

# The Gentleman's Magazine:

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For MARCH, 1738.

## CONTAINING,

(More in Quantity, and greater Variety, than any Book of the kind and Price.)

- I. Original Pieces in great Variety: As  
1. The Lady's Adventures, Part I. concluded. 2. The first Sin of the fallen Angels, their Breach of a Covenant. By R. T. 3. Tythes opposed, and defended. 4. Difficult Places in Scripture explained, and others proposed. 5. Milton's PARADISE LOST censured. 6. The Christian Revelation set in a new Light, so as to be one of the strongest Proofs of natural Religion. 7. Of the Quantity of the Refraction of Light in the Moon's Atmosphere. By Mr FACIO. With Cuts, &c.
- II. Some of the most curious Weekly ESSAYS, viz. Of contemplative Enthusiasm, or Superstition, with a Parallel between the two Branches of Enthusiasm. Vindication of a young M—r of P—t. The Temple of

DETRACTION. Tragical Effects of AVARICE. Of the Spanish Guards. Colias. Conclusion of the Bilhop of Gloucester's Sermon before the Lords, &c.

III. POETRY: The Volunteer Laureat, No. 7. By Richard Savage, Esq; Poem by a Welch Curate on his native Country. In obitum Georgii Ducis Albemarlui, Aukore R. Allestree, S. T. P. The Pleasures of Jamaica. To the E. of Orrery; by the Rev. Mr Trevanion. 107 Psalm Paraphras'd; by LYDIA. On Mr URBAN's Adversaries. By SYLVIVS and others, &c.

- IV. HISTORICAL CHRONICLE.
- V. List of Ships taken by the Spaniards.
- VI. FOREIGN Transactions.
- VII. REGISTER of BOOKS.
- VIII. TABLE of CONTENTS.

By SYLVANUS URBAN, Gent.

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N. B. Having two Correspondents on the same Subject, viz, *Prescience* who sign *Philalæthes*, we thought proper to give notice of it.





T H E

# Gentleman's Magazine:

MARCH 1738.



*Conclusion of the Lady's Adventures, begun in our Magazine for April, 1737.*

**T**HE first Thing my Mother did, after she had receiv'd Myrtilla's Letter, was to go to Mr Melvill, who, as the Reader may remember, was my Father's Friend. To him she open'd the whole Affair, shewing him the Letter she had receiv'd, and conjur'd him to let her know how she could immediately speak with my Father. Mr Melvill, who was a generous good-natur'd Man, was at no great loss to gather from the Course of my Mother's Relation, how things went with poor Myrtilla, and as he knew the Character of the Amorous Priest, he judg'd that there was no Time to be lost, so he immediately introduc'd my Mother to a private Room, where my Father was; Sir, says she, when she enter'd the Room, without giving my Father the least Time to express any part of his Surprise; if you have the least Spark of Gratitude or Nature within your Breast, you will lose no time by asking any Questions, but instantly comply with the Measures which I shall lay down, for saving the Honour of a Sister, to whom you owe your own Life. Upon this, she put Myrtilla's Letter into his Hand, and Mr Melvill explain'd to him the whole Affair. My Father, notwithstanding of some Oddities in his Character, had a great Share of natural Courage, and was posselt of a Mind equally susceptible of the Force of Nature, and the Tyes of Gratitude: He blush'd, he sigh'd, and sunk down, with an Emotion, which was the Effect of Shame, Surprise, Tenderness and Concern. What can be done? said he; if my Life can, in the least, contribute to the Safety of her Honour, I will again surrender myself to the Prison, from whence her generous Courage deliver'd me. No, said my Mother, that would be to ruin yourself without serving her. But if you

can deign to dissemble so far as to wear a Habit foreign to your Profession, and to use a Language which is foreign to your Heart, I believe, with a little of this Gentleman's Assistance, I can put you upon a Method, by which you may acquit yourself of some part of the Debt you owe to the best of Sisters. The Method I propose is, that you should equip yourself in the Habit of a Jesuite, and by a Letter of Recommendation, which we may get from some English Nobleman in K. James's Service, introduce yourself to the Father, as an English Clergyman who was oblig'd to leave England upon the late Revolution, and that you are very desirous to be employ'd by His Reverence. As you are an Englishman, he perhaps may employ you to talk with Myrtilla, and who knows then what Opportunities this may present, for the working out her Deliverance? The Proposal was agreed to by my Father, not so much out of any Hopes he had of succeeding, as a Desire he entertain'd of leaving nothing on his Part undone, which carried the least Appearance of delivering Myrtilla. Accordingly Mr Melvill borrow'd a Habit from a Jesuite of his Acquaintance, which, with the help of a long White Beard fastened to his Face, disguis'd my Father so as it was impossible to know him. He then was introduc'd to the Lord — as a Father newly come from England; and this Nobleman, who was very well acquainted at the French Court, recommended him in very strong Terms to P. le Chaise. Upon which my Father waited a convenient Opportunity, and about 6 that same Evening accosted the amorous Priest; telling him, when he had presented the Letter, that his Zeal was such, that he never inclin'd to be shut up within the Walls of a House, but to expose his Life, as he had often done, by converting Hereticks to the Faith. P. le Chaise, finding he was an Englishman, thought that he might be a proper Instrument for securing the Box of Jewels, which



which my Mother had mention'd, and which he design'd as a Present to the Lady Abbess for her good Services. But, as he was under a Necessity of acting in this Affair with the utmost Caution, he gave my Father no other Answer, but that he might meet him next Evening about 8 o'Clock at the Convent of —, where he would be, in order to take the Confession of a dying Nun. This was the very Convent where *Myrtilla* (to whom we shall now return) was expecting every Moment to be again plagued with the nauseous Company of the Priest. She had, agreeably to *Lucia's* Advice, treated him with great Gentleness, and in such a Manner as made him hope that nothing was so necessary to her Conversion to all his Purposes, as a little Forbearance and Time. As soon as he arrived at the Convent, he took the Lady Abbess apart, and after describing the *English* Father, he acquainted her with his Design of recovering *Myrtilla's* Jewels. The Abbess jump'd at the Proposal, so they resolved to introduce the Priest that very Night into the Convent, and to cause *Myrtilla* to write another Letter to the Person who had the Jewels, which they imagined, in consequence of her former Letter, would be in readiness to be delivered to the Messenger. Accordingly *P. le Chaise* punctually kept his Appointment with the *English* Father, and actually introduced him that Night into the Convent. When they arrived there, he was carried to the Apartment of the Abbess, who acquainted him, that they had got an *English* Lady in the Convent, who had some thoughts of being reconciled to the Church, and taking the Habit: But as it was against the Knowledge of her Friends, who were Hereticks, it was necessary to keep it secret for some time. She then, in a very artful Manner, told him, that the young Lady had no Fortune, except some Jewels, which it would require a great deal of Management to recover from her Friends: And as it was for the Service of the Church, she did not doubt but that he would do all that was recommended to him for that Effect, and act with the utmost Caution and Secrecy. My Father, from the Beginning of his Discourse, conceiv'd some Hopes that the Nun mention'd by the Abbess might be his Sister, tho' he was quite in the dark about the Story of the Jewels, he knowing very well that she had none. However he dissembled a Zeal for the Church, and promised every thing in so strong Terms, that neither the Abbess nor the Father had the least Distrust of

him, but thought him to be a very fit Man to become in time one of their private Counsellors.

After this Discourse, the Lady Abbess went out, and in a few Minutes return'd with *Myrtilla*: My Father had some difficulty to suppress his motions at seeing his Sister in such a Situation, however he now thought of nothing but how to let her know him. Finding this impossible at that Time, he resolved to wait for a more favourable Opportunity, which Fortune soon presented. The Abbess and the Father presented him to *Myrtilla*, as being her Countryman, and seem'd to make a Merit of introducing him. They at the same time told her that, as he was an *Englishman*, he was the properest Person in the World to entrust with her Jewels, which it was by all means proper she should have in her own Possession; and that she should give the Father proper Directions how to act. This startled *Myrtilla*; which my Father easily perceiving, he interposed, and pretending to recollect himself, in some Surprise, ask'd her if she was not Daughter to such a Person, naming her Father; and at the same time express'd the greatest Satisfaction in what the Abbess had told him about her Intention to take the Habit, congratulating her upon being reconciled to the Holy Church. *Myrtilla* was struck with the Similarity betwixt the Father's Voice and that of her Brother, but was far from suspecting the Truth: Till at the Lady Abbess's Request she sat down, and wrote a Letter to my Mother, wherein she earnestly recommended to her what she had mention'd in her last, desiring her to deliver the Jewels to the Bearer, who was their Countryman, and understood *English*. This Letter was, at the Request of *P. le Chaise* and the Abbess, to be translated by the *English* Father, and by him deliver'd. Upon which, taking Pen and Ink in his Hand, he actually translated it, and shew'd it to *Myrtilla*, who immediately knew her Brother's Writing. This, join'd with the Resemblance of his Voice, convinc'd her that the Priest was no other than her Brother, tho' the Reader may judge how much she was at a Loss to conceive how he became so much alter'd in so short a Time. After the Letter was fairly transcrib'd, the crafty Abbess, that she might be perfectly sure of her Man, carried the Translation to *Lucia*, who read it in French almost in the same Words with the Copy from which it was translated, and which the Abbess kept in her own Hand. This left the Abbess and *P. le Chaise* not the



the least room to suspect any Trick; and the *English* Father was dispatch'd with Orders to return next Day with his Answer. Upon my Father's leaving the Convent, he went straight to the House of Mr *Melville*, who immediately sent for my Mother; and they contriv'd an Answer.

It is now time to return to *Myrtilla* and *Lucia*. After my Father was gone, *P. le Chaise* waited upon them to their Apartment, where they spent part of the Night in great Mirth, *Myrtilla* having conceiv'd strong Hopes from the late Adventure, and the plotting Brain of her Sister-in-law. The Glais going pretty freely about, the Priest redoubled his Attacks upon *Myrtilla's* Virtue and Religion, attributing the agreeable Change he perceiv'd in her, to her being pleas'd with his Person and Behaviour. *Myrtilla* play'd her Part very well, and told him that indeed he had conquer'd some Prejudices that perhaps she had too long labour'd under, but that he must not expect she was to be won so easily, for she must have a few Scruples, which she still retained, resolv'd by some Person who was less interested than himself, and that she should be glad to talk half an Hour with the *English* Father when he return'd. The Priest, being quite charm'd with this, attributed her Scruples to the Pride of a Woman, which wanted to have some Pretence for yielding: So he consented to wait till next Night, when he was to receive her final Answer, after the *English* Father had resolv'd the Doubts she still entertain'd. Upon this he took his leave of *Myrtilla*, being the most satisfied Man in the World. Next Day about 11 in the Forenoon the *English* Father return'd, with a very fine Box of Jewels, which my Mother had deliver'd him, in order to carry his Project the better on: This was so substantial a Proof of his Address and Fidelity, that the Abbess and the Priest thought they could not trust him too far. So they told him that the Lady had desired to talk with him, as they supposed, about some foolish Scruples she still retain'd from her former Principles and Education: My Father answer'd them, that nothing should be wanting on his Part. So they all three went to *Myrtilla's* Room, where my Father deliver'd the Jewels into her own Hands. *Myrtilla* was surpris'd at seeing belong'd to her Sister; but took it as the happy Omen of her Deliverance. The Priest and the Abbess soon left them together, the Priest being oblig'd to return to the

Court, and the Abbess to the Cares of her House.

As soon as my Father and *Myrtilla* were left by themselves, my Father taking off the false Beard, which till now had disguis'd him, *Strip*, dear *Myrtilla*, said he, let me perform the same Duty to you which you paid to me. If you put on these Habits, and let me have you, I hope to manage it so that all shall be well. *Myrtilla* did not want a second Invitation; in an Instant they exchange'd Habits, and when my Father was dress'd in his Sister's Cloaths, there was scarce any distinguishing the one from the other. *Myrtilla* then told him, that there was only one Obstacle to their Escape, which was *Lucia*. She then in a few Words acquainted him of the generous Part that poor Creature had acted, and recommended her to him in the strongest Terms. My Father bad her be easy in that Respect, and promised to share in her Fate. After they had, to avoid suspicion, stay'd together for half an Hour, or somewhat more, *Myrtilla* called in *Lucia*, and laid the whole Scheme of her Escape before her, telling her at the same time that now was the Time for her making a bold Push for her Freedom: My Father then gave her the strongest Assurances of his Zeal to serve her, and was as good as his Word, as the Reader shall soon understand. *Myrtilla* by this time was upon the utmost Stretch of Impatience to escape, and after she had tenderly embraced my Father and *Lucia*, left the Room, and, without the least Suspicion, got clear of the Convent, and went directly to my Mother's Lodging. About 9 at Night *P. le Chaise* returned from Court, and calling for *Lucia*, enquired about the Success of the *English* Father's Negotiation. *Lucia* told him, that if she was not mistaken, he had succeeded very well: Adding, that he believed it would be his own Fault, if he did not succeed likewise that very Night. The impatient Father then sent *Lucia* back to prepare his Mistress to receive him, after every thing in the Convent was quiet, and all the Nuns had gone to Bed. Accordingly about 11 o'Clock he was admitted by the faithful *Lucia*, who followed him into *Myrtilla's* Chamber. As soon as he was enter'd, my Father arose, and before the Priest could perceive ſ Alteration he clasp'd a Pistol, which he had brought along with him, to his Breast, telling him that if he spoke the least Word he was a dead Man. *P. le Chaise* immediately perceiv'd by the Alteration of the Voice how matters went, and as Guilt is always cowardly,



ly, he fell down on his Knees, while my Father with the assistance of *Lucia* bound him with a small Cord, and thrust a Handkerchief into his Mouth, all which he had brought along with him by my Mother's Advice. They next search'd his Pockets for the Pais-key, which they got likewise, then taking the Box of Jewels along with them, they went down Stairs, and by the Assistance of *Lucia*, who knew every Corner of the House, they got to the outer Gate, which the Priest's Key likewise open'd, then under the Cover of a very dark Night they reach'd Mr *Melville's* House, where my Mother and *Myrilla* had left a Note for him to meet them at a private Lodging in the Suburbs, to which they had remov'd, not thinking themselves safe in their old Lodgings. My Father then begg'd Mr *Melville*, who knew of the whole Affair, to procure a Suit of Men's Cloaths for *Lucia*, she still having on her Nun's Habit. Mr *Melville* readily agreed to this, and when they were both equipt, she in Mr *Melville's*, and my Father in his own Cloaths, they called a Coach and drove to the Place to which they were directed by my Mother's Note. The Reader may judge of the mutual Congratulations of all Parties at this happy Meeting: All former Animosities and Heats were forgotten, and my Father and Mother agreed to return with the first opportunity to *England*; which they did, and were long happy in one another. As for poor *Lucia*, my Mother carried her along with her likewise, and she afterwards lead a Life full of Penitence and exemplary Virtue. The History of that Lady, with her Return to *France*, may be the Subject of some more Papers from your Reader and Servant. MARIA.

R. Y.'s Answer to his own Query concerning the fallen Angels. V. VI. p. 270, 421.

Mr URBAN,

I Fully expected to see that Opinion advanced, in Answer to my Query, which is taken Notice of by the Gentleman who signs \* *A Friend to Truth*;—but I find your Correspondent, † *Theophilus Stranger*, agrees with myself, as to the Fact by which the *Apostate Angels* began their Rebellion, tho' we differ vastly in every Thing else, as will appear further on.

When I said that my Answer should please all, your Correspondent might remember that I softened the Expression with—*God willing*,—which if he had added, his bold Words would not have followed very properly: However, methinks it

\* Vol. VII. p. 338. † ibid.

should please Mr *Stranger*, and therefore I will make bold to give it him; but in the first Place I expect he'll allow these 3 Postulates:

I. That the *Angels* are under a Covenant. \*

II. That there never was but one † Covenant made with them.

III. That the grand Conditions of this Covenant ‡ may be known, as far as it is possible to discover the Duty of Angels.

#### COROLLARY.

From these Suppositions it follows, That whatever the *Scripture* says, is, or ever was, the Duty of *Angels*; is, and ever was, a Part of that Covenant they are bound to keep in order to secure their eternal Happiness.

Now the *Scripture* says, that the *Angels* are under CHRIST, as GOD, Heb. i. 6, 7, and as Man, Phil. ii. 9, 10, 11. Rev. xxii. 16. and bound to obey him in all the Ministrations in which he shall please to employ them, Heb. i. 14. And consequently, according to the foregoing Corollary, CHRIST had bound himself, by Covenant with the *Angels*, to assume the Human Nature; and they, by the same Covenant, were bound to obey him as such. This then is the Covenant which the SON of GOD made with the *Angels*;—Having created Man, he declared to them that he would in Time take this Nature upon himself, and commanded them that they should obey him as such; and that they should in their several Ministrations, as he pleased to employ them, contribute their utmost to promote this grand Design; and on Condition of their perfect Obedience, he engaged they should continue in that happy State in which he had placed them, and at last receive a more consummate Reward; but if they disobeyed, they should be liable to all contrary Evils, and at last be adjudged by him to eternal Misery in that Nature which he was resolved to assume.—There is Nothing in this Description of the Angelical Covenant, but what is sufficiently confirmed by the present State of the delinquent *Angels*, and the present Duty and Bliss of the *Angels of Light*; except the last Part of it,—that he should let them know he would judge them in the Nature of Man;—But seeing he had determined

\* They must be under a Covenant, or they could not break one, consequently not fall. † They never were under but one Covenant, seeing GOD has not spared them for the Breach of that. ‡ That Covenant must contain the Conditions on which they should be happy, and these Conditions must be their Duty.



in that Nature to judge them, and tells us himself that Judgment is committed to him *because he is the Son of Man*; John v. 27. and seeing the Knowledge of this would tend to their further Probation, (as will appear further on,) I cannot see why we should dispute it.—I come now to resolve the Question proposed. And

From the Account which I have given of the *Angelical Covenant*, it appears evident, that the *Angels* might break it by refusing any Ministration that the SON of GOD was pleased to employ them in; but an Endeavour to frustrate his Design, and to hinder him from fulfilling his Part of the *Covenant*, must be the *highest Offence* they could possibly be guilty of: And this appears to have been the Sin of the *Devil*; for no sooner had the *ETERNAL WORD* established his *Covenant* with the *Angels*, but he commanded the *chiefest of the fallen Spirits*, since named *Satan*, to minister to the *first Man*; but this *Angel*, reflecting upon his own Excellencies, and Meanneſs of the Person he was to attend, could not brook of an Employment so much below him; —

“Must I (thinks he) who am able to overturn this *Globe*, and to destroy the whole Army of living Creatures thereon; must I attend a *Reptile* and a *Worm*, not fit to be compared with the meanest of these *Spirits*, which yet are quite beneath me? Were all these *Powers*, all these *Excellencies*, bestowed for this? O how unequally does GOD distribute his Favours! —

And shall the Nature of this *servile Creature* be advanced above mine? Horrid the Thought! O why did GOD give such Powers to the *Angelical Nature*, and yet give least Honour to those whom he had made most to deserve it! O why indeed! I'll frustrate this Design. I heard him say, that *sinning Man* should dye. And dye he shall. If I can compass this, I shall prevent his *future Exaltation*. He cannot die, and yet be Lord of all. GOD must recal his past Decree, or falsify his Threatening to Man: And say he does the latter; Then he's a *Covenant-Breaker* as GOD, and will be so again as Man: And how then can he justly condemn me for the Breach of one *Covenant*, when himself is doubly involved in the same Guilt for the Breach of another? But say he does recal his past Decree; Then shall our God-like Nature still excel, and I be free from this disgraceful Charge; Then he can never condemn me in a Nature which he never assumes; Then too he breaks his *Covenant* with us. Do what he will, I find I am safe, and Man shall sin.”

—Thus *Satan* thought, and then entered into the *Serpent*, and by him persuaded Man to transgress the Command of his Creator: Thus, instead of ministering to Man, he seduced and destroyed him: And hence it is that St Paul tells *Timothy*, a Bishop must not be a *No-vice*, lest being lifted up with *Pride*, he should fall into the *Condemnation of the Devil*. 1 Tim. iii. 6. i. e. lest he should think himself too good for his Office, which is also an Office of *Ministration*, and so being lifted up with *Pride*, instead of edifying his Brethren seduces them from GOD, and for doing that, falls into the same *Condemnation* which *Satan* is fallen into before him. From this Text it appears plain to me that the *Prince of Darkness* had been appointed to minister to *Adam*, and consequently was not then a *fallen Spirit*.

And that this was his *first Sin* appears also evident from those Words of our SAVIOUR,—He was a *Murderer from the Beginning*, and abode not in the Truth, because there is no Truth in him; when he speaks of a *Lye* he speaks of his own, for he is a *Lyer* and the Father of it, John viii. 44.—We all know that he murdered Man by a *Lye*, and the LORD in saying, he abode not in the Truth when he committed it, plainly intimates that by this Action he first shewed his Enmity against GOD, and his Malignancy and Opposition to the Truth.

Besides, it is certain if *Satan* had sinned before, he had never been admitted into *Paradise*: Who can think that GOD, who drove Man out of *Eden*, would permit a *Devil*, as such, to come into it? Or even into a World which he had created and pronounced *very Good*?—There shall enter Nothing that defiles into the New *Jerusalem*; Rev. xxi. 7. And why? Because the Place is *Idoly*. So was this World at its first Creation: The Earth was certainly never the Place of *unclean Spirits*, till it was cursed for the Revolt of Man.

But to proceed; Man being fallen, how swift must the News fly thro' the *Angelical Regions*! How soon must it be known to the whole Host of *Angels*, that Man was fallen, and, in all Probability, the Design of the SON of GOD was frustrated! Here then the *Angels* were put to a *fit Trial*; All those that envied the *Humane Nature* that Honour which the SON of GOD designed for it, approved of the Deed of *Satan*, and rejoiced in Man's Destruction; nay, they quickly sang the “Foe Deliverer from Bondage vile.” And indeed so far had *Satan* carried his Point, that the *highest Angel* could not see how the dreadful Ends he had proposed



posed to gain could be avoided; as is evident, in that they are desirous to pry into this Mystery still; so that under such a Temptation, no wonder that *Myriads* revolted from GOD. But why did not all revolt, since the Temptation was too strong for even *Angelical Nature*? — Divine Grace defended, was accepted by some, and that secured them in Obedience. The FATHER saw the SON's exalted Merits, and the Lamb then slain in his Decree, and so was pleased that all *Fulness* should dwell in him, and by him would reconcile all Things to himself, even by him, whether they be Things in Earth, or Things in HEAVEN. Col. i. 19, 20. The Saints on Earth, tho' Enemies by Nature, are reconciled to God by him, in the Body of his Flesh thro' Death, and presented holy and unblameable; (v. 22.) and the *perpetual Angels* were preserved from falling, and secured in everlasting Peace and Blessedness by Virtue of the same Sacrifice. These therefore stood firm for God, and reasoned thus, — "How is our Fellow-Creature fallen! how low has yon *perfidious Spirit* sunk him down! he needs must die, for God has said he shall; he needs must reign, for such the high Decree we lately heard proclaimed: How both can be, God only knows, yet nothing is too hard for him whose powerful Hand made all of Nothing. On him we'll firmly trust, his Glory shall with double Lustre shine, tho' now impaired by that false Spirit, *Foe to GOD and Man*." —

Their Faith was approved. The SON of GOD immediately judged the *Criminals* in Eden, and entered into a new Covenant with them, which they by *divine Grace* accepted. This Covenant was first indicated to Man in that great Promise, — "The Seed of the Woman shall break the Serpent's Head, Gen. iii." — Thus War was proclaimed against Satan upon Earth, and begun in Heaven: The *ministering Spirits* there, according to the Sentence of the SON of GOD, and under his Influence, cast him down out of Heaven, and his *Angels* were cast out with him. Since which the *perpetual Angels* have, with Wonder and Joy, seen all their Hopes accomplished, the Prince of this World vanquished below, and his Wisdom brought to nought.

But why, some will say, was *divine Grace* given to the *Angels*, and Man left wholly in the Hand of his own Counsel? — The Answer is easy; because the *Angels* were related to CHRIST by Covenant, but Man, as created, was supreme Lord of himself independent of him as Mediator. Besides, the MOST HIGH, who

foreknew that Man would fall, intended by his Fall to advance his own Glory; and to bring about that *Fulness of Merit* which should save both Worlds.

But oh! how exceedingly heinous was this Sin of the *fallen Spirits*! What did the SON of GOD require of them, in which himself was not their great Example? He did indeed require so much Humility of them, as to submit to him in a Nature that was inferior to their own: But did he not shew infinitely greater Humility, in taking such a Nature upon himself? And the meaner the Human Nature, the greater the Example that was set them. But see! in how wonderful a Manner the LORD CHRIST would overcome this Pride of the Devil! As if it were a small Thing for him to assume the Human Nature in all the Glories of Eden, he descends infinitely lower, and takes it in Likeness of *sinful Flesh*; and even in that Likeness he farther humbles himself to Death, even the Death of the Cross; and in this last Act of deepest Humility, he eternally vanquishes his Adversary, and overthrows all his Principalities and Powers. Oh! the Depth of the Riches of the Wisdom and Knowledge of GOD! How unsearchable are his Decrees, and his Ways past finding out!

To Mr. A. B.

SIR,  
AFTER returning you my Thanks for your Answer in the *January MAG.* p. 18, to my Question in the *December MAG.* p. 755, I must freely acknowledge it has not entirely satisfied me. I allow there is nothing expressly mentioned about the Prophets of the Groves being ordered by *Elijah* to be seized; but then it is said, 1 Kings, ch. xviii. v. 19. That both the Prophets of *Baal* and those of the Groves, were admitted to *Jezebel's Table*. And you say, "That the Prophets of the Groves were not, indeed, Prophets of the Lord, &c. but were called as Friends, i. e. to *Elijah* and the rest of the Lord's Prophets." — Now it does not seem very probable to me, that *Jezebel*, who was so enraged against the Prophets of the Lord, as we find she was in the foregoing Part of the History, should entertain so near her Person, and in so familiar a Manner, those who were publicly known to be Friends to them: And therefore, I think, we must look out for some other Solution of this Difficulty; which I doubt not, when you re-consider it, you will be able to oblige me with. In the mean Time, I hope you'll pardon my Freedom, and excuse this Trouble given you, by  
Yours, &c. F. W.



A Conclusion of the Defence of the QUAKER'S PLEA against TYTHES; begun p. 73.

HERE permit me to correct a Mistake of our Author (p. 545) where he seems to think, that I account it a Sin to apply one's Mind to the natural and ordinary Means of Improvement in religious Knowledge. No, what I hold in this Case is, that Learning is not *absolutely necessary* to qualify a Man for the Ministry, and that the Sin lies in making a Trade of it, as I have been shewing [a]. I find that the better Sort of Gentiles did continually upbraid the primitive Christians, that their Teachers were Weavers, or Combers of Wool, Coblers, Fullers, *illiterate* and exceeding *ruffic*; which very well agrees with the Canon of the Council of Carthage, mentioned in my last, ordering Ministers to work for their Living; by which it looks as if they thought just as I do.

As to those Texts in the 2d Col. (V. 7. p. 542) having obviated this Author's Reasoning upon them in the Beginning of this Paper, I need here only observe, that the Abstracter (V. 7. p. 154) has taken them from the Preface to the *Brief Account of the Quakers Sufferings*, where they are well apply'd to shew the Nature of Gospel Liberty, the Doctrine of Christ, and the Practice of the Apostles relating to Subsistence for Gospel Ministers, at least what Paul very much recommended by his own Example, which was, that it would be more honourable for Ministers not to be chargeable to the Church in any Respect, or as little as possible.

And now having proved that Christ and his Apostles allowed only of a *discretionary, moderate, and voluntary Maintenance* for Ministers, I shall further observe, (by way of Corroboration and Confirmation of my Construction of Scripture) that [c] Father Paul, the honest and judicious Historian, asserts, 'That for about 200 Years the Ministers of the Church, and the Poor subsisted out of the *common Stock*, which had no other Fund than the *Offerings of the Faithful*;' and [d] Bishop Burnett, speaking of the Apostacy of the primitive Church in relation to Priests and Bishops, says, "It was occasioned partly by the Tyranny of some Bishops (to which Bounds were set by Laws and Canons) and partly by having a *special Property and Benefice of their own*, and not being maintained by a Dividend out of the *common Stock of the Church, as at first*." These Corruptions and Abuses creeping into the Church, Councils were obliged to enforce primitive Doctrine and Practice as much as they could.

