the Commonwealth, was burlesqued by every Child in Great Britain, who set Himself up in Mock-Majesty, and play'd at Questions and Commands—As, for Instance, King I am, says one Boy; another answers, I am your Man; then his Majesty demands, what Service He will do Him; to which the obsequious Courtier replies, the BEST and WORST, and ALL I can.

During all Oliver's Time, the chief Diversion was, the PARSON hath lost his FUNDLING-CAP; which needs no Explanation.

At the Restoration of Charles the 2d, when Nothing was thought of but Pleasure and Gallantry, a Parcel of Love-Games were introduced; as I love my Love with an A; a Flower and a Lady; and I am a lusty Wooer; which that merry Monarch was said to have often play'd at Himself; with many of the Court-Ladies; and the Children went on a long Time, to their great Prejudice, in these effeminate Plays.

But when the People began seriously to reflect on the vast Sums, which the Restoration of this Family had cost, and what ill Returns were made Them; when They saw unnatural Alliances enter'd into with their Enemies; the Power of France rais'd; the Dutch neglected; the Liberty of the Press restrain'd; Plots forg'd, in order to raise Armies; Papists countenanc'd; and many other Things done, which threaten'd their Liberty; all true Lovers of their Country exerted Themselves; the Plays were chang'd, and the latter End of this Reign, as well as all King James the 2d's, the Children of England, except the Children of a few Courtiers, play'd at the Game, I am come to torment you.

At the Revolution, when all People recover'd their Liberty, the Children play'd promiscuously at what Game They liked best—But the Impartiality of an Historian obliges me to acknowledge that the most

favourite one was Puff in the Corner. Every Body knows that, in this Play, four Boys or Girls *poſt Themſelves* at the four Corners of a Room, and a fifth in the Middle, who keeps Himſelf upon the Watch to ſlip into one of the Corner-Places, while the preſent Poſſeſſors are endeavouring to ſupplant one another—This was certainly deſign'd to ridicule the Scrambling for Places, at that great Conjunction; and I wiſh I could ſay that it is not too much in Fashion at preſent, amongſt the Children of England, both ſpiritual and temporal.

I ſhall now ſet down the Game of SIMILES at large, with my Uncle's Reflections upon it.

I think, ſays he, there can be no Doubt that the Play call'd Similes was invented to ridicule the forced Innuendoes and arbitrary Judgments of the STAR-CHAMBER; for as, in that Court, the Judges wreſted the Words of the Party accuſed, according to their Interpretation; ſo, on the contrary, the Party, in the Play of Similes, hath leave to give his own Conſtruction; and if He can make out the remotest Similitude between his Word and the Word whiſper'd, He ſaves his Forfeit; which ſhould the Judge demand of Him, He is to be try'd by a Jury of the whole Company, and if the Judge cannot prove his Interpretation, He forfeits Himſelf.

When the Perſon, who receives the Forfeit, hath whiſper'd a Word to the next, every one of the Company is required to give another Word aloud; which ſuppoſe, for Inſtance, as follows—A Norfolk Dumpſing—An Urchin—Quick-Silver—Shining Sand—A Forest—A Biſhop—A Cuckow—A Charcoal-Fire.—A Spaniſh Lady—A Privateer—The Word whiſper'd was Conde Olivarez, formerly Prime-Miniſter of Spain. Then each Perſon was either to repeat, or make out ſome Similitude between the Conde and the Word He gave; as thus;—The Conde is like a Norfolk Dumpſing; being hard and heavy of Digeltion.—Like an Urchin; for He nibbers the Teat, that nourishes Him.—Quick-Silver; becauſe his Favours are chiefly beſtow'd on Perſons of the moſt delicate Conſtitutions.—Shining Sand; He puts the ſame Gloſs upon Truth and Falſhood—Forest; He maintains Beaſts of Prey—A Biſhop; ſweet, ſour and intoxicating.—A Charcoal-Fire; which conſumes, without blazing—A Cuckow; he makes others maintain his Family—A Spaniſh Lady; ſhe is always veil'd—A Privateer; he plunders the Innocent.

This Round of Similes made ſo ſtrong an Impreſſion upon Me, though I was

then but very young, that it is ſtill freſh in my Memory; and ſeveral of my Play-mates have ſince diſtinguiſh'd Themſelves in the Cauſe of Liberty, even with their Lives, againſt our old Enemies the Spaniards, who will never ceaſe to plunder and injure Us, while They can do it with Impunity.

Common Senſe, Feb. 11. N<sup>o</sup> 54.

Of Taſte in its proper Senſe, and the Abuſe of it among the Quality.

TASTE is now the faſhionable Word of the faſhionable World, every Thing muſt be done with Taſte—that is fettered; but where and what that Taſte is, is not quite ſo certain, for after all the Pains I have taken to find out what was meant by the Word, and whether thoſe who uſe it oftenſt had any clear Idea annex'd to it, I have only been able negatively to diſcover, that they do not mean their own natural Taſte; but on the contrary, that they have ſacrificed it to an imaginary one, of which they can give no Account.—They build Houſes in Taſte, which they can't live in with Convenience,—they ſuffer with Impatience the Muſick they pretend to hear with Rapture, and they even eat nothing they like, for the Sake of eating in Taſte.

Not for himſelf he ſees, or hears, or eats,  
Artiſts muſt chuſe his Pictures, Muſick, Meats.

POPE.

I take Taſte (when not uſed for the Senſation of the Palate, which is its proper Signification) to be a Metaphor to expreſs that Judgment each Man forms to himſelf of thoſe Things, which are not contain'd in any certain Rules, and which admit of no Demonſtration; thus Circles and equilateral Triangles allow of no Taſte, they muſt be as they are; but the Colours they are drawn in, or the Materials they are made of, depend upon Fancy or Taſte.—In Building there are certain neceſſary Rules founded upon Nature, as that the Stronger muſt ſupport the Weaker, &c. but the ornamental and convenient Parts, are the Objects of Taſte; hence ariſes the Propriety of the Metaphor, becauſe Taſte in every Thing is undetermined, and Perſonal, as in the Palate, and all other Senſes; nay even our Minds are as differently affected as our Palates, by the ſame Thing, when thoſe Things are not of a Nature to be aſcertain'd and demonſtrated.

However this Right of taſting for oneſelf, which ſeems to be the natural Privilege of Mankind, is now totally ſurrender'd even in the proper Senſe of the Word,

Word, and if a Man would be well receiv'd in good Company, he must eat, tho' with Reluctance, according to the Laws of some eminent Glutton at *Paris*, promulgated here by the last imported *French Cook*, wishing all the while within himself, that he durst avow his natural Taste, for good native Beef and Pudding.

The Absurdity as well as the real ill Consequences of this prevailing Affectation has, I confess, excited my Wrath, and I resolv'd that the Nobility and Gentry of this Kingdom should not go on to ruin their Fortunes and Constitutions without hearing, at least, the Representations of Common Sense.

Eating itself seems to me to be rather a Subject of Humiliation, than of Pride, since the Imperfection of our Nature appears, in the Daily Necessity we lie under of recruiting it in that Manner. So that one would think the only Care of a rational Being should be to repair his decaying Fabrick as substantially and as cheap as possible. But the present Fashion is directly contrary, and Eating now is the general Pride, Business, and Expence of Life; and that too not to support, but to destroy Nature.

The frugal Meal was antiently the Time of unbending the Mind by cheerful and improving Conversation, and the Table-Talk of ingenious Men has been thought worth transmitting to Posterity.—The Meal is now at once the most frivolous and most serious Part of Life.—The Mind is bent to the utmost, and all the Attention exerted, for what? The critical Examination of compound Dishes, and if any two or three People happen to start some useful or agreeable Subject of Conversation, they are soon interrupted, and overpower'd by the extatick Interjections of *Excellent! Exquisite! Delicious!* *pray taste this, you never eat a better Thing in your Life: Is that good? Is it tender? Is it season'd enough? Wou'd it not have been better so?* Of such wretched Stuff as this does the present Table-Talk wholly consist, in open Defiance of all Conversation and Common Sense: I could heartily wish that a Collection of it were to be publish'd for the Honour and Glory of the Performers; but for Want of that, I shall give my Readers a short Specimen of the most ingenious Table-Talk I have lately heard and carried on with most Wit and Spirit.

My Lord having tasted, and duly consider'd the *Bechamelle*, shook his Head, and then offer'd as his Opinion to the Company, that the *Garlick* was not e-

nough conceal'd, but earnestly desired to know their Sentiments, and begg'd they wou'd taste it with Attention.

The Company, after proper Deliberation, replied, That they were of his Lordship's Opinion, and that the *Garlick* did indeed distinguish itself too much: But the *Maitre D'Hotel* interposing represented, that they were now stronger than ever in *Garlick* at *Paris*; upon which the Company, one and all, said,—*That alter'd the Case.*

My Lord having sagaciously smelt at the Breach of a Rabbit, wiped his Nose, gave a Shrug of some Dissatisfaction, and then inform'd the Company, that it was not absolutely a bad One, but that he heartily wish'd it had been kept a Day longer; *Ay*, said Sir *Thomas*, with an Emphasis, *a Rabbit must be kept,—and with the Guts in too*, added the Colonel, *or the Devil would not eat it.* Here the *Maitre D'Hotel* again interposed, and said, that they eat their Rabbits much sooner now than they used to do at *Paris*—Are you sure of that, said my Lord, with some Vivacity. Yes, replied the *Maitre D'Hotel*, the Cook had a Letter about it last Night. I am not sorry for that, rejoined my Lord, to tell you the Truth, naturally love to eat my Meat before it stinks. The rest of the Company, and even the Colonel himself, confess'd the same.

This ingenious and edifying Kind of Conversation continued without the least Interruption from Common Sense, thro' four Courses, which lasted four Hours, till the Company cou'd neither swallow nor utter any Thing more.

Tho' such a Degree of affected Gluttony, accompanied with such frivolous Discourses, is pardonable in those who are little superior to the Animals they devour, and who are only *Fruges consumenti nati*, I am surpris'd and hurt when I see Men of Parts fall into it, since it not only suspends the Exercise of their Parts at the present, but impairs them, together with their Health, for the future; and if Fools cou'd contrive, I should think they had contriv'd this Method of bringing Men of Sense down to them; for it is certain, that when a Company is overgorged, glutted, and loaded, there is no stupid, and the wittiest Man in it.

*What Life in all that ample Body, say,  
What Heavenly Particle inspires the Clay,  
The Soul subsides, and wickedly inclines  
To seem our mortal even in sound Divines*

Tho' an Excess in Wine is highly blameable, it is surely much more pardonable, as  $\S$  progressive Steps in it are chearful, animating, and seducing;  $\S$  Melancholy are for a while reliev'd,  $\S$  Grave are enliven'd, and the Witty and the Gay seem almost inspir'd; whereas in Eating, after Nature is once satisfied, which she soon is, every additional Morfel carries Dulness and Stupidity along with it.

Moreover, these glorious Toils are crown'd with the just Rewards of all Chronical Distempers; the Gout, the Stone, the Scurvy, and the Palsy are the never failing Trophies of their Achievements.—Were these Honours like simple Knighthood, only to be enjoy'd by those who had merited them, it would be no great Matter; but unfortunately, like Baronethip, they descend to, and visit their innocent Children.—It is already very easy to distinguish, at Sight, the puny Son of a compound *Extremets*, from the lusty Off-spring of Beef and Pudding; and I am persuaded, the next Generation of the Nobility will be a Race of pale-faced, spindle-shank'd Lilliputians, the most vigorous of whom will not come up to an Abortion of *John of Gaunt's*; nor does the Mischief even stop here, for as the Men of Fashion frequently condescend to communicate themselves to Families of inferior Rank, but better Constitutions, they enervate those Families too, and present them with feeble helpless Children, to the great Prejudice of the Trade and Manufactures of this Kingdom.

Some People have imagined, and not without some Degree of Probability, that Animal Food communicates its Qualities with its Nourishment.—In this Supposition it was, that *Achilles*, who was not only born, and bred, but fed up too for a Heroe, was nourish'd with the Marrow of Lions; and we all know what a fine Lion he turn'd out at last.—Should this Rule hold, it must be a melancholy Reflection to consider, that the principal Ingredients in the Food of our principal Nobility, is *Essence of SWINE*.

The *Egyptians*, who were a wise Nation, thought so much depended upon Diet, that they dieted their Kings, and prescribed by Law both the Quality and Quantity of their Food. It is much to be lamented, that those Bills of Fare are not preserved to this Time, since they might have been of singular Use in all Monarchical Governments: But it is reasonable to be conjectured from the Wildom of that People, that they allow'd their Kings no Aliments of a bilious or a choleric

Nature, and only such as sweeten'd their Juices, cool'd their Blood, and enliven'd their Faculties, if they had any.

The common People of this Kingdom are dieted by Laws, for by an Act pass'd about two Years ago, not less advantageous to the Crown than to the People, the use of a Liquor which destroy'd both their Minds and their Bodies was wisely prohibited, and by repeated Acts of Parliament, their Food is reduced to a very modest and wholesome Proportion. Surely then the Nobility and Gentry of the Kingdom deserve some Attention too, not so much indeed for their own Sakes, as for the Sake of the Publick, which is in some Measure under their Care: For if a Porter when full of Gin could not do his Business, I am apt to think a Privy Counsellor when loaded with four Courses will but bungle at his.

Suppose, for Instance, a Number of Persons, not *over lively* at best, should meet of an Evening to concert, and deliberate upon publick Measures of the utmost Consequence, grunting under the Load and Repletion of the strongest Meats, panting almost in vain for Breath, but quite in vain for Thought, and reminded only of their Existence by the unfavoury Returns of an *Olio*, what Good cou'd be expected from such a Consultation? The best one could hope for would be, that they were only assembled for Shew, and not for Use; not to propose or advise, but silently to submit to the Orders of some one Man there, who, feeding like a rational Creature, might have the Use of his Understanding.

I would therefore recommend it to the Consideration of the Legislature, whether it may not be necessary to pass an Act, to restrain the *Licentiousness of Eating*, and assign certain Diets to certain Ranks and Stations.—I would humbly suggest the strict Vegetable as the properest Ministerial Diet, being exceedingly tender of those Faculties in which the Publick is so highly interested, and very unwilling they should be clogg'd or incumber'd.

But I do most seriously recommend it to those who, from their Rank and Situation in Life, settle the Fashions, and whose Examples will in these Sorts of Things always be follow'd, that they will by their Example (which will be more effectual than any Law) not only put a Stop to, but reform the ridiculous, expensive and pernicious Luxury of Tables;—they are the People whom all inferior Ranks imitate, as far as they are able, and commonly much farther:—It is their fatal Example that has seduced the Gen-  
try,

try, and People of smaller Fortunes into this nasty and ruinous Excess. — Let their Example then, at last, reclaim them; — Let those who are able to bear the Experience, and known not to grudge it, give the first Blow to this extravagant Folly; — Let them avow their own natural Taste (for Nature is in every Thing plain and simple) and gratify it decently, at a frugal and wholesome Table, instead of purchasing Stupidity and Distempers at the Expence of their Time and Estates: And they may depend upon it, that a Fashion so convenient to the Fortunes, and Constitutions of their Fellow Subjects, will cheerfully be follow'd, and universally prevail, to the great Advantage of the Publick.

Craftinan, FEB. 18. No. 606.

MR D'ANVERS,

I Find my last (See Page 26, &c.) has most grievously nettled the mercenary Scriblers, since three of them have unconscionably fallen foul upon Me all at once (See p. 29,) which I am not a little surpris'd at, since my Remarks had no Relation to domestic Corruptions, but were entirely confin'd to those of Troy; a City demolish'd almost 3000 Years. Now if it be expected, that I should answer all their Cavils, I must reply in the Words of *Penelope* in *Ovid*.

*Vix Priamus tanti, totaq; Troja fuit.*

i. e. in Mr Rymer's elegant Dress, Not twenty Troys were worth all this ado. I shall therefore at present only make some few Animadversions on the *Daily Gazetteer* of Jan. 18. in which he endeavours to vindicate his Misconstruction of one Passage in *Virgil* by another, which he construes as absurdly. *Virgil* says he, must be thought profane, if he says, that the Gods suffer'd a Man to be taken off, who seem'd by his Justice to deserve a longer Life. Is it not as profane, to assert, that the Gods destroy'd a whole Nation, that seem'd to deserve a better Fate? And yet the same *Virgil* sings boldly out in the next Book, *Postquam res Asia, Priamq; evertere Immeritam visum Superis.* — [Gentem The Word *Immeritam*, according to our Critick, implies that the Trojan Realm deserv'd a better Fate; or, as Mr Trapp renders it, was *guiltless*. Now, with all due Deference to the Authority of such able Penmen, I cannot be persuad'd that so modest a Poet as *Virgil* would ever arrogantly presume to oppose his own Judgment to that of the Deities; or peremptorily pronounce a Nation *innocent*, which

they had condemn'd for guilty. The strongest Partiality in Favour of a People, from whom the *Romans* boasted their Descent, could not possibly erase the Memory of those black Crimes, for which they were doom'd to suffer so severe a Punishment. 'Tis not improbable that *Virgil* had read that beautiful Ode of his Friend *Horace*, (Book III. Ode III.) in which he introduces *Juno* charging Fraud, Breach of Contract, Sacrilege, and Perjury upon *Troy*, as so many national Sins:

But undoubtedly *Virgil* must have read, before he concluded his *Aeneid*, that passionate Soliloquy of *Dido*, in which she appears conscious of the Perjuries of the Trojan Nation,

*Nescit, heu, perditam, necdum  
Laomedontee sentis Perjuria Gentis?*

And it one should object, that this may be nothing more than a spiteful Reflection of a disappointed Woman, enraged for an Injury received from her fugitive *Aeneas*, the Poet elsewhere repeats the same, speaking in his own Person;

*Jatis jam pridem Sanguine nostro  
Laomedontee laimus Perjuria Troje!*

Now if the Crimes already specified, together with others hereafter to be mentioned, were not of a Nature sufficiently malignant to lay *Troy* level with the Ground, I should be glad to be inform'd when any Nation may be said to have fill'd up the Measure of its Iniquities.

Since therefore *Virgil* could not be ignorant that *Troy* had justly suffer'd so severe a Doom, we must look out for some Meaning of his *Gentem immeritam*, different from that affix'd to it in the *Gazetteer*; and what so natural and obvious, as the Idea convey'd to us in the very Etymology of the Word *immeritam*? *Immeritam*, id est, sine merito, says the learned *Belchamandreezias*. *Gens immerita* must be an undeserving Nation; a Nation of no Merit; a worthless People; and consequently (in the Language of the Apostle) *Vessels of Wrath fitted to Destruction*.

The *Gazetteer*, therefore, had little Reason to expostulate, as he does, *What Measures destructive to his People did ever King Priam enter upon?* — *Was Troy destroy'd by the unjust Government of Priam?*

Children know the contrary.

Neither Children, nor Men can know the contrary, when they reflect that this fatal Quarrel with *Menelaus*, which was ultimately attended with the total Ruin of his People, was unjustly grounded, and indubitably a woeful Instance of Male-Administration in that unfortunate Prince. How much better had it been for him to have follow'd the Advice of that discreet

and honest Counsellor *Antenor*; and, by restoring *Helen* to her injured Husband, have put an End to the War he had so inconsiderately engaged in, than by Force of Arms, and an obstinate Resistance of the *Confederate Greeks*, to vindicate the *Ravisher*, who had basely abused the Hospitality of a *courteous and unsuspecting Monarch*? May we not exclaim, with our incomparable Tragedian, *Otway*! *Who was the Cause of a long Ten Years War, And laid at last old Troy in Ashes?* Woman. — Not half so much as *Priam*.

How WIDOWS and YOUNG GENTLEWOMEN, may live comfortable on 15l. a Year; in answer to the Question p. 40. H.

Mr URBAN,

THE Proposer of the Question in the Name of an *Orphan*, is to observe, that the Gentleman who advanc'd that an *Orphan* might live comfortably on 15l. a Year, did it by way of Answer to the Objections against lowering the Interest of Money to 3 per Cent. and on a Supposition, that some of the most burthensome Taxes would in Consequence of such Reduction be taken off. And it seems that as soon as the *Duties on Coals, Candles and Soap*, should be taken off, a Company of Merchants of this City intend to fit up a large House, where any Gentlewoman of a good Character may *Board and Lodge for Nothing*, provided she can either *weave Lace, spin, knit, embroider, or work Plain-Work*, and will do as much Work in a Day for the Benefit of the Company, as a common working Woman usually does in Half a Day: Both the Lodging and Victuals are to be as good as any Gentlewoman can modestly desire; and in Case the *Duties on Tea and Sugar* should be taken off, or very much lowered, the Lodgers are to have *Tea* every Morning for Breakfast. They are likewise to be attended by Physicians, &c. at the Company's Expence, in all *Distempers* but the *Kapours*: and are to be furnished with Books of all Kinds, except *Romances, Novels, and smutty Plays or Poems*: Therefore, the *Orphan*, who desired to know where she might live comfortably on 15l. a Year, may, upon the Ceasing of these *Duties*, live more comfortably, even in the City of *London*, upon 15l. a Year, than she can now do upon 20l. a Year, provided she has been taught to *weave Lace, spin, knit, embroider, or work Plain-Work*; and if neither of these honest Employments has been made any Part of her Education, this young Gentlewoman may think herself *too well bred*; but, we are sure, it

would be the Interest of every Society to have no such well-bred Ladies belonging to it; for those who are not taught to amuse themselves with doing God, generally learn to amuse themselves with doing Mischief.

Weekly Miscellany Feb. 17. N<sup>o</sup> 269.

The Disadvantages of the Female Sex in a Marry'd State.

I Know nothing that can more dispose a Man to receive the chaste Precepts of Christianity than a rational and virtuous Commerce with a modest Woman. That inward Satisfaction of Mind. That orderly Oeconomy in the Family. That Regularity of Behaviour which would be the natural Result of such an agreeable Harmony between them, could not fail of begetting and encreasing a virtuous Frame of Mind.

I shall mention here a fashionable Practice, which betrays the greatest Corruption of Heart, and want of Good manners; I mean, in modest Writings: And I know no Author who has more notoriously violat'd all Rules, even of common Decency, than a weekly Writer, who calls his Paper *Common Sense*. This Author, though reputed a Gentleman, an essential Part of whose Character is *Good-breeding*, has so superlatively offended by the *fulsome Lewdness* of his Images, that it is impossible for any one, not wholly prostituted, either to justify him, or to be pleas'd with him: I could not help taking some general Notice of him, but I cannot descend to Particulars without defiling my own Pen while I correct the Licentiousness of his. It is as if a Gentleman, forgetful of his Distinction and Character, should run naked about the Streets, all over dabb'd with Mud and worse Nastiness; every modest Person would be greatly shock'd and endeavour to avoid the Sight of him, but no body would care for the Office of taking him up.

The two Paragraphs above are wrote by Mr Hooker, to introduce the following Letter, from a Female Correspondent.

Satirizing the Vices or Follies of Women is become the Threadbare Topic of every Scribbler. But if it be true that the Women are daily going on from bad to worse, I am sure the Men have not in the least receded from their antient Privilege of walking before us.

But what can be said when a Man complains that his Wife is unfaithful to his Bed, when at the same time he keeps perhaps more than one Mistress, without making either a Scruple, or a Secret of it.

it, since he finds it does not in the least impair his Credit, either at *Court*, or *Exchange*. Another is so unfortunate as to have one that loves a *Dram*, and by the Force of a wretched Habit is unable to leave it off, tho' her Husband chides, and tells all the World of her: For possibly those Moments, in which her Strong-water warms her Imagination, are the only ones of her Life, wherein she can forget her Misery, and fancy herself happy; for we all give it up, as the undiluted Right of the *Husband*, to spend his Evenings in a *Tavern* or worse *Place*; and, instead of coming Home a *Friend* or *Companion* to his Wife, either nauseates her with fulsome Careless, or terrifies her with the Dread of some unnatural Violence; just as the Liquor operates upon his Temper, or Constitution. A *third*, who has tyrannized from the first Month of his Marriage, and whose private Conversation with his Wife consists chiefly in *Oaths* and *Curses*, shall yet be extremely offended at a dry or harsh Expression, spoken at a Time when *in public* he assumes the Air of a good humoured merry Fellow. How strange to see the *Man*, with all his boasted Talents, degrading himself below a *Brute*; and yet with the most ridiculous Folly expecting that the *Woman*, who is not allowed to have half so many, should be as faultless as an *Angel*! Let us suppose a Person free from enormous Vices, and with the Reputation of an honest good natured Man; and a Woman virtuous, and in the general agreeable; might not such a Woman with some Appearance at least of Reason and Justice, expect Protection and Indulgence, according to their Circumstances of Life or Fortune, while she continued innocent and obliging: And if she should possess any superior Graces of Mind or Body, might she not hope for some farther Allowances of Tenderness and Respect from such a Man? Now pray tell me, where is the *Batchelor* that will not *promise* all this, and more than this, while he is making his Court? But, good Sir, point me out the Man that performs this, or half of this after his Marriage. How soon is the painted Scene changed, and the same Woman, that just now personated a *Lady*, is anon to be a *Waiting-maid*, a *Cook*, and a *Nurse*: And well it is, if after all she can gain the Applause and Approbation of her Proprietor. Now if a Man would in so many plain Words tell a Woman, that, when she has intirely given up her Fortune, her Liberty, and her Person into his Keeping, she is immediately to become the *Slave* to his Hu-

mour, his Convenience, or even his Pleasure, and that she is to expect no more Favour from him, than he in great Condescension thinks fit to grant; I believe there would be few Women, in this case, however young or weak, that would accept the Offer. But to set the matter in the most favourable Light; let us look round among the People of a more elevated Rank and Capacity; and single out from them two Persons of distinguished Merit, who are so mutually charmed with each others Conversation, that they really think, it would be the highest Happiness of their Lives to spend them together. But now the Gentleman made easy, secured in the Possession of his beloved Mistress, and certain that he can have her delightful Company whene'er he pleases, betakes himself, with fresh Pleasure, to the Field; and after his Absence has been regretted for almost half the Hours in the four and twenty, comes home and entertains his kind expecting Wife with some extraordinary Exploit, performed by himself, his Horse, or favourite Hound; and with his next Breath stops the fond Expostulation that trembles on her Lips with inquiring after the Provision of his Table, for he expects half a Dozen Friends, that is, such as hang upon his Fortune or his Pleasure, to come and take a Dinner with him; which is no sooner over, but the fine Lady retires to her *Nursery* or her *Closet*, to divert herself for the rest of the Day; unless she is now and then called out to partake of the improving Conversation of some of their Tenants Wives and Children. Thus would you pursue the Thought through every Amusement or Employment of Life; through every different Taste or Turn of Mind, you will find the Sequel much the same. But Oh! what Pen can delineate, what Words express the Anguish of the throbbing Heart, conscious perhaps of no greater Crime than a Tenderness that makes it too sensible of Wrongs! whose Owner remembers a Time when every Accent of her Tongue was harkened to with Delight! Each Motion of her Eyes watched with assiduous Care! And the least heaving of her then undisturbed Bosom, inspired either Hope or Fear! When she comes to find the same Person, *him* to whom she only *can*, *him* to whom she only *would* complain, deaf to her Sighs, regardless of the silent Language of her Eyes, and viewing all her Actions with so cold an Indifference as neither to be pleased when she is cheerful, nor concerned when she is sinking under Pain or Sorrow!

Sorrow! But, supposing a Calamity, of whatever kind it be, shou'd fall to *My Husband's* Share, how would all *your Sex*, how would even *our own* exclaim against the *Woman* that should behave in such a manner to him! Then the tender Wife, the kind Friend, the diligent Nurse, the faithful Servant, would all be expected to concenter and exert themselves in her.

Non-sense of Common-Sense. N<sup>o</sup> 7.

Of indecent Writers.

AS my Papers are intended for short Essays of Morality.—I shall leave to the Authors of *Common-Sense*, the full Possession of their Puns and Ordures, both now and evermore; and to the *Gazetteer* the happy Talent of such easy Panegyrick and polite Satyr, that none of his Readers would be able to guess what Paragraph was design'd for either, if he did not with great Humanity instruct us in his Meaning, by signifying to us the Names of those he intends to write of.

I would willingly renew, amongst Readers, that Taste which was once so universal, when Sir *Richard Steele* entertain'd, before he appeared attached to any Party, but that of Virtue and good Sense.—That Gentleman had the Glory of pleasing, without the Assistance either of *Lewdness* or *Malice*.—I am willing to believe there yet remains so much Politeness in the Kingdom of *Great Britain*, that a great Number of both Sexes are still capable of being delighted with what is rational, rather than what is absurd, and do not want any of those *Haut-Gouts* to relish a Paper.—It is indeed a Proof of a very depraved Appetite, when the Taste of reading must be excited by coarse Raillery, or such wretched *double Entendres* as can mean but *one Thing*.—Such Writers seem to have forgot the great Authorities of the Earl of *Roscommon*, the Earl of *Mulgrave*, and Mr *Cowley*; the first of these has declared, *that the want of Decency is the want of SENSE*, and in the Art of Poetry, we find this manner of Style mentioned with the greatest Scorn.

*Bowdrie barefac'd, that poor Pretence to Wit.*

So Mr *Cowley*, speaking of Wit, Much less can that have any Place, At which a *Virgin* hides her Face. Such Dross the Fire must purge away. 'Tis just The Author blush there, where the Reader must.

It is impossible to avoid these Reflections, on reading the late Productions of the Club of People who think they have monopolized *Common-Sense*; and if they mean by that Pretension, the Sense of the

*Common People*, I agree, they appear possessed of the way of Thinking that used to be peculiar to the lowest of that Class. The Papers of *Jan. 21*, and *Jan. 28*. seem to be wrote by the very Inspiration of *Gin*, and calculated for the Amusement of all the blind Allies in and about *Holborn*, *Fleet-Ditch*, and the *Seven-Dials*. There are scattered in them many ancient Water-Jokes, which shew the Author's Inclination to *Plagiarism*, tho' he wants Taste to steal what is valuable, and puts me in Mind of *Petry-Larceny Dealers*, who with great Art and Contrivance rob Country Yards of old Brooms, broken Glass-Bottles, and decay'd Washing-Tubs. These very Fellows would perhaps spare Plate or Jewels if they lay in their Way, either from Ignorance of their Value, or not knowing what to do with them when they had got them; but I do not think the Meanness of the Mischief any Excuse for committing it: When a Creature does all the Harm in its Power, tho' that should happen to be but very little, it is a very mischievous Creature; and a *Flea* is as ravenous after Blood as a *Lion*, and has no better Plea for Mercy.

I am exasperated by these Insults on Modesty, tho' I am convinced the Attempts are too dull, and too gross, to corrupt even the lowest Form in the Boarding-School; and I am more than ever determined to write in Defence of moral Virtue, tho' I should be opposed by all the Printers, Ministers, and Patriots that flourish in this Age.

The Taste of the Times is wholly turned to Joking, and the general Affectation of it has even introduced it into the most serious Assemblies, and where the most important Matters have been considered. I am a Friend to Mirth, but I am shock'd with it when it is improperly employ'd, or endeavour'd to be raised at the Expence of Decency or Morality. *Tully* has said justly, *It is very possible to be extreme Happy without being extreme Merry*; and I have often observed the loudest Laughters to be the dullest Fellows in the Company.

I would for once address myself to such, tho' I can hope for small Amendment from those who seem to have lost all Sense of Shame.

*My Lords, Gentlemen, and Others,*

I do verily believe there is not one amongst you, but may in some Capacity or other, be Useful or Ornamental, either to the Publick or to your own Families. Your very Papers, such as they are, shew

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me you have been at School, and learned your Book tolerably well.—If you will write from a Redundancy of Fancy, or to get Money for *menu Plaisirs*, remember that you are then speaking to your Country; that the Notions of Virtue, tho' you may perhaps fancy you see thro' the Fal-lacy of them yourselves, are necessary to be propagated, and without them, even you, with all your Wit, Beauty, and Learning, will be cuckolded and cheated by your Wives and Servants. Consider also that if you go on in writing at this dirty Rate, it will be in the Power of a very ordinary Author to out-write you in your own Stile, especially if he can afford to keep a Girl that understands her Trade: Take my Word for it, these stale Attempts at Humour meet with no Applause, but from the Admirers of *Dursey's* Ballads, who sing the *Winchester* Christening, because there is a pretty Jest in it. Leave them to the miserable Writers for Daily Bread, with the Two-pences that they collect by such little Arts from Green-sickness Misses, and Boys, before they have learned *Latin*.

Common Sense: or the Englishman's Journal. FEB. 18. No. 55.

Of Letters of MARQUE.

Look upon *Great Britain*, with respect to its Neighbours, to make much the same Figure as *Athens* did of old amongst the States of *Greece*.

*Demosthenes* in some Orations to the People, tells them, that it was not the Policy of *Athens* to enlarge her Territories; that it was her Character neither to commit Insults herself, nor to bear them from others; that this Reputation had rais'd her to be the Umpire of *Greece*; that while she protected the Weak, she kept the Ambitious in Awe; that she did not only preserve her own Liberties, but was the common Patroness of the Liberties of Mankind; and that her Decision was the Law of Nations: But since you have had the Misfortune (says he) to be govern'd by Magistrates weak, ignorant, and corrupt, how is the Majesty of *Athens* sunk! whatever Disturbances now happen in *Greece*, no State resorts to you for Justice, for what Protection can they expect to find from those who have not Courage to defend their own Rights? Every Day brings an Account of some new Outrage committed against yourselves; but Injuries and Affronts are become so habitual to you, you seem to have lost your Sense of Feeling.

I have heard an heroic Saying of a Mi-

nister in the Reign of *Q. Anne*, That he hoped to see the Day that there should not be a Shot fir'd in Europe, without the Permission of Great Britain, or at least without a good Reason given wherefore it was done.

When a Nation raises herself to be of this Consequence, she appears amongst other States like a Queen amongst her Attendants,—such is the Respect that is paid her, they do not presume so much as to quarrel in her Presence.

As to the Treatment we have receiv'd from *Spain* for many Years past, I cannot help thinking that *Spain* has been govern'd by very false Politicks;—their venturing to go on thus, plundering our Merchants, after so many repeated Complaints, has something in it that Common Sense cannot account for: It amazes me that they should not stand in Awe of the great Abilities of our present Ministers; sure the Fame of their Wisdom must have reach'd beyond the Pillars of *Hercules*.

I must allow that it is not prudent to proclaim War immediately upon a Ship of another Nation plundering one of our Merchants, but as our Merchants have been long complaining of the Robberies committed upon them, let us enquire what has been practis'd at other Times when the like has happened.

When the Subjects of *England* have been plunder'd upon the Seas, it has been usual to grant Letters of Marque and Reprisal to the Sufferers, to make good their Losses upon the Subjects of that Prince by whom they were plunder'd.

The Author of a Treatise entitled, *De jure maritimo, et navali*, tells us, that not only by the *Jus Gentium* and Civil Law, but by the municipal Laws of this Kingdom, Merchants that have been plunder'd upon the Seas, have a Right to Letters of Marque and Reprisal, under such Restrictions and Limitations as are prescribed by Law.

First, for Example. Oath must be made of the Depravation committed, with the Time, Place, and to what Value.

Next, an Entry must be made in the high Court of Admiralty of the Names of the Ships or Vessels fired out to make these Reprisals,—their exact Burthen,—their Number of Men,—Guns, Ammunition,—for how long Victual'd, and the Names of their Commanders.

All this must be done before the Ships put to Sea.