It was for such like Reasons as these that the Council of Antioch in the Year 340, ordained, that the Bishop should with much Care and Caution distribute the Effects of the Church amongst the Poor and Strangers, taking no more for himself and the other Ministers, than what *Necessity justly required*; alledging the Apostle's Words to Timothy, *Having Food and Rayment, let us be therewith content*. Then comes the Council so *low down* as the Year 398, when ma-

ny Corruptions were crept into the Church; yet Christians at that Time bent themselves strenuously to restore primitive Discipline, by enjoining Ministers to follow some Occupation: It is remarkable too, that the [e] *Masilians*, who pleaded against *Aurelius*, that the Clergy should be wholly exempted from Labour, were at that Time accounted [f] Hereticks. My Antagonist is pleased to say, that this Decree is *contradictory* to Scripture; of which the judicious Reader may judge when he has considered the Reasonableness of my Construction of Scripture Texts, as being perfectly consistent with one another, and also conformable to the constant Use of the primitive Church, and to the Decree of the Council of Antioch, which is much to the same Effect with this Canon.

It is a most egregious Misapprehension of this acute Reasoner not to discern, that the *lower down* a primitive Custom is as fresh enjoyed, the *greater Weight* such a Decree carries with it, especially when that Decree is constituted purposely to correct an Abuse growing upon the Church. How would he have triumph'd over me, could he have prov'd that Tythes, or any fix'd Maintenance for Ministers, were not only from the Beginning of Christianity, but continued incontestable so *low down* as the Year 398, and then some Hereticks opposed that Kind of Settlement, but were rebuked with a Decree of the eminent Council of Carthage! But further, because I am desirous to open his Eyes, and to let him see that all Protestants (as he thinks (p. 543) are not of his Mind about the *Latency* of this Decree, I recommend him to Bishop Burnett's Instruction, who, speaking of some Canons made in several Ages relating to the Duties and Labours of the Clergy, says expressly, [g] "I go next to a worse Scene of the Church [always the later the worse] to see what Provisions were made in this Matter [of Pluralities] about the 8th Century." *The worse that those Ages and Councils were, it makes the Argument the stronger*; since even bad Men in bad Times could not justify or suffer such an Abuse. In the Year 787 the second Council of Nice was held that settled the Worship of Images; the 15th Canon of it runs thus: "No Clerk shall from henceforth be reckoned in two Churches, for this is the Character of Trafficking and Covetousness, and wholly estranged from the Ecclesiastical Custom — for these Things which filthy Lucre has brought into Church Matters, are contrary to God. *There is a Variety of Employments for acquiring the necessary Supplies of this Life*; let every one that pleases, make Use of these for furnishing himself; for the Apostle saith, *These Hands have ministered to my Necessities, and so those that were with me*." All which is a strong Defence for the Council of Carthage, and incontestably confirms my Reasoning.

But I am called upon to answer this Question: Will you be decided by Councils and their Decrees in this and other Cases? To which I answer, Yes; when they are as perfectly agreeable

[a] Herald. Animad. in Arnob. Lib 3. & H Origin, p. 144. Camb. Edit.

[c] Benef. Matters, ch. 3.

[d] Past. Care, p. 94, Ed. 3.

[e] Severinus Binius in *Canones Concilii Carthag.* præd. Et. Not.

[f] Criniti Heretici, ut supra.

[g] Past. Care, p. 76.



ble to Scripture and to one another, as these are about the Point in Question: Besides, as this is a Way of arguing that the Clergy lay great Stress upon when they think it suits their Purpose, it must necessarily be conclusive against them here.

Well then, this being the Doctrine and Discipline of the primitive Church, any Settlement of Property contrary to it, cannot be approved by those who love original Christianity; they can do no more than quietly submit to such Laws by *passive Obedience*, till a Reformation can be brought about, and that which was taken from the People in such a terrifying Manner (as I shew'd in my last) be restored to them again, or apply'd to some Use not inconsistent with the Gospel. But this Author says (p. 544) Tythes cannot be taken away, because the Heirs are extinct: But at that Rate they could not have been justly taken from the Popish Clergy; the Heirs being extinct long before the Reformation. Wherefore, since this Gentleman allows, that the Power of settling Property rests in the Parliament, and they settled Tythes at first, why can they not unsettle them again? They have once already taken them entirely from one Sett of Men, who assume to themselves the Character of Ministers of the Gospel, and have given them to another Sett who claim the same Title; Why can they not, with as much Reason and Equity, restore them again to the People from whom they were originally taken in a fraudulent Manner?

What this Author said (p. 200) about superstitious Uses, I took to be a Justification of the Protestants, for taking away the Abbey Lands from Papists, arguing from thence that the Quakers must shew that they are now apply'd to as great or greater superstitious Uses, before they ought to object to the new Regulation: On which I gently observed, that the precise Degree of Superstition was of no great Importance, and that I wish'd they had been better regulated. His Words are (p. 200) *admitting all this*; yet he now says (p. 543) *he did not admit*, but argues, that "if the Law allowed of Alienations made upon such Motives and such Uses, the Title must be valid." To which I only object, as before, that the *Uses and old Circumstances* of the Tythes should be entirely changed, which cannot be said to be done whilst the Title and Process proceed from the Church, and a Reservation is made out of the Rent of many of them for Ecclesiastical Uses; however, if I still misapprehend him, this is far from being my main Objection, as is plain when I say (p. 324) "but what is most material, and what this Gentleman insists upon, is, that national Tythes are no forced Contributions, nor, indeed, any Contributions at all;" all which I largely proved against him; to which I can see nothing like a Confutation, without he will call these Words so (p. 544) where he tells me, "the direct Contrary appears from my own Account of the Matter," and then hints, how that I have shewed that they were really introduced by *Offa*, in a wicked Manner, and supported ever since by terrifying Laws; or these Words, where he asserts, that Ministers are provided for, *without* the Assistance of the People, and yet neglects to shew

the *\* Equity* of the preceding Laws, or that the Labour of the Husbandman may be fairly and readily estimated in the Rent. In Places where there is a considerable Tract of Tythe-free Land, notwithstanding the Rent is *proportionably advanced*, as the Clergy love to reason, the Farmers are much easier, and the Land kept in much better Heart and the Corn is generally cheaper, than in other Markets in tytheable Places, which would not be, if the Labour, Ingenuity, and Cost of the Farmers could be rightly estimated in tytheable Lands, which is the Reason that this has always been a Source of much Uneasiness: Let me observe too, if wet Lands are to be drained, or barren Lands manured at great Charge, or Inclosures made of ordinary Lands that never paid Tythes; in all these Cases the Clergy partake of the Profit, but bear no Share of the Loss in case of ill Success; which is very unequal, and is a great Discouragement to the Laity to endeavour at such Improvements, and which of Consequence must be a considerable Loss to *§* national Interest.

This Author too, has quite slip'd over my Objections about Easter-Offerings in Vicarages, which I look upon to be very material, as they are placed intirely upon the Inhabitants, tho' the major Part may be Dissenters, who reap no Benefit at all from the Ministry of the Vicar, or have any Abatement in the Rent of their Houses, &c.

None of my Difficulties are resolved, yet he goes about to run me down, with telling me, that from my own Arguments it appears, that the Government has settled a Maintenance on the Clergy without Hindrance to any Man. He asserts, indeed, that Tythes were settled *freely* on the Clergy at the Time of the Reformation, that is, they were settled by Parliament, and so they had been before; but how does it appear that the People were *easy* with them at the Reformation? For that is the main Consideration in this Case, when there was so much Occasion to make Law after Law to bring them to Obedience, and nothing would do, till the Parliament made it a Forfeiture of treble the Value of the Tythe, besides Costs of Suit; this, indeed, as the Author of the *Parsons Plea* observes, cured the People of their *perverse Will*; which was just such a Way of Conviction as the Statute for burning Hereticks, by terrifying many poor Protestants to abjure their Faith, to save their Bodies from the unrelenting Flames.

This Author, instead of invalidating my 3 Reasons for fixing Persecution upon the Country Vicar, runs off the Point, and tells me, "I want Candour and Compassion in charging him with wrong setting out at first;" but where is *§* Harm of that, when my Argument necessarily led me to conclude so, and which I then and now again have proved? I do not offer to subtract his Tythes, while he sees no Error in *taking them*; what more would he have of me? I only blame him for his *cruel Way* of taking them; but since my

*\* The whole of the Question is, Whether the Law is defensible, as good and just, equitable and righteous; and whether they be the Law of the Land or not. Banger's Common Rights, &c. p. 4.*



my Correspondent makes such a heavy Complaint that his Friend the Vicar should be at so great Expence in qualifying himself for the Ministry, and yet be able to come at no better a Living than 60*l.* per Annum, and that attended with much Trouble, I think it not amiss (as being disposed to deal tenderly by him) to send him to a Bishop of his own Church for a Reprimand. \* "The Capital Error (says he) in Mens preparing themselves for that [holy] Function is, That they study Books more than themselves, and that they read Divinity more in other Books than in the Scriptures — Ask yourselves often, would you follow that Course of Life, if there were no settled Establishment belonging to it, and if you were to preach under the Cross, and in Danger of Persecution? For till you arrive at that you are yet carnal, and come into the Priesthood for a Piece of Bread — When you are in Orders, be ever ready to perform all the Parts of your Function; be not anxious about a Settlement, study to distinguish yourselves in your Studies, Labours, exemplary Deportment, and a just Sweetness of Temper, managed with Gravity and Discretion; and as for what concerns yourselves, depend on the Providence of God, for he will in due Time raise up Friends and Benefactors to you — I do affirm this upon the Observation of my whole Life, that I never knew any one who conducted himself by these Rules, but he was brought into good Posts, or at least into an easy State of Subsistence."

Thus having remarked every thing that appears to me material in my Correspondent's Letter (tho' much more might be said upon this Subject) I refer it to the judicious Reader's Observation, that upon the Point in Dispute, the Quakers have on their Side, besides the Interest of § Nation, the Doctrine of Christ and his Apostles, the Practice of the primitive Church for several Centuries, and the Decrees of several eminent Councils, as Occasion required: On which let me ask, Whether or no these are not fair Reasons to induce them to think, as they do, that Tythes are perfectly inconsistent with Christianity, and therefore ought not to be enforced by human Laws? For which Consideration, and because (according to our Author's own Confession, p. 199) human Faculties are imperfect after we have done our best; and also, that the Clergy may have their whole Demands of the Quakers in an easy Manner, if they will, I ask my candid and humane Reader, whether it is not highly reasonable, that a Stop should be put to cruel Men, who are still going on to harass, and ruin their peaceable, honest, and industrious Neighbours?

Off. 21, 1737.

\* Burnett's Conclusion, &c.

Tork, March 13, 1737-8.

MR URBAN,

THE two Texts mentioned by M. W. in your MAG. for Jan. last, p. 17 F H have been urg'd by Dr Tindal as Difficulties in the Scripture History, and the best Explication of 'em that I have met with, is in Mr Simon Browne's Answer to Chri-

stianity as old as the Creation; from whence I shall extract the chief Part of this Answer. — As to the first, viz. David's Treatment of the Ammonites, which is barely reported by the divine Writer, without giving any Light into the Secret Springs of it, (concerning which, therefore, we have no sufficient Ground to pronounce if it were Cruelty, the Scripture only gives a Narration of the Fact, without justifying David's Conduct therein. By some it is thought to have been done by him whilst he was in his State of Impenitency for his Sin with Bathsheba: Others, that it was to revenge the Insult offered to his Ambassadors, whose Persons have ever been deemed sacred: To me it does not seem improbable, that it was to punish them for their abominable Idolatry and inhuman Sacrifices to Moloch or Malcom, the Vulgate translating it *Malken*, (which we render *Brick-kilns*) *formaces in Moloch*: But all is Conjecture, and from a Fact where the Circumstances are unknown, no certain Conclusions can be drawn, nor any certain Judgment formed.

With regard to the second; namely, God's destroying 70,000 Men of Israel by a Pestilence upon David's Numbering the People: The supreme Being probably might chuse that Method to abate David's Pride and Arrogance, by letting him see how soon he could reduce § Number of his Subjects so far, as to render his Dominion over § Remainder despicable; and this he might consistently do, even supposing the Israelites innocent, as we shall prove by and by: But we cannot reasonably suppose 'em guiltless; David, indeed, calls them Sheep, and in aggravating his own Offence, cries, *I have sinned, I have done wickedly; but these Sheep, what have they done?* But is not this Expression tantamount? No surely. David could not deliberately call the People of Israel in general innocent, who had so generally rebelled against himself, both under Absalom and Sheba just before, and it is highly probable, were guilty of great Abuse of the Plenty which succeeded the three Years Famine; but being deeply affected with his own Guilt, overlooks theirs, condemns himself as the chief Offender, and perhaps thought this Numbering of the People the only Sin visited at that Time; the Guilt of which was, indeed, his own. But that Israel was not guiltless, the very History assures us, it being ushered in with this: *Again the Anger of the Lord was kindled against Israel, for which Reason he left David to humour his Vanity in this Particular.* However,



Ever, God will stand clear from any Imputation of Injustice, tho' we suppose the *Israelites* who were destroyed, guiltless; for the supreme Being has a Right to take away the Lives of Innocents; and if we deny this, we arraign his daily Proceedings in common Providence. Does he owe Men their Lives? No. Can he then do 'em wrong by taking them off? Nor, I suppose, if he had done it by what we call a Natural Death. But if he has a Right to take away their Lives this Way, why not by Pestilence, Famine, &c. If he has a Right to take away their Lives, has he not an equal Right to chuse the Instruments? I shall conclude with proposing to the Consideration of your Correspondents, two Passages in the New Testament, which I think are not without their Difficulties. The first is *Matthew xxvii. 9. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of Israel did value, and gave them for the Potter's Field, as the Lord appointed me.* Now we don't find this Passage, or any thing similar to it, in the Prophet *Jeremiah*.

The Second is, in the 2d Epist. of *Peter*, the 2d Chapter, 5th Verse: *But saved Noah, the Eighth Person, a Preacher of Righteousness.* Quere, in what Sense is *Noah* here said to be the Eighth Person?

J. T.

TO SYLVANUS URBAN.

S I R,

THO' I look upon *Milton* as the chief of Poets, whether ancient or modern, and have as great an Opinion of his Genius as, perhaps, any Man in *England*, yet I could never think so well of his Religion; to which I believe he has done Dishonour by a Poem, which, tho' universally admir'd, tends greatly to corrupt our Notions of the most sacred Things, and to sensualize our Ideas of God, of Heaven and another World, by Glosses often profane, and sometimes ridiculous. Whether he was a Christian or no, could scarce be determined (I believe) by any thing that occurs in his Poem; much less could one determine, that Way, what Sect he was of; for he seems to shape his Religion so, as to give the most Scope for the Exercise of his own fine Imagination, and to leave the greatest Room for Scenery, and varied Amusement; but, whether for that Reason or no, I will not say, he has certainly adopted the *Arian* Principle into his *Paradise Lost*. This suiting his Religion to

the Occasion of Entertainment, has made me often think, that he as little believed the Religion of his Country, as *Homer* or *Virgil* did that of theirs; notwithstanding they treat it with a great deal of Gravity, and affected Solemnity. But herein is the Difference between a Christian and Heathen Poets; these could be at no great Pains to represent their Religion ridiculous and sensual; for they found it so, and they left it no otherwise: But he has taken the Liberty (as to imitate them in his Composition, so) to bring his Religion to a Resemblance with theirs, as far as his fruitful Imagination could turn it. The Christian's Heaven is almost as sensual as the Heathen's: If in the one there were Feastings, and Junkettings, and Merriments; so in the other too: Nay, he has improv'd upon them, and introduced Dancing into the Entertainments on grand Holydays; and, if one may judge from the Description, it was Country Dancing too. (See B. 5. v. 618, &c.) — If they had a clownish, stupid, unmannerly God among their celestial Orders, so has he his *Mammon*,

The least erected Spirit that fell  
From Heaven; for even from Heaven his  
Looks and Thoughts  
Were always downward bent, admiring  
more

\* The Riches of Heaven's Pavement, trod  
Than ought divine. — B. 1. v. 679.

If theirs was a Goldsmith by Trade, his was a Mason, that built in Heaven high  
Towers. v. 749. *ibid*.

Tho' we are taught by an inspired Apostle, that there was War in Heaven (if that Passage in the *Apocalypse* is to be understood according to the Letter); yet to me it seems, at least, unbecoming the Reverence due to Religion, if it be not very prophane, professedly to take the Advantage of Fiction in order to embellish a Poem, pretended to be built upon religious Truth, and to make so free with the Scriptures of God's Word, as to introduce so many Circumstances purely invented. But neither is this all; for had this been done any Way analogously with what is revealed, it had been pardonable; but being quite otherwise, it must argue a Poet to have had but little Respect for those Holy Books. How much beyond even poetic Licence is it, to feign Beings of such an exalted Nature as Angels, and Angels too of a superior Order, so ignorant of God's Attributes, as to imagine they could either deceive his All-seeing Eye, or overcome his Almighty Power.

\* Like *Homer's* *αἰγιόχοιο Δαμίδος*.



Yet thus they are represented by Milton,  
Book 6. v. 86.

— For they ween'd  
That self-same Day by Fight or by Surprise  
To win the Mount of God, and on his Throne  
To set the Envier of his State. —

And thus again Satan addresses Michael:

— Thy utmost Force,  
And join him nam'd Almighty to thy Aid,  
I'll not. v. 293. *ibid.*

In this Mistake, indeed, he was after his Fall corrected; and gives the Reason of it, *viz.* that the Almighty had concealed his Strength (B. 1. v. 641.) But Satan was never such an Atheist, and could never possibly entertain so low an Opinion of God's infinite Knowledge and Power, as is suggested in either of the former Instances; or in that towards the End of the 5th B. v. 360, where he so confidently urges his own, and the rest of his Crew's, Self-Existence and Independence. — And what more ridiculous Scene could have been brought into a Religious Poem, than that foolish Apparatus of the apostate Spirits, their Cannon and Balls, and Powder and Matches, all described in such a Manner, and with such a Train of ludicrous Circumstances, as would make one believe he intended a Joke by it? I omit the String of Puns that follows, because, tho' the lowest Part of this Passage, it is yet, perhaps, the least offensive. Again, how nearly does the following Description resemble what the Heathen Poets have fabled of Jupiter! B. 6. 711.

Ascend my Chariot, guide the rapid Wheels  
That shake Heaven's Basis, bring forth all  
my War,  
My Bow and Thunder, &c.

It is not much unlike that of Horace,  
Lib. 1. Ode 34.

— Dispart

Per purum tonantes

Egit equos, volucresq; currum, &c.

When the Messiah is gone out in Procession to the Work of Creation, what an Image does it present to the Mind, to see him standing with his Compasses (maugre they are golden ones) in Act to lay out and cast the Figure and Circumference of the World. (B. 7. v. 224.) Tho' some of the Antients have very elegantly stiled the Deity the divine Geometrician; yet this is making him so in a shamefully narrow Sense; and, but for the Importance of the Subject, the Fancy would be apt to make one laugh. Nor are the Images more proper, or natural, that are applied to the Messiah returning from Creation. (v. 574. *ibid.*)

— He, thro' Heav'n,  
That open'd a wide her blazing Portals, led  
To God's eternal House direct the Way,  
A broad and ample Road, whose Dust is  
Gold, &c.

Does not this very much resemble the Heaven which Nurses pourtray to their Children, when, in the Simplicity of their Hearts, they would nurture them in what they think Piety? Not to mention that the Hint is plainly taken from Ovid's *Met. Lib. 1. v. 168.*

*Est via sublimis, celo manifesta sereno,  
Lætæa nomen habet, candore notabilis ipso.  
Hæc iter est Superis ad magni tecta Tonantis,  
Regalemq; Domum. —*

And what may we think of that Passage, where he represents the Creator as sending a full Legion of Angels to watch the Gates of Hell, that no Spy nor Enemy should come forth while he was in his Work? And for this wondrous Reason too, very injurious to the Honour and Wisdom of God, *viz.*

Lest he, incens'd at such Eruption bold,  
Destruction with Creation might have  
mix'd. B. 8. v. 235.

To conclude, whatever Merit Milton may have as a Poet, I'm afraid he will have but little to plead in his Religious Character. Tho' it is likely the Poet had not thone so much if he had denied himself these Liberties; yet I am certain the Christian had appeared to much greater Advantage: For it must be a great Impiety so deliberately and wantonly to corrupt our Notions of Spiritual Things, by gross and sensual Representations; and to blend Heathenism and Christianity together in such an unnatural Medley. After the great Reputation that Milton has acquir'd, and after the many excellent Persons that have espoused his Fame, what I have at present undertook must needs appear rash; but since in that Light wherein I have consider'd him, I don't oppose any that I know of, I hope what I have advanced will not be imputed to any thing less justifiable than a Zeal for Truth. I am, Yours, &c.

THEOPHILUS.

The following Letter, which we have been favour'd with from the North, will so amply answer the QUERY propos'd by CHRISTOPHILO in p. 24, that our Correspondents may very well excuse our omitting their Answers; even tho' we tell them that the Author of it is but a young Probationer in these Studies: Since we can say further, that several ingenious and learned Gentlemen, who perused the Manuscript, do agree, that the Way of Reasoning he has



fallen upon, is not only just in itself, but in the Application of it, new to them.

An ESSAY towards setting the Christian Revelation in such a Light, as that it shall appear one of the strongest Proofs, even of the Being of a God, and Providence, and of all the other Points of Natural Religion.

Mr URBAN,

THE Writers in Favour of Christianity, so far as I have read and remember them, have hitherto generally considered the *Christian Revelation* in such a Light, as to presuppose, in order to its Proof, the Knowledge and Belief of the Being of a God, and Providence, and the other Points of Natural Religion. Upon which Footing, it must be acknowledged, they have managed the Argument with great Honour to themselves, and great Success to the Christian Cause.

But what I propose at present, is to make an Attempt towards setting the *Christian Revelation* in such a Light, as that it shall appear to be so far from standing in absolute need of the prior Belief of Natural Religion in order to its Proof, that, on the contrary, it shall appear to be, by itself, a most firm and sure Foundation, upon which we may build our Belief even of the Being of God, of his allwise and good and powerful Providence, and of all the other Points of Natural Religion.

In this Argument, therefore, I shall suppose myself to have to do with one of those Scepticks, who are such, not only with respect to the *Christian Religion*, but have further carried their Doubts to the very Being of a God, and Providence, and, in short, to every thing that has any Relation to another World: Who pretend to have examined those Matters with all the Accuracy and Impartiality they were Masters of; but after all their Enquiries, had found every where so little Light and Evidence, and so much Darkness and Difficulty, that they had judged it a much more rational Part for them to doubt and be easy, than to believe and be positive on either Side of the Question. That for their Part, they resolved to pass through this World as easily and cheerfully as they could—And if there was another, good and well,—they should be glad to accept on't, and hoped to fare in it as well as their Neighbours; but that after so many vain and fruitless Attempts to satisfy themselves about it, they had resolved never to break their Brains any more about the Matter. That there are abundant Instances of this Character in the World, every Body must know very well, who has been

any Time conversant in it. Now Persons of this Turn, however great Airs they may give themselves of Easiness and Openness to Conviction, are nevertheless for the most part pretty obstinate and bigotted in their own Sceptical Way; and have taken such Pains to fortify themselves in it, behind a thousand subtle Difficulties and Subterfuges, that one will generally find it a very hard Task to win them over, in the direct Way of arguing from the Light of Nature and Reason. And therefore it may not perhaps be found improper, to attack them sometimes upon a different Quarter, where being less on their Guard, they will not probably be so bent upon an obstinate Resistance; and to try their Temper by another kind of Reasoning, which, as it has nothing of Intricacy or Perplexity in it, is so much the better suited to gain upon that careless and indolent Turn of Mind, they have contracted by their Scepticism.

An Argument exactly upon this Sort, may, I humbly conceive, be very easily and naturally fetched from the *Christian Revelation*. In order, therefore, to convince, from this Quarter, such a Sceptic as we have been talking of, concerning the Being of a God, and of an allwise and powerful Providence, that orders and governs all Things for the universal Interest, and of every other Thing that has any Relation to that *other World*, whose Reality he is so much in the Dark about; I would, in the first Place, ask such a one, Whether it would not be sufficient to satisfy him about all these Matters, if, on purpose for his Information, a Person belonging to this *Other World* should come from it to this Earth, and such a Person as had born a high Office and Character in this *Other World*, and who having himself all along acted a chief and principal Part in the Management of it, could not miss to be perfectly well acquainted with the Nature and Spirit of the Government, and with all the different Persons and Characters concern'd in the Administration. And supposing this Sceptic of ours were shewn incontestable Proofs and Documents, not only of such a Person's having come from the *Other World*, and of his having born a high Office and Character in it, but likewise of his thorough Honesty and Goodness of Heart, and of his entire Affection and Good-will towards Mankind, supposing all this, whether he would or not think the Word and Testimony of such a Person sufficient to be relied on, as to the Reality of another World, or of the Persons, Manners, Characters, and Government that belong to it. I am persuaded,



this our Sceptic, if he has any the least Remains of Fairness and Ingenuity in his Nature, cannot but yield himself to such a plain and convincing Evidence. For who would not readily take the Word of a Person about any Matter, with respect to which, he had full Assurance that Person was both able and willing to tell him the Truth? And I the rather persuade myself, our Sceptic wou'd be satisfy'd with such an Evidence as we have described, because it is not an uncommon Thing, to hear Persons of this Turn give Intimations upon Occasions in common Conversation, that they would be pretty much satisfy'd with an Evidence of a very much lower Kind, namely, that of Information of one of their deceased Acquaintances returned to them for that Purpose from the Dead. The only Thing that remains then, is to produce in Fact such an Evidence as we have before given a General Idea of.

I say, then, that History affords us this very Evidence, in the Life, Actions, and Testimony of *Jesus* the Great Author of our Holy Religion. Concerning whom I shall endeavour to make good, 'That he was a Person come from the *other World*, where he bore a very high Office and Character, and cou'd not miss to be perfectly well acquainted with every Thing, concerning which he pretended to inform Mankind; and moreover, that he was a Person of perfect Honesty and Integrity of Heart, and of a Disposition so full of Love and Good Will towards Men, as is altogether unexampled in the History of Mankind; And therefore, that the Word and Authority of *Jesus*, is a most firm and sure Foundation, upon which Mankind may safely rely, with respect to every Thing that has any Relation to that *other World*, from which he came, for the Instruction, Reformation, and Redemption of *this*.'

In the prosecuting of this Argument, the two general Topics I am to insist on, are, First the Miracles of *Jesus*, and then his Moral Character. But it is to be remember'd, that I do not lay the whole Stress of the Argument either upon the one or the other of these taken separately; but only upon both taken together, in as much as they mutually aid and support one another. It is likewise to be noticed, that the very same Reasoning which, in this Discourse, I apply chiefly to the Proof of Natural Religion, holds equally good for the Proof of all Religious Truths whatsoever, contain'd in the *Christian Revelation*, whether they be such as more peculiarly belong to Christianity, or such

as likewise fall under the Head of *Natural Religion*. Thus much being premised,

The first Thing I am to prove is, 'That *Jesus* was a Person come from the *other World*, for the Instruction and Reformation of *this*.' And in the first Place 'tis certain, that *Jesus* declared thus much of himself; and were the Matter in question of an ordinary Kind, the Testimony of one of such a moral Character, as we shall afterwards shew *Jesus* to have been, wou'd be sufficient Grounds for us to believe it. But as it is a Matter of an extraordinary Kind, it is but reasonable in us to require extraordinary Evidence for it. And this we have, as great as possibly can be given, in the Miracles of *Jesus*. For who that reads the History of these, and finds such a Number of manifest Instances of infinitely more than human Power can make the least Doubt that *Jesus* was more than Man, or that he was indeed any other than a Being of the highest Power and Perfection? The Instances are too well known to need a particular Detail. And therefore I shall only observe in general, that from the History of *Jesus* it manifestly appears, that he had an universal Power over Nature, to bless or curse, make happy or miserable, kill or make alive, according as he pleas'd.—That Winds and Seas, Life and Death, Things animate and inanimate, every Thing in short, in the whole Compass of Nature, was obedient to his Command: So that he had no more ado than to say the Word, and it was done; to command, and it stood fast. If therefore it is a certain and necessary Truth, that the Cause is always proportionable to the Effect, it is as certainly and necessarily true, that *Jesus* was not of this earthly World, but of another and a higher World; and that he was not a mere Man, but a Being of Power and Perfection infinitely superior to a Man. Now supposing we had never heard any more about *Jesus*, but that he was a Being belonging to the *other World*, and of an Order vastly superior to that of Mankind, and that we should abstract altogether from the more particular Account we receive of him, from his own Testimony concerning himself (of which afterwards); yet might we not reasonably enough confide in the Authority of such a Being, with respect to any Matter of Fact, he should inform us of, relating to the Government of the World? Might we not with high Probability presume, that a Being so vastly superior to us in Power, was likewise as much our Superior in Knowledge? Or cou'd we with the least Shadow of Reason suppose, that a Being



of such vast and godlike Authority in the Universe, shou'd yet be so little acquainted with the Universe, as not to be able to inform us, whether it had a Mind to preside over it? Or if there was indeed such a Mind, that a Being who seemed to resemble him so much in other Perfections, should yet fall so very far short in point of Knowledge, as not to be able to give us Light into his Character, or into the Nature and Spirit of his Government? This Reasoning redoubles its Force upon us, if we suppose ourselves at the same time fully assured of the Goodness and Veracity of this superior Person, whom we are supposing to be our Informer; which, as we shall shew immediately, is the Case with respect to *Jesus*. And this leads me to

The Second-Topic I propos'd to insist on, namely, the *Moral Character of Jesus*.