There have indeed been some Formalities usually observ'd previous to the granting these Letters of Marque.

As

As first, Application to the Prince (by whose Subjects these Depredations were committed) for Restitution: This is to be done by the Minister of the Nation whose Merchants have been plunder'd, residing at that Court; if there be no Minister, by the Consul; if no Consul, the Merchants themselves may appoint some Person to solicit for them, having Letters of Request from the Ministers of their own Prince.

If Justice be either deny'd or delay'd, (for in these Cases a Delay is looked upon the same Thing as a Denial) then Letters of Marque and Reprisal are to be granted.

The Reason why Delays are looked upon to be the same Thing as Denials, is, that where the Depredation is proved, and Princes have no Mind to make Restitution, they never peremptorily refuse to do so,—their Custom is to deter the Matter from Time to Time, under various Pretences, that the Sufferets may be wearied out, if not ruin'd by applying—so that the Time limited for full Restitution to be made has usually been 18 Months from the first Application.

In the Reign of K. Charles the second two rich Ships, the *Bona Esperanza*, and the *Henry Boneadventure*, belonging to Sir William Courten and Partners, were plunder'd by the Dutch,—the States General were applied to for Satisfaction to be made to the Owners, which being delay'd, Letters of Marque and Reprisal were granted, in which Letters of Marque there is the following Clause.

And whereas several Addresses made by Sir George Downing Knight and Baronet, our Envoy Extraordinary to the States General, (to whom we gave our special Command so to do) nothing effectual has been done for Relief or our said Subjects, (whom we take ourselves in Honour and Justice concern'd to see satisfied and repaid) we lately commanded the said Sir George Downing to intimate and signify to the said States General, that we expected their final Answer, concerning full Satisfaction to be made for the said Ships and Goods, by a Time then prefix'd, and since elaps'd, that we might govern ourselves thereupon, that our Subjects aforesaid might be relieved according to Right and Justice, and yet no Satisfaction hath been made, so that we cannot but apprehend it to be not only a fruitless Endeavour, but a prostituting our Honour and Dignity to make further Application, after so many Delays and Slightings.

Men first form'd themselves into Societies for the Sake of mutual Defence and

Preservation; when it was found that one Man could not guard himself against Violence by his own single Strength, he enter'd into a Compact with others in the like Condition, and this was the Original of all Government; as these Societies grew very populous, they found it necessary to appoint some Persons amongst them to watch for the publick Weal, and to contribute some small Part of their Property to make a Publick Stock for their Defence; so that whenever a Member of a Society was attack'd either in his Person or Goods, it became the Quarrel of the whole, and the Publick Stock, as well as Publick Strength, were to be employ'd in his Defence; he had a Right to Protection because he pay'd for it; and if that Publick Fund to which he had contributed, instead of being employ'd in defending its Members from Violence, was dissipated in maintaining a few Particulars in Luxury,—Government, which was intended as a Benefit, is turn'd into a Curse upon Maukind.

As to our Parts, it is certain no People in the World pay so much for Protection; but then no People in the World are so well protected: If our Taxes are high we see good Armies and good Fleets maintain'd out of them, and so far from being afraid to grant Letters of Marque and Reprisal, that we are able to blow any that shall insult us out of the Sea; yet I cannot help being of Opinion, that if these Letters of Marque had been granted several Years ago, it might have saved some Millions to this Nation. What I have to presume in this Case is, that our Merchants did not apply for Letters of Marque and Reprisal, or that some of the other Formalities requisite were not observ'd; if it be so, they have no Right to complain; for we are not immediately to declare War, especially where less expensive Methods of doing ourselves Justice lie open to us.

Old Whig, FEB. 23, No. 155.

OF ENTHUSIASM.

WHEN this Religious Knight-Er-rantry gets into a Person of a restless Spirit, it works up his Ambition to the utmost Extravagance, by persuading him that he is singled out to execute the Designs of Providence. From that Moment he is stung with a Fury not to be controlled: Unable to resist the violent Impulse, he hurries into Action: Consideration would be Loss of Time; and he stands acquitted to himself, by a prompt Obedience to the fancied Call. Thus powerfully possess'd, every wild Project that glows

glows in his Imagination is an immediate Ordinance from Heaven. He flies a Pitch above common Mischiefs, and dreams now of nothing less than overturning the Laws and Constitution either of his own Country, or of the Nations he intends to invade. So that from one who might have proved an active, beneficial Member of Society, he is (by the strong Delusion of *Enthusiasm*, become a sanctified Disturber of the Peace and Happiness of Mankind. And suppose he should not be able to accomplish his frantick Purposes; yet the Miseries, the Confusion, and the Desolation, his very Attempts are often attended with, are sufficient to make sober Men dread the fatal Consequences, which even an unsuccessful *Enthusiasm* may produce.

But then it is to be consider'd, that this Enormity (extravagant as it seems) bids fairer for Success, than many a virtuous Project only conducted by Prudence.

No Malignity spreads its Infection speedier, and more universally through the Populace, than *Enthusiasm*: And the Phrenzy of it (like any other Madness) does, for the Time, double the natural Strength and Spirit of Man, and animates him to exert his Vigour to a Degree, seemingly more than human. The Insatiation of the Enthusiast sets him above the Fear of Death. If he happens to fall in Action, or to suffer for his Crime by the Hand of the Executioner, he is ravished with the Conceit of dying a Martyr for the Cause of God; and he sees the Heavens open to receive him. But his undoubted Assurance of Success in his Undertaking gives him still a greater Contempt of Danger; and in this Particular, grant him but his first Principle, he reasons very consequentially. If he is, indeed (as he imagines) miraculously appointed to subdue Mankind, to overthrow Kingdoms and States, and to reduce the Powers of the Earth under his Obedience, no doubt Heaven will prosper him in the Execution of the mighty Work it authorises him to undertake. But notwithstanding this Persuasion of his be wholly groundless, yet as long as he is thoroughly possessed therewith, it prompts him on with the same Resolution and Vigour, as if it were undeniably true. And as *Enthusiasm* animates him, the fierce and sometimes horrid Aspect and Intrepidity of Behaviour which that Fury gives him does, in Proportion, dishearten and terrify his Adversaries. His Rage and Desperateness in attacking his Enemies, makes them weak and timid in their own Defence. Upon the whole, so powerful often is the Influence of his Intoxication, when it actuates a

Multitude that (like a Torrent) it bears down all before it; and when it roges in its full Vehemence, Opposition only serves to Augment its Force.

A But the worst Effect of Enthusiasm is that it disposes Mea to be cruel in prosecuting their Designs, and tyrannical in the Exercise of Dominion, when they obtain it.

Since the Enthusiast soars above all the Rules of Justice and Equity, in forming his Schemes upon the Supposition of a Divine Authority, there is no Reason to believe, that he will stoop to those Regulations in the Prosecution of his vast Designs. He has one short Argument to justify all his Crimes; they are Divine Injunctions; the Will of God is notified to him; That Will is not to be circumscribed within the narrow Limits of Human Laws and Human Reason; he has a positive Commission to see it executed to a Tittle: Whoever, therefore, pretends to withstand him, opposes the Almighty. In consequence of this Prepossession, he denounces the worst of Woes

C D upon his Enemies; and the Terrors he scatters round him are the Terrors of the Lord. But what renders the Insolence of this Enthusiast more insupportable is, that while he deals out Mischiefs without measure, he is only securing the Happiness of Mankind, and showering down inconceivable Blessings upon his Fellow-Creatures.

E Lastly, If the Heroick Enthusiast happens to beat down all Opposition, if he successfully accomplishes his Projects, and becomes fully possessed of Power and Dominion, he never fails to rule his Subjects with a Rod of Iron. He fixes with himself some imaginary, insignificant Point, on which he will have the Honour of God, and the Happiness of Mankind, to depend. This all Men must acknowledge to be authentick, and submit to it without Reserve, or undergo his severest Displeasure. The Wretches, whose Consciences are scrupulous, and their understandings untractable through the Force of Reason, must be convinced by Fines and Imprisonments; by Racks and Gibbers, and Flames; in order to mollify the Hardness of their Hearts for the Reception of Opinions, they cannot conceive; or which, if they do conceive them, they abhor.

H The Craftsmen, FEB. 25, N<sup>o</sup>. 607.

The British Rights in America asserted.

T HE Spanish Advocate, in answer to this Paper of Jan. 28. Set out with Quotations of Article 3. of the Treaty

ty of 1667, and Article 14. of that of 1670, which are nothing to his Purpose. For in the first Provision is made, that no Letters of Reprisal shall be granted till Justice has been deny'd or delay'd above 6 Months by Commissioners appointed to relieve and hear such Demands: And yet have we not in several Cases waited to no Purpose 7 or 8 Years? Is not this denying or unreasonable delaying Justice? By the other Treaty, viz. of 1670, The King whose Subjects suffer Wrong, may upon Denial or Delay of Justice grant Letters of Reprisal.

With the same Satisfaction that he gives up our Right to *Campeachy*, he disposes of whole Kingdoms, that were never conquer'd by the Spaniards, particularly *Darien*, which is in Possession of the *Aborigines*. I wish, for the Sake of my Country, he had not foisted in that unfortunate Expedition of the *Scots*, which can never be mention'd but with Dishonour to the *English* Nation.

The Report of the Board, in relation to the Bay of *Campeachy*, he passes over in Silence, tho' made by Persons of Experience and great Abilities, and furnish'd with Authentic Vouchers, and proper Papers to support their Opinion.

The following Paragraphs in it I shall recommend to the Consideration of him and his Masters:

Therefore we are humbly of Opinion, that the Subjects of this your Majesty's Kingdom, for some Years before, as well as after the Conclusion of the *American Treaty*, in 1670, did enjoy an uninterrupted Liberty of cutting *Logwood*, in the *Laguna de Terminos*, and in other Places not inhabited by the Spaniards in the Province of *Jucatan*, either thro' Right, Sufferance, or Indulgence.

That the said *American Treaty* did establish a Right in the Crown of Great Britain, to the *Laguna de Terminos*, and the Parts adjacent; those Places, at the Time of the Treaty, and for some Years before, being actually in the Possession of the *English* Subjects.

That the royal *Cedula*, issued out by the Court of Spain, was a Violation of the aforesaid Treaty; so far as the carrying on the Trade to the *Laguna de Terminos* was thereby interpreted an Invasion, and the *Logwood Cutters* accounted *Pirates*.

And that your Majesty's Subjects having been (at least) suffer'd to enjoy the Liberty of cutting *Logwood* as aforesaid, before the Conclusion of the *American Treaty*, although your Majesty should not insist on your said Right to the *Laguna de Terminos*, yet that the SAME LIBERTY is absolutely granted and confirm'd by the Treaty of Commerce made at **UTRECHT.**

Mr D'ANVERS,

Having read some of your Papers, relating to the late *Spanish Depredations*, I take the Liberty of sending you two Cases, which may possibly have escaped your Notice; and tho' neither of them may exactly tally with the Case in Point, nor suggest any proper Method of Redress to the unhappy Sufferers; yet as they are remarkable in their Kind, they may at least divert some of your Readers.

King Ferdinand \* having appealed all the Diturbances of his Kingdom, march'd at the Head of a powerful Army against the *Moor*, advancing as far as *Martes*, where a remarkable Accident happen'd to him; to wit, two Brothers, Peter and John de *Carvajal* by Name, were taken into Custody upon Suspicion of the Murder of *Gomez de Benavides*, who was assassinated at *Palencia*: for which Crime some other Person had been before taken up and examined, but nothing appearing against them, were discharged. In five, these poor innocent Gentlemen were try'd and condemn'd on circumstantial Evidence only, and that very frivolous.

Their Punishment was to be thrown headlong from a Summit of a Rock. Great Intercessions were made to the King in their Behalf; but he would not grant their Pardon. As they were leading to Execution, they invoked God to witness to their Innocency, and appeal'd to his Tribunal, to which they summon'd the King to appear in 30 Days Time. He laugh'd at them. Nevertheless some Days after he fell sick, and went to a Place call'd *Alcaudet*, to divert himself, recover his Health, and shake off the Remembrance of the Summons, if he could. Accordingly the 30th Day being come, he found himself much better, and after shewing a great deal of Mirth and Cheerfulness on that Occasion with his Courtiers, and ridiculing the *Illusion*, retired to his Rest, but was found dead in his Bed.

The King of Spain (says Mr † *Selden*) was outlaw'd in *Westminster-Hall*, I being of Counsel against him. A Merchant had recover'd Costs against him in a Suit, which because he could not get, we advis'd to have him outlaw'd, for not appearing; and so he was. As soon as *Gondomar* heard that, he presently sent the Money, by reason if his Master had been outlaw'd, he could not have the Benefit of the Law, which would have been very prejudicial, there being then many Suits depending between the King of Spain, and our *English Merchants*.

I am, S I R, &c.

\* Richers's *Abridg. of the Hist. of Spain*, 1724, p. 186.

† *Table Talk*, 2d Edition, p. 89.

The London Journal. Feb. 25. No. 968.

Of Voluptuous Eating.

The mighty Talents of Man's noble Mind,  
Shew that for sensual Joys they're not de- A  
sign'd;  
But as ally'd by Heaven's Ætherial Fire,  
With God-like Views they should the soul  
inspire.

THERE was nothing formerly more contemptible in Britain, than a professed Lover of his Belly; but of late B Eating is become a Science, and, which is still more extraordinary, a Reputable Science. A Man is not only heard with Patience, but with Attention, if he runs thro' the Composition of the Oghio; and a very considerable Library might be drawn together, where a Man can afford it, on the Mysteries of the Table, and the several Arts of disguising Food.

How many of late place all their Happiness in living after this Manner, and are mad enough to say they cannot live without it! But without what? Why, without that which a wife Man would scorn, and a good Man detest; without the Happiness of a Sow, a Creature placed in the lowest Rank of Beasts, for being naturally what these Men make themselves, gluttonous and insatiable. But to what End is all this wasted? Why to destroy the very Appetites they would gratify. That *A Sharp Stomach is the best Sauce*, is a Saying as true as it is common. In *Ulrick Hutton's* Book on the Virtues of *Guaiacum*, there is a very singular Story E on this Subject; he says that the Relations of a very rich German Ecclesiastick carrying him to drink the Waters for the Recovery of his Health, and passing by the House of a famous Quack, he enquir'd what was the Rev. Gentleman's Distemper? They told him, a total Debility, Loss of Appetite, and a great Decay in his Senses; the Empiric, after F viewing his enormous Chin, and comparing it with the Size of a no less enormous Paunch, guessed rightly at the Cause of his Distemper, and agreed, for a certain Sum, to bring him home, on a Day fixed, perfectly cured. Upon this the Doctor was put into his Hand, who G treated him after the following Manner: He furnished him every Day with half a Pound of excellent dry Bisket, to moisten which he allowed him three Pints of very good Spring Water: He suffered him to sleep but few Hours in 24, and when he had brought him within the just Proportion of a Man, he obliged him to ring a Bell, or work in the Garden

with a Rolling-Stone an Hour before Breakfast, and four in the Afternoon. At the stated Day, he produced him, so perfectly cured, that his Friends, who at first scarce knew him, paid the Money with many Thanks, and, if the good Canon recovered his Wits with his Health, no doubt he was as well pleased as any of his Relations.

Nice Eating destroys the Health, let it, be ever so moderate; for the Stomach, as every Man's Experience must inform him, finds greater Difficulty in digesting rich Dishes than Meats plainly dressed: To a sound Man Sauces are needless; to one who is diseas'd, they nourish not him, but his Distemper, and the Intemperance of his Taste, betrays him into the Hands of Death, which could not, perhaps, have master'd his Constitution. The famous *Lewis Cornaro* brought himself into a very wretched Condition, while a young Man, by indulging his Taste; yet when he had once taken a Resolution of restraining it, Nature did that which Physick could not do; it restored him to perfect Health of Body and Serenity of Mind, both of which he enjoyed to an extreme old Age.

But, it may be, some of our fine Gentlemen will object, that a grand Table is the greatest Ornament of a great Fortune; which in some Sense may be true. I am no Advocate for Penury, or a narrow Way of Living; Hospitality is an ancient Virtue, and was never practis'd any where more remarkably, than in Britain: But Hospitality is destroyed by nice Eating; twenty Legs of Mutton would have made a Marriage Feast for our Ancestors; we now mangle them to furnish out a Dish, and that but a small one: Ought this to be called Luxury or Madness? A Man's Table ought to be proportionable to his Estate; but it is the singular good Qualities of modern fine Eating, to fit no Estate, and to agree with no Stomach. These strange exotick Modes of disguising British Meat have introduced such a Multitude not only of Technical but foreign Terms, that I would recommend it to some Connoisseur in Eating, who would at once display his Skill, and gain the Purchase of a great many good Dinners, to compose a *Lexicon Culinarium*, or *A Dictionary of Kitchen Terms*, for the Use of Cooks who were never out of England. I dare say, such a one would meet with a great many Subscribers, especially if it were properly accented, that every fine Gentleman might tell us, in a proper Tone, how he con- founded,

founded, or, as the present Phrase is, melted a Guinea.

If Vanity, and the Desire of appearing *Men of Taste*, be, as I suspect it is, one of the chief Motives to this Profusion on *Victuals*, let me entreat these Gentlemen to consider that, whatever those Gentlemen who dine with them may tell them, yet History hath recorded, and recorded with Ignominy, such as have piqu'd themselves upon Eating, or lavished Estates to support the Excesses of their Table. *Lucullus*, one of the greatest of the *Romans*, a Man who had endeared himself to his Country by many glorious Actions, and whose Virtues will ever make him remembered, rendered himself contemptible while living, and hath tarnish'd that Glory which would have attended his Memory when dead, by affecting to be the nicest Man of his Time. *Plutarch* has given us such an Instance of his Taste, as may serve to shew us, that tho' we may be Fools in the same Way, yet few of us can hope to be as expensive Fools as he: *M. Tullius* and *Pompey the Great* met him one Afternoon in the *Forum*; and, that they might see whether what the World reported of his Luxury were true, or not, invited themselves to Supper, on Condition that he would provide nothing extraordinary for them; to which he yielded, provided they would give him Leave to tell his Servant in what Room he would sup; which was on their Side also accorded. *Lucullus* then called out to his Slave, *Go home, tell my Servants I sup in the Apollo*. When the Hour came, they went all together, and were entertained in a Manner superior to all Report. When this Mystery came to be revealed, it appeared that *Lucullus* had given Name to every Dining-Room in his House, and fixed Bills of Fare for each of them; so that signifying only where he intended to sup, was Instruction sufficient for his Steward and Cooks: The *Apollo* was indeed the chief, and the Appointment for a Supper there was Five Thousand Crowns. There was one *Apicius*, a celebrated fine Eater, who, that he might enjoy all Things in a grand Way, set apart ninety Millions of Sesterces to the Service of the Kitchen, but even this immense Sum being in a great Measure wasted, and great Demands coming, he was forced, against his Will, to look into his Affairs, when finding upon an exact stating of Accounts, that there was little more than Eighty Thousand Pounds *Sterling* left, he was so frighted at the Apprehension of not eating so nicely as formerly, that he poisoned himself.

It is evident, from Reason and Experience, that this Practice of fine Living, with which some People are so much taken, tends to an extravagant Consumption of Time, Health, and Money: That it is so far from bespeaking the *Gentleman*, that it shews a Man to be a *Slave*, in the Sense of the Philosophers, and certainly exposes him to a Multitude of Inconveniences, which but for this preposterous indulging of his Appetite, could never affect him.

*Freeman.*

Universal Spectator. N<sup>o</sup> 439.

Against the Fear of Death. An Essay for Lent.

UNwillingness to die, tho' it seems to arise from Nature, can never be founded on Reason and Virtue: The Majority of Mankind chuse to live; but why should they fix on such a Choice, since so few, in the common accepted Sense of Felicity, can be accounted happy? Why should the Minority, who are endow'd with Sense and Virtue, be unwilling to die, when they cannot be happy 'till Death? Is this Love of Life, from the Sweetness we find in its Solaces, in the Enjoyment of Pleasure, and the Gratification of our Appetites? Or is it the Pain or Horror of Death that affrights us? Is it the Fears and Doubts of what shall become of us hereafter? Or rather, is it not the Guilt of Conscience already condemning us, by the Pre-apprehension of future Punishment? If Death was to all equally terrible, we might reasonably fear to die; there would be then more in Death, and even more in Life, than we imagine: But we see some as willing to die, as others to live; some as willing to leave the World, as the wife Man, when old, is to leave the Court; some, with Resignation, meet it in all its Tortures; some seeming piously to wish for it; and all those are Persons who are esteem'd wife as well as virtuous.

Every Man in the Play of this World, besides being an Actor, is a Spectator likewise: When the Play is new begun with him that is in his Youth, it promises so much that he is loth to leave it: When it grows towards the Middle, the Act of Manhood, then he perceives the Scenes grow thick, and as they are fill'd with Business, would gladly understand the End of it; but when the Catastrophe draws near, and he knows what it will be, he is content to make his Exit, and leave the Stage of Life to new Successors.

The Notions of Death are different in two different Sorts of Men: One Kind lives

M

lives in a full Joy, he sings and revels, and sports as if his Harvest was continual, and as if the whole World was as mad and wanton as himself: This Sort of Man would do any thing rather than die; A for he tells us by expressive Actions, tho' his Tongue mention it not, that he expects a worse Estate hereafter: Another lives hardly, with a heavy Heart, as if he was only born to act the Sad Man's Part, and then die; this Man often wishes for Death, and hath it not; intimating, B that by Death he expects a far better Condition. These Instances shew, that there is expected a Misery or Joy to attend a Man after his Departure from hence: The like is also evident in the good Man and the bad; one avoiding what the other would wish, at least not with Unwillingness refuse the Offer; for the good Man I reckon with the wife, C who can equally die or live; he knows while he lives the Supreme Being will protect him, and when he dies receive him; and it was an excellent Reflection on Death, made by a Father of the Church, when he said, *Non ita vixi, ut me vixisse pudeat; nec mori timeo, quia bonum habeo Dominum*: I have not so liv'd, that I am ashamed that I have liv'd; nor do I fear to die, as I have a merciful

The State of Living I should think could never be quiet, till the Fear of Death is entirely conquer'd: Every Spectacle of Mortality affrights; every casual Danger terrifies: The Fear of Death is worse than Death itself: The Fear of Dying often kills us, Death can kill us but once; I like therefore the Saying of the Emperor *Julian* in his last Moments; He that would not die when he must, and he that would die when he must not, are both Cowards alike: What we know we must once do, why should we be afraid to do it at any Time? What we cannot do till our Time comes, why should we seek to do it before? That Person is most happy who can die willingly when God would have him die, and can live as willingly when God would have him not die: To fear Death argues an evil Man, at least a very weak one: One of the best and wisest Men in the Pagan History has set a notable Example for a Behaviour in relation to the Unwillingness to die: It was *Socrates*; who told the *Athenians*, That they could do nothing but what Nature had ordain'd before, condemn him to die: How unmov'd did he drink his Poison! how bravely did he meet the Approach of Death! *Nihil est in morte quod metuamus, si nihil timendum vita commisit*: Death is not terrible, if our Life hath not made it so.

From the Gazetteers.

IN several GAZETTEERS of this Month Mr FREEMAN gives us Memoirs of false PATRIOTISM: As we can't follow him into Particulars, it must suffice to quote some Passages to shew the first Drift of his Argument.

Whenever (says he) the Pressure of foreign Affairs would permit, the *Athenians* were always divided into Parties among themselves. Such as were for the Constitution, were, generally speaking, held public Enemies, and those who were for putting all into the Hands of the People, were cried up as the only true Patriots, the generous Champions of Liberty, and Pillars of the State of *Athens*. But in the Day of Distress, the People knew well enough where to look for Counsellors and Generals, and had Wit enough to chuse those whom they hated when in Prosperity, to take the Helm of the Republick, when the Waves ran high. Yet when the Storm was over, the Demagogues, i. e. the Popular Orators, were exalted to the Skies, and the Nobles who had fought and conquered were neglected, and if they did not take Ingratitude kindly, were banished.

The servile Creatures of the People procured Decrees, whereby the Funds which had supported Fleets and Armies, were assigned to the Theatres; in Consequence of which, their Youth became *Witlings*, *Demi-Criticks*, and *Speech-makers*, instead of good Citizens, good Soldiers, and honest Men. No Wonder that when the *Athenians* sunk so far below their Ancestors, the State declined apace; but most amazing it is, that while they remained the most penetrating People in the most polite Part of the World, neither the Exhortations of Friends, nor the Reflections of Enemies, had Force enough to make them enter into their own Conduct, and perceive the Folly of all Measures, except a thorough Reformation. But incorrigibly fond of that Licence they miscalled Liberty; they abandoned *Demosthenes*, *Miltiades*, *Themistocles*, *Cimon*, &c. whose Treatment he recites, and concludes thus.—I have shewn, that as *Athens* rose and was ungrateful to true Patriots, so she was undone by her growing fond of false Ones.

R. FREEMAN.

MR FREEMAN in the GAZETTEER of the 24th, proceeds to prove from the *Spartan* History, that the People, or the *Ephori* in their Names, getting too great a Share of Power, kept their King

in awe, and proceeded to banish, imprison, and even murder them; and so instead of protecting brought to ruin that Commonwealth which had subsisted in a State of Independence 600 Years.

**OLD COMMON SENSE, this Month,** has two Papers upon *Vision* (too long for us) in the Temple of Common Sense; in which he introduces something personal of his Brother Common Sense, whom the Goddess also reproves for the wretched low Stuff, Ribaldry, and Obscenity, which he has blasphemously publish'd under the sacred Name of COMMON SENSE. Another Paper is a Sequel to his Fool at Court (See p. 36.) In a 4th this Writer publishes some Remarks relating to our Book; which Remarks having been particularly well received by the Town, we have insert'd them almost in the same Words at the Beginning of this Magazine.

**Whitefriars COMMON SENSE Feb 25,** has an Old Paper publish'd in June last; the Substance of which we have in our last Vol. on the Arguments for reducing Interest to 3 per Cent. page 739, 742, 779.

An Impartial and clear Decision of the Controversy, between the Followers of Sir I. Newton, and Mr Facio, concerning the Sun's Parallax.

**I** Publish now a most easy and decisive Method of observing the Sun's Parallax; that may overcome, at once, those almost universal Prejudices, which would not yield, hitherto, even to the clearest Demonstrations.

2. I was not quite eighteen Years old, when I did write down this Method, in a long Letter directed from *Genova* to the illustrious *Monsieur Cassini*: It contained some Mathematical and Astronomical Discoveries, as I conceived; and among them the Method of finding the Parallax of the Sun, by the Distance between the Time, or the Place, wherein the Light of the Moon seems terminated by a right Line; and the Time or the Place of the Moon's coming to her Quadrature.

3. I demonstrated, in the same Letter to *Monsieur Cassini*, the Theorem which I had then discovered, and which has enabled me to find the Sun's Parallax; namely, That two Points S and T being given; and the Line S L being to L T in a given Proportion; the Locus of the Point L is a given Spherical Surface. So early did Providence give a Sign, or Token, of her manifesting one Day, as she does now to Mankind, that Great and abstruse Secret, so long and so earnestly sought for; but which hitherto has been an Occasion of great, not to say prodigious, Errors! And in that Letter I demonstrated also, from the straight *Fascia*, which Mr *Hugens* had so often observed in the middle of the Globe of *Saturn*, that the Axis of that Planet, about which it may be supposed to revolve, must be sensibly parallel to the Plane of *Saturn*'s periodical Orbit.

4. *Monsieur Cassini*'s Answer was very kind, and disposed me to go to *Paris* in April 1682. But as he was prepossessed with the prevailing Opinion, That the Parallax of the Sun was very small; he concluded, in his Answer, that it could not be found by this Method.

A 5. I say then, at present, that the Sun's Parallax may be easily found, by means of the Arc in the heavenly Sphere, intercepted between the two apparent Places of the Center of the Moon, when her Light seems terminated by a right Line, and when she comes to her apparent Quadrature.

B 6. Or else, in other equivalent Terms, I say, That the Sun's Parallax may be easily found, by means of the Time intercepted between the Two Moments when the Light of the Moon seems terminated by a right Line, and when she comes to her apparent Astronomical Quadrature.

C 7. When § Section or Limit § divides § dark Part of the Moon from her enlightened Part appears as a right Line; then, the Line drawn from S the Center of the Sun, to L the Center of the Moon, is perpendicular to the Plane of that Section. And the Observer's Place being called O, the Measure of the Parallaxic Angle L S O depends on the Distance betwixt the Centers of the Sun and of the Moon; or (which comes to the same) on the Distance betwixt the Center of the Sun and the Observer.

D 8. If the Sun's Parallax be only of 10" 30" or of 9", as Sir *Isaac Newton* did sometimes suppose: And if we reckon the apparent Semidiameter of the Sun to be of 16' 10": Then, the Semidiameter of the Moon apparent to the Sun would refer to Sir *Isaac Newton* of 2" 24". And this being subtracted from 16' 10"; there would remain 16' 7" 26 for the Breadth of the Zone of the Moon enlightened directly by the Limb of the Sun, over and above the Moon's Hemisphere.

E 9. And to this Breadth adding 1' 6", for the additional Zone enlightened upon account of the Refraction of Light in the Atmosphere of the Moon; we shall have 90° 17' 13" 26 for the whole Zone enlightened by the Sun, and measured in any great Circle of the Moon, situate in a Plane passing thro' her Center and the Center of the Sun.

F 10. At the Time of the Moon's Quadrature, any Astronomers provided with proper Instruments, may observe most nicely the apparent Diameter of the Moon; and the Breadth of her enlightened Part, when it seems terminated by a right Line. And by that means they may satisfy themselves also, about the Quantity of the Refraction of Light in § Moon's Atmosphere.

G 11. And at the same Time, they may make also the necessary Observations for determining accurately the Moment when the Distance, betwixt the Centers of the Sun and of the Moon, appears to be of Ninety Degrees.

H 12. And likewise, with good Telescopes, having a Bit of raw Silk or small Silver-wire stretched in the Focus, and passing thro' the Axis of the Telescope, they may determine, as nicely as possible, the Moment when the enlightened Part of the Moon seems terminated by a right Line. For if the raw Silk &c. did not pass thro' the Axis of the Eye-glass, which I

sup-

suppose to be convex; that Silk and the rectilinear Section of the Moon would appear curvilinear, with their Convexity turned toward the Axis of the Eye-glass.

13. Now, according to Sir Isaac Newton, the Time between those two Moments will be but small; and will not amount to half an Hour.

14. But, according to my Demonstrations, That very same variable Time will amount to about four Hours and perhaps three quarters. A Difference easily observable even by Persons unacquainted with Astronomy; but helped with a common Ephemeris of the Motions of the Moon! And thus I appeal to the Heavens and to Mankind, that is, to proper and faithful Observations of this sort, for a clear and sensible Decision of the Controversy, between Sir Isaac Newton or his Followers; and me; concerning the Sun's Parallax. For Astronomers have wholly neglected to observe those most important Moments, when the Section of the Moon appears straight.  
Worcester, Jan. 21. 1738. N. FACIO.

To the Author of the GENTLEMAN'S MAGAZINE.

The Earl of Roscommon having imitated one Scene of Pastor Fido, or Faithful Shepherd of Guarini, Mr Lockman has lately done Part of another, which he introduces by observing that Sir Richard Fanshawe's Translation done above 100 Years ago, is not much to the Author's Advantage; but that the Earl's is very beautiful. I only beg leave at present to lay before the Publick Sir Richard's and Mr. Lockman's Translations, leaving to those that are Judges, whether there are not Beauties in the Translation of 100 Years standing, which Mr. Lockman has secluded.

The VIRGIN and the ROSE.

By Mr LOCKMAN.

AS in some rural paradise a ROSE  
(Which veil'd by leaves, and hush'd in  
calm repose,

Beneath the dusky mantle of the skies,  
On its fair stalk, in sweet oblivion lies)  
Wakes gently, soon as the first orient beam  
Calls stumbling nature from its transient dream;  
To Phœbus, who its glowing form beholds,  
A bosom, rich with crimson hues, unfolds:  
Whence the wing'd bee (soft-breathing amorous  
Extracts the lucid nectar as he flies: [sighs])  
Blest flower! and yet if it ungather'd lay  
Till Sol, high mounted, dart a scorching ray,  
Pining, it droops with the declining light,  
And all its glories glide away from sight:

Thus the young VIRGIN, whilst her mother's care  
From flatt'ring man conceals the darling fair,  
The fair secludes love's ardours from her breast,  
And the soft woes which break a maiden's rest.  
But should some *Tyrus* dart a wanton eye,  
And she attend to the sweet tempter's sigh,  
Instant her heart its inmost folds displays,  
And her, now love-sick soul, is on a blaze.  
Then, if or bashfulness or fear restrain  
The melting nymph, and she disguise her pain,  
To hated silence doom'd, the weeping lies,  
Eclips'd the lovely lustre of her eyes,  
Her graces fade, and she untimely dies.

Sir RICHARD FANSHAW'S.

AS in a curious garden a fair ROSE,  
Which (cloister'd up in leaves) did late  
repose,

Under the sable canopy of night,  
Upon its mother-stalk, with the first light  
A Raises it head, then opens its tender eye,  
When whisp'ring Bees suck Nectar as they fly;  
Then to the Sun, which on its form does gaze,  
Its purple and perfum'd breast displays:  
But if it be not gather'd then, and stay  
Till it be kiss'd by the meridian ray,  
Before the Sun to t'other world be fled,  
Upon its mourning stalk it hangs the head;  
So pale, so shrunk, so without life it shows,  
That one can hardly say it was a ROSE:  
So a young Virgin, whilst her mother's care  
Shuts and preserves her from the blasting air,  
Shuts her own bosom too against desire:  
But if she finds some amorous youth to eye her,  
And hears him sigh, she opens him straight her  
heart,

C And in her tender breast receives love's dart.  
Then if by fear, or else by maiden shame,  
She be withheld from shewing of her flame,  
(Poor soul!) concealment, like a worm i'th'  
bud,  
Lies in her damask cheek sucking the blood:  
So all her beauty's gone, if that fire last;  
And all her lovers, when her beauty's past.

FONDNESS cur'd.

DAMON, once amorous, now grown cold,  
Thus *Phyllida* addresses;  
False Shepherd! now some other fool  
Thinks she thy heart possesses.

A worthless conquest shall she find;  
Like me thou soon wilt leave her.  
Oh! would she serve thee in thy kind;  
With pleasure I'd forgive her.

E Eager you clasp'd me in your arms,  
And press'd my panting bosom;  
Swore, *Phyllida* was all o'er charms,  
Her kisses beans in blossom.

F I saw thee (*Damon* stern reply'd)  
With *Mopsus* in yon arbour.  
A rascal Deer my manly pride  
Forbad me to unharbour.

Empire and Love no rival bear,  
Too near was injur'd *Damon*;  
I'm now too wise, as thou wast fair,  
To play that silly game on.

G Coral and pearl thy mouth adorns,  
Each lip exceeds a ruby;  
But know, fond girl, my passion scorns  
Theavings of a booby.

Came too late for this MAGAZINE,

1. The VOLUNTEER LAUREAT, No. 7. on the Death of the Queen, address'd to his Majesty. By RICHARD SAVAGE, Esq;

2. Lines on Mr. Lockman's Lyricks.

3. Verses to a Rev. Play-wright, and Murderer of French Plays.

The First will be printed singly, pr. 6d.

## An ODE on the TIMES.

Address'd to -----, the HOPE of BRITAIN.