And with respect to this, let any one trace him thro' the whole of his Life, and he shall find it to be one constant uniform Train of good Offices to Mankind, or of Persecutions and Sufferings upon the Account of these. Let us take his Story, and examine it from one End to the other, we shall still perceive running through it, such a high Strain of Love and Friendship towards Mankind, such a deep and exquisite Feeling of their Woes, and such an unwearied Application to remove the Causes of these, as is not to be parallel'd in the History of all Ages. Then as to his private Life, he discovered thro' the whole of it, such an unaffected Simplicity and Purity of Manners, such perfect Temperance, and such an absolute Insensibility towards worldly Pleasures and Pursuits of every Kind, as manifestly shew'd him to have been far above the Reach of all possible Temptation to trespass against the Laws of Truth and Goodness. In short, from the whole of his Life and Story, 'tis clear as Sunshine, that he had no particular Interest of his own to pursue, no private Passion to gratify; that his whole Affections, Cares and Studies were entirely and only devoted to the Sons of Men, and that he truly deserv'd, in its highest Sense, the illustrious and amiable Title of the *Friend and Saviour of Mankind*. Seeing therefore in the moral Character of *Jesus*, we have in the highest Degree every possible Reason of Trust and Confidence, and on the contrary not the least Colour of Ground for Suspicion and Distrust, thus prepared, let us attend and hear his own Testimony and Declaration concerning himself, and in particular concerning that Rank and Character he bore in the Other World, from whence, we

have been already assur'd by his Miracles, he must have come.

Now as to this, He himself declared, that he had come from Heaven, to teach Mankind the Knowledge of God, and the Way to eternal Life.—That he himself was the Son of God, and had liv'd from Eternity in the Bosom of his Eternal and Almighty Father.—And that into his Hands the Father had deliver'd all Things, and transferred to him the entire Management and Government of the Universe, For the Truth of which Character, he appeal'd to his Miracles, as plain Proofs and Samples of such Power and Superiority in the Universe, as was exactly answerable to the Office and Character he pretended to. 'If I do not the Works of my Father, says he, believe me not; But if I do, tho' ye believe not me, believe the Works.' *John x. 37, 38.*

From all which it is manifest, that *Jesus*, as he had the best possible Opportunity (if we may speak so) of knowing the Universe, so he was the properest Person in the World to inform Mankind concerning it, and concerning that infinite and eternal Mind, who made it, and presideth over it; to give us a Character of his Nature, and of the Nature and Spirit of his universal Government; and in particular to give us Light into that Part of it, which relates to Mankind, and into the whole Scheme and Oeconomy of his Dealings with respect to them, both in this, and in an after State; to instruct us in that Duty and Regard which we owe to the supreme Mind, in the Power of Virtue and Holiness to obtain his Favour and Blessing, and the contrary Tendency of a vicious and sinful Course; and in the Nature and Duration of the Rewards of one, and Punishment of the other. And as *Jesus* was the properest Person in the World, to give us Information concerning all these important Matters, so I think from what has been said, we may safely conclude, that the Word and Testimony of *Jesus*, is one of the surest and firmest Foundations we can possibly rely upon, with respect to all Points whatsoever of religious Knowledge; not only such as are peculiar to Christianity, but even those likewise, which fall under the Head and Denomination of Natural Religion: Which is the Thing we undertook to prove.

But before I make an End, let me add a few Words further concerning the high Usefulness and Excellency of this Way of Testimony and Faith, in order to instruct Mankind in Matters of Religion. And this, I hope, will evidently appear from the few following Considerations.

There



There are two Kinds of Knowledge competent to Mankind; the one is that of Science or Knowledge properly so called, which we arrive at by means of our own proper Observation, Invention and Reasoning; the other is that of Faith or Belief, which is founded upon the Authority and Testimony of others. Whatever Man may have been capable of, when he came from the Hands of his Maker, 'tis certain that in the present, imperfect and deprav'd State of Human Nature, if left to himself, he is capable of making but very small Progress in religious Knowledge, in the Way of Invention and Reasoning; so long as Reason is so weak and blind, and Passion so headstrong and ungovernable, as the Case happens to be amidst the present Disorders of the Human Frame, 'tis not very likely that Mankind left to themselves wou'd trouble their Head much about deep Researches, especially of the religious Kind; or if perchance they shou'd turn their Thoughts this Way, as Error happens to be on the Side of Vice and Passion, 'tis one to a Thousand if they did not stumble upon that, rather than on the Truth. A sufficient Instance of this from History and Experience, we have in the gross Ignorance and Errors of the Heathen World, both ancient and modern, with respect to Matters of Religion. But in the other Way, to wit that of Testimony and Faith, or teaching and believing, Mankind are capable of making very great Advances in religious Knowledge, as well as of any other Kind. For in favour of this Way it happens luckily, that Men are naturally very much dispos'd to be led and govern'd by Example and Authority. So that there is nothing wanting to Mankind in this Way, but a proper Teacher. And that Jesus the Great Author of our Religion, is in every Respect such a one, we hope has been already sufficiently evinc'd. Now by means of such a Teacher as Jesus, all Mankind, even those of the meanest Capacity, may attain to a just and extensive Knowledge in Matters of Religion, who, without such an Advantage, wou'd probably have had little or no Notions of these Matters at all, or perhaps very false and mischievous ones. For tho' the Bulk of Mankind have neither Opportunity nor Capacity for engaging in Abstract and Metaphysical Enquiries, yet upon hearing or reading the History of one's Life and Actions, they are not really such bad Judges of a Character, but that they can, with abundance of Ease and Justness too, resolve themselves, whether such a one is to be trusted or not. And indeed the

Man, who upon reading the History of Jesus, does notwithstanding make the least Scruple of trusting his Word and Authority, not to say worse of him, is certainly very inconsistent with himself, in as much as he acts in direct Contradiction to a Rule he observes in almost every Occurrence of common Life, where he trusts his Fellow Creatures every Day, nay almost every Hour that passes over his Head, in Matters of less Consequence indeed, but, to counterbalance that, upon a proportionably less Authority. Nor is this Way of trusting to the Word and Authority of Jesus, only calculated for the Vulgar, who have not Time nor Capacity for enquiring into the Nature and Truth of Things themselves. No: 'Tis a Foundation firm and sure, and which the most sharp-sighted Philosopher needs not be ashamed to rely on—to rely on, I say, not only with respect to those Points, concerning the Revelation only can inform us, but even those likewise, in which Nature and Reason can afford us Light, such as the Being of a God, and of an All-wise and powerful Providence that orders and governs every Thing for the Good of the whole, and the other Points of Natural Religion. For tho' there may be clear and convincing Arguments brought for these Truths, from the Nature of Things, yet, I think, they receive a very strong and additional Confirmation, from the Testimony of one of such a perfect moral Character, such extraordinary Wisdom and Knowledge, such miraculous and supernatural Power, and so every way Great and Divine a Person as Jesus. Nay, for my own Part, tho' I were not fully satisfy'd from Nature and Reason, concerning the Being of a God, and of his All-good and wise Providence; yet the Word of Jesus wou'd be sufficient to dispel my Doubts, and give me full Conviction beyond all Scruple or Hesitation. To conclude then, as the Christian Revelation, in the various Lights it has been placed in by its abler Deceivers, so particularly in this farther Light, in which I have endeavour'd to place it, I think, fully appears to be both true and infinitely useful, tho' not as old as the Creation.

Now the learned Reader has gone thro' this ingenious Argument, we will take the Liberty to tell him what the learned Gentlemen beforementioned have been pleas'd to add, viz. That if our proposing Subjects, and admitting Biblical and the like Questions, continues to stir up the Genius of the British Youth to such a Degree, it is a Method highly commendable and advantageous, notwithstanding the Attempts of our Adversaries to ridicule it.



*Of the Quantity of the Refraction of Light in the Moon's Atmosphere: And that the Neglect of this Refraction might cause an Error of some Degrees, in determining the Longitude by Eclipses of fixed Stars.*

**T**HE last Eclipse of *Jupiter* by the Moon<sup>A</sup> as it appeared at *Worcester*, and as it must have appeared in other Places of a different Latitude, is abundantly sufficient to demonstrate, That the Rays of Light suffer indeed a very considerable Refraction, in their Passage close to the Moon: and this conformably to my Discourse sent to *London* November 12, and printed in *January* 1738, p. 8.

2. As to the Quantity of  $\frac{1}{2}$  Refraction, (beside what I have mentioned concerning the Moon's Dichotomy, &c.) I find it also as follows, by Observations of Eclipses of fixed Stars by the Moon: And likewise by the Observation and Projection of a total Solar Eclipse. In order to which I make the following Preparation.

In the Figure 1, let *T*, *L* and *S*, placed in a Plane perpendicular to the Ecliptic, and nearly in a right Line *TLS*, be supposed to be the Centers of the Earth, of the Moon and of the Sun. Let *Lr* and *Tr* be the Semidiameters of the Moon and of the Earth, their Globes being increased by the Effect of the horizontal Refraction in their Atmospheres. And let *Tf* and *Lz* be the true Semidiameters of the Earth and of the Moon. Let the Ray of Light *TIR* suffer a double Refraction in the Atmosphere of the Moon, and touch her Surface in *z*. And so the Semidiameter of the Moon, as apparent at the Distance *LT* (or at any other Distance) will be somewhat increased by the Effect of that Refraction. But that Increase, which is very small in the Earth's Atmosphere, will be still much smaller in the Atmosphere of the Moon; so as not to be perceived by us, but with the help of very good Telescopes. Let the right Lines *TZA* and *SZN* touch the increased Globe of the Moon; and let *SA* be perpendicular to *TA*. And so the Angle *STA* will be equal to the Semidiameter of the Moon apparent to the Point *T*. And let *SR* be perpendicular to the refracted Ray of Light *TIR*. Let the right Line *Ts* touch the Surface of the Sun in *s*: And so the Angle *STs* will be equal to the Sun's apparent Semidiameter at the Distance *TS* from his Center. And the Angle *RZA* will be equal to twice the horizontal Refraction of Light in the Moon's Atmosphere. Let the Semidiameter *Tf* of the Globe of the Earth be perpendicular to the Plane *ST*. And thro' the Intersection *Z*, of the Tangents drawn from *S* and *T* to the increased Globe of the Moon, draw the Line *DZPF* equal and parallel to *Tr*: And let it cut *ST* in *D*. Likewise let *SX* Tangent of the increased Globe of the Earth cut *DF* in *P* and *Fr* in *X*. Lastly thro' the Point *X* draw the Line *XNI* parallel and equal to *FT*; and let it cut the Lines *SZ* and *ST* in *N* and *I*. And transfer the Projection of the Solar Eclipse from *DP* to *IX*; that is the Projections of the Earth, for Eclipses of fixed Stars and for Solar Eclipses, may have  $\frac{1}{2}$  same Semidiameter *Tr*.

3. In the common Projections for Eclipses of fixed Stars by the Moon, the Diameters of the

Globes of the Moon and of the Earth, as increased by the horizontal Refractions proper to their Atmospheres, ought to have their Proportion always the same, viz. as *Tr* or *DF* to *Lr*. And this Proportion will differ from the true and natural Proportion of the Diameters of the solid Globes themselves, only by the small Additions like *QP* or *fP* &c. made to the Semidiameters of the Earth and of the Moon, upon account of the horizontal Refraction of Light in their Atmospheres. And having now the Knowledge of the Sun's Parallax, and of the Distance betwixt the Centers of the Earth and of the Moon so nearly; we may already determine pretty well that Proportion and those Additions, even by a proper Observation of a [total] Solar Eclipse. But Astronomers will be much wanting to themselves, not to say to the Public also; if both these Quantities be not accurately known in a short Time, by means of proper Observations of the Passage of the Moon under some fixed Stars.

4. In Eclipses of fixed Stars, the apparent Diameter of the Moon found by Astronomical Instruments, or by accurate Calculations fitted to an exact Theory, is the same as her increased Diameter apparent to the Eye: Which differs very little from her Mathematical apparent Diameter. But the Diameter of the Space hidden by the Moon in the Celestial Sphere must be made a great deal less, in the Projection for Eclipses of fixed Stars, to answer universally the Phenomena of their Immersions and Emergences. And that Diminution amounts always, in the Sphere of fixed Stars, to one and the same Number of Minutes and Seconds, equal to four times the Refraction in the Moon's Horizon. And so the Refraction in the Atmosphere of the Moon may well be found, by making many accurate Observations of proper Eclipses of fixed Stars, whose Places be accurately known: As suppose in her Transit under the *Pleiades* or *Hyades*: And N.B. by OBSERVING, at the same Time, most exactly her apparent Diameter. For the Difference between the apparent Diameter of the Moon found then by immediate Observations, and the Diameter of the Space hidden by the Moon in the Celestial Sphere, and which would account best for the Beginnings and Ends of those Eclipses, supposing that the Rays of Light suffered no Refraction in the Moon's Atmosphere; That Difference, I say, will give four times the horizontal Refraction of Light in the Moon's Atmosphere: Which Refraction will by consequence be known. See, in *Parker's Ephemeris* for 1738, four Transits of the Moon under the *Hyades*, described for the Month of *December* 1737, and for the Year 1738.

5. The enlightened Part of the Moon being more than ninety Degrees, by a Zone of about 18 Minutes; we shall have a very long Time, during which we may take promiscuously the Altitudes of both the Limbs of the Moon: And by consequence derive from them her apparent Diameter. For her Diameter perpendicular to the Horizon continues long to be terminated, at both its Ends, by the bright Part of her Limb. This would last for about 36 Minutes of Time, if the Moon did not move towards the East: And will last about one Hour and a Quarter, because



because of that Motion of the Moon. And thus the taking of Altitudes of the Moon may be sufficient to measure her Apparent Diameter by; without the more troublesome Use and Apparatus of Micrometers and longer Telescopes; by whose means however we may come to a greater Exactness. Let then that easy Method, of observing the apparent Diameter of the Moon, be recommended here to Astronomers. For (in the Fig. III.) the Length of the Line TF, drawn from the Center of the Earth to the Focus of the Moon's Orbit, especially in the Winter *Era*, does not permit us to rely upon the Rule given by Sir Isaac Newton p. 432, concerning the Apparent Diameter of the Moon: Which Rule supposes the Points T and F to be coincident. And indeed that Rule of Sir Isaac Newton is fitted to find the Moon's Diameter apparent to the Focus F; which differs sensibly from her Diameter apparent to the Point T. Wherefore I may say after him, *Tentent Astronomi quam probe Newtoni Regula, & Regula hic exhibita, cum Phenomenis congruant.*

6. Nay, the very Duration of the Eclipse of one single fixed Star by the Moon, when her Center does seem to pass upon or very near the Star, is sufficient, to discover that Refraction, by means of the Difference of the apparent Diameter (or Diameters) of the Moon found actually by Astronomical Instruments at the Times of Observations, and of the apparent Diameter (or Diameters) of the Space hidden by the Moon in the Sphere of fixed Stars, that would account for the Eclipse of the said Star; did the Rays of Light suffer no Refraction in their close Passage near the Surface of the Moon. For supposing the Moon's horary Motion known, by Observation or otherwise; the Difference, between those two then given Diameters, of the Moon, and of the Space in the Celestial Sphere intercepted by her Interposition, would be equal to four times the horizontal Refraction in her Atmosphere.

7. So then, in the Projection made upon the Plane IX for an Eclipse of a fixed Star, having CE (Fig. II.) in Minutes and Seconds, for the Moon's apparent or increased Semidiameter; and CF, in Minutes and Seconds, for the apparent Semidiameter of the Space hidden by the Moon in the Sphere of the fixed Stars, and best fitted to the Universality of the Phenomena; let us describe about the Center C the Circles FFS, and LEE in Minutes and Seconds upon the Radius eC or iC, will always be equal to twice the horizontal Refraction of the Rays of Light in the Moon's Atmosphere.

8. But let the Maps or Tables of the Places of the fixed Stars be wholly made, independently of any Passages of the Moon under them. Or else, in the making of those Tables, let a proper Diminution of the Space hidden by the Moon, in the Celestial Sphere, be taken into Consideration. For otherwise we may be exposed to very great and dangerous Errors.

9. Likewise (Fig. I.) in an ordinary Projection transferred to the Plane XI, for a total or proper Eclipse of the Sun, let a Circle (Rad. NI) represent the Moon, for any Moment during the total Obscuration; according to the Suppositions

and Rules, which are commonly followed in those Projections; but amended by placing the Center of the Moon at its true Distance from the Center of the Earth: And let another Circle represent the Moon for the same Moment, with her proper Diameter apparent to the Point T, and deduced either from most accurate Observations made during the total Obscuration; or else from Eclipses of fixed Stars; or from an accurate Theory: And I say, That the Angle FXP, or the Difference between  $\frac{1}{2}$  Semidiameters of  $\frac{1}{2}$  Projections, DP and IX, expressed in Minutes and Seconds, will give the Sun's Parallax in reference to the increased Globe of the Earth: While the Angle AZR gives the double of the horizontal Refraction of the Rays of Light in the Moon's Atmosphere.

10. And here we must take particular Notice, that TR being chosen at discretion, in whatsoever Plane FD perpendicular to ST we make a Projection of the increased Globes of the Earth and of the Moon as seen from a fixed Star; the Projection will always remain exactly the same, and have the same Diameters both of the Earth and of the Moon, and all the same Lineaments; because of the vast Distance of those Stars from us. And this will hold true, whether the Distance TD be never so small, as suppose equal to TI: Or whether it be, for instance, of 65, or 1000 Semidiameters of the Earth.

11. But in reference to a Projection drawn upon the Plane DF for a Solar Eclipse, the Case is not so. For then the Eye is supposed in the Center of the Sun S: And the Tangent SPX determines the Semidiameter of the Projection of the Earth as seen from S to be equal to DP; while the Semidiameter DZ of the Projection of the Moon upon the Plane DF as DP remains sensibly equal to L, or inconsiderably bigger. And therefore if we increase the Projection made upon the Plane DP for a Solar Eclipse, so as to give to it the same Semidiameter IX as we did chuse for the Projection for Eclipses of fixed Stars; we must increase in it the Semidiameter of the Moon proportionally, by saying, as the Distance SD, is to DZ; so is the Distance SI, to IN; which will be the Semidiameter of the Moon, in the Projection for a Solar Eclipse. As to the Lineaments of the Projection, they will be somewhat changed indeed: But that Change needs not be taken notice of, till a proper Occasion requires it.

12. Thus, in the two Projections of the Earth made upon the Plane IX, and having the Line IX for Radius, the Semidiameter of the Moon will be equal to L, for Eclipses of fixed Stars; But it will be equal to IN for Eclipses of the Sun. And, As ST in Semidiameters of the Earth, is to TR; So will be the Radius, To the Sine of the Angle TSX, or of the Parallax of the Sun in reference to the increased Globe of the Earth.

13. Let the Line TS cut the Line DP in V: And DV will represent, in the Projection DP, the true Semidiameter of the Sun apparent to the Point T; while the Semidiameter of the Moon apparent to the Point T is represented, in the same Projection, by the Line DZ. Let the Line SV cut the Line XI in K: And IK will represent, in the Projection IX, the Semi-



diameter of the Sun apparent to the Point T; while IN represents, in the same Projection, the Semidiameter of the Moon apparent to the same Point T.

14. But let the Reader take notice that, in the Figure, the perpendicular Lines as ST are represented vastly too short in reference to the horizontal Lines as FD. And that the Line LT, which was in the total Eclipse 1715 about  $\frac{1}{2}$  of ST, is also much longer in the Figure, than it should be in reference to ST. And that likewise LT, which in the Figure is shorter than TF, was in reality about 65 times longer than TF. The Things which were to be represented, and the Smallness of the Figure, did cause this Disproportion; which however will in a manner disappear, if it be conceived that the Line TS being in reality about 1600 Times longer than TF in the Figure, is turned with the Sun about the Axis TF; till TS being seen from an infinite Distance by an Eye placed perpendicularly over the Point T, and so being projected in this Figure, it be reduced to the small Standard TS.

15. It were to be wished that in the said Eclipse, or in the like total Eclipses, which appear so rarely, the apparent Diameter of the Moon had been observed with care, during the total Obscuration. For that Observation would have been very curious in its Kind, and very instructive; chiefly in reference to the Refraction of Light in the Atmosphere of the Moon, and to the Distance at which she was then from us. However this Defect may be pretty well supplied from the very Phenomena of that Solar Eclipse, compared with my Demonstrations and Theory about the Parallax of the Sun, and about the Distance betwixt the Centers of the Moon and of the Earth. But I am afraid that the Calculations which I have actually made concerning this Subject, would appear too long and too composed for the Readers of this Magazine. And so I leave the few learned Astronomers, that are able to make the like Calculations, and who may differ as yet from me in determining the Distance of the Moon, to take the same Pains themselves, which they will find joined with no small Pleasure. In the mean while I reckon that the horizontal Refraction of the Rays of Light in the Moon's Atmosphere may be supposed of  $1' 6''$  whose double is  $2' 12''$ .

16. The Readers may perhaps be amazed that I should say here, That Jupiter appeared actually eclipsed by the Moon, on November the 18th at Worcester or in the Neighbourhood. For Mr John Dougharty Junior observed it at the Place called The Old House Farm, in  $\frac{1}{2}$  Parish of Norton, at about three measured Miles South East from Worcester; and that with a Glass of about four Feet two Inches, having three convex Ocular Glasses. He and his Father place, by their Observations, Worcester at  $52^{\circ} 20'$  Latitude; and 9 Minutes West Longitude from London. By the Observation made at the Old House Farm, the Immersion was at 7 Hours 17 Minutes apparent Time, measured by a Watch; and the Emergence at 7 Hours 30 Minutes. And the total Occultation lasted 13 Minutes. This agrees with my own Observation; and agrees

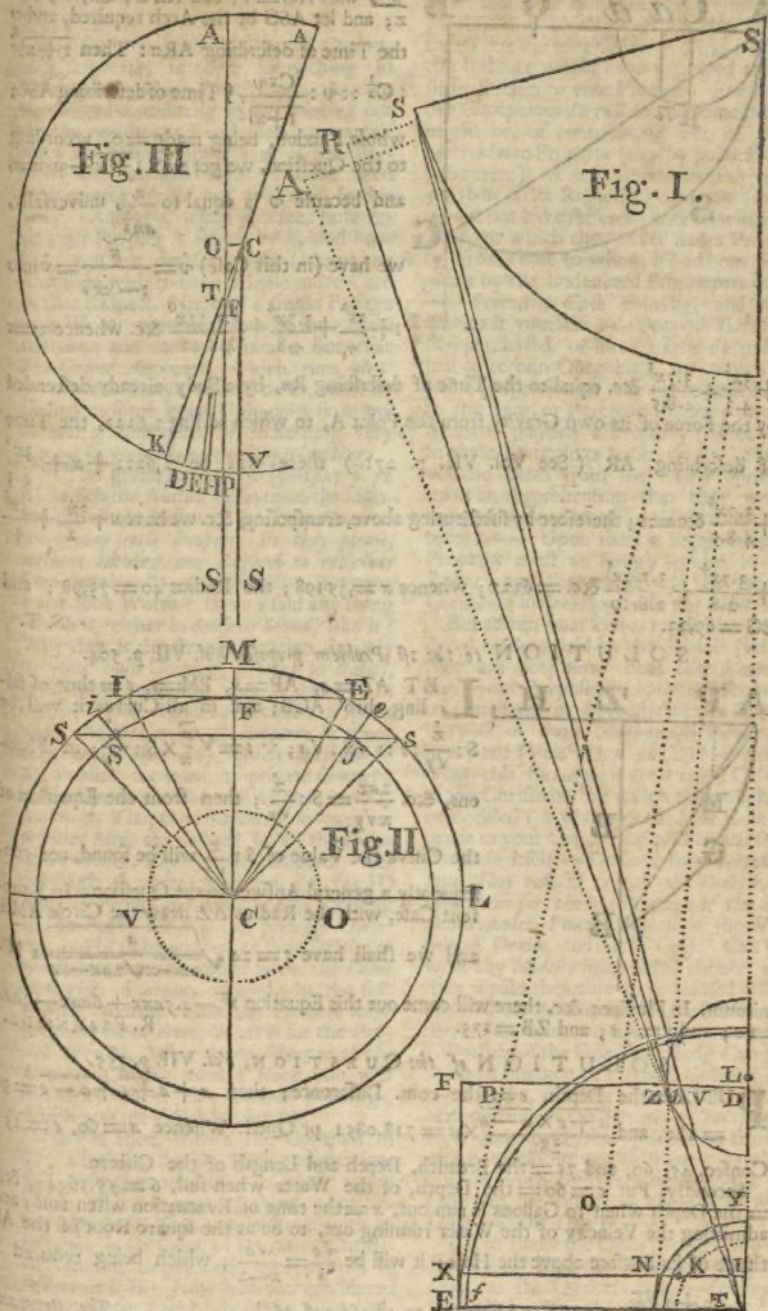
pretty well with the Place (in Mr Dougharty's Scheme) where he saw the Beginning of the Emergence upon the Limb of the Moon: For he places it at about 75 Degrees from the upper Horn. And I doubt not but all this will agree with the Observations made at London, if they have not been given over too soon. I made use of a small Telescope of four Inches: And for a considerable Time I saw Jupiter describe nearly a Line perpendicular to the rectilinear Section of the Moon (for she was about her Quadrature) And that Line was directed seemingly to the upper Corner or Horn of the Moon. So I continued to observe, till the right Line which terminated the bright Part of the Moon came up to Jupiter. And then, seeing that he was visible still, tho' very near to the Body of the Moon; and forgetting my own Theory of the Refraction of Light in  $\frac{1}{2}$  Moon's Atmosphere, as well as the Obliquity of about  $22^{\circ} 47'$  of the Section of the Moon with the Meridian passing thro' Jupiter; I gave over my Observation for good and all: When, it seems, I ought to have looked upon it as just begun. Neither could I be sensible of my Mistake, till I saw Mr Dougharty's Scheme.

17. London lies  $48'$  more southerly than Worcester. But it would be requisite to make a Scheme of this Eclipse of Jupiter according to the best Rules, and agreeably to the Observations made near Worcester, or any where else. And then we may safely determine the horizontal Refraction of Light in the Moon's Atmosphere. And then also we may certainly judge whether those learned and curious Observers at London, who could see no Occultation of Jupiter, tho' they saw the full Orbs of Jupiter and of the Moon during what they call their Præterition, did fall into the same Mistake with myself. For, by what Mr Cæce has written to me, I conceive that the Distance of Jupiter from the Moon, which was more than two Diameters of his Body as observed with a Telescope at London, was seen when his Center was in the Line that terminated the enlightened Part of the Moon. And even this does yield a strong Suspicion that the total Eclipse of Jupiter was visible at London.

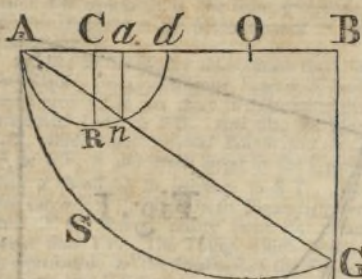
18. But as this Discourse is too long already, I intend to shew distinctly at another Time, How great are the Errors and Uncertainties to which we must be exposed in deriving the Place of an Observer at Land, or of a Ship, or of a Fleet at Sea, if we neglect that Refraction so often mentioned. For I reckon that the Errors and Uncertainties may amount to several Degrees in Longitude, and, in certain Cases, to 4 Minutes and  $\frac{1}{2}$  in Latitude. In short this Neglect has greatly perplexed and corrupted the Astronomy of the Moon. And upon that account I do not wonder that the Errors in the Calculations of the Place of the Moon, do amount sometimes to four Minutes and a half, as Dr Halley told me in 1728. Of which Error I hope the greatest Part may now be avoided; but much more when I have publish'd what I have to say about what I call here enigmatically LVD, or 555.

Worcester, Feb. 8, 1738, N. FACIO Duillier









LET ARnd be a Semi-Circle whose Radius  $AC=1$ ; call  $AB\ a$ ;  $Ca\ x$ ;  $Rn\ z$ ; and let  $ASG$  be the Arch required, and  $v$  the Time of describing  $ARn$ : Then  $\frac{1}{1+x}^{\frac{1}{2}}$ ;  
 $C^{\frac{1}{2}}::v::\frac{C^{\frac{1}{2}}v}{1+x}^{\frac{1}{2}}$  Time of describing  $ASG$ ;  
 whose Fluxion, being made  $=0$ , according to the Question, we get  $2v \times \frac{1}{1+x} - v \times \frac{1}{1+x} = 0$ ;  
 and because  $\dot{v}$  is equal to  $\frac{z}{an^{\frac{1}{2}}}$ , universally,

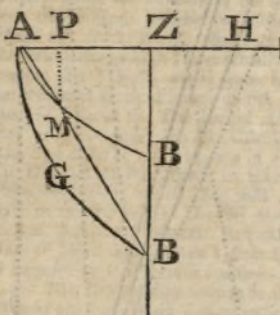
we have (in this Case)  $\dot{v} = \frac{x}{1-xx^{\frac{1}{2}}} = \dot{x}$  into

$$H\ 1 + \frac{3x^2}{4} + \frac{3 \cdot 7x^4}{4 \cdot 8} + \frac{3 \cdot 7 \cdot 11x^6}{4 \cdot 8 \cdot 12} \&c. \text{ whence } v =$$

$+ \frac{3x^3}{4 \cdot 3} + \frac{3 \cdot 7x^5}{4 \cdot 8 \cdot 5} \&c.$  equal to the Time of describing  $Rn$ , by a Body already descended by the Force of its own Gravity from the Point A, to which adding 2,6222, the Time of describing  $AR$  (See Vol. VII. p. 271.) there will be  $2,6222 + x + \frac{3x^3}{4 \cdot 3} + \frac{3 \cdot 7x^5}{4 \cdot 8 \cdot 5} \&c. = v$ ; therefore by substituting above, transposing, &c. we have  $x + \frac{3x^3}{2} + \frac{5x^5}{4} + \frac{3 \cdot 7x^4}{2 \cdot 8} + \frac{3 \cdot 7 \cdot 9x^6}{2 \cdot 8 \cdot 10} \&c. = 2,6222$ ; whence  $x = 35198$ ; the Radius  $40 = 73,98$ ; and  $BG = 69,23$ .

S. T.

SOLUTION to the 1st Problem proposed Vol. VII. p. 504.



LET  $AZ=a$ ,  $AP=x$ ,  $PM=y$ ,  $t$  = time of falling thro'  $AGB$ ; and in all Curves it will be

$S: \frac{z}{vy} :: t :: vx:va$ ;  $\therefore t = \sqrt{\frac{a}{x}} \times S: \frac{z}{vy}$ ; in Fluxions, &c.  $\frac{2ax}{xvy} = S: \frac{z}{vy}$ ; then from the Equation of

the Curve the Value of  $S: \frac{z}{vy}$  will be found, and consequently a general Answer to the Question. In the present Case, with the Radius  $AZ$  draw the Circle  $AMB$ ,

and we shall have  $t = 2a \sqrt{\frac{a}{2a^2 - x\sqrt{2ax - xa^2}}}$  a Mi-

nimum. In Fluxions, &c. there will come out this Equation  $x^3 - 4 \cdot 5axx + 6aax - 2aax = 0$ ; and  $x = \frac{1}{2}a$ ; and  $ZB = 173$ .

R. FEARNSIDE.

SOLUTION of the QUESTION, Vol. VII. p. 755.

PUT  $a$  = the Depth,  $e$  = the com. Difference; then  $a + a + e + a - e = 3a = 180$ , and  $\frac{a+e \times a - e}{282} \times a = 718.0851$  pr Quest. Whence  $a = 60$ ,  $e = 15$ ;

Conseq. 45, 60, and 75 = the Breadth, Depth and Length of the Cistern.

Secondly, Put  $e = 60$  = the Depth, of the Water when full,  $6 = 59.16444$ , &c. = the Depth when 10 Gallons is run out,  $x$  = the time of Evacuation when full; and admitting the Velocity of the Water running out, to be as the Square Root of the Altitude of its Surface above the Hole; it will be  $\frac{\sqrt{e}}{x} = \frac{16}{x-2}$ ; which being reduced is

$$x = \frac{2e + 2\sqrt{ec}}{e - b} = 286.249 \text{ Minutes; or } 4^h 46' 14'' 56''.$$

Tho. Perryam



A Third Letter to J. H. about TYTHES.

S I R,

A S I am no great Lover of Controversy, so there is nothing in Controversy which I hate more, than to be obliged continually to be pointing out the Inconsistencies, and clearing myself from the Misrepresentations of the Person I am engaged with. I have been very careful myself not to offend in this Way. And you, when you see, how little your Purpose is served by it, and how soon you are detected, will (I hope) be prevailed with to have a little more Care in that Respect. Indeed a single Passage of a Writer may sometimes be innocently mistaken and misrepresented: But that *The Grand Argument*, which runs thro' my whole Discourse, should be so, must be owing to some great Unhappiness in my Manner of Expression, or something very wrong in your Manner of apprehending.

"The grand Argument (you say p. 72 B) which the Author relies upon throughout his whole Discourse is, That Government may settle Property as they please, without having any Regard to religious Considerations."—God forbid.—But have I any such Words? Have I said any thing which is, either in Sense or Sound, like it? Why then is this strange Position, intirely of your own Coining, printed in *Italics*, as if they were my very Words?—In the first Place, I had no Occasion to speak about the Settlement of Property in general, but of *That only* which accrues to the Publick for want of private Owners. And adly, in the Disposal of that, my Opinion is, That Governments, as well as private Men, are obliged by all the Rules of Prudence, Equity, and Religion. Accordingly I agree with you (p. 544 H) That all Profits and Emoluments accruing to the Publick for Want of private Owners, ought to be applied to some Service of the Publick, not inconsistent with the Laws of Christ. I argue, indeed, in the following Words, That the Publick must judge for themselves, What is for the Publick Service, What is consistent with the Laws of Christ: And I hope you will not deny them this natural Privilege, which you use so freely yourself.

Here is then, within the Compass of two Lines, a double Misrepresentation. Will you give me Leave to guess at the Cause of it? It appears from what follows (p. 72 B) That you had met with an Instance in Dr Cave, of Primitive Christians refusing to pay Taxes appropriated to idolatrous Uses. Now had you considered Tythes in the Light which my whole Ar-

gument represents them, not as Taxes, but as Profits and Emoluments accruing to the Publick, to which no private Man had at that Time the least Claim or Title: Then the Instance would have appeared at first sight foreign to your Purpose. For however scrupulous Tertullian and some others might be, of contributing out of their own private Property (tho' by publick Appointment) to any idolatrous Purpose; yet their strict Regard to common Justice would not have suffered them to withhold *That*, to which they never had a Property, from those to whom it had been freely given by the undoubted Proprietors of it.

—State the Case honestly, and then answer it yourself.—Suppose Tertullian had purchased, or hired a little Farm-subject to certain Outgoings, for which he had a proportionate Allowance made him in the Rent, or Purchase-Money; would he have pleaded a Property (think you) in those Outgoings? Or would he have withheld them from the true Proprietor, upon an Apprehension that they would be applied to wicked or idolatrous Purposes?—Upon such a Supposition all Property must at length centre in the Saints; and then there will be infinite Confusion in deciding, *who the Saints are*.

But admit, that Tythes might be considered as Taxes laid on the Subject (which they are not) how does this Example serve your Purpose more, than the Example of Christians in the Apostle's Days serves the Purpose of those Anabaptists mentioned in my last (Vol. VII. p. 541 B)?—Admit That this Example were a ruled Case among Christians, by which they ought to be decided; it gives not the least Countenance to your Conduct, as will appear from the Case itself.—Dr Cave from Tertullian says, *They refused to pay the Taxes rated upon them for the Maintenance of the heathen Temples*, Places devoted to the Worship of Devils, and not of God. Can you with any Modesty infer from thence, that they would therefore have refused Rates, imposed on them by lawful Authority, for the Maintenance of Churches devoted to the Worship of the One True God? Can you bring an Instance of a Jewish Convert living in Judea, refusing to pay a Rate for the Maintenance of the Temple at Jerusalem? How then are Quakers justified by the Example of primitive Christians? Is there not as much Difference between the one Case and the other, as there is between GOD and the DEVIL?

But to make the Cases parallel, you add (p. 72 F) "That the Primitive Christians then, as the Quakers now,—refused to pay religious Taxes". To give this notoriously,



riously false Assertion (concerning the Primitive Christians) some Colour, you should have told your Readers, that *idolatrour Uses and religious Uses* are convertible Terms; which you might have done with as much Reason and Truth, as you tell them (p. 73 B) That *established Maintenance and forced Contributions are convertible*, and carry the *very same Idea* with them. — Sure he must have a very confused Head, and very indistinct Ideas of Things, who can be of that Opinion.

But to give you all the Scope you can desire — Admit that primitive Christians did refuse to pay *religious Taxes*. Since you lay the Stress upon the Application of them to *religious Uses*, give me Leave to ask you, upon what Pretence you refuse the Payment of Tythes to Lay-Impropriators? These are confessedly applied to *no religious Use*. They are a Lay-fee, the Inheritance of their Fathers, or the purchased Fruit of their own Labours, or they became possessed of them by such other lawful and honest Means, as all Property is allowed to pass from one Hand to another. If therefore there be any such Thing as Property in England, they must have a Property in them. And yet in your *List of Prosecutions*, &c. it appears, that this their Property has been continually disputed, and withheld from them by the Quakers; and that many honest and industrious Men have been put to great Expence and Trouble to recover that, for which they had paid a valuable Consideration, without any Pretence of Title on the Part of the Withholder. — Be pleased to give your Readers some Account of this Part of your Conduct. — Perhaps you will tell us, That as they were *once appropriated* to religious Uses, they may therefore justly be said to be appropriated to religious Uses still. This, indeed, would be talking like yourself (p. 73 B) but whether it will give Satisfaction to the Reader, the Reader himself must determine.

What I have said in these three last Paragraphs is *ad Hominem* only; it is besides my main Argument, upon which I engaged with you; I have been led astray by following my Correspondent too closely; a Piece of Complaisance which I hope you will not blame me for. — But to return — The Point upon which I engaged with you was, *Whether Tythes are forced Contributions*. I undertook to prove the Negative, by shewing, that at the Reformation they fell into the Hands of the Publick, for want of private Owners; That therefore they were at the sole Disposal of the Legislature, no private Per-

son having any Property in them; that the Legislature did accordingly dispose of them freely. — All this you have let pass undisputed. — Can any Consequence then be more just and natural, than that Tythes which are enjoyed by Virtue of such free Donation, and that from the sole Proprietors, cannot possibly be reckoned forced Contributions? What is more free than Gift? And can that which is free be forced? Let me beseech you, therefore, if you have any Objection to the Premises, or to the Fairness of the Conclusion, — make it; — and do not go on repeating at every Turn a *silly Position*, which carries Contradiction in the very Face of it; if they were once forced Contributions, they must be forced Contributions still (p. 73 B). Just so all the Lands in England may be reckoned forced and unjust Acquisitions. And, if you were once a Child, you must be such still.

Your Interpretation of our Saviour's Words, *Matt. x. 8.* (concerning Provision to be made for Ministers) seems to consist of two Parts: One relating to the *Quantum*; the other to the *Manner* of making that Provision. As to the latter, I have always agreed with you, that it ought to be FREE; that Ministers ought not to support themselves by forced Contributions, nor endeavour to extort by any indecent Means more than is freely given them; and be it little or be it much, they ought to be contented with it. And then, as to the *Quantum*, I apprehend that Christ (according to your own Construction of his Words) does not forbid them to accept of what is freely given them, tho' it should be more than a moderate Subsistence: Nor does he limit the Bounds and Good-will of the Society, or People among whom they minister, to any certain Stint. I believe he thought the Ministers of his Word would be as capable, and as willing to make a good Use of the plentiful Accommodations of Life, as other Men. This is all I contend for; and this, I flatter myself, you will not dispute.

Your Comment, indeed, is a little obscure; but lest I should misrepresent you, I will endeavour to express it, as briefly as I can, in your own Words, p. 73. — "No more is intended, than that the Disciples might reasonably expect all necessary Accommodations, during such Part of their Time, or whilst their Time was taken up in the Work of the Ministry." Upon St Paul's Words, *Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel*, You say, "The most extensive Construction this Text will admit of is, that the Apostles might



might reasonably expect kind Treatment, and sufficient Accommodations in their Travels. — So that this Power to live of the Gospel by the free Offerings of Christians, is not a Right to constant Maintenance." — When you wrote this Comment, I presume you had in your Eye some Ministers of the Word, who being bred to a worldly Calling, make it their Profession, their general Employment; but yet preach now and then occasionally, as the Spirit within moves them. — And if the Texts in dispute have reference to any such, I cannot say but your Comment may be very right. — But you know I have been speaking of Ministers, who make the Work of the Ministry their Profession, the Business of their Lives; who according to St Paul's Instruction give themselves wholly to it; without intangling themselves with the Affairs of this Life; or as you express it, who dedicate themselves entirely to the Work of the Ministry (p. 73 G). Now to such you seem to allow, That (tho' they may not expect fine rich Bishopricks, (ib.) which is not the Point in Question; yet) they may reasonably expect a constant Maintenance, which is the Point in Question. — Wherein therefore do we differ? Is there no Work of the Ministry but Preaching? And if a Minister Preaches but once a Week, is he to have but one Day's Subsistence in seven? (p. 73 D) Is the Ox to have no Provender but when he is treading out the Corn? (ib.) I have one Point more to settle with you before I have done. You tell me (p. 72 A) That "at my Request you had proposed an Expedient to remove the Evils complained of [about Tythes;] That I reject your Advice, and yet ask it afresh, without shewing the Insufficiency of your Scheme, or proposing another." F — I have done both. — The Account I gave of the poor Vicar's Case was purposely designed to shew, that in vicarial Tythes (which are subject to Concealments) Justices are not impowered by Act of Parliament, to take the necessary Measures to discover and to ascertain the Vicar's Due. Consequently your Scheme must be insufficient. On the other Hand, my Scheme has been, to endeavour to convince Quakers, in a rational Way, that their Scruple is without Foundation; which Scruple being removed, it might be hoped they would pay Tythes honestly and quietly; and so a most effectual End would be put to the Evils complained of. Whether my Scheme will succeed, or not, is another Question. But it is certainly beginning at the right End, when very

prejudicial Differences arise about Scruples, to endeavour by Reason and Argument to remove those Scruples. This is what I have been doing; and these Endeavours I am willing to continue, as long as you shall think fit.

Before I conclude, I ought to thank you for your kind and good Advice to me, Having Food and Raiment to be therewith content. It is a Lesson I have been fond of, I have made it a great Part of my Study, and I have found Profit and Pleasure in the Study of it. And I hope I have learned, not only Having Food and Raiment, but in whatsoever State I am therewith to be content; how to be abased, and how to abound; to be full, and to be hungry; to abound, and to suffer need. In Return therefore let me advise you and the rest of your Brethren, "Not to covet or desire other Mens Goods; not to detain from the lawful Proprietors that, which you never had a Title to, either by Inheritance, Donation, Purchase, Contract, or any other Means, whereby Property is allowed to pass from one Hand to another." I am, Yours, &c.

D March 18, 1737-8.

T B.

N.B. We are afraid the main Argument not having been kept to, will make this Dispute tedious; and therefore we insert this Reply so soon, that the Disputants may either leave the Matter to the Reader as it lies, or bring it to a short Issue; since, when the DEBATES come on, we shall be streighten'd for Room.

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Old Whig, March 2. Numb. 156.

Of Contemplative ENTHUSIASM.

THE Effects of this Enthusiasm are not so immediately destructive as the Influences of the Active Enthusiasm, describ'd p. 90: But are nevertheless highly prejudicial to the Interests of Society. The active Enthusiasm urges on its Votaries with Vehemence to every Mischief; the contemplative incapacitates Men for doing any Good; the former discharges its Rage outwardly, the latter consumes the Breast in which it is kindled. The Activity of the One is a Curse, the Supineness of the Other is a Clog upon Society.

The bad Effects of this quiet Enthusiasm may be reduced under 3 General Heads.

1. A consummate Ignorance.

The peaceable Enthusiast has a more expeditious Method of coming at Knowledge.



ledge and Wisdom, than by Study and Reflection and Experience. In vain you recommend to him the Use of Books, the Advantage of Languages, and the Improvements of Conversation, to perfect his Understanding: He despises the mean Accomplishments of human Science; and soars at once into the Clouds of *Intuitive Darkeness*. He saves himself the needless Trouble of tedious Enquiries, and scorns to argue about Notions which to him are self-evident. He sees Things past, present, and future alike; and equally comprehends the Will of God and the Ways of Men. The stronger his Imagination is, the more powerful is his Conviction; and his Doubts vanish as his Reason declines. As his Contemplations grow upon him, he proceeds from one Sublimity to another, from Vision to Vision; and from thence to Prophecy and Revelation; till in the End he loses Sight of Common Sense, and feels an inexpressible Delight in wandering thro' the wide, pathless Regions of Ignorance. He looks down with Abhorrence upon the Siftulness of human Knowledge: It is audacious to pretend to examine what comes from Heaven; and unprejudiced Reason is Pride and Blindness of Heart. Thus his Soul is at last delivered up to Delusion; he is abandoned to Nonsense; he rejoices in Absurdities; and is (in all Appearance) utterly cut off from the Means of a better Information, since it is in vain to argue with him upon any rational Principles.

2. This consummate Ignorance is usually attended with a *total Neglect of Virtue*. If the new Supernatural Light, the Enthusiast boasts of, were imparted to him from above, he would be thereby enlightened (one would think) in a very extraordinary Manner in all the Ideas of Virtue. But, on the contrary, the Enthusiast is generally as far excelled by meer Men, in Virtue, as in Knowledge. His pretended Inspiration leads him out of the plain Track of social Virtues into the Wilds of Speculation, that are of no Use to Mankind: And he seems to have taken up a Notion, that human Virtue, as well as human Knowledge, is inconsistent with what is Divine. He is all Rapture and Ecstasy with the warm Conceits of his own Brain, which, with him, is loving God; but he has no Thought, no Care, no Benevolence for Men. Or, if he remembers any of his former Notions of Virtue, he looks down upon them as the *beggarly Elements* of groveling Mortals; he thinks they may suffice the poor Inhabitants of the Earth, but as for him he

is no longer a Member of human Society, but a Partaker of heavenly Privileges; and therefore he has shaken off the Clog of Morals, which embarrasses the Soul in its divine Aspirings. Happy is it for Mankind, that this Madman is of an indolent Temper! And that he is so lost in Speculation, that he is not at Leisure to disturb the World!

3. But what confirms this Visionary Wretch in his Disregard of Virtue, is the *unfocitable Pride and Arrogance*, which are natural in a Person of his Complexion.

The Enthusiast is, in his own Conceit, exalted to high above all sober Men, that they are beneath his Notice, unless it be to commiserate their abject Condition. Having his Soul filled with Raptures, he mistakes for Heavenly, while they are in Reality sensual Chimera's, he has no Feeling of the Sentiments of Humanity, nor Time to concern himself with the Affairs of Men. In the mean time, he imagines he amply atones for his Contempt of Mankind, by an affected, insincere Humility towards God; to whom he is full of his Acknowledgements for immense Talents which he never gave him. In order to shew his Spiritual Humility, he gives up his Understanding at once, and divests himself of every Faculty which the Author of all Beings did actually give him to be improved, and not destroyed. If he had the Reflection to know his own Heart, he would soon discern this Farce, of humbling himself into Nonsense, to be the Height of spiritual Pride: For he presumes all the while, that he has gained the Almighty to himself; and that the Extravagance of his vain Wishes shall be answered. He has *fulfilled all Virtue*, as he calls it, and merits every Reward.

On the whole, it may be observed, that both the Active and Contemplative Enthusiasm proceed from the utmost Extravagance of a disordered Imagination. The One turns Men into Drones and Idiots; and the other makes them daring in the greatest Crimes.

*Weekly Miscellany*, March 3. N<sup>o</sup> 271.

*On the Rumour of reviving the QUAKERS BILL.*

I WISH you would inform us whether the *Quakers Bill* is to be revived this Session of Parliament. I know it will not be *their* Fault if it be not. They are for ever pressing for *Favours and Indulgences* beyond the rest of their Fellow-Subjects, and never dashed or disappointed with Repulses. They have already been gratified in the Matter of *Oaths*; now



now they want to be indulged in the Point of *Tythes*, and will, perhaps, before it be long, in their *Taxes* for carrying on the King's Wars. You know they declare against the Lawfulness of War, and all Use of the carnal Weapon, as well as against the Lawfulness of the *English Ministry*: And why should they, by forced Contributions against their Consciences, maintain the one more than the other? Why should they be obliged to provide Swords and Guns, and murdering Cannon for the *Soldiery*, any more than the Hooks of *ungodly and profane Learning* for the Clergy; or support the former in their *paltry Finery*, rather than find the latter in *Gowns and Cassocks*?

You see, however, the great *Modesty* of this People; they are never to be satisfied. No ill Success discourages them; and when, by incessant Importunities they have obtained one extraordinary Favour, they are embolden'd thereby to sue endlessly for another. Therefore I do not ask whether they, but whether their Friends are now in the same Mind to resume this Affair, and revive the Bill. Or do they not rather think it would be a little indecent, and a kind of Insult upon the Legislature, to offer them a Bill which they have so lately rejected, when 'tis so far from there being any new Reasons to support it, that the old ones appear less and less every Day? Or is it not thought there will be Business enough of other Kinds to engage the Attention of the Members, and the Passions of the People, so as to make it imprudent to disturb them more by any Church Alterations? Or are our great and wise Politicians now aware, that by oppressing the Clergy, they may probably make them (which would be a sad Thing) all of one Mind; or, that by impoverishing of them, they may render them uneasy, discontented, hardy, desperate and adventurous, and so more unmanageable and troublesome to the State, as the Begging Fryars were always more formidable to Princes, than the Monks who were richer? Or do they now remember his Majesty's most gracious Declaration from the Throne, when he put an End to that Session of Parliament which threw out the Bill, that he would preserve the Constitution of the Church whole and entire? which seem to have been intended to shew his Approbation of what they had done in that Matter, to discourage future Attempts of the like Nature, and to relieve the Minds of the Clergy and their Friends from any Apprehensions of that Sort. But if this Bill should be revived, and in the Whirl

of Things, happen to find its Way thro' the whole Legislature, and pass into a Law, then I must say, God help the poor Vicars. The Quakers will make just as much Conscience of *Secreting* their Tythes, and perhaps, of carrying them openly away, as Pirates do of making Prizes of Vessels; and then it will be difficult to get any Satisfaction for them. A reasonable Satisfaction can never be had, unless two Things, in particular, among many others, be obtained: First, That the Parson not only may, if the Justices see fit, but shall have Costs given him, in Proportion to the Trouble, as well as the Expences of the Prosecution from the Beginning to the End: Secondly, That the Quaker, if the Parson demand it, shall be obliged to give in upon his solemn Affirmation (since no better Assurance can be had) a full and particular Account of all his Tythes, and the Value of them. The Clergy now are forced, where they cannot compound for all, to depend, in a great measure, for the very Knowledge of their Dues, as to small Tythes, upon the Honesty and voluntary Confession of the Farmer. But such Honesty as this is not to be looked for from a Quaker. For his Conscience, which tells him he ought not to pay them, will infallibly tell him he ought to conceal them, and leave the Parson to find them out as he can. There are some Things, however, which may, probably, open a good deal of Light into their Consciences; as the indirect Way of paying their Tythes some have got, which can never relieve a Conscience truly scrupulous, unless a Man be destitute of Common Sense; their paying their Taxes without Scruple, while their Principles lead them as plainly and unavoidably to refuse paying these as their Tythes. And I vehemently suspect the Conduct of the great Heads and Directors of the Party, if it were thoroughly looked into, would be found such, as would give you no advantageous Opinion of their Consciences. Do they constantly refuse to pay their Tythes, their Offerings, their Church-Rates? Do Friend Edmund Gurney, Friend William Williamson, John Moor, Daniel Vandewall, and others, who in their Circular Epistles from the yearly Meetings held in London, so earnestly exhort the poor Enthusiastical Creatures in the Country to bear their Testimony against them, do they do it themselves? Do they always stand a Suit at Law? Or if the Parson applies to the Justices, do they never pay him *Actively*, but *Passively* only, by letting Things come to a Distress? Tho' most of the Heads and Leaders of the Sect



Sect are Merchants and Traders in great Towns and Cities, they must have, I think, Ecclesiastical Dues of one Kind or other, at least Offerings and Church-Rates. Are they in the Number of the A Persecuted, were they ever in Prison on these Accounts? If they should be found to have tamely submitted to that *Antichristian Use of Priests Maintenance, and Steeple-house Rates*, which they call upon others so loudly to throw off, *resisting even unto Blood*, we should know what to think about their Consciences. But if those Dues have not been demanded of them at all, or only in the Way prescrib'd by the Acts of Parliament, before the Justices, they are so many noble Instances of the *unwearied Patience and Forbearance of the Clergy*.

*The Daily Gazetteer, March 4, No. 832.* C

OBSERVATIONS on the Time requisite for boiling WORTS.

ALE and Cyder seem designed by Nature for our Climate, to which the Vine is much a Stranger: Ale is more Balsamick, freer from Tartar, and less liable to pernicious Adulterations than D Wine.

In order to have good Drink, it is necessary the Grain should be perfectly malted, and not used too soon. If it be imperfectly malted, the Drink will acquire a raw Taste: And if it be fresh off the Kiln, it retains an extraneous Heat from the Fire, which Time only wears off. Besides, the Wort made from such Malt requires a much longer Time to break, than that does which has been made some Months.

It is also of Importance to attend to the Size of the Copper. Coppers that contain from thirty to sixty Barrels, require to be kept longer boiling than those which contain but one, two, or three. The Quantity of Fire used for these, is much greater in Proportion, than what the former require; and, consequently, the Boiling and Evaporation are proportionably greater in the small, than in the large ones; inasmuch, that I have observed in one of the smaller Size, an eighth Part of the Wort evaporated in three Hours boiling, when in the same Time, a 12th, or less, was only lost in one of larger Dimension.

The Hop is an Aromatick, exhibiting a gentle Bitterness, or Acrimony to the Taste, and endued besides with a certain Austerity or Astringent Roughness, which manifests itself in a long Decoction of Hops in Water, so as almost to equal the Roughness of Allum.

The Aromatick Part of the Hop, on the contrary, is volatile, and rises and comes over, in a whitish Water, by the mild Heat of the cold Still.

The grateful Bitter is of a middle Nature, Semivolatile, requiring more Fire to extract it than the Aromatick Part, and less than the austere, astringent one.

Hence, tho' these several Qualities reside together in the Hop, they are capable of being separated, and the aromatick Flavour, and grateful Bitter, may be had alone, without the astringent nauseous one.

To obtain this, should be the Brewer's Aim: And this can no otherwise be done, than by boiling the Wort much less than has hitherto been usual. For, as the Virtues of the Hop reside in the Squamæ, or subtile transparent Leaves, the yellow Dust which adheres to them, and the fine Membrane which contains the Seed, all Parts of a very nice and delicate Texture, 'tis plain, that upon too long Decoction, they will be all extracted, and the strong, astringent Roughness, together with the rest.

What is here affirmed of the Nature of the Hop, is the Result of many and repeated Experiments; in which the Aromatick Flavour of the Hop, was extracted by the gentle Heat of Infusion in warm Water; upon a Quarter of an Hour's Boiling, the pleasant Bitterness came next; and when the Decoction was continued above an Hour, the nauseous, terrene and austere Roughness shewed itself; but when the Hop remained above an Hour in Decoction, its grateful Smell and Flavour were entirely lost, the aromatick Parts evaporated, and what remained was bitter and austere, nauseous and muddy. Longer Boiling produced proportionable Effects of the same Kind, and afforded a meer Bitter, still more nauseous than the former.

The Result of the Observations is plainly this: That long Boiling of the Hop, is a pernicious Practice, which, instead of a pleasant, active, aromatick Bitter, as it was designed by Nature, is at great Pains to reduce it to an inert, austere, and nauseous one.

*Common Sense, March 4, No. 57.*

*In Vindication of a young M—r of P—r.*  
[See Vol. VII. p. 625, 751.]

THE *Gazetteers* seem to have taken a great Dislike to a certain young Gentleman, whom they have been impudently personal upon, and sometimes almost called by his own Name, and of late by a hard



hard *Latin* Name; for being conscious they are very bad Painters, under the Signs they daub, they always write the Names. It is sometimes a certain young Gentleman who is tall and clean; at other times it is one, who was Cofferer about 17 Years ago.

I confess it is very natural they should dislike him, nor am I, in the least, surprized, that he should be the Object of their Satire, when I consider the usual Subjects of their Panegyricks. But then I must intimate to them that they proceed very injudiciously, and do him a Service which they little intend.