**Y**E bold Offenders, quick alone  
Your fathers vices, and your own.  
From awful Jove's suspended hand,  
Behold, in the vindictive sky,  
The ready light'ning wing'd to fly,  
And blast our guilty land!

## II.

While yet, O Britons, while 'tis given  
To deprecate offended heav'n;  
Cease, unrepenting, to presume,  
The lifted bolt shall stop its rage,  
Or longer spare an impious age,  
Devoted to their doom.

## III.

That lawless Force, and secret Wiles,  
Infect our all-corrupted Isles;  
That hissing Envy points her stings;  
That jars arise, and foul debate;  
That restless factions vex the state,  
From Irreligion springs!

## IV.

To that dire source the nations owe  
Their late distress, and present woe.  
Hence Jealously, with jaundic'd eyes;  
Hence Pride, that swells the vulgar great,  
And Pow'r with ill-gain'd wealth elate,  
And public Rapine rise.

## V.

Hence modest Merit lies obscure,  
Deprest among the virtuous poor;  
Retiring from a fawning crowd,  
Abject, imperious, shifting sides,  
With giddy Fortune's various tides,  
Vain, ignorant, and loud.

## VI.

Lo Infidelity begins  
A Deluge with her flood of sins;  
Rise, \*\*\*\*, rise, and stem their force!  
The rapid torrent roars along,  
Earth groans beneath the driving throng,  
Impetuous in their course!

## VII.

Each pigmy with gigantic strides,  
Wisdom omnipotent derides.  
The strutting emmet of a span,  
Wou'd satiate, with their scanty line,  
The boundless depths of pow'r divine,  
Unsearchable to man!

## VIII.

Now Blasphemy with Wit's rash aid,  
That shocks alone, nor can persuade,  
Dares with infernal fury driven  
At majesty supreme to spurn,  
And 'gainst th' Almighty's self to turn  
The noblest gift of heaven.

## IX.

Nor learning, modesty, nor truth,  
Are now th' accomplishments of youth,  
O glory of an age resign'd!  
'Tis want of state to think, or read,  
And shameful, as to know the creed,  
To cultivate the mind.

## X.

To swear, to lie, betray, and smile,  
To practise ev'ry gainful wile,  
To flatter those whom we despise,  
To ban Virtue which we hate,  
Are the sure means, ye conscious great,  
The modern ways to rise.

## XI.

An open robber, warr'd in ill,  
Bold Calumny, resolves to kill!  
A lurking thief, with mean surprize,  
Insidious Slander, strikes the blow,  
That none the murder's hand may know,  
While Virtue bleeding dies!

## XII.

Lo! Treach'ry spreads her guileful snares,  
Envy the mask of Friendship wears;  
And Bribe'ry lures with powerful gold:  
See Honesty by knaves decoy'd,  
Behold superior Worth destroy'd,  
And mighty Kingdoms sold!

## XIII.

Lo! Civil Discord shakes the land,  
Ambition lights her flaming brand;  
The Fury flies with barb'rous haste,  
Tramples divine and human laws,  
And in some royal madman's cause  
Lays the Creation waste.

## XIV.

Is man by nature thus depriv'd,  
Thus by congenial vice enslav'd?  
Born in a state of war and blood,  
Have we no love of human kind,  
No social virtue in the mind,  
No principle of good?

## XV.

Or have we neither pow'r nor will,  
By constitution good, or ill?  
O! better we had never been,  
If changing atoms sway the whole,  
If subtle matter be the soul,  
And man a poor machine!

## XVI.

Or say, does Interest turn the scale,  
And Self in ev'ry thought prevail?  
Does that sole motive prompt each deed?  
Is that the star to steer our course?  
Do vice and virtue from that source  
Precariously proceed?

## XVII.

Far hence! O far! such thoughts profane,  
Ingrateful, sordid, weak and vain!  
Dire schemes! which demons darkly plan  
Invidiously, with curst design  
At once to sink the power divine  
And dignity of man.

## XVIII.

Cease, cease, ye sceptics, who degrade  
Abstracted reasoning to a trade,  
Bewild'ring us with vain disputes;  
Cease serious trifles to devise,  
What makes us nor more godlike wiser,  
But ranks us with the brutes!

## XIX.

Sn, by degrees, from habit grows  
The baneful source of human woes,  
At which our better natures start;  
Till in our breast the monster breeds,  
That sprung from adventitious seeds,  
And foreign to the heart.

## XX.

Lo! man in uncorrupted youth,  
With purity of genuine truth,  
Inclines to follow virtue's road;  
With his creator's image born,  
The world to govern and adorn,  
Pierc'd with the image of his God!

## N

## XXI.

## XXI.

Ere yet we lose the modest grace,  
Ere Guilt has bronzed the blushing face,  
While curst example would entice  
With fear and shame, unpractis'd, young,  
We listen to the Siren's song,  
The blandishments of Vice.

## XXII.

Thus artless innocents begin  
To learn the rudiments of Sin,  
And practise what they first abhor'd;  
Defying with Goliath's boasts,  
The armies of the God of Hosts,  
And him the living Lord.

## XXIII.

Legions of Demons straight infest  
Thy mansion, Peace! the late calm breast,  
Extinguishing the beauteous spark,  
Reason! thy intellectual ray,  
While poor benighted mortals stray,  
And wonder in the dark.

## XXIV.

Lo! Vice that from a pigmy rose,  
Like Fame each hour, each moment grows,  
Till swelling to enormous size,  
Gath'ring accumulated strength,  
Tow'ring from earth to heav'n, at length  
The giant scales the skies.

## XXV.

From Custom date progressive Sin,  
Till all is anarchy within,  
Till passion rage without controul,  
Till lustful Appetite pull down  
Unguarded Reason from her throne,  
And sensualize the soul.

## XXVI.

Ye sophists, ye detractors know,  
From Choice our acts spontaneous flow;  
Not led by Instinct's blind decree,  
Forc'd by no absolute controul,  
Exerted by the power of soul,  
And with Reflection free.

## XXVII.

Lo! ev'n in these degenerate times,  
Polluted with nefarious crimes,  
One man amongst the untainted few,  
Who dares engage in Virtue's cause,  
And stand the champion of her laws,  
Without a venal view.

## XXVIII.

Gen'rous in manners as in blood,  
He tow'rs by inclination good,  
Superior to the wiles of state;  
Whose native worth ev'n courts refine'd,  
But never could corrupt a mind  
Inflexible as fate.

## XXIX.

Thy delegate, fair Justice! bail,  
\*\*\*\*\*, who holds thy even scale,  
Acutful, collected and prepar'd,  
Thy sacred dictates to obey,  
To rule the land with righteous sway,  
And punish or reward.

## XXX.

Freedom of Will and sacred Choice,  
In him shall silence Slander's voice;  
The love bear'd in planted in his mind,  
Diffusive to his species flows,  
A patriot of the world it forms,  
And friend of human kind.

To Mr. H— at Bath, on Painting  
B—'s PICTURE.

INGENIOUS Painter, whose nice art  
Hath drawn the nymph that sways my heart  
Say, did thy pencil ever trace  
Such symmetry in any face?  
Thou by her matchless form art taught,  
What beauty is without a fault.  
Apelles striving once to frame  
The pourtrait of a Grecian dame,  
Enamour'd of her features grew,  
And languish'd for each grace he drew.  
Tell me, by virtue of what charm,  
Didst thou escape receiving harm?  
So many darts were flying round,  
'Tis strange that thou hast felt no wound;  
There must be more than eagle's sight  
To bear unmov'd so strong a light.  
Oft as her beauties I survey,  
They steal me from my self away.  
Trembling and pale, each sense I lose,  
My falt'ring tongue forgets its use;  
My head with dizzy languor swims,  
And chilly damps bedew my limbs.  
Thee with the same amaze I view,  
As men a shipwreck'd sailor do,  
Who guided by some unseen power,  
Unhurt last reach'd the distant shore.  
Hast thou not read *Salmoneus'* fate,  
Who rashly dar'd to imitate  
The arm and thunder of great Jove?  
Nor less our wonder dost thou move,  
Who with advent'rous hand durst try  
To repent B\*\*\*\*\*'s eye.

## The Universal CHARMER.

WHEN CUPID, who surprizes hearts  
Strives to extend his sway,  
At diff'rent swains he throws his darts,  
Who diff'rent nymphs obey.  
His fond mamma, love's pow'rful queen,  
Assisting his design,  
Gives *this* a face, and *that* a mien,  
Which most resistless shine.  
But when they would mankind subdue,  
By the most certain aim,  
Let *Kitty Desjwood* come in view,  
She'll all the world enslave.

W. B.

To a young Lady on seeing her in a FEATHER  
HAT. By a Scotch young Gentleman.

NATURE for thee has cull'd her form  
Then why shouldst thou, fond maid  
Pretend to make thy beauty more,  
In borrow'd charms array'd?  
The radiant plumes no more delight,  
Nor once our thoughts employ,  
While thy own native charms excite  
Our wonder and our joy!  
Believe me, Nymph, their glories fade,  
Plac'd near thy brighter eyes;  
Brilliant on you appear decay'd,  
On others they'd surprize.  
Since then, Heav'n-deck'd, you win all hearts,  
Make dress no more your care;  
To meaner beauties leave those arts,  
Which yours so well can spare.

To the Duke of DEVONSHIRE,  
The Petition of JOHN WARD.

IN terms most humble presents to your Grace  
His very small fortune, and very hard case ;  
That oft disappointed on none he depends,  
But is left to the world without merit, or friends.  
Unacquaint'd with parties, unknown to the great,  
Unaccustom'd to toil, yet the pastime of fate,  
Forsaken of all, all methods he tries,  
If ought may avail, to make himself rise.  
Whose only estate is exalted so high,  
Dull mortals contain it, as plac'd in the sky.  
For wits, let their fame be as great as they will,  
Are the offspring of sloth and poverty still,  
The lasting neglect of the vain and the mad,  
Yet the scourge of the foolish, and lash of the bad,  
Lam'd to no trade, and brought up to no art,  
Not help'd by acquaintance, nor crown'd with  
desert,  
To mankind in vain I should call for redress,  
None know my occasions, and few men will guess.  
In state most desponding, by the light of a taper,  
With thoughts dull and dark as my wax or my  
paper,  
Yet still most submissive I come to your Grace,  
In accents most modest to beg some small place ;  
Some pretty neat portion in th' army or state,  
For life not too small, nor for virtue too great.  
That blest with such easy and competent wealth,  
I might drink once a day your Lordship's good  
health :  
And put in so even, sufficient a way,  
I might scorn to connive for love, or for pay.  
O might I once get a subsistence so fair, (air ;  
I'd write no more rhimes, nor build towns in the  
The faults of my youth and my life I'd reclaim,  
Nor knowing more guilt, would be curst with  
more shame ;  
I'd sit down in quiet, in no great man I'd trust,  
In all my thoughts calm, in all actions just.  
The censures of hate and of pride I'd defy,  
No mortal, my Lord, wou'd be more blest than I.  
Ev'n pleas'd with the hope, I already prepare  
To dispel my sad gloom, and to banish my care.  
Oh ! might I behold that most fortunate day,  
Your Grace's most thankful for ever shou'd pray.  
Dublin, 10 Feb. 1737-8. JOHN WARD.

HORACE L. II. ODE 10.

IN life, my friend, when rocks appear,  
Too far to trust the main forbear ;  
Or loud when winds and billows roar,  
To press too near the shelvy shore.  
Above the hamlet's humble scene,  
Below the bustling pomp of state,  
The man who loves the golden mean,  
Escapes at once contempt and hate.  
The tallest pine a tempest rends ;  
The tow'r in smouldring ruins bends ;  
Nor can the mountain's height secure  
Its summit from the lightning's pow'r.  
The man collected, firm, and wise,  
No flattery soothes ; no straight's appall ;  
Despise he hopes again to rise,  
And when exalted, dreads a fall.  
The Sun alternate seasons forms,  
Each season fill'd with calms and storms :  
And *Phebus* sometimes tunes the lyre  
To melting strains of soft desire.

On seeing Miss BACON, Miss DASHWOOD,  
and Miss AFFLECK, at Bury Fair.

WHILE an estate, not real love's the  
snare,  
Which into marriage often tempts the fair,  
And thence of bitter woe ensue a train,  
Which they must feel, yet, feeling, not complain ;  
Three nymphs together *Bury Fair* ador'd,  
Who all this view so mean and fordid scorn'd,  
Who all, with the most gen'rous minds endu'd,  
Thus to their sex a bright example shew'd ;  
Since them alluring riches fail'd to move  
To wed those men, they thought they could not  
love.

To whom belongs this glory ? — might I name,  
'Tis *Bacon's*, *Dashwood's*, and 'tis *Affleck's* fame.

A RIDDLE.

NOR form nor substance in my being share,  
I'm neither fire nor water, earth nor air ;  
From motion's force alone my birth derive,  
I ne'er can die, for never was alive :  
And yet with such extensive empire reign,  
That very few escape my magic chain.  
Nor time nor place my wild excursions bound,  
I break all order, nature's laws confound ;  
Raise schemes without contrivance or design,  
And make apparent contradictions join :  
Transfer the *Thames* where *Ganges*' waters roll,  
Unite th' equator to the frozen pole ;  
Midst *Zembla's* ice bid blushing rubies glow,  
And *British* harvests bloom in *Seybian* snow ;  
Cause trembling flocks to skim the raging main,  
And scaly fishes graze the verdant plain ;  
Make light descend, and heavy bodies rise,  
Stars sink to earth, and earth ascend the skies.  
If nature lie deform'd in wintry frost,  
And all the beauties of the spring be lost,  
Rais'd by my pow'r new verdure decks the ground,  
And smiling flow'rs diffuse their sweets around.  
The sleeping dead I summon from the tomb,  
And oft anticipate the living's doom ;  
Convey offenders to the fatal tree,  
When law or stratagem have set them free.  
Aw'd by no checks, my roving flight can soar  
Beyond imagination's active pow'r ;  
I view each country of the spacious earth,  
Nay visit realms that never yet had birth,  
Can trace the pathless regions of the air,  
And fly with ease beyond the starry sphere ;  
So swift my operations, in an hour  
I can destroy a town, or build a tow'r.  
Play tricks would puzzle all the search of wit,  
And show whole volumes that were never writ,  
In sure records my mystick pow'r's confess,  
Who rack'd with cares a haughty tyrant's breast,  
Charg'd in prophetic emblems to relate  
Approaching wrath, and his peculiar fate.  
Oft to the good by heav'n in mercy sent,  
I've arm'd their thoughts against some dire event ;  
As oft in chains presumptuous villains bind,  
And haunt with restless fears the guilty mind.

ELIZA.

VERSES on the Death of Capt. WEEKLEY,  
the late eminent Tobacconist in Fleet-street.  
Wrote when smoking some bad Tobacco.

O Thou ! (what a'er thou art, where e'er in-  
shrin'd,) That once wast *Weekley* turn thy kind regard

A while on me,--- Behold me fit disconsolate!  
With down-cast eyes, by vile mundungus curst!  
Yet thus deprest'd, mark (warm'd with grateful  
love)

My sinking genius struggling with her fate,  
Clasp the last remnant of departing song,  
And aim to sigh in mournful sounds thy praise,  
To sing thy requiem in her latest verse.

Oh! friend to life; to virtue; soul of both!  
To death, thy victor, most effective foe!  
Oh! kind dispenser of the sovereign plant,  
With all its native virtues, genuine sweets,  
Ne'er did thy hand with touch unhallow'd dare  
Debase for gain what god-like *Rawleigh* gave ---

How have I blest'd thee, when surrounding joys  
Brought on the balmy gale (the Zephyrs left  
And all the plaintive plain) have clapt their wings,  
And hover'd round my soul! when all the *Nine*  
With each delightful whiff have pour'd their fires  
In streams of transport on my swelling breast!  
When *Bacchus* smil'd, as conscious that his glass,  
Thus introduc'd, would more than doubly please;  
When *Venus* laugh'd with all her Loves around;  
For *Venus* and the Loves so soft and fair,  
(Whatever vain coquets and fops may do)

Still count the fragrance of the spicy breeze.  
Yet still the soul (her guardian, *Pallas*, near)  
Shun'd the false joy of the superfluous glass,  
Nor Beauty charm'd but when the Virtues led.

But now alas! how chang'd the blissful scene,  
What sullen murmurs rise at partial fate!  
While with dejected mien I breathe a gale  
Rank, noxious, burning hot! that prompts, alas!  
The sip eternal, void of genuine joy!

That leads, with dwarfish steps insensible,  
That foe to peace, gigantick drunk neis on.  
Reflecting deep on all the varying woes,  
In varying shapes that load the wings of time,  
On fortune's sport with sublunary joys,  
(Those fleeting visions of deluded man,  
For ever boding future wants and woes,  
Their time a moment, their existence air,  
When mis'd vexation, yet when grasp'd a cloud!)  
But chief, oh! *Weekly*, on my loss in thee,  
Now fly the *Nine*, as once from \* him that sung  
Or strove to sing, on true Tobacco's sons  
Sarcastick lay, while folly tun'd the verse.

Oh! ere they leave me, *Weekly*, let me blest,  
Oh! let me blest, the hand that blest'd so long,  
Thy hand now cold: but ah! they haste away,  
Rest to thy dust --- and transport to thy soul!  
Blest be thy mem'ry -- and eternal too!  
More struggles in my breast -- but -- puff -- alas,  
This drowsy weed -- binds up my faltering tongue,  
Damps all -- puff -- my thoughts -- and -- puff --  
I sink to slumbers, and can -- sing -- no more.

\* See some Lines called, The Smoaker smook'd,  
in MAG. for Decemb. 1736. p. 743.

BRANDY. *By a Nut.*

LOV'D BRANDY's fame my panegyrick  
draws;  
A greatly popular, yet ruin'd cause:  
Once kindest gift of neighbour *Gallia* deem'd,  
By every party, rank, and sex esteem'd;  
That to all palates could its charms commend,  
Was the beau's toast, the lady's chamber friend,

What rais'd the jovial song? what mirthful glee?  
The hum'rous guest? the conversation free?  
Made niggards prodigal, dull coxcombs smart,  
Gave to the ballful, tongue, the coward, heart?  
What chas'd the nymph's reserve, the lover's fear?  
'Twas BRANDY, BRANDY, that renown'd  
Monsieur!

From smallest wines, that light and thinly flow  
This pow'ful lymph's original we owe:  
Not as of spurious native birth we find  
From malt produc'd, a gross degen'rate kind!  
Nor such as artificers, by novel skill,  
From raisins, or from orchard fruit distil:  
But that from *Nants* or *Coniack's* choicer name  
Long known, deserv'dly plac'd the chief  
fame.

Delightful dram! if plain and simply us'd,  
Or drank with *Snakeroot's* cordial drug infus'd;  
Rich flavour'd by the *Rasp'ry's* cool supply,  
Or tinchar'd with the *Cherry's* sable dye.

Mix'd with the mild *Sherber's* attempting  
juice,

Thy plenteous floods luxurious *Punch* produce.  
Lo! in the ample bowl prepar'd by art,  
What choice ingredients their supplies impart!  
To foreign climes the vent'rous sailor roves,  
And seeks the Orange in their fragrant groves;

And the rich spice, the sugar's luscious store  
Brings, welcome freight, from *India's* distant shore.  
How in the *Summer's* thirst-inciting hour,  
Its draughts refresh, beneath the gelid bow'r,  
When with choice friends to solace we repair,  
View chearing twilight, and breathe balmy air!

In winter, chill'd beneath the freezing pole,  
When slow, when dully on the minutes roll,  
How does the social evening sweetly pass,  
PUNCH! kindly clear'd by thy enliv'ning glass!

Oh! who my nightly steps shall friendly guide  
To *Wenman's* fam'd resort, by *Thames's* side,  
(Where *China* bowls the waiting *Naiads* fill)  
Or let me *Apley's* taste on *Ludgate-hill*,  
Where od'rous orange-peels, in rows thick-strung,  
Trophies of num'rous past exploits are hung:  
Here when to man-hood grown mature and ripe,  
Wou'd I each eve exhale th' ambrosial pipe;  
Content and pleas'd my humble fortune prize,  
Ner crave th' immortal nectar of the skies.

To Miss B --- N.

THO' gloomy cares involve my troubled soul;  
Tho' all my moments but confus'dly roll;  
Yet will the daring *Muse* attempt her lays:  
Proud of thy favour, en'lous of thy praise;  
Read then, what she in humble strains indites,  
Forgive her faults, and pardon him who writes.

While here I pass my anxious hours alone,  
And only to the winds must make my moan;  
Absent from her I love, from all that's dear,  
No more thy musick charms my list'ning ear.  
--- Ah! *Stella's* gone! where can I comfort find?

Or where atlay the anguish of my mind?  
Where can my tortur'd soul obtain relief?  
Or where O B --- N! ease my racking grief?  
Believe me, only thy melodious strains  
Can lull my torments, or can sooth my pains;  
Make me forget the cause of all my woes,  
The dear destroyer of my once repose.  
A while they might my love-sick thoughts employ,  
And yield my breast a momentary joy.

But that's forbid — and all the powers above  
Decree no life for me, but still to love;  
Still must I love, in vain, and still admire,  
And nourish in my heart the glowing fire!  
I burn; my eyes reveal the inward rage;  
No gay amusement can the heat assuage.  
Either, ye Gods! consume this vital frame,  
Or quite extinguish the tormenting flame!  
Joyless, each day I spend, — but oh! when night  
Deprives me, wretched! of the cheering light,  
Sleepless I rave, and wish for day again,  
Tho' curse the Sun, as witness of my pain.  
And if by chance, soft slumbers close my eyes,  
Then her fair image does in fancy rise:  
I gaze with transport on her beauteous face,  
Enraptur'd wou'd the lovely shade embrace:  
But wak'd with joy, the phantom flies away,  
Tho' I with sighs entreat a longer stay:  
But deaf to cries, it vanishes in air,  
And leaves me to regret the absent fair.

O thou! if e'er the God has pierc'd thy heart:  
If e'er thou fell a victim to his dart;  
And if thy tender breast has known the pain,  
To sigh, and languish for some blooming swain;  
Read with compassion these my mournful strains,  
And tell the nymph that causes all my pains,  
How much I love — that 'tis for her I live; —  
She only life, or death, to me can give.  
Soften her heart, O B — n! and incline  
Her breast, to pity grief, so great as mine.

So may kind heav'n reward thy friendly care,  
And make thee happy, as it made thee fair;  
From dangers shield thee, guard thee from all  
wrongs,

From female envy, and malicious tongues.  
And may the youth, whom most thy eyes admire,  
With equal love repay thy ardent fire.  
O may no rival inaid thy bliss destroy!  
May Hymen bless thee with the darling boy!

PALAMON.

To Miss H — st, on his being enamour'd at first  
Sight.

NEVER was swain so blest as I,  
When first I view'd fair Delia's eye:  
In transports lost, I gaz'd awhile,  
And beard her speak, and saw her smile;  
But, oh! what raptures fill'd my breast?  
What tumults strange my soul oppress'd?  
Unusual fires fill'd every vein,  
All o'er I felt a pleasing pain.

At first it seem'd indeed to please;  
But soon it robb'd me of my ease.  
If other objects met my sight,  
No other objects could delight.

Faint is the glance from Chloë's eye;  
And faint, indeed, when Delia's by.  
Slight is the wound which Flavia gives;  
Who sees her lover, yet loves and lives:

More fierce the glance of Delia's eye,  
We see, we love, — but oh! — we die.

JASON.

An EPITAPH design'd for a young Gentleman  
who died of the Small-Pox.

M A N sprung from dust, to dust returns again;  
Fraught with diseases, and o'erwhelm'd with  
pain;

Short are his days, his joys much shorter still,  
Blended with cares, and chequer'd o'er with ill.  
He's happy then, who soon resigns his breath,  
And feels, betimes, the icy band of death.

JASON.

PROLOGUE — to the Careless Husband,  
acted privately. [By a Person of Quality]

LADIES, I come, (if not engag'd elsewhere)  
To invite you to an entertainment here.  
To-night our Peer Laureat makes a feast,  
And hopes each dish is season'd to your taste;  
Substantial sense you'll find, as you would wish,  
And sprigs of wit to garnish every dish.

[a] A Careless Husband on the board we lay;  
But that's a common dish, perhaps you'll say:  
The next less common is, — an [b] easy wife;  
A spare-rib seldom found in modern life.

Then, for the dishes on the sides, we set  
[c] A flutt'ring coxcomb, and a false coquet:  
Our sop should be a fricassee complet,  
'Twas dress'd at Paris by the last receipt;

And sure, that dish must please an English nation,  
Where Paris cooks have been so long the fashion.

[d] A dame antique of fifty and above,  
Whose feeble pulse still beats a march to love,  
We set before you next, — but this cold pyc  
Is somewhat mouldy grown with standing by.  
Tho' she her self will tell you to her praise,  
She has had offers in her younger days.

Nor is this all, we have another cover;  
A soft, obedient, sighing, [e] silly lover:  
Who best his mistress loves, when worst he treats  
him,

As fawns her lap-dog him, when most she beats  
him.

But I forgot, not yet have told you all;  
We have besides a pick'd [f] Abigail;  
Who serves her mistress, — and O! sad disaster!  
Will undertake more work, and serve her master.  
Prepare your stomachs for the treat we bring,  
The cloth is laid, — the bell just going to ring.

[a] Sir Charles Easy. [b] Lady Easy.  
[c] Ld Foppington, and Lady Betty Modish.  
[d] Lady Grave-Airs. [e] Ld Morelove.  
[f] Edging.

Dialogue-EPilogue to the CARELESS  
HUSBAND.

By Ly B. MODISH, and Ld FOPPINGTON.

Ly Bet. [WELL now we've done, I'll  
feed my sex's failing,  
Attack the fops, and give a loose to railing.  
Of all the parts in life, the part most oddish  
Is surely that — [Pointing affectedly at him]  
Ld Pop.] — of lady BETTY MODISH!

I grant you, madam, there's no part in town  
Is half so odd —

Ly Bet. — Except Lord FOPPINGTON.  
Ld Pop.] A hit, i'faith ——— let's fairly try  
together,

And weigh your pride —  
Ly Bet. — against your Lordship's fea-  
ther.

Ld Pop.] A feather's light indeed, I must  
agree;

But not so light as woman's vanity.  
Ly Bet.] Hold there, my Lord, I fancy you've  
forgot.

You wear a solitair, and shoulder knot.  
For what's that wig comb'd prim around your  
face?

For what, that coat all o'er bedaub'd with lace?  
For what, the farce of all your dress beside?  
For what, my Lord, — but vanity and pride?

Ld Pop.] O! split me, rat me, flap my vi-  
tal breath! This

This woman's tongue will talk a man to death.  
*Lady Bet.*] For pride, my Lord, and to attract  
 the throng,

Your gilded chariot rolls in pomp along ;  
 Within you loll with careless air, and easy,  
 And think you charm each female eye that sees ye.  
 I vow, for my own single part, that I  
 As soon could love a gaudy butterfly ;  
 A while they tease us, and then disappear ;  
 But fops are dross that plague us all the year,  
 And buz their tender nonsense in one's ear.

*Ld Fop.*] Her clack is still ; if possible, I'll try  
 If I can put a word in by the bye ;  
 Faults I may have, yet still I am no sham,  
 My dress discovers what I truly am.  
 A poor insipid thing that's made for show ;  
 For sense, --- none thinks to find it in a beau.  
 But a coquet's a two-leg'd walking cheat,  
 Whose every look, and motion is --- deceit.  
 At every glass you meet, your airs you try,  
 To smile affected, and to play your eye ;  
 Your cheeks are redd'n'd with vermilion art,  
 To make your face as false as is your heart ;  
 Nay, ev'n your dress is falser than your face,  
 And your own work's put off for *Flanders* lace.

*Ly Bet.*] A truce, since both our scutcheons  
 have a blot,

*Ld Fop.*] And we but play the kettle and the  
 pot ;

*Ly Bet.*] By us be warn'd, ye fair, be warn'd  
 ye beaus !

For merit lies not in embroider'd clothes.  
*Ld Fop.*] Within bestow your fin'ry and ex-  
 pence,

And lace your minds with virtue and with sense ;  
*Ly Bet.*] Coquets alone are caught in coxcombs  
 snares,

*Ld Fop.*] And only coxcombs prize coquetfish  
 airs.

*Ly Bet.*] In our sir Charles, and in his virtuous  
 wife,

*Ld Fop.*] B-hold two patterns for the marriage  
 life.

*Ly Bet.*] Like her, gallants, may all your wives  
 be fam'd ;

*Ld Fop.*] Your husbands, ladies, like sir  
 Charles reclaim'd.

To Mr L...ry, on being by him desired to write  
 on the QUEEN'S Death.

**E**NCOURAG'D, Sir, by your indulgent praise,  
 I strove the mournful, languid *Muse* to raise ;  
 In vain, alas ! she's stupify'd with woe,  
 Her griefs in tears, and not in numbers, flow.  
 Nor *Cave*, nor *Grotto* now, to verse invite,  
 Nor grand designs, nor royal plans delight ;  
 Grim *Sorrow* spreads an universal gloom,  
 For *Death* exults o'er *CAROLINA'S* tomb.  
 'All an end of all perfection now we've seen,  
 All human glory in the matchless *Queen*.  
 She, that in virtue as in rank excell'd,  
 She, who was blest as often as beheld ;  
 She, who ne'er spoke, but hearts with rapture  
 glow'd,  
 For wisdom from her tongue in kindness flow'd ;  
 She, who religion early made her choice,  
 Nor listen'd to ambition's tempting voice ;  
 She, who for *Britain's* happiness was born,  
 Ordain'd to bless, to govern, and adorn ;  
 She, who was lov'd, rever'd, almost ador'd,  
 By weeping *nations* now, in vain ! deplor'd ;

She, that was good, and lovely, great and wife,  
 Is now by *Death* held as his captiv'd prize !  
 --- But tho' *Death* triumphs o'er her mortal part,  
 Her *soul* and *soul* tow'r's far above his dart ;  
 To time's great period her just *soul* shall live,  
 And to all future *Queens* a pattern give ;  
 Her *soul* ascends the empyreal height,  
 And thence distinguish'd in the realms of light ;  
 Well she those blissful regions could explore,  
 Her conversation of wit there before ;  
 The robe of righteousness she there puts on,  
 Her steady faith, and charity had won ;  
 Her earthly diadem, unconcern'd, laid down,  
 With rapture there receives her heav'nly crown ;  
 Th' illustrious *QUEEN* is glorify'd a *SAINT* !

--- But here ---  
 Expression fails --- and ev'n ideas faint. [essay ;  
 Let Y --- K E, and L --- Y the high t eme  
*Eaglets*, undaunted, face the fount of day ;  
 The *Muse* her glowing fire breath'd in each breast,  
 Both are with learning and a genius blest ;  
 'Tis theirs to draw thro' ev'ry splendid scene,  
 The *Princess*, *Guardian*, and the glorious *Queen*.

While I contemplate in her private life,  
 Th' instructive parent, and the prudent wife :  
 How wise ! how happy ! the well-judging dame,  
 Who emulates her in domestic fame !  
 In whom the social virtues all combine,  
 Which lately shone in royal *CAROLINE* ;  
 Who copies her maternal care and love,  
 With precept and example can improve ;  
 Who love, with duty, knows to reconcile,  
 And awes her duteous offspring with a smile ;  
 With temper rules, and with discretion guides.  
 Blest family ! where *sacred* a wife presides !  
 Such is the greatest blessing man can have,  
 And such the spouse, which heav'n to H - D - K E gave.  
 M . . . . . A.

EPITAPH upon a very antient and very pious  
 Lady.

**E**QUAL, as age advanc'd, her virtue grew,  
 And heav'n, her aim, still nearer shone in  
 view ;

So vast th' increase at length, faith chang'd to sight,  
 And the full prospect beam'd, intensely, bright :  
 Mortality, oppress'd, no more could bear ;  
 But sunk to rest, and sleeps in silence here.

To DELIA.

**T**H O' now, my *Delia* ! we must part,  
 Yet still with thee I leave my heart ;  
 Tho' fate forbids the am'rous kiss,  
 Yet still, my dear ! deny not this :  
 Receive the guest, nor bid him come  
 Sullen, and discontented home ;  
 Give him that place wherein to rest,  
 Which his affection paints the best,  
 Excuse him --- if 'tis in your breast ---  
 Deep lay him there, and amply blend  
 Him with his dearest charming friend ;  
 Let him with transports seize thy heart,  
 And, thus united, can we part ?  
 No, *Delia* ! no, tho' adverse poles  
 Our forms may hold, yet fill our souls,  
 Without the aid of fortune's grace,  
 Will mingle in a sweet embrace ;  
 Enjoy the dear transporting bliss,  
 And *Delia* *Strephon*, *Strephon* *Delia* kiss.

A. R.

## A MUSEMENT.

VARIOUS my form, to various talks assign'd,  
I please or displeas numbers of mankind.  
A nearer access to the fair I gain,  
Than all their beau-admirers can obtain;  
They, without blushing, suffer me to sip  
The melting nectar of their balmy lip.  
But, in another dress, when I attend 'em,  
A guard to what may mightily befriend 'em;  
'Tho' I appear more neat, more spruce and bright,  
They'll even nauseate at my very sight.  
Yet higher honours some esteem my due,  
Than ever tyrants wish'd, or virtuous princes  
knew.

Transform'd, by others, I must needs appear  
A dragon, lion, scorpion, or a bear;  
Nay, some will whimsically change my shape,  
To *Turk*, or *Pope*, or magpye, or an ape.  
I'm capable by nature arms to bear,  
And, thus equipt, insensible of fear:  
But, arm'd or not, my station I maintain,  
Tho' forc'd from hill to hill, from plain to plain:  
I'm always faithful on what'er employ'd,  
And never quit my post before I am destroy'd.

B. B.

## The WIFE.

HOW happy he, and how sincerely blest'd!  
The man who by propitious fate,  
Is of a virtuous wife possess'd!  
A careful, kind, and loving mate;  
No cares nor fears his quiet can destroy,  
Nor shake the solid basis of his joy.

The sweet, the winning, gentle air,  
The soft, engaging, graceful mien,  
Peculiar to the virtuous Fair,  
Where charming innocence is seen,  
Dispel the rugged storms that break his rest,  
And calm the anxiously tumults of his breast.

If fortune throws her adverse dart,  
If cares and losses are assign'd;  
She soothes his grief, and cheers his heart,  
To bear them with a steady mind;  
Distresses in her presence die away,  
And grief resigns to joy her rigid sway.

But if a soft and milder fate,  
If skies serene his journey crown,  
He's doubly blest in this estate,  
For all her joys inance his own,  
Equal their joy or grief, one mind, one soul,  
Informs, and acts, and animates the whole.

How blest must such an union be,  
Which *Hymen* makes, and virtue binds!  
How much heaven's favourite is he,  
Who this celestial treasure finds!  
Their joys shall as their love immortal prove,  
Exceeded only by the blest above.

H. Oats.

From the Greek of the 4th Ode of Anacreon.

In seipsum.

*M*YRTI somnifera teneræ projectus in umbra,  
Aut *Perygiae viridi* recubans sub tegmine *liti*,  
*Laxabo curas*, & corda oblita laborum,  
*Phurima lætifici* duces carcebeis *Baccho*.  
At puer *Idalicus*, tunicam cervicis ligatus,  
*Poculo suppeditat* valido mihi plena *Lyææ*.