Would they hurt him, they should commend him, for they are very sure that nobody will take their Words for any Thing; but when such wretched Advocates, and profligate Panegyrist of Corruption, Oppression, and Fraud, and all Political Immorality, direct their Satire at a Man, it is marking him out to the Publick, as a Person eminently distinguished by all the Opposites of those Vices.—The Execution too, of their Design, is as injudicious as the Design itself; they had somewhere or other had an imperfect Account, of one *Cicero*, who had no Mind, that one *Cælius* a young Man, should be the Protector of one *Verres*, an old Rogue; and that this same *Cicero* had told this *Cælius*, that he was too vain, and enterprising for so young a Man, and wholly unequal to the Task he undertook. This they thought was a pure Scrap of History for them, and resolved to apply it immediately; when behold! the Misfortune that always attends Ignorance and Presumption! all the particular Circumstances of that Affair made against them, and suggested ugly Applications elsewhere. When I saw that they made this young Gentleman *Cælius*, I was really afraid for them, and went on with Impatience to see, who they would make *Verres*: But I perceiv'd they had prudently avoided this Danger, and wisely (as they thought) dubb'd their Patron *Horrensius*; without knowing that it does not much mend the Matter: For it seems *Horrensius*, who was a great Lover of Pictures and Statues, was brib'd by a Sphinx of curious Workmanship and of incalculable Value, to appear as the Advocate of the most flagitious Fellow, and the most infamous Cause that *Rome* ever knew. He prostituted his Eloquence to the Defence of Peculat and Corruption, and by skreening the most infamous of Men, became little less to himself: This Circumstance is an unlucky one, I leave it with them to consider of.

As to their *Cælius* himself, it is well

known to every Body but them, that he was a sham Prosecutor, set on by *Verres* himself to prevent a real one. He had been Sharer, both of his Plunder, and of his Guilt, and upon a pretended and concerted Quarrel between them, offered himself as the properest Person to prosecute this Affair. But *Cicero*, who was in earnest, and determined that Justice should be done, upon so notorious an Offender, discovered and defeated this Stratagem; obtained the Management of the Cause, push'd it with Vigour, and Abilities, and got the Criminal condemn'd. Were the Character of *Cælius* really applicable to this young Gentleman; were there any Hopes that he could ever be brought to skreen the most notorious Corruption, I dare say he would meet with the Approbation of this virtuous Society; and I am apt to think, that it is his Unlikeness to *Cælius*, and his Resemblance to *Tully*, that has drawn their Indignation upon him. I have often wondered what Sort of Fellows this ingenious Society was compos'd of, for that their Paper is a Mosaic Work of Folly is evident, and I imagine it consists of a Parcel of poor Devils, who have either failed in their several Trades, or who had never Parts enough to be bound out, assisted sometimes by what they call an able Hand, such as a Mungrel Lawyer, a tatter'd Reverend, or a facetious Clerk of an Office, who by sending them a Paper now and then, get them a Holyday from their daily Drudgery; and here I can't help condoling with them for the irreparable Loss they have lately sustained by the untimely and violent Death of Mr *Carr*, who I am told was reckoned their Top Hand. So far is certain, that the Under-Sheriff, to whom that unhappy Author gave his Papers, was so struck with the Similitude of Style between them and the *Daily Gazetteers*, that he was heard to say, However justly Mr *Carr* might have suffer'd, the Administration would have a great Loss of him.

Having said thus much to these miserable Journeymen, I will just drop one Word to their Paymaster, whoever he may be. Which is, that if he either encourages or suffers these Scurillities upon the private Concerns and Characters of others, who have always scorn'd to attack him out of his Publick Character, let him strictly examine himself, and his own Circumstances, and consider whether ample Returns may not be made him by better Pens, and with more Truth, than ever were, or will be employed on his Side.

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*The Conclusion of the Sermon preached by Dr. Martin Benson, Bishop of Gloucester, before the House of Lords, Jan. 30, having been taken Notice of, we shall lay it before our Readers.*

I Very willingly leave making Reflections upon the Behaviour of others, to proceed to what is of more Importance, an Application to ourselves: That we may amend and avoid in our own Behaviour, whatever we have remarked to be wrong in the Conduct of those who have gone before us.

And who can have looked back upon the Confusion and Misery, which *Enthusiasm* and *Licentiousness* occasioned in this Land, and not determine with himself to be exceedingly cautious, not to be deluded and drawn aside by either of them? For when once he is drawn aside, how far he may go he knows not.

Those who are Enemies to Monarchy may here view the Mischiefs which Anarchy wrought in these Kingdoms; and learn to be as much on their Guard against the Licentiousness of a People, as the Tyranny of a King. They may very plainly see, that the Licentiousness of those who are to be governed, can as fully and effectually destroy Liberty, as the Encroachments of those who govern.

Princes, on the other hand, and those who are in Power under them, may be cautioned from beholding this fatal Tragedy, never to attempt to stretch that Power beyond its due Bounds.

Those who are Enemies to the Established Church, may see the Effects which the destroying of it produced; and learn to respect it more, when they contemplate the Confusion and Oppression which another Form of Worship occasioned in the Nation. And those who are Friends to it may see, that all violent Methods, and extravagant Claims, must prove of great disservice to it. But more particularly Those who are in Authority in the Church, may from the Occurrences of those Times be instructed, never to carry that Authority farther than its just Limits; and never to aim at any more Power, than by the Word of God and Laws of the Realm they are plainly invested with.

Again: While we lament the Misfortunes of former Times, we cannot but be led to rejoice over the Felicity of our own; who live under a King, who has as tender a Regard for every Right of his Subjects, as he can have for any Prerogative of his own Crown. We must indeed bewail the Loss of a Queen, with whom his

Majesty and his People were blessed, not of a different Religion, nor in a different Interest from those of this Country; which was the great Unhappiness both of the Prince and the People, in the Reign we have been looking back to: But united as much in Affection to the Nation, as She was to his Majesty Himself. We have this Consolation however left, that Both of Them, instead of suffering any wrong Notions of Power to be intailed into their Royal Offspring, (which had been again another great Misfortune of the Prince and Times, which are the Subject of this Day's Commemoration.) They Both, I say, have taken so great Care to infill the same right Maxims into a numerous Posterity; that, if we look forward from our own to future Times, we may have a pleasing Prospect, that our own Posterity shall, if our own Licentiousness does not prevent it, be free and happy.

And as there is no Oppression in the State, so is there none in the Church, even for those at this time who wish and want to be complaining, to be able to complain of.

Upon the Whole then let us recollect, That We of this Nation, have had experience of all sorts of Mercies and Miseries. We have both seen and felt the Tyranny of Popery, the Wildness of Enthusiasm, and the Wantonness of Licentiousness: And we now feel the Blessings of a sober Religion and a free Government. We have indeed so long felt them, that we seem to be growing weary of them. But let us neither become so ungrateful to our God, nor unkind to ourselves. Let us take care to shew ourselves worthy of Liberty, by shewing that we know how to use it, and that we understand the Difference between that and Licentiousness. Let us remember, that there is one thing, and but one thing, worse than absolute Power, and that is, an unbridled Licentiousness. Let not us be fond of those Republican Schemes, which, under the Pretext of Liberty, introduced the heaviest Tyranny, which this Nation ever groaned under. Let not us be for exchanging That, which we have proved by a long Experience to be good and useful, for That which a very short Experience made the whole Nation weary of. Let us beware how we spread such Notions among the People, as will lessen that Respect to Publick Authority, without which, not only those who govern, but those who are to be governed also, cannot be safe.

Whoever looks back, must see, that one



one great Step towards all the Confusion which happened afterwards was, that the Attention of the Common People had been drawn off from their own Business to the Public Proceedings. And whoever looks about him now must see, that the same Thing again but too much prevails. Declamatory Papers are industriously put into all Hands: And, whatsoever the Intention may be, the Effect must be very bad. While the lower People are taken up with these things, they must be taken off from their Labour. And when by their Idleness they have helped to bring Distresses upon themselves, they murmur at those who rule over them. They, as the *Israelites* did,—*curse their God and their King, and look upwards*. In the midst of Plenty they murmur at that Providence which feeds it: In the midst of Security they murmur at that Government by means of which they enjoy it. Men without Morals are for framing a Religion of greater Perfection than the Christian: And Men without Wisdom enough to be able to govern themselves, are contriving new Schemes and inventing better Forms of Government for others; and they are eager for pulling down what is settled, in order to the setting up something, they know not even themselves what.

Religion at the same time is treated with as much Freedom and as little Decency, as Government or any other Subject whatsoever can be. And while this is so, what can be expected as to other things? When once People grow weary of their God, it is not to be imagined, that they will be likely long to remain faithful to their King, or just to one another. If any Man is really a Friend to his Country, he should take care to shew himself to be such by being a Friend to Religion too. Whatever tends to the removing out of Mens Minds all Principles of Religion, tends to the removing out of the World all Government and Order. Religion above all things conduces to secure Respect and Obedience to the Civil Magistrate. It will have a good Influence both on those that govern, and those that obey. It will teach the former to rule over Men in the Fear of God: It will teach the latter to obey not only for Wrath but for Conscience sake.

Let us then first make ourselves good Christians, and that will make us good Subjects and good Neighbours. Let us plant in ourselves and promote in others all those Christian Virtues and Graces, which tend to the Peace and Prosperity of all Mankind. Let us extirpate those

Vices and Passions, which render the World unhappy; which make Men uneasy in themselves and pernicious to others; which are the Misery of every private Person, and the Bane of publick Society.

To conclude: If either the Remembrance of past Blessings, or Prospect and Hopes of future; if either the Memory of past Miseries, or Apprehensions of others to come, can have any effect upon us: If we have any Love for our Country, any Regard for ourselves, or Concern for our Posterity: Let every one of us, each in his proper Station, contribute his utmost to support and improve our happy Constitution both in Church and State. The Interest of the One depends on that of the Other: And the Interest both of Prince and People equally depends upon the Preservation of Each of them.

From the REVIEW, No. 16.

*Disfmal Effects of Avarice.*

AVARICE is the surest Indication of a mean and depraved Mind, which loves Money and doats upon it to Excess, merely for its own Sake, without any Regard to the good Purposes of Life which it might serve, or to the new Enjoyments that may be procured by it; without any Regard to the Benefit of our Neighbours, or to any Advantage accruing from it to ourselves. This most irrational and unnatural Turn of Temper arises commonly from a sordid Education, gathers Strength always by a servile Attention to the lowest Employments, and is completed amidst the Decays of Old Age, which it usually accompanies: When the battered Body is no longer able to relish the Pleasures that are fitted for it, then the Soul retires within itself and seeks its Happiness there; where if it finds no real Worth or Excellency, no true Foundation for Self-enjoyment, it necessarily fixes upon something of a false Value in which to place its Felicity. It is often deluded so far by the deceitful Splendor of Wealth as to make that its Deity, and because it knows Money is capable of procuring various Pleasures, it sacrifices every Pleasure unto the Care of procuring Money; yet while it uses all the knavish Arts to accumulate and, if possible, to engross the Yellow Dust, it shews itself a Slave and a Fool by not knowing or not daring to enjoy it. How wretched is the Miser! How miserable are the Dependants of the wretched Miser! The one deserves our Hate, the other our Pity; the last feel the whole Extremity



tremity of their Anguish, the first swallows Opium to make himself insensible of the Rack on which he suffers, and so expires in a golden Dream. Many a noble Family has been reduced to the utmost Indigence and Despair, and forced to practise the basest Means of supporting their Dignity, by the obstinate Stiffness and unrelenting Avarice of a worthless Dotard at their Head: Many a virtuous and hopeful Son has been pushed on to undo himself with his own Hands for ever, by the unaccountable Treatment and Pe-  
 nuriousness of a foolish Parent: History B and daily Observation might furnish Instances of this Kind, enow and too many, to create in us an Aversion and Abhorrence of the unmanly Vice; but none sets it in a more glaring and hideous Light, than the late dismal Accident, which occasioned the foregoing Reflections.

At *Villa Vecchia*, a few Miles from *Pisa*, lived *LORENZO DE PAOLO*, a younger Brother, who during the War with the *Venetians*, from the lowest Station in the Army had raised himself upon the Ruin of many an honest Man, and by some lucky Hints of Fortune, joined with the churlish Niggardliness of his Disposition, acquired in Time a Ministerial Estate: In the Turn of his Age he married *DONNA ISABELLA DE MAZARINE*, a Lady of fine Parts and noble Birth, and as far above a Wretch of his abandoned Character as, thro' the false Generosity of her Father, she happened to be below his Fortune. She died some Years after her Marriage, leaving behind her a Son equally accomplished in Mind and in Body, and a Daughter who inherited every amiable Qualification of her Mother: They had all the Advantages of Education that were suitable to the Riches of their Family, tho' indeed they owed them rather to their own good Fortune than to the Pru-  
 dence or Paternal Liberality of the Old Man; for being called to *Paris* about some necessary Affairs, and unwilling to double his daily Expence by leaving them behind him, he thereby afforded them an Opportunity of finishing in *France*, what they had so well begun in *Italy*. *ANTONIO* had now arrived at the Age of Twenty one, and *ELEONORA* (for so were they called) was about four Years younger: As he gained the Esteem and Affection of all who knew him by his manly affable Behaviour, and by his Knowledge in every Branch of polite Literature, so the Sweetness of her Temper and her sprightly Wit won as many Admirers; amongst the rest the *MARQUIS DE MONTFACONE*, Colonel of a Regi-

ment of Guards, and second Cousin to her Father, made Proposals of Marriage: He was a compleat Gentleman, and had distinguished his Bravery in a late Campaign, which, together with his being reckoned the best-made Man in the Kingdom, recommended him much to the Favour of the Court; and tho' he was not possessed of any personal Estate besides his Commission, yet his rising Merit and finished Character sufficiently qualified him for his Pretensions to *ELEONORA*. Souls of a superior Frame look down with Scorn upon the low Attachments of Vulgar Minds. and happy in the mutual Enjoyment of each other's Perfections disdain the mean Considerations that are of so much Weight with other Mortals. His Designs were too honourable to be affected by the Old Man's Parsimony, who refused to advance during his Lifetime one Farthing of her Portion: In short they married, and lived in the most solid and undisturbed Felicity, contented in the Circle of a few chosen Friends, and in the tender Union of their own Affections; till one fatal Evening it happened, that the *Marquis*, heated a little with Wine beyond his Custom, unluckily engaged in Game with the Duke de *Lira* and some other Sharpers; they led him on by Degrees, cunningly feeding him from time to time with Hopes of recovering his Losses, that so he might be tempted to hazard the deeper Stakes, until by a long Run of bad Fortune on his Side, and perhaps something of foul Play on theirs, he found his Honour at pawn for Ten thousand *Livres* more than he was worth. What should he do? It was a Debt that as a Gentleman he was obliged to pay, and the Tyranny of Fashion had even rendered it preferable to every other; but he had no Funds except one, and that a doubtful one, to which he could have Recourse in this Exigency; he writes to old *LORENZO* in the most humble and moving Terms, begging that he would assist him in this last Extremity, and remit the Sum wanted, even in full discharge of his Daughter's Portion: Considering the Relation that was betwixt them, the pressing Circumstance of the Affair, and that the only Favour was in giving him his own a little before it was due, he thought he had some Reason to expect being indulged in his Demand; however the Old Gentleman, it seems, was of a different Opinion, and not only returned a positive Refusal, but added what ill Language his surly Humour could dictate: The *Marquis* had been brought up in all the over-refined Notions of military Honour,



hour, and looked upon the smallest Blot there as worse than Death, or than any Thing that could ensue; great Minds are aptest to fall into the Extremes of a mistaken Virtue; upon the Receipt of his Father-in-law's Answer he retired to his Closet, wrote his last *Adieu* to his dear Wife, and then, with a Bravery and Calmness of Spirit, which would have graced his Exit had it been in a better Cause, after decently composing himself in his Night-gown on the Bed, as the last Remedy he fired a Bullet thro' his Heart: Amidst the Confusion of so tragical an End the Letter was imprudently put into the Hands of the forlorn ELEONORA; nor had she sooner read the melancholy Reason, than the wild Hurricane of Passion and Despair seized upon her Soul, and the Throws and Agonies of Grief put her delicate Frame into such an Agitation, that she was delivered of a dead Child in the last Month, and expired herself the Moment after. The dreadful News was soon transmitted to the unhappy Brother; but what Language can express the Emotions which he felt for the Loss of so lovely a Sister and of so loving a Friend? At first he stood, like *weeping Niobe*, struck motionless with silent Horror; he again surveyed the bloody Scene, and straight his Passion broke out into Rage and Madness; he loads a Pair of Pistols, and concealing his Anguish as well as he could, goes directly to his Father's: He found the old Miser in his Closet over his Bags counting out a Sum to lend at Usury, one Half of which might have prevented the horrid Misfortune, and saved the two nearest Relations he had in the World and the two most accomplished Persons in France: The old Fellow, seeing a visible Confusion in his Son's Countenance, asked hastily what he meant by intruding so rudely upon his Privacies; ANTONIO unable to speak presented him only with the fatal Letter, which he glanced over without any great Emotion or Change of Looks, and adding this cold Reflection, that he never thought his Son-in-law could have been so wicked, he turned to apply himself again to his former Occupation: But the poor young Gentleman, highly exasperated at his unnatural Insensibility, stopped him short, and, Wretch that thou art, sayshe, think'st thou, tho' the Justice of Man cannot lay hold upon thee, ever to escape from that of God? No, rather my own Hand shall take the necessary Vengeance, and thy Fall shall be pitied only in as far as I was obliged to be the Executioner: So saying, he discharged one of his Pistols

thro' the guilty, trembling LORENZO's Head, and with the other prevented the Consequences of the Laws upon himself, dropping dead by his Father's Side, and leaving to the World a singular Instance of the Instability of Human Grandeur, and the Vanity of all earthly Things. The Immense Estate, which the insatiable Miser had spent all his Life in scraping together, and to which he had at last sacrificed himself and his Posterity, descended to the nearest surviving Relation, a Brother of the deceased *Marquis*, who by his unworthy and inconsiderate Lavishness in squandering away so vast a Fortune reflected a double Insult upon the odious Memory of his Predecessor; for at the same Time that he testifies an utter Abhorrence of his miserable Principles, he remains a flagrant Example of the real Insignificance of his overgrown Riches, by their being thus bestowed upon the next worthless of all Mankind.

Old Common Sense, March 4. N<sup>o</sup> 57.

*The Temple of Detraction. A Vision.*

AS I was going from Covent Garden towards the City, I happened to be caught in a Shower in a Street leading to *Lincoln's-Inn Fields*; as my Business was not so pressing as to excuse the spoiling my Cloaths, I stepped into a little dark Coffee-House to avoid being wet. The Rain increasing, I turned over half a dozen Papers big with Raillery, Ridicule, and severe personal Reflections; till growing quite weary of perusing these Records of Ill-nature, I first drank a Mug or two of half four Ale, then smoked a Pipe of wretched Mundungus, and at last, drawing my Hat over my Face, shrunk myself up in a Corner, and fell fast asleep.

I had scarce closed my Eyes, before I found myself in a strange Region, and on the other Side of a broad River, which, with a sluggish heavy Stream, seemed rather to creep than roll along. The Climate, I thought, was somewhat moist; on either Hand was a Row of Cypress Trees of a prodigious Size, and here and there I discovered Bushes of wild Rosemary, the *Essuvia* from which very sensibly affected the Air. While I was considering which Walk to chuse, I saw three Persons advance towards me, talking earnestly, and sometimes all at once, though, by their Habits and Countenances, I could easily distinguish that one was an *Italian*, another a *Frenchman*, and the third an *Englishman*. As soon as they perceived me, they all came and paid their



their Compliments with great Civility, and offered, as I was a Stranger, to conduct me where I pleased. I thank'd them in the best Terms I could, and then desired to know where I was. Why, Sir, said the *Englishman* very pertly, this is the other World, the River, *Styx*, and we have a Pair of Oars waiting hard by to carry us to Evening Prayers; if you please, you may go along with us. I made him a low Bow, and readily accepted of his Offer. As the Boat went very slowly, I had time to observe several Passages as we rowed along. The first Thing that struck my Eye, was a fine Statue of *Cæsar* the Dictator, upon whose Head sat, cross-legg'd, a little Figure dress'd in an *Eastern* Garb, with a *Tiara* upon his Head. I could not forbear asking the *Italian* what it meant. My Friend, said he, that Addition was made by my Direction, it represents King *Nicomedes*. I am of the Roman Soldier's Mind, I see no Reason why one Conqueror should not have a Statue as well as another. At the next Turning of the Stream I cast my Eyes on a superb Mausoleum, decorated with the Arms of a certain great City, surmounted by a Mitre rising out of a Ducal Coronet, with this Inscription: *To the Memory of that Seraphic Prelate, who, after illuminating all France with his Wit, suffered himself to be led astray by a Female Enthusiast. What say you, Sir, cry'd the Frenchman in a quick Tone, Does not that Inscription do Justice to the Archbishop's Parts, at the same time that it perpetuates his Folly to Posterity? Such Memorandums are necessary to prevent Idolatry.* At our Landing, the *Englishman* shewed me a Statue of *Britannia*; which having nothing extraordinary in it, I should certainly have passed by, had he not desired me to look on the Shield which leaned against her Knee, whereon I presently distinguished several Persons, habited after the manner of different Nations, employed in putting together a certain human Figure, over whose Head projected the following Words, *The True-Born Englishman*. I turn'd about with some Indignation, and ask'd him to what Purpose this *Bas Relief* was placed to burlesque the Statue. *Pshaw!* cry'd he, *Pride, meer Pride! Were the Romans ever ashamed of Romulus sucking the Wolf? It is a useful Thing sometimes to put People in mind of their Original.*

We were by this time entered into a very broad Road, which led to a magnificent Temple, if a Structure might be

called so, where all the Orders of Architecture were rever'd. On our entering the Portico, I observed that it was adorned with Pictures, some of which were to well done, that I could not help looking upon them. In one I observed the sage Physician *Hippocrates* represented with a large Memorandum Book under one Arm, and a lighted Torch, which he thrust under the Door of a beautiful Structure, in the other. This Trick, said the *Italian*, has been played more than once; and many a Man, when he has made his Uses of Books, would be glad they were burnt, that he might pass for the lawful Owner of the Wisdom he hath stolen. By this, I perceived the Picture was intended to shew the burning of the Library of *Cnidus*, with which that famous Man is charged by an obscure Author. Another represented *Socrates* kissing *Alcibiades* while asleep. A third exhibited *Harry* the VIIIth giving Orders for the *Cæsarean* Operation's being performed on his beloved Queen, *Jane Seymour*. This, the *Frenchman* assured me, was an Original, painted by the famous *Saunders*. When we were got within the Temple, there was such a Crowd that I quickly lost my old Companions, though at the same time I met with many new ones, all of whom were very communicative, and elbowed one another, that each might tell me his Tale. The first was a bald-pated *Scot*; he was old and feeble, and to avoid being pushed about, contented himself with putting a little Manuscript into my Hand, adding, at the same time these Words; *It is all Truth.* Looking on the Title, I found it, *A Detection of Mary Queen of Scots*. A Jesuit, who was just behind him, presented me with a Dissertation, containing authentick Proofs that we have little or nothing of the Works of *Horace*, or *Virgil* come down to our Times. A little farther I met an Engraver, who shewed me a Stamp of King *W* — *m*, with a *Satyr*, or, as some say, a *Devil* looking over his Shoulder. As I advanced, I had a thousand kind Whispers: One assured me, that Sir *W* Temple was but a Smatterer; another, that Sir *John Denham* stole his *Companions*; a third, that the Dean was not the Author of *A Tale of a Tub*; and some forty in a Groupe, delivered one after another, certain Anecdotes of Mr *Pope* and his Works. With much ado I bustled to the upper End of the Temple, where I stopp'd to draw Breath.

At this Instant the Door of the Inner Temple, or *Sanctum sanctorum* opened, and discovered the most frightful Idol ever



ever the Wit, or rather the Folly of Men contrived. It resembled a tall thin Woman, with a malicious Smiler in her Countenance, habited in a Robe of changeable-coloured Silk, a young Crocodile at her Feet, a Parrot at her Left Hand, and a Monkey at her Right. Her Throne, and all the Decorations round it, were of the same Stamp. A high Altar stood before her, at which a brawny Priest officiated in a Habit of Scotch Cloth. When he had finished his Rites, he presented to an Attendant, who stood behind the Idol, two large Volumes, inscribed, A Register of all my Inventions, and an Extract of the scandalous Chronicle for the last Century. What, cry'd out I, can this mean? where am I, or what shall I do? How shall I find the Men that brought me hither? Be quiet, Friend, said one who stood next me, I will set you right in a few Words. This is the Island of DETRACTION; you High Priest, G—B—, His Books, Memoirs of his own Times. Your three Friends were ARETINE, RABLAIS, and DANIEL DEFOE. If you don't like your Situation, get back to the World where Detraction flourishes as much as here. Saying this, he gave me a Slap on the Shoulders, upon which I started, and found myself in the little dark Coffee-House near Lincoln's-Inn Fields.

The Craftsman, March 4. N<sup>o</sup> 608.  
Of the Spanish Guarda Costas, and of Insurance on Ships.

THE Guarda Costas consist of three Sorts. Sometimes their Men of War are employ'd; and to Them I must do the Justice to observe that I never yet heard any just Cause of Complaint. Sometimes Vessels are fitted out, at his Catholick Majesty's Expence; but generally by private Persons, with whom the Spanish Governors are often concern'd; who are to have no Purchase no Pay. From These flow most or all the Injuries and Abuses of our Merchants; for They well knowing that it is not worth while to cruise in their proper Stations, where They seldom meet with any Thing more than dry Blows, the illiterate Trader being prepared for Them, sail in the known Tracts or Latitudes of our lawful Traders, who being deeply laden with Sugars and other Commodities produced in the British Colonies, and unprovided for Defence, confiding in the Faith of solemn Treaties, become an easy Prey to Them. The first Step They take, after they are in Possession, is to seize the Master's Papers, and rise Him of every Thing, that is valuable. The poor Sea-

men's Chests are also broke open, and their Cloaths taken from Them; then They rummage the Ship for contraband Goods, as They call them; and if any Spanish Gold, or Silver, Logwood or Cocoa, be found aboard, even tho' in small Quantities, They immediately declare Her to be bona Priza; and when such Pretences have been wanting, they have not scrupled to convey Pieces of Eight on Board privately, to colour the Capture, and as a Proof of their having traded on their Coasts. This was the Case of the Robert, Capt. Arding of Bristol, bound from Africa to Jamaica, who was taken and carried into St Domingo; and tho' the Governour and Royal Officers neither could or did countenance so barefaced a Proceeding, but after many Delays and Hearings, gave Sentence in Favour of the Claimants, yet the Owners did not recover above one Half the Value of the Ship and Cargo, the rest being confounded in the extravagant Fees of their Courts, Death and Desertion of Negroes; as pretended, and the excessive Rigadoes, or Presents, They were under the Necessity of making the Royal Officers, and to the Governour in particular twelve choice Negroes, to the Value of 300*l*. sterl. But it has seldom been known that our Masters have fared or come off so well; being close confined; not allowed to make their own Defence; and their Men put on Board the Guarda Costas, or sent to Old Spain.

From hence Insurance is risen from five to ten Guineas per Cent. which is a Demonstration of the Danger, to which our lawful Trade to the West-Indies is exposed from these Guarda Costas; and that it is deem'd equal to all other Risques of the Sea; for the Insurers will, at this Time, underwrite a Policy at five Guineas per Cent. provided Spanish Captures are excepted.

To explain this Matter more clearly, it is necessary to observe that, in Case of a Loss, the Insured receives no more than 8*2*.*l*. for his 100*l*. it being customary to allow 16*l*. Discount, out of which deducting the 10*l*. 10*s*. Premium, and 4-6 the Policy, He actually recovers no more than 72*l*. 3*s*. 6*d*. So that in Reality the Insurance is almost 15 per Cent. on the Value, which is equal to a Tax of 3*s*. in the Pound, besides all other Duties, or Taxes; for, supposing a Merchant trades for 10,000*l*. per Ann. and many of Them do for much greater Sums, He must, to save himself, in Case of a Loss, insure 15,000*l*. the extraordinary Expence on which Sum at five Guineas per Cent. the Difference on Insurance on Account of the Guards



*Guarda Costas*, amount to 787*l.* 10*s.* What Trade, at this Time, will bear so excessive an Expence? And must not that Branch of our Commerce be given up, or end in the Ruin of Those, who pursue it, unless timely relieved and supported?

The Old Whig, March 9. N<sup>o</sup> 157.

*Parallel between Superstition and Enthusiasm.*

WITH respect to these two gross Impositions on Mankind, commonly mistaken for Religion, Superstition discovers the surprizing Folly, Enthusiasm the incredible Madness, which the Mind of Man is capable of; and, in this Light, the Former seems to be of the baser Original: For Superstition presupposes a Meanness of Spirit, and a natural Defect in the Understanding; whereas Enthusiasm proceeds chiefly from a Pride of Heart, and an Excess of Imagination. The One debases the Soul below, the Other exalts it above Reason. The Enthusiastick Person is intrepid in his Extravagancies; the Superstitious trembles under Absurdities: the Latter submits to any thing imposed with a solemn Aspect; the Former disdains every Thing which springs not from himself.

As to the just Notions which we ought to entertain of the Supreme Being, Superstition and Enthusiasm equally corrupt them; they both represent him a cruel, fantastical, arbitrary Master; and make his Government of the World to be conducted, not by the Rules of Reason, but by the uncertain Determinations of his meer Positive Will.

Superstition and Enthusiasm likewise equally darken the Understanding, tho' not after the same manner; the One extinguishes the Light of Reason, the Other dazzles the Mind with a false Glare; the First produces Ignorance thro' a Dread of Knowledge, the Latter thro' a Disdain of all Information. Superstition wears out the Impressions of Common Sense by degrees; Enthusiasm defaces them at once.

The Operations of Enthusiasm are sudden and violent; but for the most part of a short Duration. The Workings of Superstition are insinuating and slow, but generally lasting. It may likewise be observed, that Superstition spreads itself thro' the Multitude, and that Enthusiasm only intoxicates a Few; as Folly is more general than Madness: But to those Few, Enthusiasm gives such irresistible Power, as enables them to influence, and often even to triumph over the Many. Hence it comes, that Enthusiasm frequently sets

up a new Religion, and Superstition always corrupts an old one. The Conquests of Enthusiasm are secured by Superstition; and the Cruelties necessary to support the Impositions of Superstition, are chiefly owing to Enthusiasm.

Enthusiasm is in full Vigour at its Birth; Superstition thrives gradually; the Beginning of the One, and the Progress of the Other, is fatal. When the first Efforts of Enthusiasm are over, and the Storm has spent its Rage, it generally settles into a calm, uniform Superstition. Hence most Superstitions that have been established in the World are only the Dregs of some preceding Enthusiasm. Superstition therefore is to be considered as the more stubborn and permanent Evil, Enthusiasm as the more speedy Destruction to Society; like a certain Distraction which begins with great Furioussness, and at last subsides into a kind of Mad Folly more difficult to be removed.

But as Superstition is more universally epidemical, diffusing itself thro' all Countries, and prevailing in every Age, while Enthusiasm is the Growth of few Places, and shoots up only in some particular Times, Superstition seems to be the Evil most to be guarded against, as that to which human Nature is most liable: Superstition is a kind of National Disease to all Mankind, as the Leprosy was to the Jews; which therefore every Country has Reason to fear may cleave to it one Time or other. And Enthusiasm may be compared to a foreign Plague that infects a Country at unawares; and tho' the Ravage it creates be greater for the Time than the gradual Ruin of the other; yet being unexpected, Men are not so apt to be upon their Guard, nor so ready to find out the proper Methods of avoiding it.

This leads me to finish the Contrast of these Two Enormities, by examining which of them is easiest to be cured.

It is much more practicable to bring the Mind down from too exalted a Condition, than to raise it from a depressed Stupidity. The Intellectuals of the Enthusiast are more properly over-powered for the present, than destroyed by his heated Imagination; so that he may at last (when the Hury of his Delusion is over) bring himself to attend to the Calls of Reason; whereas Superstition so deadens the Understanding, and beams the Faculties, that they become useless, and grow more lethargick the longer they are oppressed. It is easier to retrench what is superfluous, than to supply what is deficient in the Powers of the Mind.

The Cure of the Superstitious begins with



with raising their Thoughts with Regard to their own Abilities and Privileges; the Cure of Enthusiasts, at bringing them down to some Suspicion of their fancied Worth. Let the One learn to consider, that he is at least a Man; and the Other to reflect, that he is at most but a Man.

Upon the Whole, it cannot be well determined which of these Two Vices (grown to their Height) is most flagitious, and destructive in Society; but when they both happen to unite Forces, they accomplish every Evil that can affect human Life; as they add all the Cruelties that can be practised, to all the Absurdities that can be imagined.

The London Journal, March 11. N<sup>o</sup> 970.

Reflections on Immoderate Drinking.

*Vino forma perit, Vino corrumpitur Aetas. Propert.*

THE common Opinion, as to the enlivening the Faculties, by drinking a small Quantity extraordinary, is ill founded; a Man who requires Wine to open him, is either ill-natured, or has not a proper Degree of Spirit; in either Case, a little Reasoning would do better than the extraordinary Glass, without running this Hazard, that by going a Step or two farther all is wrong again; the Sullen Man becomes Quarrelsome, and the Bathful Fellow Noisy. In Italy, where Men are allowed to have the quickest and most subtle Wits among Europeans, the Bottle is never called in to make them shine; Sherbets and small Liquors are drank at their Assemblies, and drank because the Climate requires them: A Man heated with Liquor there, would be thought fitter for his Bed, than Conversation; and indeed so he is every where, for many Reasons; Wit is only commendable when well applied; a sprightly Saying, on a proper Occasion, pleases Men of Sense, but a String of Jest is only fit for a Buffoon. If it should be agreed that Wit might be raised by Wine, and that our Climate warrants Strong Liquors, as well as that of Italy does Cool ones; yet it is a dangerous Experiment, unless we had a Machine for Drinking, a kind of *Barometer*, that would shew all the Degrees between Exhilarating and Madness; and then this *Regulator* must be fitted to every Man's Constitution, and every Man must be supposed to have Reason enough left, when he has been parting with his Reason for an Hour together, and stop just at such a Glass, in spite of ten Thousand Intreaties to drink another. Every

Man who allows himself Time to think would be as fearful of trying the Strength of his Understanding this Way, as of advancing to the Edge of a Precipice just to try whether the Strength of his Brain would bring him back again.

A There are some, perhaps, who will pretend that Drinking is to be confined to strong Constitutions; and I am sorry to say, that in all Ages there have been People whimsical enough to value themselves upon this strange Property. It was reported by the *Athenian* Ambassadors to the People, with great Signs of Admiration, That King Philip of Macedon could drink more than any of his Subjects. *Demosthener*, who was none of Philip's Admirers, answered, that *It was no great Compliment to a Prince to compare him to a Sponge*. What he said then will be everlastingly true; an enormous Swallow-er of Liquor, is no more than a Human Sponge; and, by the way, those who can drink most, have seldom the most Wit.

We must indeed allow that many who have had an indisputable Title to Wit and Parts, have drank hard, and, generally speaking, have drank them away; but if Men of Wit sometimes do wrong, does it follow, that to have the Reputation of Wit, we must imitate them? or, if one may be allowed to play on the Word, ought one to affect Wit, at the Expence of one's Wit?

E The two great Blessings of which Man is capable, are *Serenity of Mind*, and *Health of Body*; both of which are best preserved by *strict Sobriety*. It is true, a Man must be at some Trouble to find out proper Subjects for the Employment of his Thoughts when he is sober; but then this is the proper Business of a Reasonable Creature; whereas Laughing, Swallowing, and talking idly, are Employments below Human Nature, and, as far as the Comparison will hold, below even a Brute; if Gentlemen would but habituate themselves to such Conversations as do not stand in need of Liquors; if they would walk in their Gardens; look into their Estates; consider what Good was in their Power to do, or what Evils they might prevent; they would find Things enough to employ their Time, Thoughts, and Discourse: Their Fortunes then would not lie at the Mercy of their Stewards, or Agents: It is annexed to Human Nature to have a Portion of Care, and he who avoids that assigned him by Nature, wilfully takes a larger. In point of Health, Intemperance is the Source of almost all Diseases, which either flow from our own Errors in point of

eating



Eating and Drinking, or from those of our Ancestors.

As a Proneness to Drinking leads a Man into a Variety of Evils which he never thought of, so an inflexible Sobriety engages a Man in other good Habits, which he could never have acquired otherwise; a Sober Man must do something consistent with *Reason*; he therefore casts about for something that may *please* him also; This leads him to the Study of some sort of *Science* or other, or to the general Study of all Science, according to the natural Bent of his Genius; in the Pursuit of such Views he finds a Sprightliness in his Mind, warmer and better founded than any derived from Wine, and unattended with any Flaggings of the Spirits: He goes to Bed satisfied, leaving nothing to reproach himself with; he rises cheerfully, because he has new, innocent, and worthy Schemes to accomplish. Whereas he who drinks, falls asleep without knowing it, is uneasy when he wakes, and vexed at being mad Yesterday, makes himself mad To-day, that he may forget it. *Pythagoras* being once asked, *How a Man addicted to Drunkenness might be cured?* answered, *By considering what Ills Drunkenness brings upon him.* This may be as well applied to those who drink a Bottle of *French Wine* after Supper, as to the Concerns of *March Beer*; the Power of Thinking is decayed by the Former, as well as the Latter, and the Constitution rather more hurt by a Foreign Poison, than a Domestick one: Besides, the Straining of Pleasure introduces Pain; A Man drinks a Glass or two at his Meal with a proper Relish, and in this Sense, Wine may be said to *glad the Heart of Man*; carried further, the Blesing is lost, and we spoil our Taste, both for the Present and the Future; if once Excess introduce Disease, we must bid Adieu, not only to the Pleasure which produced it, but to all Pleasures whatsoever.

Craftsman, March 11. N<sup>o</sup> 609.

Of a vicious Imitation.

FRANCE, perfect Mistress of all that is *polite*, and all that is *silly*, capable of performing all that is *grand*, and all that is *trifling*, refined in *Policy*, of great Judgment in *Cookery*, happy in her *Ministers*, equally blest in her *Dancing-Masters*, famous for *Generals*, and renown'd for *Taylors*, hath the Pleasure of seeing a neighbouring Nation judiciously seducing her *Cooks*, *Taylors* and *Dancing-Masters*, in order to outline the great Original She copies after, by means of the several extraordinary Qualifications of *those wor-*

*thy Refugees*; whilst the military Skill of her *Generals*, and the wise Administration of her *Government* are beneath the Imitation of so brave, wife and happy an Island as *Great Britain*. The Reason, no doubt, is We have much better Patterns of our own.

Italy, the chief Parent of *Sculpture*, *Architecture*, and *Painting*, is in no Danger of having *those favourite Arts* ravish'd from her, in the Persons of her *Artists*, by the *Englishmen of Taste*. A Cargo of *Eunuchs* from *Civita Vecchia*, consign'd to *Messieurs the Directors of the Opera*, and purchased at the trifling Sum of 20,000*l.* return'd thither, will satisfy Us, and convince any Man of common Sense that the *Balance of Trade*, at least in that Branch, is infinitely on our Side.

The *Germans*, a rough hardy People, much addic'd to the *Bottle*, are so far outdone by Us, in this Particular, that They may be rather reckon'd humble Imitators of Us than *We of Them*. In undergoing the Fatigues of a *Winter's Campaign*, or a long and laborious March thro' an *Enemy's Country*, our *Officers*, through long Disuse, may perhaps be somewhat inferior to *Them*; but in *Beauty of Person*, and *Richness of Equipage*, there is no Comparison.

*Tilts and Tournaments* were formerly perform'd, where now We see a Parcel of ragged *Recruits* learning to Step, like pretty little Masters at a *Dancing-School*. Then every Cavalier dedicated his Life to the Service of his Country and his *Mistress*. Then *Ministers* were subdued; *Giants* were cut off from the Face of the Earth; *Tyrants* were suppress'd; *Justice* impartially executed; and the *golden Age* seem'd to be reviving amongst us. *Maids of Honour* eat Roast-Beef for Breakfast; and *Courtiers* along the Bar — But, all of a sudden, this glorious Prospect was removed from us, and left us in its stead, I know not what — Our *Enemies* will tell the rest with Pleasure.

Old Common Sense, March 11. N<sup>o</sup> 58.

Whether a Prime Minister be agreeable to the British Constitution.

THAT eminent Statesman Mr *Orborn* declares against a Monopoly of Power in a single Person, and thinks divers Persons of equal Authority, tho' wicked, do produce more Justice than a single Individual; and tho' the present *Whigs* may esteem it a Paradox, I think the People of England love their Kings too well to love their Ministers heartily. The great Power they are endued with, indeed commands Obedience from many, and



and Complaisance from all; but the generality cannot but think the Crown suffers a kind of Eclipse, by a Minister's interposing between them and their Monarch.

The Office of Prime Minister, as such, however executed, seems not to agree with the Genius of the *British* Nation; the natural Modesty and Humility of an *Englishman*, wont suffer him to think himself, or any one else, capable of acting in so difficult a Situation, without some joined in the same Commission with him. We have had, in their several Capacities, as great Generals, Admirals, Chancellors, Treasurers, and Bishops, as any of our *European* Neighbours; but we should think it absurd, for one at the Head of the Church, to insist on his naming the Officers of the Treasury; and likewise for a Treasurer to concern himself in making or translating a Bishop; our Chancellor is never known to direct the Lords of the Admiralty, nor, *vice versa*, they the Court of Chancery; but, as *Horace* says,

*Singula quæque bonum tenant sortita decenter;*

Let every Man mind his own Province, so the Business of the Nation would run in its proper Channels, the King being indifferently esteemed the Fountain of Honour and Justice, from which Source all the Blessings we enjoy are derived. But if any Subject should be pragmatical enough to think himself sufficient to direct the proper Officers in every particular Office, and take upon him to be a Judge of the peculiar Merits of all Soldiers, Sailors, Lawyers, or Parsons who were at any time to be preferred; and had withal the Power of taking away, as well as giving, such an extraordinary Minister would soon render his Master as arbitrary as *Julius Cæsar*, and our People as servile as *Lucan* represents the *Roman* Senate in the Third Book of his *Pharsalia*, according to Mr *Rowe*.

*Cæsar is all Things in himself alone,*

*The silent Court is but a Looker on;*

*With humble Votes, obedient they agree*

*To what their mighty Subject shall decree:*

*There with Muck-Prayers the suppliant Vulgar wait,*

*And urge on him the great Dictator's State.*

*Obedient he, since thus their Wills ordain,*

*A gracious Tyrant condescends to reign.*

Common Sense, March 18. No. 59.

Of the Increase of the Civil List Revenue.

UPON the Prince of Orange's being made King of England, 600,000*l.* per An. was given for the Maintenance of the Civil List. For *Q. Anne*, it was intended to be the same, but by the Interruption of Trade, during the Course

of a long War, the Funds fell short, and by the large Sums she gave out of it, the late Lord *Godolphin* has often declared to his particular Friends, that one Year with another the Queen's Civil List amounted to little more than 500,000*l.* per An. for

First, She generously gave 100,000*l.* towards the Expence of the War; this was done to ease her People at her own Expence of Part of the Burthen that lay upon them, and this Sum would have remain'd a Debt upon the Nation to this Day, besides paying the Interest of it all this while, had she not given it out of her own Pocket.—She likewise made the Publick, a Present of 36,000*l.* per An. out of her Share of the Revenues of the Post-Office, and to the Clergy she gave first Fruits and Tenths.

As to her Privy Purse, it was the Poor's Box, a perpetual Fund for Charity. And it appear'd after her Death, (for she made no Ostentation of her Charities herself; nor were Flatterers employ'd to trumpet them about) that several People had Pensions from the Privy Purse, Pensions not given as Bribes to do the dirty Work of a Minister, but merely out of Charity for Support of indigent Families.—If she was frugal, it was to enable her to be generous, and she would have thought that she defrauded her People, if she had been niggardly in order to lock up that Money in Chests which should circulate amongst them, or had sent it to Foreign Banks; and therefore all she could spare, she return'd back again to them as their Right.

It must be observ'd, that all this was done without any Thing that looked like sordid Saving, no retrenching her Servants in their Tables, Allowances, or Perquisites,—the Hospitality within Doors was equal to the Charity without.

Upon his late Majesty's Accession, the Civil List Revenue was increased to 700,000*l.* per An. 'Tis true his present Majesty, when Prince of Wales, receiv'd 100,000*l.* out of it; but if it be consider'd that when it was but 600,000*l.* viz. in the Reign of King *Wm.* the *Q. Dowager*, the Prince and Princess of Denmark, and *D. of Gloucester* were maintain'd from thence, a hundred thousand Pounds Addition is a vast Increase.

This Subject is continu'd in Common Sense of the 25th with some ingenious Remarks, which we must leave to our next.

Universal Spectator, March 25. N<sup>o</sup> 454.

The Public unjustly blam'd for want of Taste.

BESIDES the Encouragement which Ladies of the first Quality, and the Town have impartially given to both Houses



Houses for reviving *Shakespeare's Plays*, it is now adding the strongest Demonstration that the Want of *Taste* is not in the *Publick*. The *Masque of Comus*, exhibiting at *Drury-Lane*, was wrote by *Milton*: It is a *Pastoral* kind of Poem, and some of as beautiful Descriptions and Images run thro' it, as are to be found in any of his other Writings. The *Stile*, as it is *rural*, is more *simple* and *plain* than that of his *Paradise Lost*, and tho' there is nothing but must give infinite Pleasure to the most exalted Genius, there is nothing beyond the Comprehension of a common Capacity. The adapting this *Masque* to the Stage, by dividing it into *Scenes* and *Acts*, and introducing some *Vocal Musick*, was at first thought an Attempt which would never answer in the Success, as it was imagin'd that the *Town* would not taste *Milton's* Beauties, or at least would think it too heavy an Entertainment for a whole Evening, to hear only fine *poetical Sentiments* and *moral Instructions*; but the Event is the very Reverse, every Night that it has been perform'd the Audience have receiv'd it with the utmost Satisfaction and Delight, and were no where more attentive than in those Scenes where there are such excellent Lessons of Morality.

In an inferior Instance of the unprav'd Judgment of the *Town*, I must mention a little Dramatick Farce, which is a Sequel to the *Miller of Mansfield*: This Piece, which abounds in *Serious Reflections* rather than Farical Incidents, was well receiv'd, and the strong Sentiments of *Honesty* and *Virtue* in the Characters of the *King* and the *Miller*, met with a deserv'd Applause; and if in the *Catastrophe* it fail'd giving an equal Pleasure, it was because the Author had inadvertently fell into a Lowness of *Farcical Humour*, beneath the Dignity with which he at first began.

I cannot here omit saying somewhat on those Pieces which first appear'd since the late Act relating to the Stage; the *Three Comedies* at *Covent-Garden*, call'd the *Nest of Plays*, the *Farce* and *Comedy* at *Drury-Lane* that succeeded, were all damn'd the first Night. Authors are willing to attribute any Cause for their ill Success, but that of their own Dullness; it is not therefore to be wonder'd at, that *Political Reasons* were suggested for their Condemnation; but that would have been their Fate had they been perform'd ten Years ago, or if no Act relating to the Stage had ever pass'd: The *Taste* of the *Town* is not as yet to deprav'd as to admit *Dullness* in *Comedy* for *instructive Morality*, nor *impertinent Folly* for *natural Humour*.

The Craftsman, March 25. N° 611.

Extract of the Manifesto against the Spaniards, written in Latin by Milton, and lately made English, &c.

"T Here is no intelligent Person but will easily see how empty and weak the Reasons are, which the Spaniards hath been claiming to Himself alone an Empire, of such a vast and prodigious Extent. But We have said thus much, in order to shew the Weakness of those Pretences, whereby the Spaniards endeavour to justify themselves, for having treated Us with so much Cruelty and Barbarity in the *West-Indies*; for having enslaved, hang'd, drown'd, tortured, and put to Death our Countrymen, robb'd Them of their Ships and Goods, and demolish'd our Colonies, even in the Time of profound Peace, and That without any Injury received on their Part; which cruel Usage and Harbours made amongst our People, as oft as the English call to remembrance, They can't help thinking that their former Glory is quite gone, and their Ships of War become intirely useless, if They suffer Themselves to be any longer treated in such a disgraceful Manner; and moreover to be not only excluded from all free Commerce in so great and opulent a Part of the World, but likewise to be look'd upon as Pyrates and Robbers, and punish'd accordingly, if They presume to navigate those Seas, or so much as look that Way; or, in Fine, have any Intercourse or Dealing, even with our own Colonies, that are settled there."

This Manifesto was publish'd by *Cromwell*, in the Year 1655, in order to justify his Expedition against the Spaniards in the *West-Indies*, when he took *Jamaica* from Them; which hath long proved a Mine of Gold to this Nation, and may still continue so, if due and timely Care is taken of it.

It is well known in what a glorious Manner *Cromwell* likewise procur'd Reparation from the *Dutch* for several rich Merchant-Ships, which They had caus'd to be seized in *Denmark*; as well as Protection for the Protestants in foreign Countries, where They either were, or would have been persecuted. In these Instances, at least, He was really the Protector of England, though far from being a legal Governor, in any Respect.

ERRAT. In the 2d Answer p. 76. between F and G instead of 4 per Cent. read 4.04 per Cent. in two places, and at the bottom instead of J. Richardson read John Richards of Exeter. In p. 134. l. 15. for 40 read A O.



## A PARAPHRASE on Psalms 107.

PRAISE to that God let ev'ry creature give,  
 Who bid the num'rous race of beings live,  
 Whole potent arm averts impending woes,  
 And makes them rise victorious o'er their foes.  
 Dispers'd abroad his fav'rite remnant stray,  
 Sweat on their brow, and terrors on their way;  
 See, the faint pilgrims in a desert land,  
 A train of threat'ning ills on ev'ry hand;  
 Nature decay'd for speedy succour cries,  
 What nature craves the barren soil denies;  
 Heav'n soon with pitying eyes surveys their grief,  
 Forbids their sighs, and sends them quick relief;  
 Strait at his word the golden harvest grows,  
 And down the waste a stream refreshing flows.  
 Yet when the race rebellious traitors prove,  
 Nor pay with gratitude his boundless love;  
 His stormy frown sweeps all their joys away,  
 And gloomy fears their guilty thoughts dismay;  
 Shock'd with the stroke, and seiz'd with dread sur-  
 prize,  
 To heav'n they lift their supplicating cries;  
 Touch'd with compassion heaven's immortal king  
 Bids peace descend upon a balmy wing;  
 Kindles their hope, and scatters every shade,  
 Their dread surprize, or conscious guilt had made;  
 Calls the sad pris'ners from the seat of woe,  
 And with new transport bids each bosom glow.  
 Behold! the Sons of Folly, how they try  
 Destructive charms, as if in haste to die;  
 The drunkard, picture of a grov'ling swine,  
 Distracted revels o'er the sparkling wine;  
 Commend'd a beast (each manly virtue drown'd)  
 Unwieldy reels, and senseless, spreads the ground.  
 Th' insatiate glutton breathes a sick'ning sigh,  
 While nature loaths th' excess, and pants to die;  
 Heav'n hears their sorrowing cry, propense to save,  
 And gives a respite from the expecting grave.  
 See! & advent'rous sailor tempts the deep, [Sleep;  
 While hush'd the winds, and bellowing tempests  
 Thoughtless of danger, and untaught to fear,  
 He shapes his voyage o'er the wat'ry sphere;  
 Here learns the mariner from hour to hour,  
 The searchless wonders of Jehovah's power.  
 Now calm the seas, now with impetuous fray,  
 The winds unpent, in hoarse confusion stray;  
 Toss'd in the whit'ning surge the vessel flies,  
 Now to the centre scoops, now mates the skies;  
 High beat the seas, and death on ev'ry wave,  
 And ev'ry gulph, extends a threat'ning grave!  
 To heav'n for aid, incessant pray'r they keep,  
 And heav'n restrains the tumult of the deep;  
 Strait at his word the winds desert to roar,  
 And the sooth'd ocean opens her grave no more;  
 Pleas'd they survey the mild propitious gales  
 Sport in the checker'd cords, and swell their sails;  
 In safety born by a propitious wind,  
 They soon, exulting, gain the port design'd.  
 O when dread vengeance arms his wrathful brow,  
 His frowns can make the stoutest sinner bow;  
 The streams that wander o'er the fertile meads,  
 He turns to sand; a barren plain succeeds:  
 Yet, if he please, who form'd the world below,  
 Adown the waste meand'ring streams shall flow;  
 Immortal green shall cloath the desert land,  
 And yellow harvests rise at his command;  
 He speaks, nor calls a feeble world to arms,  
 And beckons nature into all her charms:  
 Where tigers howl'd, and Lyons tore their prey,  
 He checks their rage to make his people way;

Drives out their foes (a savage tribe unknown)  
 And bids them seize the country for their own;  
 At once they quit their unpropitious soil,  
 Dismiss their tents, and never-ending toil;  
 For fertile plains possess a fertile sphere,  
 And fix their during habitations there;  
 Their plants increase, their spacious vineyards rise,  
 Fraught with the produce of frener skies;  
 To close embrace the limber branches twine,  
 And purple clusters load the teeming vine;  
 Their cattle prosper on the grassy plain,  
 And each revolving year augments their gain:  
 While their young offspring numberless and fair,  
 Succeed their parents, and their treasures share.  
 Thus heaven's peculiar fav'rites smile to see,  
 How blest the nations of the righteous be;  
 Sinners shall dare to mock at God no more,  
 Who sways the nations with his sov'reign power;  
 Who props the fainting trav'ler with his hand,  
 While weak he journeys thro' an hostile land:  
 Thus rules the God, and thus his power display'd,  
 And never fails to send his fav'rites aid;  
 Corrects the pardon'd follies they commit,  
 And guards them safe from wiles of treach'rous wit;  
 Supplies, and at his pleasure stops their breath,  
 And sooths their anguish in the gulf of death.

LYDIA.

## In ebtum GEORGI DUCIS ALBEMARLIÆ

Authore R. Allestree, S. T. P.

Gaudete quotquot ingemisistis rebus  
 Caroli secundis, democraticæ sæcæ,  
 Tenebrionum perduellium cæcis,  
 Et hypocritarum sanctæ turba latronum:  
 Quotquot itaque purpuramque calcatis  
 Gaudete, fas est vetera scelerum malivæ,  
 Stator cadentes patriæ, & sacer gentis  
 Vindex Britanniæ, Carolique severator,  
 Telluris ingens fulmen, & tremor ponti,  
 Rupesque Belgicæ certa; cuius ad nomen  
 Hibernus acer horret, & minor Scotos:  
 Qui turpe monstrum meritisque secundam  
 Hydram senatus incurvant Alcides  
 Terræ domuit, purpuramque pollutam  
 A plebe rapuit; quique Principi scepterum,  
 Lasse quicquam patriæ, otium ferro,  
 Foroque leges reddidit, decus sacris,  
 Tutela regum civiumque Monarchæ:  
 Malis tremendas omnibus, bonis charus,  
 Generosi beneffici cultor, & tenax iusti,  
 Victoriarum plenus, & satur famæ,  
 Post tot triumphos, gloriæ impari mundo,  
 Terris relictis addidit polo civem.  
 At vos Britanni quotquot ussum veri  
 Pacem fidemque colitis, & quibus iustum,  
 Relligio, pietas, jura, Carolus, cordi,  
 Togatus una cæcis & paludatus,  
 Et turba procerum civiumque confusa  
 Miscetæ plantæ, horridoque lamento  
 Miserabilique cuncta personant lacrimæ.  
 Iste Britannia conditur satis iusto;  
 Dixit parentem patriæ, Carolus patrem.

Occasioned by a Sermon on the Period of human Life.

Printed for J. Noon.

OF human life uncomfortably mix'd,  
 Ingenious Fyth the period proves unfix'd;  
 Shorten'd by vice, by virtue much extended,  
 Yet has his own duration poorly mended:  
 His human period must determine soon,  
 Since made a Property of but one Noon. Lemmings,



*The VOLUNTEER LAUREAT,  
Numb. VII. for the 1st of March, 1738. A Poem  
Sacred to the Memory of the late QUEEN.*

*Humbly address'd to his MAJESTY.*

*By RICHARD SAVAGE, Esq;*

**O**FT has the *MUSE*, on this distinguish'd day,  
Tun'd to glad harmony the vernal lay;  
But, O lamented change! the lay must flow  
From grateful rapture now to grateful woe.  
She, to this day who joyous lustre gave,  
Descends for ever to the silent grave.  
She born at once to charm us and to mend;  
Of human race the pattern and the friend.