*Eheu! nam volucris* labuntur tempora *cursum*,  
*Aufugiunt nunquam* reditura *tempora vitæ*.  
*Præcipiti citiora* *Noto*, *volucrique sagitta*.  
*Jam celeris vitæ* fatalia *flamina rumpet*  
*Atropos*, & *pulvis*, tenuisque *jacebimus umbra*.  
*Quid duo purpureo* *stamantia* *pacula* *Buteo*  
*Fundis* *lumi*, *duo lacte novo*, *duo sanguine* *sacro*?  
*Quid valet unguentis*, *fertisque ornare sepulchrorum*?  
*At potius*, *dum res*, & *tempus*, & *atra* *avorum*  
*Dant mihi fila*, *diem*, *fugitivæque gaudia* *carpam*.  
*Tu potius roseis* *cingas* *mea tempora* *fertis*,  
*Et narco* *perfunde caput* *myrtæque*, *Sabeæ*,  
*Eliciasque* *mihi forma præstante* *puellam*.  
*Nam prius ad choreas* *cæci irremediabilis* *orci*  
*Quam respiciat*, *mæstis* *animum* *volo* *solvere* *curis*.

Anonymus Tickle-Pitcher.

Remainder of the BOUTS RIMEZ from  
Vol. VII. p. 761.

2.

WHILE some at crowded levees meanly *Faction*  
On garter'd knights, or prelates rob'd in *Levee*  
While some on riches place the vena *Heart*  
And others talk of *Cupid's* gentle *Dart*  
Give me, ye Gods! in calm retreat to *Sing*  
And shade me safe beneath the Muses *Wing*

3.

When *Chloe* smiles in youth and beauty *Warm*  
When *Mopsa* frowns without the power to *Charm*  
While some to love when *Chloe's* accents *Bend*  
The ear with din when *Mopsa's* clamours *Reud*  
Doubtful I stand, unknowing where to *Turn*  
For here alas! I shiver, there I *Burn*

BARDUS.

2.

WHEN *Sylvia* smiles, less gay than I the *Faction*  
That wanton frisks along the flow'ry *Levee*  
Such pleasing raptures playing round my *Heart*  
Are owing, *Cupid!* to thy golden *Dart*  
This prompts my muse in jocund strains to *Sing*  
And rise successful on a bolder *Wing*

3.

While, *Pope*, thy tuneful lines our bosoms *Warm*  
Not love itself can with such raptures *Charm*  
But if with *M---* we'd our cares un- *Bend*  
With the harsh gingle shock'd, the page we *Reud*  
In vain to hunt for sense his leaves we *Turn*  
Then rise inrag'd, and the dull volume *Burn*

DUNCIUS.

2.

WHEN on a summer's eve I view'd a *Faction*  
With sportful play bound o'er þ' flow'ry *Levee*  
I thought she was an emblem of my *Heart*  
Before it was transfir'd by *Cupid's* *Dart*  
But now in vain I hear the warblers *Sing*  
As thro' the verdant groves their way they *Wing*

3.

I like the nymph whose soft attractions *Warm*  
The yielding heart, and all the senses *Charm*  
To such a lure who cannot chuse but *Bend*  
My heart, alas! they never fail to *Reud*  
But when with mutual love she makes re- *turn*  
In am'rous flames who would not chuse to *Burn*

TOM-TRUMB.

*The following Epistle was written some Months since, by Mr. John Bancks, whose Works are now printing by Subscription in two Volumes, 8vo.*

To Mr. THOMAS ARIS, Printer.

JUST sev'nty-two short Lines, you say  
(And you insist to have your way)  
Adorn'd with notes upon the text,  
Should stand, "The Specimen annex."  
Without this taste, by way of bribe,  
You'll not proceed: for who'll subscribe?  
Sure, Sir, you'll read before you print!  
See what my manuscript hath in't.---  
Tales, Odes, Epistles, Fables, Songs!  
Say to what class my Muse belongs:  
Her various merit who can reach,  
Except she gives a taste of each?

A tale or song, of proper length,  
May shew her wit, but not her strength:  
For this she soars to Jove's abodes,  
In grave Essays, and num'rous Odes:  
Nor these, nor those, can aptly prove  
Her past'ral art, and warmth in love.

For Butler's manner when we look.  
We dip at random in his book:  
Be *Ralph* or *Hudibras's* harranguing,  
We think of hypocrite and hanging.  
But I should call that leaf a liar,  
Which held a specimen of *Prior*.  
Read *Emma*, *Solomon* and *Carvel*,  
His varied numbers make you marvel!  
Your wife has bought a *Holland smock*,  
Knows she by that the draper's stock?  
Or *Widley's* China could she rate,  
For having seen a single plate?  
Yet neither chapman can compare  
With me --- for choice of diff'rent ware!  
"Arms and the man" shall we begin,  
And fill your ears with pompous din?  
Excite the Muse to shew her best,  
And leave the world to judge the rest?  
Ere she can reach the epic road,  
She names her theme, invokes her God;  
That is, employs above two pages;  
Then, by degrees, her work engages!  
And sure, 'twere but an awkward way,  
To give the Prologue for the Play.

A lady's charms no bard recounts,  
And takes her just as when the mounts:  
But let the Graces round her meet,  
And then she wounds across the street.  
'Tis just the same with lady *Muse*!  
Her usual forms would you refuse,  
And bring her forth on great affairs,  
Before the paints, and says her pray's?

Thus you have reason and example  
Why my proposals shew no sample.  
Still to neglect them would be rude:  
This we shall prove, and then conclude.

First, I have toil'd by day and taper;  
Cast off my lines, bespoke the paper;  
And paid th' engraver for two plates---

You know, few bards have large estates!  
My truth, my honour, next depends;  
For I have promis'd all my friends:  
They cry where e'er I walk about,  
"Well! when come these proposals out?"

"Your words the fable of a tub."--  
I dare not speak -- in lodge nor club!  
In short; my friend may act his will;  
But I must yet conceal my skill;  
Left wilful wits should think at once,  
The printer apt, the bard a dunce!  
You then, whose method still abides,  
The same in two as twenty fides,  
May print ev'n this, to prove your art;  
Mine the two volumes shall impart.

AN EPISTLE to a Friend in the Country.

ABSENT from you, by *Chloe uncareful's*,  
No pleasure now can warm my frozen breast;  
But cold, damp chills hang heavy on my mind,  
And fleeting joys leave anxious cares behind.  
While you, perhaps, the tim'rous bare pursue,  
And distant hills in rising prospects view:  
Up the steep cliff with arduous haste ascend,  
And all the windings of the chase attend;  
Or in your chaste *Belinda's* arms embrace'd,  
Extatic bliss, and virtuous rapture taste:  
*Belinda*, pattern to her changeful sex,  
Born only to delight, and not perplex.  
When Spring with opening flow'rs adorns the plains,  
And larks salute the morn in early strains,  
Belinda's charms the fairest flow'rs appear,  
And larks forget to sing when she is near.

When Summer fluctuating pleasure spreads,  
And ripening fruit a fragrant odour sheds:  
E'en Summer too must own its powerful sway,  
And sweetest fruit her sweeter charms obey.  
When plenteous Autumn gilds the loaded ground,  
And promis'd harvest gaily smiles around,  
The ruddy farmer sees with cheerful eye,  
A rich return for all his labours nigh.  
But sure, dear friend! *Belinda's* beauties yield,  
A much, much nobler harvest than the field.

When Winter's chilly blasts benumb the savans,  
And creeping cold steals thro' our frozen veins;  
When trees are ruben'd with the falling snow,  
And hid in ice, the grass neglects to grow:  
If thy *Belinda* smiles, the cold is gone,  
And nature its recover'd grace puts on;  
Where e'er her wondrous beauty she displays,  
Enlivening joys in ev'ry bosom blaze;  
Nor can the gladsome savans, when she is near,  
The utmost force of hoary Winter fear.  
But woe! I thus wou'd paint your happy state;  
My mind recalls on my own wretched fate.  
O quit those scenes of rural sweetness, my friend,  
And to my wishes gratefully attend;  
Let not the Country's too inviting charms  
For ever keep thee from my longing arms:  
Return, return to love-sick *Delio's* aid,  
Perhaps thy counsel may subdue the maid.

But if fair *Chloe* then obdurate prove,  
Nor listen kindly to my vows of love;  
Thy friendship will allay my heavy grief,  
And give my tortur'd bosom some relief.

DELIO.

N. B. Since the Reader will scarce find that any of the foregoing Poems have been before printed, his seeing of hearing of certain Pieces being in other Collections, under Names that used to appear in this, will only suggest to him, that they have been jostled from hence by other Correspondents; and as Original Manuscripts long since in our Hands will prove we were favour'd with the first Offer, to say more at present will not be decent.

For FEBRUARY, 1738.

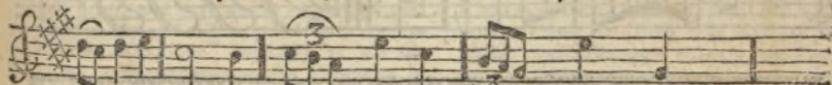
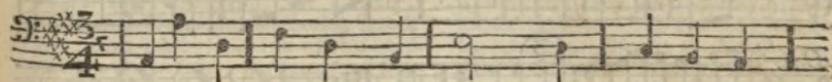
105

ADVICE TO CELIA.

Set to Musick by Mr STANLEY.



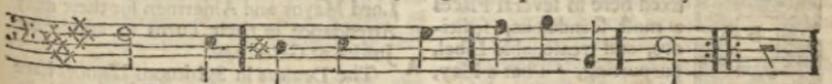
Ah *Celia*! re-call thy lost Hours, And Duty, and



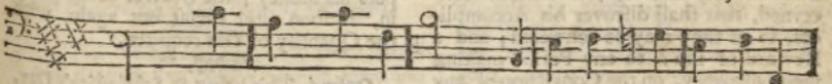
Reason o-bey, De-spise Love and all those false



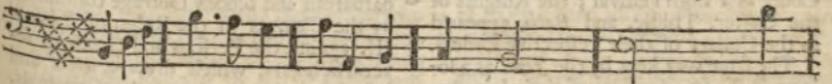
Powers, That first gave young *Strephon* the Sway. Be-



lieve me, the Swain is a Rover, Nor con-stant to any can



be; Then prithee dis-card, dis-card such a Lo-ver; And



once more re-solve to be free, And once more re-solve to be free.



N

FLUTE

## F L U T E.



# Historical Chronicle, 1738.

## F E B R U A R Y.

Wednesday, FEBRUARY I.

LEICESTER.

**B**EFORE Day-light was affixed here in several Places a most scandalous, seditious, and treasonable Libel, purporting, 'That a Play, with a most vile and treasonable Title to it, would be perform'd on the 10th of June next, and that some certain Papers would be then burnt.' His Majesty has promised his gracious Pardon to any one of the Persons concerned, that shall discover his Accomplices, so as they may be convicted; and a Reward of 100 *l.* to any Person making such Discovery, on the Conviction of any one of the Offenders; or, in case there shall be more, 50 *l.* for every Criminal convicted.

Thursday, 2.

Being *Candlemas-Day*, was observed at Court as a high Festival; the Knights of the Garter, Thistle, and *Bath*, appear'd in the Collars of their respective Orders.

The same was kept by the *Jews* as a solemn Fast, on Account of their Law being burnt in a late Fire in *Duke's Place*.

Friday, 3.

Was held a Court of Common-Council at *Guildhall*, when Elections were made of the several Committees for the Year ensuing, *viz.* For the *Irish Society*, the *City Lands*, *Gresham* Committee, the *Mansion-House*, and Commissioners of the *Sewers*.—*Resolved*, That the Qua-

lification of a Sheriff for *London* and *Middlesex*, for the future shall be 15,000 *l.* and the Court returned Thanks to the Lord Mayor and Aldermen for their daily Attendance in their Turns to administer Justice at *Guild-hall*.

**A** The Dealers in Spirituous Liquors have found a Way to defeat Informations, *viz.* The Buyer comes into the Entry of the House, and cries *Puff*, to which a Voice from within answers *Mew*: A Drawer is then thrust out, into which the Buyer puts his Money; the Drawer being pull'd in, is soon after thrust out again, with the Quantity of Gin required.

Friday, 10.

**Oxford**. This being *St Scholastica's Day*, a certain Number of the principal Burgesses did publicly pay each One Penny, in Token of their Submission to the Orders and Rights of the University. The Occasion of this Custom and Offering, was a barbarous and bloody Outrage committed by the Citizens in the Reign of *Edward III.* against the Persons and Goods of several Scholars, which drew a great and just Amercement upon the Criminals. The City pretended they were not able to pay the Fine, without their utter Ruin, and did humbly pray, and at last obtained a Mitigation from the University. An annual Payment of 100 Marks was then accepted: And this, by the farther Favour of the University, was changed into a small yearly Acknowledgement, *viz.* That the Mayor, and 62 such Townsmen

as had been sworn that Year to preserve the Privileges of the Univerity, should yearly, upon this Day, repair to *St Mary's Church*, and should then and there offer 63 Pence, in Memory of the barbarous Murder of 63 innocent Scholars.

Monday, 20.

About 8 o'Clock the famous *Dr Urban*, having some Time past been possessed with a violent Frenzy, broke loose from his Nurse, and run all thro' the Streets of *London* and *Westminster* distributing Quack-Bills, swearing he would go visit his beautiful *Garden of Eden*; raving against *Common Sense*, and the *London Magazine*, and singing a mad Song set to *Mulick* by *Peter the Wild Youth*; but being at last secured, was conveyed to his Lodgings in *Moorfields*, where he continues uttering horrid Imprecations against several Book-sellers and Printers. 'Tis thought this poor Man's Misfortune is owing to his having lately perplexed himself with *Biblical Questions, Mathematical Problems, Astronomical Equations, and Methods* to find the Longitude. — *This silly Paragræph, and such like Buffoonery, inserted in the News Papers at the Charge of the Proprietors of the London Magazine, is all the Answer given to the Remarks on their inimitable Preface, some Passages of which are quoted in the Beginning of this Magazine.*

His Majesty held a Chapter of the Garter in the old Council Chamber at *St James's*, when he was pleased to create the Right Hon. the Earls of *Essex* and *Waldegrave* Knights Companions of that most noble Order, in room of the Earls of *Peterborough* and *Berkeley* deceased.

Tuesday, 21.

THE Post-Boy bringing the *Bristol* and *Bath* Mail to *London*, was set upon and robb'd by a single Person on Foot, about seven o' Clock in the Evening, at the End of *Summing-Lane*, two Miles on this Side of *Reading*.

—The Post Master General thinks proper to make it publickly known, that whoever shall apprehend the Person who committed this Robbery, will, upon Conviction, be entitled to a Reward of 200*l.* besides the Reward by Act of Parliament for apprehending Highwaymen; or if any Accomplice in the said Robbery shall make a Discovery of the Person who committed the Fact, such Accomplice will be entitled to the said Reward of 200*l.* and also have his Majesty's most gracious Pardon.

—The Person who committed this Robbery is described to a middle siz'd Man, had on a Great Riding-Coat, with a whitish Velvet or Plush Cape.

Friday, 24.

A remarkable Trial happened at *Guildhall*, the Decision of which must very much influence the Conduct of all military Officers in Garrisons belonging to *Great Britain*; some Account of it will be acceptable to our Readers in such Places.

A Carpenter who had lived for some Time in *Gibraltar*, had a Wife who pleased one of the subaltern Officers there so well, that they had frequent Appointments together. The Husband one Day happening to discover the House where they were, went to claim her, and did it in so unpolite a Manner, that the Lieutenant came to turn him out of the House; on a Struggle ensuing the Lieutenant getting the better, threw the Carpenter to the Ground, where he kept him until a File of Musqueteers was sent for, who conducted the Carpenter to a Dungeon. Next Day he was tried by a Court Marshal, who sentenced him to receive 300 Lashes at the Whipping-Post, and to be banished the Town. The Reader must observe, that the Governor of *Gibraltar*, for the Time being, has Power to mitigate or to remit the Sentence of any Court Marshal of which he himself is not the President, and likewise that such Sentence must be confirmed by him. As the honourable Person who is Governor there now was not in the Court Marshal which sentenced the Carpenter, therefore, all that was done in Pursuance of their Sentence, was, in the Sense of the Law, construed to be done by the Order of the Governor. The *Fort Major*, whose Province is to take Care that all military Sentences be duly executed, had Orders after the Carpenter was stript and tied to the Whipping-Post, to mitigate, or to remit the Sentence as he saw proper, if the Delinquent would ask Pardon. This he bravely refused to do, saying, *He had been guilty of no Crime, and stood in need of no Pardon.* Accordingly the Sentence was inflicted with a Cat and twelve Tails, three extraordinary having been added to the flogging Instrument on this Occasion; so that the Sum total of the Lashes he received was 3600. It was likewise proved, that every second Lash brought away the Flesh or Skin from his Back; after this he was banished the Town. Upon which he brought his Action before a *London Jury* and an *English Judge* for 10,000 *l.* Damages against the Governor.

—In the Pleadings none of the Matters of Fact, as stated above, were denied by the Council for the Defendant, who were *Mr Serjeant Skinner* and *Mr Marsh*: But they

they attempted to prove, that under former Governors the same Power had been exercised upon the Inhabitants, and that the Plaintiff, as being employ'd in Works belonging to the Garrison, was properly subject to a Court Marshal. The Generals *Wade, Grove, Barrell*, and a great many other Gentlemen of the Army, were examined as to this Fact, and it appeared that a Taylor had been formerly hang'd there for Theft: But it was reply'd by Mr *Strange* and Mr *Murray*, who were Council for the Plaintiff, 1st, That if there was such Precedent, it could have no Weight in the present Case; for it was found necessary for that, and other Steps of the same Nature some Years ago, that the Crown should pass an Act of Indemnity for all the Actions of the Gentlemen who had been Governors of *Gibraltar*, during the Time of their Government. C 2d, That the Plaintiff was a Man of Substance, and was an Inhabitant of the Town, wherein he had several Houses, and was employed by the Officers of the Garrison only as they would do any other Workman belonging to the Town; which was proved by several Witnesses from *Gibraltar*. 3dly, That they were ready to produce (and it was accordingly produced) an authentic Copy of a Letter from Mr *Pelham*, Secretary at War, to the Judge Advocate, by which the Power of judging and determining in civil Cases, was veited in the said Judge Advocate and two Merchants of the City; and that E if the Carpenter had been guilty, his Crime properly came under their Cognizance. The Council for the Defendant insisted much upon the Governor's private Character, upon the strict Eye which a Governor of a Town, surrounded as *Gibraltar* is with Enemies, and that too F at their very Gates, must have upon the Inhabitants, and on the Rigour which Prudence obliges him to observe in discouraging the least Encroachment upon the Rights of the Garrison.