To be or fondly or severely kind,  
To check the rash or prompt the better mind,  
Parents shall learn from *HER*, and thus shall draw  
From filial love alone a filial awe.  
Who seek in *av'rice* wisdom's art to save;  
Who often squander, yet who never gave;  
From her these know the righteous *mean* to find;  
And the mild virtue stole on half mankind.  
The lavish now caught frugal wisdom's lore;  
Yet still, the more they sav'd, bestow'd the more.  
Now misers learn'd at others woes to melt,  
And law and wonder'd at the change they felt.  
The gen'rous, when on *HER* they turn'd their view,  
The gen'rous ev'n themselves more gen'rous grew,  
Learn'd the shun'd haunts of shame-fac'd want to  
To goodness delicacy adding grace. [trace;

The conscious cheek no rising blush confess'd,  
Nor dwelt one thought to pain the modest breast;  
Kind and more kind did thus her bounty shower,  
And knew no limit, but a bounded power.  
This truth the widow's sighs, alas! proclaim;  
For this the orphan's tears embalm her fame.  
The wife beheld her learning's summit gain;  
Yet never giddy grow, nor ever vain;  
But on one science point a steadfast eye;  
That science, how to live and how to die.

Say, *MEMORY*, while to thy grateful sight  
Arise her virtues in un fading light,  
What joys were our's, what sorrows now remain:  
Ah! how sublime the bliss! how deep the pain!  
And, thou, bright *PRINCESS*, seated now on  
Next *One*, the fairest daughter of the sky, [high,  
Whose warm-felt love is to all beings known,  
Thy sister *CHARITY*! next her thy throne;  
See at thy tomb the virtues weeping lye!  
There in dumb sorrow seem the arts to die.

So were the *SUN* o'er other orbs to blaze,  
And from our world, like thee, withdraw his rays,  
No more to visit where he warm'd before,  
All life must cease, and nature be no more.  
Yet shall the *MUSE* a heav'nly height essay  
Beyond the weakness mix'd with mortal clay;  
Beyond the loss, which, tho' she bleeds to see,  
Tho' ne'er to be redeem'd, the loss of thee;  
Beyond ev'n this, she hails with joyous lay,  
Thy better birth, thy first true natal day;  
A day, that sees thee born, beyond the tomb,  
To endless health, to youth's eternal bloom;  
Born to the mighty dead, the souls sublime  
Of ev'ry famous age, and ev'ry clime;  
To goodness fix'd by truth's unvarying laws;  
To bliss that knows no period, knows no pause—  
Save when thine eye, from yonder pure serene,  
Sheds a soft ray on this our gloomy scene.

With me now liberty and learning mourn,  
From all relief, like thy lov'd *CONSORT*, torn;

For where can *PRINCE* or *PEOPLE* hope relief,  
When each contend to be supreme in *GRIEF*?  
So vy'd thy virtues, that could point the way,  
So well to govern; yet so well obey.

Deign one look more! Ah! see thy *CONSORT*  
dear

Wishing all hearts, except his *OWN*, to cheer,  
Lo! still he bids thy wanted bounty flow  
To weeping families of worth and woe.  
He stops all tears, however fast they rise,  
Save those, that still must fall from grateful eyes,  
And spite of griefs, that so usurp his mind,  
Still watches o'er the welfare of mankind.

Father of those, whose rights thy care defends,  
Still most their own, when most their sovereign's  
friends;

Then chiefly brave, from bondage chiefly free,  
When most they trust, when most they copy thee;  
Ah! let the lowest of thy *SUBJECTS* pay  
His honest heart-felt tributary lay;  
In anguish happy, if permitted here,  
One sigh to vent, to drop one virtuous *TEAR*;  
Happier, if pardon'd, should *HE* wildly moan,  
And with a monarch's sorrow mix his own.

On *ELIZA*'S *RIDDLE*, p. 99.

**O**FT as the sun descends to night arise,  
When chearing slumbers weak'ning toils succeed,  
Awhile incumbent on my bed I read:  
And thus ere *Morpheus*' wand to sleep incline,  
I taste the nectar of some sacred line.  
My latest treat from friendly *Urban* came,  
Where the rich column bears *ELIZA*'s name;  
Regal'd I feast, while manly numbers charm'd,  
And mystic sense with gay description warm'd.  
But ere slow thought cou'd pierce the artful veil,  
My heavy eyelids gentle slumbers seal;  
When, sudden, all her magic pencil drew,  
Scene after scene, rose lively to my view.  
Now hoary *Winter* bleak and rough appears,  
Now the green-mantled *Spring* her form uprears;  
Flow'r after flow'r, a beauteous train, succeeds,  
And crystal rivers wind thro' verdant meads;  
Or (sweet confusion!) frosts with flow'rs unite,  
And blooms of *Spring*, and Autumn fruits delight.  
With mimic action too the scene abounds;  
A town distress'd the sieging see surrounds;  
Now ships, now flocks,---and now the gay resort  
That on a birthnight throngs the *British* court;  
Or, peaceful pictur'd on the rural plains,  
The loves and labours of the rustic swains;  
The wealth of *Ceres* to the sickle bends,  
Or *Pope* won her yielding arm extends.  
But, what all other visions far excell'd,  
*ELIZA*'s form my mental eye beheld;  
*Parnassus*' height with facile steps she gain'd,  
Then of my loit'ring at his base complain'd.  
Thus gently chid, to climb the hill I seem,  
But waking, found 'twas all a flatt'ring *DREAM*.

*SYLVIVS.*

*Inscrib'd in STELLA's Prayer-Book.*

**W**HEN, dearest maid! with heavenly zeal  
possest'd,  
In thy fair hand these pious leaves are prest;  
While thy soft eyes devotion's glances wear;  
And thy dear lips repeat th' affecting pray'r;  
Wou'd'st thou heav'n's pity to thy suit incline,  
Oh!--by its pity learn, and answer mine. *M. B.*



A POEM on his native Country, by a  
Welsh Curate remov'd into England.

YE British Alps, where first I drew  
My vital breath, I sing to you.  
Black mountains falsely call'd, who wear  
A snowy mantle half the year.  
As mariners, whom some kind plank  
Bears o'er the waves to rock or bank,  
The tempest view with pleasing dread,  
And love to tell the dangers fled:  
So I from cold and hunger free,  
Your distant hills with pleasure see;  
Joyful reflect what frosts I shun,  
Now basking in a warmer sun.  
The fates be blest, and blest the time,  
I left your barren barb'rous clime;  
A clime where not a man is fat,  
Where bread is coarse, and black as jet.  
On roots and herbs from day to day  
They live, on butter-milk and whey;  
Oats-cake sometimes, the gentlemen  
Have eggs and bacon now and then.  
Had our first parents here transgress'd,  
They scarce with fig-leaves had been dress'd.  
No figs, no dates, no prunes are here,  
And scarce a tree a crab will bear.  
Wise nature did this herd divide  
And sep'rate from the world beside.  
The uncouth language of the land  
No nation else may understand.  
A stinking, lazy, savage crew  
Ruder than beasts that Orpheus drew:  
I question much should Orpheus play,  
These statues would his lyre obey.  
Tho' at his call the stones advanc'd,  
Tho' to his strains the forest danc'd.  
Th' unhappy author of my race,  
Poor soul, was parson of the place;  
Hard doom, to tend a ragged flock!  
Chain'd, like *Prometheus*, to a rock.  
Nor milk the shepherd had, nor meat;  
Scarce cloaths to wear, or bread to eat.  
The wags would say, The pastor's bare,  
His sheep are goats, their wool is hair.  
(Truth spoke in jest) for goats they were,  
And never worth his pains to shear.  
Thanks to the pow'r, & mov'd me thence,  
To land of bread, to men of sense,  
Where plenty's horn abundance sheds,  
And pours its blessings on our heads;  
Delicious cyder crowns our bowls,  
Nectar of gods to raise our souls.  
Here let me live, be buried here,  
But ne'er those hills, those wastes come near:  
No, ne'er on them one foot I'll fix,  
The sink of planets, mouth of *Styx*.  
Should I the government offend,  
And banishment must be my end,  
In *Irish* bogs, the *Orcades*,  
*Pontus*, *Siberia*, where you please,  
In any exile be my doom,  
But let me not be banish'd home.

To the Right Hon. the Earl of ORRERY.  
In imitation of Quem, tu, Melpomene.  
By the Rev. Mr Trevani—n.

WHEN some young bard invokes the tuneful  
Nine  
To raise his thoughts, and favour his first flights,  
Anxious and trembling, for each labour'd line,  
If you, my Lord, approve what he indites;  
His earliest lays if kindly you peruse,  
And smile propitious on th' unpractic'd muse,  
He nor in arms shall the stern tyrant face,  
Toiling for glory with a soldier's care,  
Nor foremost in the sportive, eager race  
From the won field the plate in triumph bear;  
But, fir'd with nobler ardours, shall receive  
Those honours which alone the Muse can give.  
Th' adventurous youth, with hopes of glory led,  
From strength to strength by just degrees shall rise,  
Till, by your influence warm'd, your bounty fed,  
The tow'ring genius soars above the skies:  
So *Addison* by *Somerset's* favour grew;  
What *Somerset* was, my Lord, that now are you.

And oh! wou'd heav'n, in pity to mankind,  
Another *Addison* vouchsafe to lend,  
In you the happy bard were sure to find  
A gen'rous patron, and a faithful friend.  
Each man his taste has, as each plant its soil,  
And love of arts distinguishes a *Boyle*.

## A SONG.

The thought from ANACREON, Ode 59.

Στίχος τῆς αὐτῆς οὔσης, &c.

WITH beams erect, the rising sun  
In all his milder glories shone:  
No burning heats enflam'd the day;  
But all was pleasant, fresh, and gay:  
When full of mirth, and free from care,  
Abroad, to take the morning air  
Amid the sweet parterres, I go,  
Where roses bloom, and lilies grow.  
A bowl of gen'rous wine was brought,  
To give the gayest turn to thought;  
And nothing round me cou'd I see,  
But seem'd as form'd to pleasure me.  
But roguish *Love*, unlucky boy!  
Contriv'd a way to spoil my joy:  
By *Cælia* brib'd, resolv'd he came  
To fire my heart, or quench his flame.  
As, wreathing chaplets for my head,  
I mix'd the flow'ry white, and red,  
Upon a rose-bud, sipping dew,  
The little God I chanc'd to view.  
Quick-seiz'd his wing, I snatch'd him up,  
And, laughing, threw him in my cup;  
See now, I cry'd, mistaken cheat!  
How false thy aim! how just thy fate!  
Joy'd at the seeming conquest won,  
I drank the pleasing Poison down;  
Fool! to suppose that then no more  
I need to fear the tyrant's pow'r.  
Soon, to my cost alas! I prove  
Th' unconquer'd force, and wiles of Love;  
He lives!—I feel the tickling smart!  
I feel him flutt'ring at my heart!

LUKE

On the QUEEN and SILIUS



*All Men of Sense, as far as we can find, having condemn'd the rude Treatment given Mr URBAN by certain Book-sellers, whose Names are not worth the mention already made of them; we hope it will not be thought any Offentation, to let the Reader see a few of the Pieces sent in his favour by Correspondents of all Degrees; especially as no Objection can be made to some of them, but his being necessary to their Publication.*

## AD URBANUM.

URBANE, nullis fesse laboribus,  
URBANE, nullis victis calumniis,  
Cui Fronte Sertum in Erudita  
Perpetuo viret et virebit;

Quid moliatur Gens Imitantium,  
Quid et minetur, sollicitus parum,  
Vacare solis perge Musis,  
Juxta Animo Studiisq; felix.

Linguae procacis plumbea Spicula,  
Fidens, Superbo frange Sencillo;  
Victrix per obstantes catervas  
Sedulitas animosa tendet.

Intende nervos fortis, inanibus  
Risurus olim nissibus Æmuli;  
Intende jam nervos, habebis  
Participes operæ Camænas.

Non ulla Musis Pagina gratior,  
Quam quæ severis ludicra jungere  
Novit, fatigatamq; nugis  
Utilibus recreare Mentem.

Textente Nymphis ferta Lycoride,  
Rose ruborem sic Viola adjuvat  
Immissa, sic Iris resulget  
Æthereis variata facis.

Friend URBAN,

EVERY honest Man looks with Indignation on the Outrages committed against you. But since an established Reputation is the only Offence your Adversaries can lay to your Charge, a Letter of Consolence would not do you Justice. I chafe to congratulate your envied Success, and hope the Advice hinted in the following Lines will be taken in good Part from, S I R,

Your hearty well-wisher.

Facis indignatio versum  
Qualicumq; potest

DEspise low malice, and its rude assault,  
Scandal gives Fame, when Merit is the fault,  
Tho' worse than Spanish Privaters invade  
Thy rights, and violate the rules of trade;  
Tho' Envy pines, impatient of thy light,  
Would blast thy labours, and the Year benight;  
Tho' Rivals rave to see their works outshone,  
Honour this sole Revenge allows, *shine on.*

RUSTICUS.

To Sylvanus Urban, on his Rival's Proceedings.

FORgive a friend, who all resentment blames;  
A rival's envy your success proclaims.  
The cunning Ape for this wou'd urge your rage,  
To get himself recorded in your page.  
(The sons of Babels are remember'd yet,  
Not for their own, but for the Dunciad's wit.)  
His Scheme for fame by silence will be quash'd;  
As heavy tops no longer spin than lash'd.

Think, Urban, on the queen of silent night;  
When, darting from her ear reflected light,  
The traveller the guides;—with hideous yell  
Curs bark, and screech-owls hoot a dismal knell,  
Stops the her steady course, or shines less bright?  
So let the scriblers bark—they cannot bite.

But if you needs must unmolested live:  
This short advice without a fee I give.  
(To the prescription you will ne'er agree,)  
Learn to be very dull, and pert as he.

PHILOSPELZUS.

To the Editors of COMMON SENSE, on their abusing Mr URBAN.

URBAN is branded as a foe to wit,  
For cutting short some true essays you writ;  
And Batcher rams d, but ruby complain, — ye say!  
Your meat was carrion only fit for dogs. E. W.

## ANOTHER.

WHY all this malice aim'd at friendly SYLL?  
Can ye, with justice, call his practice ill?  
Who ne'er presumes to cut and pare your meat,  
But when 'tis tainted, or too stale to eat.

Witney, Feb. 16.

W. E.

TO SYLVANUS URBAN, Author of the GENTLEMAN'S MAGAZINE, on the Downfall of the Monthly Magazine and Oracle.

AGAINST thy Magazine what clamour springs!  
While some thy fame, but more thy profit stings:

For this thy servile followers all combine,  
To puff their pilfer'd schemes, and censure thine.  
Let Envy gnash her teeth, foam, lye, and rail,  
Thy merit, URBAN! shall o'er all prevail.

CONSTANS.

THE PROVOCAATION.  
TO ASTROPHIL.

3. J.

WHILE C—x and A—ley, sage inditers!

With a large posse of nouw-writers,  
URBAN attack in their dull Prints,  
With sorry gybes, and senseless hints,  
I'm pleas'd, dear Astrophil, to find,  
That we with our old friend are join'd:

But what's the crime their charge rehearse?

'Tis for the Prize-attempting verses,  
Which far beyond our expectation,  
Obtain'd the judges approbation;  
Judges! whom, were there leave to name,  
Those stand'rers sure would blush for shame.

'Tis granted next, we earn our bread

By toil of hands, and not of head:

Allow'd too (not to spoil their sight)

Our lines we in a garret write:

What other fault can they object?

—With scorn their offers we neglect?

Prompt to oblige where merit binds,

But adverse still to servile minds;

For whom — a Pen my hand ne'er rules,

Tho' maket — to serve — their scribbling fools.

SYLVIVUS.

To those who call URBAN a Doctor.

FOR a Doctor's degree, since it may him please,  
He should in return cut ye all for the simplest.  
Edisonc Plimouth

To some who pretend URBAN is mad.

WERE Urban in Bedlam, your souls would be glad.  
But tho' ye be driv'lers, ye ne'er can go mad.



## The ATHEIST and ACORN.

**M**Ethinks this world seems oddly made,  
And every thing amiss,  
A dull complaining *Atheist* said,  
As stretch'd he lay beneath a shade ;  
And inlanced in this.

Behold, quoth he, that mighty thing,  
A Pumpkin, large and round,  
Is held but by a little string,  
Which upward cannot make it spring,  
Nor bear it from the ground.

While on this tree, a fruit so small,  
So disproportion'd grows,  
That whosoe'er surveys this All,  
This universal casual ball,  
Its ill contrivance knows.

My better judgment would have hung  
That fruit upon this tree,  
And left this mast, thus slightly strung,  
'Mong things, that on the surface sprung,  
And weak and feeble be.

No more the caviller could say,  
No further faults decry ;  
For upward gazing as he lay,  
An Acorn loosen'd from its stay,  
Fell down upon his Eye.

The wounded part with tears ran o'er,  
As punish'd for the sin.  
Fool! had that bough a Pumpkin bore,  
Thy whimsies must have work'd no more,  
Nor skull have kept them in.

## Atheus et Glans.

*T*egmine sub quercus Epicuri de grege porcus  
Glandifera ut jacent desiderius, ait,  
'Credo equidem rerum fuerat Fortuna creatrix,  
'Cum nusquam cerno Mentis & Artis opus.  
'En! Peпо quam grandem ventris turgescit in orbem!  
'Corpus at immodicum quantula fila tenent!  
'Fructus, quem nunquam sua stirps submitteet in auras,  
'Conspicua dignus sede, recumbit humi.  
'His quam dispar onus ramis Glans parvula! factu  
'Ornari quercum nobilior deest.  
'Me, me consuleret, quicunque hunc condidit orbem:  
'Mutassent certe Glansq; Peпоq; locum.'  
Talia dum solidos fundit convicia lingue  
Ille, nec ulterius quod querebatur habet:  
Arbor in tenerum Glandem deiecit ocellum  
Ultricem, lacrymis nec caruere gena.  
Quid, Peпо si caderet? — disce hoc, vestane, periclo,  
Quam tibi tu, melius consultuisse Deum.  
Non, Mar. A. S. 1737. R. L.

## The BARBER.

**M**USE! sing, in numbers neat and trim,  
The Barber's praise, facetious whim.  
At first, fame tells, unpollish'd shepherds  
With scythes and sheers were wont to clip-beards;  
And pumice us'd as sharp as pins,  
Rough tool to smoothe their woolly chins;  
Rude trimmers, who with rakes and crooks,  
Comb'd their plain locks, their glass the brooks;  
That ancient mirrour, that, heav'n blefs us!  
So fatal prov'd to poor *Narcissus*.  
But when young *Jove's* a wenchler grew,  
Shrew'd *Hermes* (if the bards say true)  
Invented razor, washball, powder,  
To make his foppish godship prouder;  
Shav'd him in some celestial labour,  
And was the first acknowledg'd barber.

From heav'n, with the ætherial coal,  
This art the filch *Prometheus* stole;  
And whatsoe'er mad poets feign,  
How he by thunderbolts was slain,  
And all those fabling things they've said on't,  
'Twas known he after made a trade on't;  
Took shop, his pristine pole erected,  
Throve fast, liv'd snug, and well respected;  
Made for green heads, as fame declares,  
Warm caps of grey sagacious hairs,  
Since nick-nam'd by our modern prigs,  
Toupees and bobtail perriwigs;  
And since his days this art divine  
By hireling rogues, for fordid coin,  
Is quite prophan'd, who scrub mens hides,  
In alehouse, and by highway sides;  
And, to the brotherhood's great offence,  
In alleys shave for single pence;  
Draw flumps, vend med'cines, bleed and blister,  
&c. — all for ends sinister.

From this dear, gentle occupation  
The beau acquires his reputation;  
Gains the smooth lip, clear horn of hair,  
So fit to press the tender skin:  
The pig-tail dangling to the waist,  
With the white crown bedaub'd with paste;  
Or the broad bag, o'er which appears,  
Snow-white, a length of staring ears.  
The *Darby* captain owes to thee  
His whiskers quaint, and Rammile,  
That looks so stern, so raven black-on-him,  
Wou'd fright old *Satan* from attacking him;  
'The rural squire, that puttish spark,  
Shines signal by the barber's mark;  
By the trim mop, short curl'd, and bob,  
Close ricking to his empty nob;  
By the gay cue, or formal tie,  
The dancing-master we decry:  
The rich old citizen suppose,  
By the wig smoth'ring up his nose:  
And the huge bush of grizzle hairs,  
Thro' which the face fagacious stares;  
With head erect, and seldom stirr'd,  
Demure as sage *Minerva's* bird,  
When perch'd some ivy-tree or oak in,  
Does the grave judge, forsooth, betoken:  
The ladies too, have oft, 'tis said,  
Been debtors to the tonson's aid:  
*Semiramis*, th' *Assyrian* Queen,  
Peruk'd like *Bully Rake* was seen;  
And *Messalina*, jilt egregious,  
(Historians with th' account oblige us)  
A red-hair'd tire was wont to use,  
Dress of lewd madam in the fews.

Ev'n in our times the fair, 'tis known,  
Are grac'd with tresses not their own,  
And bloom anew in native frizzle,  
When bald, or grown with age quite grizzle!

## An ANSWER to the ingenious RIDDLE in your List.

**C**AN there in nature be a cause,  
That contradicts all nature's laws?  
Can flocks, for instance, skim the main?  
And fishes graze the rural plain?  
Can earth ascend, the stars come down?  
An hour destroy and build a town?

Such Paradoxes monstrous seem —  
Pooh — I'm convinc'd 'tis all a DREAM. —  
CAMEL.



The PLEASURES of JAMAICA.  
In an EPISTLE from a Gentleman to his Friend  
in LONDON.

*O fortunatos nimium Bona si sua norint!*

Dear FRIEND,

YOU ask me how this sultry clime  
Affects my health, and how I pass my time,  
Debar'd the pleasures of the park and play,  
The hurrying 'change, the tattle of the day,  
With all that charms the busy and the gay?  
'Tis true, we boast no guilty masquerade,  
No vicious dames here ply their shameful trade;  
Our business banded in a narrow view,  
Our joys are easy, natural, and few.  
When scorch'd with summer's sultry heat we burn,  
The cooling breeze refresheth in its turn;  
Tir'd with the toils and labours of the day,  
We bless the wish'd for evening's milder ray;  
Around the board we quaff the social bowl,  
Madera's generous draughts regale the soul:  
Its heat pure water's gentler pow'r restrains,  
And cools the raging thirst which parch'd our veins;  
No party strife prolongs the loud debate,  
No right of kings, or matters of the state;  
What art may best the ripen'd cane refine,  
Or gain the treasure of the Spanish mine;  
Where voyages with profit may be made,  
And how we may improve our growing trade:  
Topics like these the grateful hours amuse,  
Nor need we for our mirth our friends abuse.  
If some tall vessel from the British shore,  
By prosperous gales, is wafted safely o'er,  
How does the pleasing news transport our heart!  
We bless the welcome message they impart;  
O'erjoy'd, the marks of some lov'd hand we see,  
And toast with pleasure absent friends like thee:  
To beauty's charms indulge an hour more gay,  
And the fair objects steal the time away;  
From cheerful cups to pleasant dreams we rise,  
At twelve we part, are merry, but yet wise:  
'Till five we sleep, then rising with the morn,  
Thousand fresh beauties earth and skies adorn;  
The lively scene, with last night's generous juice,  
The fancy kindles, and provokes the muse;  
Makes poets nature ne'er design'd, and, spite  
Of genius, I attempt in verse to write.  
What tho' no rich ragoust infest our boards,  
The nat'l dainties which this Isle affords,  
By simple cooks in cleanly manner dress'd,  
Might well enrich the most luxurious feast.  
No wintry blasts deform the fruitful plain,  
But nature's gifts thro' ev'ry season reign.  
The various pulse to temperate meals invite,  
Supply our wants, nor force an appetite;  
The diff'rent fruits of distant climates smile,  
And deck with blended charms our happy soil;  
To crown the board their several sweets impart,  
And ev'ry season forms the gay desert.  
By a vast ridge of circling mountains bound,  
Fair *Liguania* half forms a spacious round,  
And rising gradual like a theatre,  
Commands the distant prospect from afar;  
Outstretch'd immense, the heaving ocean lies,  
And with new objects still delights the eyes:  
In gentle winds the British streamers play  
Aloft, the pride and terror of the sea;  
Which to contending nations give the law,  
And keep, in George's name, the world in awe:

While to enrich the view town answers town,  
And harbours fill'd with ships, glad shores and  
Hither retiring, to avoid the heat, [rests crown  
We find refreshment in a cool retreat;  
Each rural object gratifies the sight,  
And yields the mind an innocent delight;  
Greens of all shades the diff'rent plats adorn,  
Here the young cane, and there the growing corn;  
In verdant pastures interspers'd between,  
The lowing herds, and bleating flocks are seen:  
With joy his lord the faithful Negro sees,  
And in his way endeavours how to please;  
Greets his return with his best country song,  
The lively dance, and tuneless merry-wang.  
When nature by the cane has done her part,  
Which ripen'd now demands the help of art,  
How pleasant are the labours of the mill,  
While the rich streams the boiling coppers fill;  
With gladden'd hearts we see the precious juice  
From tend'rest plants the useful sweet produce;  
Oh! may the seasons never fail again,  
Nor heav'n deny the kind refreshing rain,  
To bless the soil, and fill the growing cane;  
So shall our wealth with wonder still be told,  
And sugar works prefer'd to mines of gold.  
[To be concluded in our next.]

An EPISTLE to Mr TICKELL.  
Desiring him to present the PETITION, &c.  
[See the last Mag.]

WITHOUT an excuse these few verses I send,  
Most happy if I can myself recommend.  
Your frequent kind service to all, all confess;  
Sure Tickell's good-nature to me won't be less.  
Now, if you'd oblige me, present to his Grace  
Th' enclosed petition, a state of my case;  
Wherein you will see, I have very bad skill in  
Requesting a favour, tho' scarce worth a shilling.  
Yet if you'd correct but a ditch or two,  
Perhaps, with good luck, my contrivance might do.  
And so I'd at last bring the matter to bear,  
For my good Lord-lieutenant has a musical ear;  
Deriv'd from his father, who, but you well know it,  
Was accounted by all wits an excellent poet.  
But to come to my point, for this I let pass,  
The best time to give it, would be over a glass,  
The next time you bat in the castle to dine;  
For Horace remarks on the power of wine,  
The mind's then more open, the heart is more free,  
Humour then will be liked, or it never will be.  
Petitions I've read to Lord-lieutenants many,  
And sure my lord Devonshire's as good as any.  
First, Smedley to Grafton describ'd his hard lot,  
Why, Smedley at once a much better place got;  
And well you remember some eight years ago,  
Fair Carteret reliev'd — but the story you know (a).  
Now if you'd repeat the same pretty design,  
And as you gave hers in, wou'd introduce mine,  
Your proper address wou'd get the thing done,  
And better than mine and my Ode join'd in one (b).  
Cher ami sans facon, I shou'd thank you for the matter,  
Yet still your most thankful and well-wish'ing suitor.

JOHN WARD.

(a) See a Petition to his Grace of Grafton from Smedley with my Lord Duke's Answer, printed in Pope's Letter to Cromwell. Also, a Petition to Lady Carteret, about an Officer's Widow, with a Copy of Verses on the same Subject to Mr Tickell, printed in Mrs. Barber's Poems.

(b) Mr Ward, on the Duke of Devonshire's landing in Ireland, presented him a Poem inscribed to his Grace in Folio, intitled, An Address, &c. and on the 30th of last October he also presented a Birth-day Ode, inscribed likewise to his Grace.



*Jupiter vitæ scelerisque purus, &c.* Hor. Lib. 1. Ode 22.  
IMITATED.

THE virtuous man, whose acts and thoughts are  
Without the help of weapons is secure; [pure,  
Without, or quiver, or imposition'd spear,  
His steadfast soul forgets the sense of fear:  
Whether thro' *Lubya's* burning sands he goes,  
Or *Caucase* horrid with perpetual snows;  
Surveys those regions where *Hydaspes* strays,  
Or toils'd by tempests in the raging seas;  
Safe in his own intrinsic worth remains,  
And, arm'd with that, each obstacle disdain;  
Toils, dangers, difficulties, all defy'd,  
His passport *Virtue*, *Providence* his guide.  
If plac'd by fate beneath the torrid zone,  
Scorch'd by the fury of too near a sun;  
Or sent, where never *Phæbus*' cheerful ray  
Glads the dark climate with one glimpse of day;  
Where no gay verdure decks th' unfruitful ground,  
But winter spreads its empire all around;  
Amidst the terrors of that dismal scene,  
His mind preserves a settled calm within:  
To him the gloomy waste shall seem to smile,  
And conscious *Virtue* ev'ry care beguile;  
*Virtue* alike its tenor can maintain,  
In splendid courts, or on a barren plain.

## The CYCLOPS.

Addressed to the Birmingham Artisans.