— After a Trial of about nine Hours before § Lord Chief Justice *Lee*, the Jury gave the Plaintiff 700 *l.* Damages, and G Costs of Suit.

FEBRUARY 28,

N. B. An ingenious Essay towards setting the Christian Revelation in such a Light as that it shall appear one of the strongest H Proofs, even of the Being of a God and Providence, and of all the other Points of natural Religion, in Answer to CHRISTOPHILO's Question, is come to Hand, and will be inserted in our next.

The Business of the House of Commons was interrupted from the 21st to the 28th; the Right honourable *Arthur Onslow*, Esq; being greatly indisposed.

Mr *Haines*, Printer of the *Craftsman*, A was try'd for that of July 2, 1737, before Lord Chief Justice *Lee*, and a Special Jury; who brought in their Verdict Guilty.

A LIST of BIRTHS for the Year 1738.

Jan. 30. L ADY Frances Harpur, Sister B to the D. of Rutland, and Wife of John Harpur, Esq; deliver'd of a Son and Heir.

FEB. 21. Lady of Sir *Wm Yonge*, Bart, —of a Daughter.

22. Lady of the Lord *Vere Beauclerc*, —of a Son.

A LIST of MARRIAGES for the Year 1738.

Jan. 31. *Wm Underwood*, Esq; of *Endfield*, married to the Relict of *Richard Darby*, Esq; late Treasurer of *Gray's Inn*.

FEB. 10. *Penry Williams*, Esq; of *Penpoint*, *Brecon*, —to Miss *Smith* of *Stoke* near *Ludlow*, *Shropshire*, with 15,000 *l.*

11. *Edw. Ratcliff*, Esq; Turkey Merchant —to Miss *Anderson*, Daughter of Sir *Stephen Anderson*, Bart.

14. *Godfrey Clarke*, of *Chilcot* near *Derby*, —to Miss *Pole* Daughter of *German Pole* of *Radbourn* in the said County, Esq; Dr *Tho. Tension*, Chancellor of the Diocese of *Oxford*, —to Miss *Smith*, 5000 *l.*

A LIST of DEATHS for the Year 1738.

Jan. 11. *THO. Broughton*, Lieut. Governor of *South Carolina*.

31. Lady Dowager *De la War*.

FEB. 1. *Robt Arwood*, Esq; Turkey Merch.

3. *Rich. Pryse* of *Trewyllan*, *Montgomeryshire*, Esq; Justice of Peace for that County under *Q. Anne*, for whose Memory he had such a particular Respect, that he desir'd to be bury'd as near her Effigie in *St Paul's Church-yard* as possible, which was done accordingly.

4. Rev. Mr *Butty* Preacher at *St John's Clerkenwell*, and Lecturer of *St Dunstan's in the West*.

*Hen. Johnson*, Esq; a Clerk in the Navy Office.

*Hen. Finch*, Esq; at *Laughton*, *Sussex*.  
6. Rev. Mr *Husbands*, Vicar of *Tottenham*, *Middlesex*, and Junior Cardinal of *St Pauls*, *London*.

Mr *Jos. Mitchell*, Author of § *Shoe-Heel*.  
*The Tomes's Address* versify'd, &c.

9. Miss *Pitt*, of *Norfolk*, aged 19; her For

fortune 20,000*l.* goes to her Sister, aged 17.  
10. *John Lane*, Esq; Capt. of an independent Company; in *Red-Lyon-street*.

*Win Grove*, of *Derbyshire*, Esq;  
11. Mr *Win Bowles*, the Antiquarian, aged 95.

Rev. Mr *Wheatland*, Lecturer of *St Stephen*, *Coleman-street*.

*John Helden*, Esq; at *Egham*, in the County of *Surry*; he lived many Years in the Island of *St Christophers* where he was one of the Council and Collector of the Customs in the Reign of *Q. Ann*, and the late *K. George*; he came from thence in the Year 1730, and had lately made a Purchase at *Egham*, where he lived much beloved and died greatly lamented.

12. *James Sherrard*, M. D. (formerly an Apothecary) worth upwards of 150,000*l.* at *Eltham*, *Kent*.

Hon. *Dodington Greville*, Esq;  
*Wm Colbourne*, Esq; Capt in *Hawley's* Regiment.

*Samuel Ruffel*, Esq; Sheriff of *London* in the Mayoralty of *Sir Francis Child*.

13. Rev. Mr *Robt Bragge*, a Dissenting Minister.

*James Heywood*, Esq; of *Maristow*, *Devon*.  
*Col. Bettesworth*, Dept Governor of *Ferley*.

*Wm Curzon*, Esq; Member for *Clithero*, *Lancashire*, of a Consumption at *Aix la Chapelle*.

14. Hon. and Rev. Dr *Finch*, at *Turk*.

15. *Wm Moleworth*, Esq; at little *Chelsea*.  
*Lady Stradling*, Relict of *Sir Edward Stradling*, Bart, and Sister of late Lord *Manfel*.

18. *Jacob Baucks*, Esq; Member for *Shaftsbury*.

23. *Sir James Wood* (lately) Brigadier General, and Col. of the Royal Regiment of *Scots Fusiliers*. He serv'd in *Flanders* in the Reigns of *K. Wm* and *Q. Anne*.

*Col. Quincey*, Agent for *New England*, of an Inoculation.

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A LIST of PROMOTIONS for the Year 1738.

**E**ARL of *Granard*, APPOINTED Governour of *New York*, in Room of *Col. Cosby*, decd.

*Col. Horsy*,—Governour of *South Carolina* in room of *Robt Johnson*, Esq; decd.

Mr *George Woodcraft*,—Under-Sheriff.

*Col. De Veil*,—Inspector-General of the Customs, in room of

*Charles Horatio Walpole*, Esq;—Usher of *Exchequer*.

*Owen Brereton*, Esq;—Paymaster of the Lotteries, in room of late *Tho. Spence*, Esq;

*Viscount Irwin*,—Ld Lieutenant of the *East-Riding* of *Yorkshire*, and Town and County of *Hull*.

*Capt. Drury*,—appointed Capt. of *Grenadiers* in the first Reg. of Footguards, *Benjamin Theaker*, Esq;—Capt. in Major General *Kirke's* Reg. at *Gibraltar*.

*Capt. Watson*,—Capt. of the *Garland* Man of War.

*Lieut. Swanson*,—Capt. of the *Saltash* Sloop.

*Capt. Lieut. Swan*,—Col. of a Company in the first Reg. of Footguard, in room of late *Col. Williamson*.

*Mr Rastall*,—Eldet Sub-brigadier of the first Troop of Horse-guards, in room of *Capt. Prew* decd.

—*Acourt*, Esq; Brother to *Pierce Acourt*, Member for *Heytesbury*—*Lieut. in Col. Churchill's* Company, in the 2d Regiment of Footguards.

*George Drummond*, Esq;—Commissioner of Excise for *Scotland*.

*Lieut. Gen. Dormer*,—Captain and Colonel of the first Troop of Horse-Grenadier Guards, in room of *Sir Charles Hathan* decd.

SHERIFFS for the Year 1738.

**D** *Cornwall*, *John Honey*, of *Trenant*, Esq;  
*Devon*, *Francis Drew*, of *Grange*, Esq;  
*Lincolnsh.* *St John Wells*, of *Alford*, Esq;  
*Anglesea*, *Wm Roberts*, of *Bodear*, Esq;  
*Radnor*, *Sir Robert Cornwall*, Bart.

Members electd.

*Cockermouth* *William Curwen*, Esq;  
*Lewes* *John Trevor*, Esq;  
*Midburst* *Sir John Peachy*, Bart.  
*Newark* *Lord William Manners*.  
*St zford* *John Ld Viscount Chetwynd*.  
*Winchelsea* *Robert Britow*, Esq; made also Clerk of the Green Cloth, in room of his Father, deceased.  
*Tarmouth* Hon. *Roger Townshend*, Esq;

A LIST of Ecclesiastical PREFERMENTS.

**R**EV. Mr *Le Moine*, Chaplain to the Duke of *Portland*, PRESENTED (by his Grace) to the Rectory of *Everley*, *Wilts*, worth 200*l.* per Ann.

*Mr Aldrich*,—to the Rectory of *St John's* Chapel *Clerkenwell*.

*Mr Kennet*, Son to the late *Bp of Peterborough*,—by the present Bishop, to the Livings of *Penkirk* and *Glenton*, void by the Death of *Dr Cumberland*.

*Mr Luke Hill*,—to the Rectory of *Stratford* *St Andrew* *Suffolk*.

*Mr Tho. Johnson*,—to the Vicarage of *Bransford Speke*, *Devon*.

*Mr Salter*,—Prebendary of *Gloucester*.

*Mr Bonny*,—Clerk in Orders to *St James's* Church *Westminster*.

*Mr Williams*,—Prebendary of *Exeter*, in room of *Mr Welchman* decd.

STOCKS.	
S. S. Stock	101 $\frac{1}{4}$
—Annu.	112 $\frac{1}{2}$
New Annu.	110 $\frac{1}{2}$
3 per C. Ann.	106 $\frac{1}{2}$
S. S. Bonds	63s. <i>pre.</i>
Bank	141 $\frac{3}{4}$
—Circul.	37s. <i>Pre.</i>
Mil. Bank	123
India	176 $\frac{1}{2}$
—Bonds	7l. 1s.
Ditto New	6l. 16s.
African	14
Royal Aff.	110
Lon. ditto	14 $\frac{3}{4}$
7 p. C. Em. Loan	110
5 p. C. Ditto	100 $\frac{1}{8}$
English Cop.	2l. 18s.
Welsh ditto	15s.

Monthly BILL of Mortality, from Jan. 24. to Feb. 21.			
Christned	Males	633	} 1250
	Femal.	617	
Buried	Males	1091	} 2249
	Femal.	1158	
Died under 2 Years old		713	
Between 2 and 5		224	
Between 5 and 10		90	
Between 10 and 20		71	
Between 20 and 30		195	
Between 30 and 40		211	
Between 40 and 50		231	
Between 50 and 60		139	
Between 60 and 70		135	
Between 70 and 80		118	
Between 80 and 90		58	
Between 90 and 100		12	
		100	1
		111	1
		2249	
		Buried.	
		Within the walls	166
		Without the walls	
		In <i>Mid. and Surry</i>	575
		City and Sub. <i>Welf.</i>	561
			2249
		Weekly Burials.	
		Jan. 31. —	490
		Feb. 7. —	511
		14. —	561
		21. —	674
			2249
		Peck Loaf, Wheat—	21d
		Wheat 30s. per <i>Quar.</i>	
		Hay per load	5s.

*Extract of a Letter from the Isle of Cows on the Coast of St Domingo in the West-Indies, Oct. 5, 1737.*

Sept. 9, between 4 and 5 o'Clock in the Evening, we had one of the most dreadful Hurricanes that ever was remembered in these Parts: The Town of St Louis was entirely levelled with the Ground, except the Church and two Houses, those of the Fort St Louis were blown down; the Ships at Anchor under that Fort were thrown upon the Coast, or foundered on their Anchors, and several Persons were drown'd; all the Sugar Canes and Cotton-Trees are destroyed.— The Master of a Ship from St *Estasia* reports, that when he left that Coast, he saw above 20 Boats perish, that the Town is almost all blown down, and the Country ruined. The Thunder and Lightning fell in several Places, and burnt divers Ships and Magazines.

Tuesday, 14.

At a Court of Aldermen held at *Guildhall*, they came to a Resolution to put the Laws in Force for keeping strictly the Sabbath; since which an Order has been issued from the Lord-Mayor, strictly charging and commanding the Marshals and all Constables, Beadles, and other publick Officers of *London*, to use their best Endeavours to prevent any Person or Persons hereafter from selling or exposing to Sale, any *Fruit*, or other Things in any of the publick Streets, or

common Passages within the City or Suburbs; and to apprehend all such Persons who shall infest the said publick Streets and Passages, on Pretence of *cleaning Shoes*, on  $\frac{1}{2}$  Lord's Day; and to take Notice of all such *Vintners, Alehouse-keepers, Coffeehouse-keepers, Barbers, and others*, who shall at any Time hereafter exercise their ordinary Callings or Trades on the Lord's Day; and that they be careful and diligent in apprehending *lewd Women, Whores, common Night-Walkers, and other lewd and disorderly Persons*.— And to the End the *Negligence, Partiality, Connivance, or other unlawful Practices* of the aforesaid Officers, may not prevent the Discovery and due Punishment which the Law here appointed to be inflicted on such Offenders, the Court recommends it to all the Citizens and Inhabitants within the City and Liberties, who shall at any Time hereafter have Knowledge of any such Offences, and desires and requires them to give Information thereof, as well as of the Negligence of any of the Officers aforesaid, to his Lordship or some other Justice; and the Marshals of this City were ordered by the Lord Mayor, to give the several Constables Notice, not to send any Person to the Compters or Bridewell till after Eleven o'Clock at Night, for that his Lordship, for the Ease of his Fellow Citizens, will do Business till that Time.

FROM Vienna, That the real End of the Journey which the Marquis de Botta has taken to Petersburg, is to represent at the Russian Court, that the Situation of Affairs in Hungary will not permit the Emperor to defer any longer the Conclusion of a Suspension of Arms with the Ottoman Porte: He has it likewise in Commission to acquaint that Court, that upon the strictest Examination into Count Seckendorff's Affair, this Lord has not been found guilty of any capital Crime; and that therefore the Imperial Court will be indispensably obliged to set him at liberty. This seems entirely to agree with what has before been said on this Affair, that the long Confinement of that General was partly the Effect of the ill Will which the Court of Russia bore him.

From Petersburg, that the Bashaw of Oczakow, Prisoner at this City, is authorized by the Ottoman Porte to settle the Preliminaries of Peace with the Crown of Russia. The same Letters say, that the intended Siege of Oczakow is an Affair concerted between the two Powers, the Ottoman Porte having absolutely determined never to conclude a Peace which shall leave that Place in the Hands of Russia; it has therefore been regulated, that the Turks shall again besiege it, that the Russians shall only make such a Defence as to appear not to voluntarily give it up, and that it shall be surrender'd to the Porte by Capitulation.

The brave Corsicans continue to receive frequent Assistance from their King. On the 5th of last Month a Vessel without Colours brought thither several of his Confidants and Domesticks, together with 6 Foreign Officers, a great many Chests fill'd with Arms both mounted and unmounted, and 100 Tons of Powder, Lead, Iron, Steel, and other Ammunition: They deliver'd Letters from Theodore to the chief Men of the Country, who were so pleas'd with the Contents, that they order'd *Te Deum* to be sung, and Bonfires and Illuminations to be made all over the Island. About a Week afterwards landed Count Colonna, who is much esteem'd there, and with him 14 German Officers, and more Ammunition. It is reported, that he has brought along with him the necessary Orders for making an Attempt upon Bastia: As to the Place of Theodore's Residence at present, it is a Mystery unknown to every Body but the four principal Chiefs. The Week after Colonna's Arrival, he made an Attack on the Fortress in the *Isola*, which con-

tinued with great Briskness and Obstinacy on both Sides, until at last the Genoeses were obliged to surrender at Discretion. The Assailants lost 2 Lieutenants, and 72 Soldiers, and only 49 of the Garrison remained alive: The Officer who commanded it, writes to the Marquis de Rivarola at Bastia, That he and his 49 Men are Prisoners of War, and treated with great Humanity by the Malecontents; but that his Lieutenant, a Corsican by Birth, being discover'd to be one of those concern'd in a Conspiracy against the Life of the Baron de Newboff a little time after his Arrival in the Island, had but a quarter of an Hour allow'd him to prepare himself for Death; that his Execution had been very cruel; that they began it by cutting out his Tongue, and chopping off his Hand; that they then fasten'd him to the Top of a Post, placed in the Midst of a Heap of Wood built up as for a Bonfire; and that in this manner they burnt him alive. The Officer adds, that he and his 49 Men were forced to be present at the Execution; after which Count Colonna address'd himself to the Officer and his Men in the following Words: *The Lieutenant is punished with so much Rigour, for having not only been a perjured Traitor to his King, but also a Rebel to his Country. As to you, we intend to treat you as Prisoners of War, and with the Humanity becoming Christians; we hope your Masters will act the same Way by us, if Occasion offers.*

Letters from Constantinople say, That the Grand Seigneur has declared, in an extraordinary Divan, that it being not consistent with his Honour to leave Oczakow in the Possession of Russia; he had resolv'd to retake it, cost what it will; and that, if needs must, he would sacrifice part of his own Treasure for that End. And they add, That being absolutely resolv'd upon it, without asking the Opinion of his Ministers as usual, he had sent his Orders to the Army to detach a great Body of Troops towards that Place.—The Turkish Troops, in order to be forced to discharge their Duty, are oblig'd to take a new Oath, drawn up by the Musti, wherein they declare, *That if they do not fight to the last Drop of their Blood for the Maintenance of the Glory of the Ottoman Arms, they will consent not only to be punished upon Earth, but also after Death, and to be for ever deprived of the Felicity of the true Believers, and of the Happiness of seeing the Great Prophet Mahomet in Heaven.*

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