DISdain not, Muse, thy pure celestial aid,  
I chaunt the Honours of the Cyclops' trade;  
An art fam'd Homer sang in matchless Lays,  
And praising, won himself immortal praise.  
Long, Jove was known the doubtful war to wage,  
Source proof against the Titans impious rage;  
Till Vulcan, offspring of the heav'nly pow'r,  
His skill exerted in a timely hour;  
To form the thunder's bolt successful try'd,  
And with new arms the warrior God supply'd.  
What skill the sooty artist has reveal'd  
In the fam'd work of great Achilles' shield!  
By the Meonian bard depictur'd strong,  
New wonders strike us thro' the lofty song;  
The artist's toil the full descriptions show,  
Red metal flames, the roaring bellows blow;  
Besounding deep at once the blast expires,  
And twenty forges catch at once the fires:  
Now like a tempest loud, now gentle, small,  
Their breath full swells, they rise, by turns they fall;  
In hissing flames huge silver bars are roll'd;  
To eternal anvils deeply fix'd behold!  
The pond'rous hammer's load his hand employs,  
And the far caves return the deaf'ning noise;  
Earth, air, and skies, the universal frame,  
Wrought on the piece the workman's skill proclaim.  
Taught by the God, the mimic tribe below  
For manner use their swartest toil bestow;  
The kitchen-maid with apt machin'ry fit,  
Rear the swift jack, and form the pointed spit;  
And store of various implements impart,  
That aid the buikler's and mechanic's art;  
From hence for fight the shining arms we gain,  
From hence the anchor useful on the main;  
And tools that serve the farmer's rural care,  
The barrest yoke, and the piercing share.  
Nor for convenience only are essay'd  
The several labours of the swartthy trade;  
We taste from the forge the sylvan officious bear,  
The boop's elastic spring to dress the hair;

And the steel stays the swelling Cyclops frame,  
Help of th' ill-jointed bean, and wry-warpt dame;  
The ring on Mira's snowy finger plac'd,  
The buckle glitt'ring on her taper waist,  
The gem that decks her ear with sparkling pride,  
The locket pendant at her graceful side,  
Did the god-founder of this art design,  
And prove the craft a faculty divine.

POLYPHEMUS

To the Hon. Miss POPE, on her BIRTH-DAY.  
February the 6th, 1738.

TO hail the dawn of this auspicious day,  
The muse resumes the long-abandon'd lyre;  
Vouchsafe with candour to approve the lay,  
Which only faith and gratitude inspire.  
Accept the lines devoted to your praise,  
And smile indulgent on these ardent lays.  
You (happy in th' advantages that flow  
From birth, distinction, and superior sense;  
That life's refin'd enjoyments can bestow,  
Or friendly nature's choicest gifts dispense)  
Whose polish'd mind the brightest scenes adorn,  
May rise like *Phæbus* to salute the morn.

EL. Let no intruding cares admission find,  
No pensive melancholy intervene,  
To cloud your joys, or discompose your mind,  
But all be calm, delightful and serene.  
Whilst you with pleasures innocent and gay,  
Amuse the circling hours, and crown the day.

Awake from silence the harmonious lyre;  
Let sprightly mirth the flying moments sooth;  
Indulge whatever can the soul inspire  
With sentiments of virtue, love and truth.  
Such pure delights the social temper warm,  
Sweeten the mind, and heighten ev'ry charm.

While *Saturn* wheels his fleeting chariot round  
And future years successive roll away,  
May life with all substantial bliss abound,  
To enhance the pleasures of your natal day.  
Propitious to your wishes may it prove,  
In all the scenes of happiness and love.

Indeed, what can your circling joys retard?  
Life's only irksome to the gloomy mind;  
All such as truth and innocence regard,  
Are truly happy, cheerful and resign'd.  
By reason guided, and by virtue led,  
Undeviating, life's rough mazes they tread.  
May soft tranquillity, divine content,  
And rosy health, your happiness improve;  
And when the golden lamp of life is spent,  
May all be crown'd with endless bliss above.  
Such are the joys a virtuous life secures,  
May heav'n decree, and fate confirm them yours.

Ja. Meredith.

To a young LADY with a London Almanack bound.

HOW small the volume! yet in this you see  
The Sun's whole labour in epitome.  
So if kind *Venus* aid the poet's art,  
And swell with soft desires my *Celia's* heart.  
Here she shall find one epigram contain  
More than a thousand folio's can explain. T.

N. B. We received three Letters with Money in each, and want to return an Answer.



## CHLOE: Set to MUSICK by Dr GREEN.

In vain the force of fe-male arms, In vain their offer'd  
love; Their smile, their air, nor all their charms my  
passion can re-move. For all that's fair and  
good I find In *Chloe's* form, in *Chloe's* mind: In  
*Chloe's* form, in *Chloe's* mind.

## II.

Let *Celia* all her wit display,  
That glitters while it kills;  
My heart disdains the feeble ray,  
Nor light or heat it feels:  
For all that's bright and gay I find  
In *Chloe's* form, in *Chloe's* mind,  
In *Chloe's* form, &c.

## III.

Fair *Flavia* shines in gems and gold,  
And uses all her arts;  
Not richest chains my heart can hold,  
Unpierc'd by diamond darts:

For all that's rich and fair I find  
In *Chloe's* form, in *Chloe's* mind.  
In *Chloe's* form, &c.

## IV.

Those notes sweet *Myra* now give o'er,  
That once had pow'r to wound;  
When *Chloe* speaks they are no more,  
But mix with common sound:  
All grace, all harmony, I find  
In *Chloe's* form, in *Chloe's* mind.  
In *Chloe's* form, &c.

FLUTE



## F L U T E.



# Historical Chronicle, 1738

## M A R C H.

wednesday, MARCH I.

From the GAZETTE.

**H**IS Majesty having been inform'd that due Regard has not been paid to his Order of Sept. 11, 1737, has thought fit to declare, that no Person whatsoever, who shall go to pay their Court to their Royal Highnesses the Prince and Princess of Wales, shall be admitted into his Majesty's Presence at any of his Royal Palaces.

The Speaker of the House of Commons, being recovered of his Indisposition, attended the Service of the House.

Thursday, 2.

A Common Council was held at Guild-hall, when the Court agreed to the following Resolutions, which the Lord Mayor and the Court of Aldermen lately came to, as the most effectual Method, to clear the Streets of the great Swarms of Beggars, Vagabonds, and other disorderly Persons, in Pursuance of an Act of the 12th of Q. Anne.

1. It is the Opinion of this Court, that it be recommended from this Court to the next Common-Council, to make some Provision for the Workhouse in Bishopsgate-street, which is under the Care of the President of the Governors of the City of London. 2. That an Allowance of two Shillings be paid out of the Chamber of this City to any such Person who shall apprehend any such Rogue or Vagabond as described in the said Act, and cause him or her to be brought before

any Justice of the Peace, to be examined and punished as the said Act directs. 3.

That the Persons so apprehended (if the Time be convenient) be carried immediately before a Magistrate to be examin'd, and dealt with as the Law directs. 4.

That in case the Person be so apprehended at an improper Time to be carried before a Magistrate, that then he or she shall be carried to the London Workhouse in Bishopsgate-street, or to Bridewell, there to remain untill a proper Time to convey them to a Magistrate, to be examined and dealt with according to Law. 5.

That such of the Vagrants and Vagabonds as by Law are to be whipped and sent to the Place of their Settlements, be so sent at the Publick Charge of this City. 6.

That such Children who shall be apprehended and are afflicted with any Disease, and have no Persons to take care of them, be cured of such Disease, and then transported as the Law directs, at the publick Charge of this City.

Resolv'd also at the Motion of Alderman Gosshall, to allow the Chamberlain (to commence from Christmas, 1736) 200 l. per Annum, in Consideration of

his extraordinary Trouble, and additional Expences in Clerks, in receiving and issuing the Monies collected for the Lamp-Duty, and the Markets; and resolv'd to put the Laws strictly in Execution against such as refuse or neglect paying the Lamp-Duty, and against such Collectors as are remiss in the Discharge of their Office.

A Committee of the Aldermen and 8 Commoners was appointed to enquire by what



what Means several Jews have been made Freemen of London.

Friday, 3.

The Petition of the West-India Merchants for Redress from the Depredations of the Spaniards was presented to the House of Commons.

A Mariner, Fugitive for Debt, being cleared by the Act of Insolvency at the Sessions held this Day for Surry, burst out in an Extasy, *This is truly a Jubilee Year to me, I have got clear of my Debts, an extravagant Wife and Family, and obtain'd my Liberty: The Parliament, God bless them! have spongd out my Debts. My Wife in my Absence has married another Husband, and the Lord hath taken my Children to himself.*

Tuesday, 7.

His Majesty went to the House of Peers, and gave the Royal Assent to a Bill for continuing the Duty on Male, Mum, Cyder and Perry, for another Year.

Wednesday, 8.

Were executed 7 Malefactors, viz. one for a threat'ning Letter, 3 Highwaymen, 1 Pickpocket, and 2 for breaking a Society Box, and stealing thence 100 l. Bond.

A Specifick for the Bite of a mad Dog.

**T**AKE of native and faititious Cinnamon, each 24 Grains, ground to a very fine Powder; of the strongest Musk 16 Grains: Rub these together till the Musk also becomes very fine, and give it all for a Dose in a small Tea-Cup full of Arrack or Brandy, as soon as possible after the Person is bit; and another Dose 30 Days after. But if a Person has had the Symptoms of Madness before he has had the Medicine, he must take two Doses in an Hour and half. — The above Secret was purchased at Tonquin, in the East-Indies, where such Accidents are frequent, and has hitherto been infallible, not only as a Preservative soon after the Bite, but a certain Cure for the Hydrophoby Madness, &c. which appear in the last Stage of the Disease.

Thursday 16.

A General Court of the Bank of England was held, when the Dividend of 2 3-4ths was declared on the Stock due at Lady-Day next, the Warrants payable the 21st of next Month.

A Proclamation for suppressing Riots and Tumults, enjoining all Peace-Officers to be very diligent in discovering the Authors and Abettors of all Mobs that shall audaciously insult such Persons as inform against Retailers of Spirituous Liquors, was published at the Royal Exchange, by the Herald and proper Officers.

Friday, 17.

Mr Cooper, a Publisher, was taken

into Custody by Order of the House of Lords, for publishing the Lords Protests.

The Dutchess of Buckingham having obtained a Grant of the Allom Works at Mulgrave in Yorkshire, which had devolv'd to the Crown on the Demise of the late Duke, her Grace paid her Fine into the Exchequer accordingly, being 12,000 l.

Tuesday, 21.

His Majesty went to the House of Peers and gave the Royal Assent to — An Act for punishing Mutiny and Desertion, and for the better Payment of the Army and their Quarters. And Act for laying a Duty of 2 d. Scotch on every Scotch Pint of Beer and Ale, brew'd for Sale, within the Town of Aberbrothock, and Liberty thereof. — An Act for repairing the Road from Trent Bridge, in the County of the Town of Nottingham (thru' Cossack, otherwise Corthugstock-Lane) to Cotes Bridges in Leicestershire.

Wednesday, 22.

Was held a general Court of the East-India Company, when they resolv'd to give a further Time to the Bond-holders to bring their Bonds to be mark'd, that have not had them mark'd, in pursuance to a late Resolution of a General Court for reducing the Interest of the Company's Bonds.

Tuesday, 28.

The West-India Merchants having on the 16th attended the House of Commons upon their Petition complaining of the Depredations, &c. of the Spaniards; to which were affixed Copies of Letters from English Sailors, &c. Prisoners among the Spaniards, representing their miserable Condition, that they work'd with Irons on their Legs, and lived on Beans full of Vermin, and a little Salt Fish; that in one Room in Cadix were confin'd above 300 Slaves in Irons and Chains, and crawling with Vermin, &c. The same was then read, and several Merchants, Owners and Captains, were called in, and examined on that, and some following Days, by the House as to the Allegations of their Petition, and after receiving Satisfactory Answers to the several Questions came this Day in a grand Committee to a Resolution to address his Majesty to use what Measures in his great Wisdom he should think proper, for procuring from Spain Restitution of the Captures, &c. and Satisfaction for Damage done to the British Navigation.

There were near 500 Members in the House, and upon a Division with regard to wording the Address, the Numbers were 257 and 209.

LIST



LIST of BRITISH MERCHANT SHIPS, taken or plundered by the SPANIARDS since May 1728.

1. *Dolphin*, *Jasper Morris*, Master, Bound from *Guinea* to *Jamaica*, taken in her direct Voyage from *Barbadoes* to *London*, June 10, 1728. 20 L. from *Barbadoes*, and next Day after her leaving *Barbadoes*, carried into *St Domingo*. Value 6584 l. 10 s. 9 d.
2. *Anne-Galley*, *Jos. Spackman*, M. from *Guinea* to *Jamaica*, taken between *Hispaniola* and *Jam.* June 13, 1728, carried into *St Jago de Cuba*. Value 10,500 l.
3. *Beaver*, Capt. *Smith*, from *New-York* to *Curacao*, taken August 20, 1728. 30 L. from *Curacao*; carried into *Porto Rico*.
4. *Pheasant*, *W. Wilson*, M. from *Montserrat* to *S. Carolina*; taken Jan. 13, 1728 about 100 L. to the Eastward of *S. Carolina*; carried into *St John de Porto Rico*.
5. *Ferret*, *Rich. Barry*, M. from *Bristol* to *Guinea* and *Jamaica*; taken May 4, 1729, about 7 L. from *Hispaniola*, and carried into *St Martha*. Value 5000 l.
6. *Robert-Galley*, *Story King*, M. from *Guiney*, by the Way of *Barbadoes*, to *Jamaica*; taken May 20, 1729, on the Coast of *Hispaniola*, 6 L. at Sea; carried into *St Domingo*. Value 10,664 l.
7. *Exeter*, *Thomas Coverly* M. 8. *Midford*, *Robert Ball*, M. both from *Jamaica* for *Boston*; taken 37 L. from *Cape Mayes* at the East End of *Cuba* August 4, 1729.
9. *Succes*, *William Knott*, from *Jamaica* for *New Providence*; taken May 3, 1730, ten L. to the Leeward of *Cape Mayes*.
10. The *Hannah Hope*, Capt. *Annis*, bound from *Philadelphia* to *Jamaica*, Plundered May 17, 1730. near the South East Cape of *Hispaniola*.
11. The *Scipio*. 12. The *Birch*, *Jos. Turner*, M. 13. The *Francis* and *Katherine*, from *Jamaica* to *Bristol*, boarded and plundered, 1730.
14. *Mary-Snow*, Capt. *Benson*, from *Liverpool* to *Jamaica*; taken Oct. 8, 1730, 15 Leagues W. S. W. from *Saba*; carried into *Porto Rico*.
15. *Rebecca*, Capt. *Robert Jenkins* from *Jamaica* to *London*, boarded and plundered near the *Havanna*, April 9, 1731.
16. The *Biddy*, Capt. *Roberts*, from *St Christophers* to *Jamaica*; taken April 18, 1731. 35 Leagues S. of, and carried into *Porto Rico*. Value 5900 l.
17. The *Woolball*, *Matthew Kent*, M. from *Jamaica* to *London*, taken June 2, 1731, in the *Gulph of Florida*, near the *Havannah*, and carried into *Campeachy*. Value 6000 l.
18. *Prince William*, *William Joy*,

plundered Sept. 9, 1731, at the West End of *Hineago*, in her Passage from *Virginia* to *Jamaica*.

19. *St Michael*, *John Thompson*, M. from *Jamaica* to *Liverpool*. 20. A *Bermuda* Schooner. 21. *Endeavour*, *Benedict Arnold*, M. all three plundered November 1, 1731, off *Cape Antonio*.
  22. The *Salisbury*, *W. Harris* M. from *Jamaica* to *S. Carolina*; taken Nov. 20, 1731. 6 L. S. E. of *Cape St Antonio*, the West End of *Cuba*; carried into *Campechy*.
  23. The *Recovery*, Capt. *Whittle*. 24. The *Bacchus*, Capt. *Stevens*, both plundered in 1731.
  25. The *Hannah* and *Lydia*, *Edward Sunderland*, M. from *New England* to *Jamaica*, plundered Sept. 1, 1732, off the Coast of *Cuba*.
  26. The *Two Sisters*, *Habakkuk Gardener*, M. from *Salem* in *New Eng.* to *Barbadoes*, thence to the Island of *Tortugas*; taken near *Tortugas*, March 14, 1735, by two Spanish Men of War; carried into *Carthagen*.
  27. The *Hopewell*, *John Wells*, M. 28. *Three Brothers*. 29. The *Katherine*, Masters Names not known; all taken at the same Time in the same Place, by two Spanish Men of War.
- These 4 Ships Part of the Salt Fleet.
30. The *Endeavour* of *Barbados*, *J. Pojeley*, M. and 31. The *Industry* of *Barbados*, *R. Crawden*, Master; taken May 4, 1733, at Anchor in *Hogg Bay* in *Tobago*.
  32. *Thomas*, *W. Keeling*, M. from *Curacao* to *Virginia*, taken April 3, 1734, Lat. 18 Deg. and 20 Min. Long. 67 Deg. carried into *Porto Rico*.
  33. *Endeavour*, *Jos. Smith*, M. from *St Eustace* to *St Martin's*; taken about Mid-channel between *St Eustace* and *St Christophers*, February 26, 1734.
  34. A *Bermuda* Sloop, on the same Day, two Miles to the North of *Saba*.
  35. A Sloop of *Anguilla*, Capt. *Adams*, from *Santa Cruz* to *Anguilla*, taken Feb. 27, 1734, between *Santa Cruz* and *Anguilla*.
  36. A Sloop of *Antigua*, lying in the Harbour of *Lime Trees* in *Santa Cruz*, taken Feb. 28, 1734.
  37. A Sloop of *St Christophers*, *John Warner*, M. belonging to *Sir Charles Payne*, lying in another Bay at *Santa Cruz*, taken Feb. 28, 1734, all five by the same Spanish Ship, and carried into *Porto Rico*.
  38. 39. 40. Three Ships, Names not mentioned, were attacked in February and March, 1734, near *St Christophers*, but had the good Fortune to escape.



41. *Friends Adventure*, *Alphonso Maison*, M. from Barbadoes to Spanish Town, and Anguilla. Value 1800*l.* taken March 24, 1734, within 2 Leagues of Anguilla.

42. *Prince William*, *John Kinselago*, from St Christophers to London; taken March 24, 1736, 150 Leagues to the E. of Bermudas; carried into the *Havannah*.

43. *St James*, *John Curtis*, M. from Bristol and Cork to Jamaica; taken May 12, 1737, 20 Leagues Southward of Porto Rico, carried into P. Rico.

44. *George Brigantine*, *Henry Ware*, from Jamaica to Bristol; taken May 21, 1737, between Cape Tiberoon, and the Capes of Nicholas and Mayes, out of Sight of Land; carried into the *Havannah*.

45. *Neptune*, *W. Playter*, M. 46. *P. William*, *John Reynolds*, both from Jamaica to London; and 47. *A New Eng. Brigantine*, *Capt. Basille*, from Jamaica to Rhode Island; all plundered and inhumanly treated by 4 Spanish Ships of Force, in July, 1737, off the Isle of Princess.

48. *Loyal Charles*, *Benj. Way*, M. 49. *The Dispatch*, *Capt. Delamotte*, both bound from Jamaica to London, taken August 5, 1737, about 6 Leagues from the *Havannah*; carried into the *Havannah*. Value of the *Loyal Charles* 12,000*l.* Value of the *Dispatch* 6000*l.*

50. *Cesar*, *Hugh Donaldson*, M. attacked in August, 1737, by a Spanish Sloop of 16 Guns, but by the Bravery and Skill of the Captain, escaped.

51. *Sea Horse*, *William Griffith* Master, from Jamaica to Bristol, attacked by a Spanish Man of War of 30 Guns, and plundered, August 18, 1737, in Sight of Cuba.

52. *The Industry*, *Captain Hart*, from Jamaica to London, boarded and plundered Dec. 18, 1737, 3 Leagues South of Cape Tiberoon.

N. B. In the above Instances, whether the Ship was taken or plundered, the Master and Crew were used with the utmost Barbarity.

Note, There are many other Ships besides those above specified, that appear, by the Commissary's List, and other Papers lying on the Table, to have been taken or plundered by the Spaniards since the Treaty of Seville; but which, for want of knowing the Particulars thereof, are not contained in the above List.

There are likewise many Ships belonging to our Northern Colonies, that have been taken or plundered by the Spaniards, the Particulars of which have not as yet come to the Knowledge of the Merchants here.

Churchday, 30.

Part of Gen. Oglethorpe's new-raised

Regiment marched thro' this City, in order to embark on board several Ships for Georgia; consisting of 300 Men, besides their Wives and Children: Every Man being allowed by the General (and extraordinary Pay on that account) to take with him a Wife for the good of the Colony.

Febday, 31.

Mr Shephard the Builder, hath obtained his Majesty's Grant for a Market, for Live Cattle, at May Fair, in the Parish of St George, Hanover-square.

Reading, At our Athizes for Berks, one Wingfield was convicted for setting Fire to Mr Hounslow's Barn, and sending an incendiary Letter. After he was condemn'd and was taken from the Bar, he kill'd his Mother, and dropped down dead on the Spot.

A Horse started  $\frac{1}{2}$  19th from Shore-ditch, to go to Ware in an Hour, for 100 Guineas, which was performed in 57 Minutes and a half; but on the Person's alighting,  $\frac{1}{2}$  Horse bled violently at the Nose and Feet, and dy'd  $\frac{1}{2}$  next Day. He carry'd 9 Stone,

BIRTH, 1738.

14. Lady Abergavenny deliver'd of a Daughter.

A LIST of MARRIAGES for the Year 1738.

Richard Toplady, Esq; Son to the Hon. Col. Toplady, married to Miss Bates (by her Brother the Rector of St Pauls, Deptford) of James's-Street, Westminster, Eldest Daughter to the late Rev. Dr Bates near Canterbury, Kent.

March 5. Sir Robt Walpole having declared his Marriage with Mrs Skerret, that Lady received the usual Compliments.

The Strong, the Brave, the Virtuous, and the Wise Sink in the soft Captivity together.

Addison's Cato.

9. Charles Tynit, of Caswall, Glamorganshire marry'd to Miss Busby, Daughter of the late Dr Busby, with 10,000*l.*

10. Mr Davu Barclay, Merchant, Grandson of the famous Apologist,—to Miss Pardo of Adderbury, Oxfordshire.

11. Charles Caesar, jun. Esq; of Bayford, Hertfordshire,—to Miss Grindall, of Ware.

14. Sir Ferdinando Hicks, of Staffordsh.—to Miss Lydia Clerke, Sister to Governor Clerke, with 11,000*l.*

A LIST of DEATHS for the Year 1738.

Feb. 27. THE Rev. Mr Henry Grove, in Taunton, Master of an anti-ent and celebrated Academy in that Town, and distinguished for his polite Learning and a fine Taste; he was an elegant Preacher, and Author of several well-written Treatises.

Lady



## Deaths, Promotions, &c. in MARCH, 1738.

Lady of *Benj. Bathurst*, Esq; in Child-bed at *Bath*. She had by her said Husband 21 Children, whereof 7 are living.

*Tho. Witherston*, of the Lodge, Esq; at *Hartford*.

MARCH 3. *John English*, in *Shoreditch*, aged 99 and 6 Months, his Corps attended by 30 Children and Grand-children.

Lady *Tench*, Relict of Sir *Fisher Tench*, Bart. and Mother of Miss *Tench*, now Sole Heiress to 50,000 l.

4. *Edmund Brown*, Esq; a great Lawyer and Mathematician, at *Bristol*.

Miss *Grosvenor*, Daughter of Sir *Robt Grosvenor*.

6. *Edw. Bulstrode*, Esq; first Clerk of Petty Bag Office in *Chancery*.

8. Rt Hon. *Hyacinthus Nugent*, Lord Viscount *Riverstown*, of *Ireland*.

9. Mrs *Nugent*, Relict of late *Bulstrode Peasly Knight*, Esq; very rich. She was a Sister of Secretary *Craggs* and first married to Mr *Nersham*.

*Edward Lord Leigh*, Baron *Leigh* of *Stoney*, *Warwickshire*. He is succeeded by his only Son *Thomas*, now *Ld Leigh*.

10. *John Love*, Esq; *Turkey Merchant*, aged 90, at his Seat at *Clapham*.

11. *Robt Searisbrick*, Esq; of 2000 l. per Ann. in *Lincolnshire*, a Roman-Catholic of a very good Character.

12. The Countess Dowager of *Bellamont*, aged near 90; she was marry'd about 4 Months ago.

14. *Wm Betts*, Esq; at *Edson*.

15. Col. *Playter*, a half-pay Officer.

*William Lord Ross*, at *Edinburgh*, aged 82: Under Q. *Anne* he was Commissioner of the Treasury, and of the Privy Council, High Commissioner to the Church of *Scotland*, and in the Commission for the Union; on Accession of K. *George I.* elected one of the Peers of *Scotland*. He is succeeded in Honour and Estate by his Son *George*, Master of *Ross*, and Commissioner of the Customs.

16. *Henry Bestland*, Esq; at *Dorchester*.

17. *Hugh Howard*, Esq; Paymaster of the Board of Works. He was a very great Antiquarian, a great Collector of Medals, Prints, Drawings, and had a very fine Library, he is reckon'd to have left worth 100,000 l. all which he has left to his younger Brother, Bp of *K'Vala* and *Acherry* in *Ireland*.

18. *Tho. Medlicott Riggs*, Esq; of *Bucks*, a Commissioner of the *Irish* Revenues.

*Edward Henry Edwards*, Esq; in *Pembrokehire*.

19. Capt. *Lamport* of *Alton*, *Hampsh.* of the Gout in the Stomach.

20. *Jasper Blythman*, Esq; an eminent

Solicitor in *Chancery*, of the Palsy in his Head.

22. *Matthew Howard*, Esq; a Director of the Bank.

*Siffon Putland*, Esq; in *Spring Garden*, *Charing-Cross*, very rich.

23. Mr *James Boucher*, Gentlemen Porter to the King's Palaces, and Table-keeper to the Officers of the Guards.

24. Lady of the late *Thomas Medlicott Riggs*, Esq; who dy'd the Saturday before; they were marry'd about ten Months ago.

25. *Charles Hall*, Esq; of *New-Inn*, of a fractur'd Skull, being lately overturn'd in a Coach.

Hon. *Robert Murray*, Esq; Brother to the Earl of *Dunmore*.

Major *Bennet*, of *Rich's* Dragoons.

20. Mr *Johnson* of *Chelsea*, marry'd that Morning to Mrs *Matthews*; as soon as his Wedding Dinner was over, going to salute his Wife, &c. fell down and dy'd immediately. About 6 Weeks before the said Gentlewoman was marry'd to Mr *Matthews*, who dy'd in his Bed the first Night after Marriage.

### A LIST of PROMOTIONS for the Year 1738.

**A**lderman *Perry* elected Col. of the *Orange* Regiment, in room of Sir *Gerard Conyers*, dead.

Mr *Edmund Stevens*, appointed Deputy of *Billinggate* Ward.

*Lewis Morris*, Sen. Esq;—Governor and Capt. General of *New Jersey*, in room of Lord *Delaware*.

*Geo. Clark*, Esq;—Secretary of *New York*.

Col. *Horsley*,—Lt. Governor of *South Carolina*, in room of Col. *Johnston*.

Ld *Vere Beauclerk*, made a Lord of the Admiralty, in room of Lord *Archibald Hamilton*.

*Tho. Pitt*, Esq; Member for *Oakhamp-ton*, appointed by the Prince of *Wales* Assay-Master of the Coinage of Tin, in the Dutchy of *Cornwall* in room of Lord *Hobart*; and also Admiral of the County, in room of *Edw. Penrose*, Esq;

Lord *Archibald Hamilton*, Member for *Queenborough*,—his Highness's Surveyor Gen. of *Cornwall*, in room of

*Richard Elliott*, Member for *Leskard*,—Receiver General of the same, in room of the said *Edw. Penrose*, displaced.

Marquis of *Lothian*,—High Commissioner to the General Assembly of the Church of *Scotland*.

*Charles Rastell*, Esq;—Sub-Brigadier to the E. of *Hartford's* Troop of Life-Guards, in room of *Prue*, Esq; dead.

Lieutenant *Areskine*,—Capt. of the Royal *Escape*, Station'd on the Coast of *Scotland*.



Mr *Whiting* chosen Surgeon to *St Thomas's Hospital*, in room of *Wm. Cheseelden*, Esq; who resigned.

— *Flitcroft*, Esq; — Comptroller of his Majesty's Board of Works, in room of *Thos. Ripley*, Esq; — Paymaster of the same, in room of *Hugh Howard*, Esq; decess'd.

Earl of *Hyndford* lately elected one of the 16 Peers of *Scotland*, in room of the Earl of *Morton*, decess'd, is appointed one of the Lords of Police in *Scotland*.

The D. of *Marlborough*, succeeds *Brig. Murray*, in  $\S$  Command of his Regiment.

The Dukes of *Bedford* and *Marlborough* have accepted the Staves as Governors of *St Bartholomew's Hospital*, from the Hands of *John Barber*, Esq; President, and Mr *Times* Clerk of the said Hospital.

*Members elected.*

Ld *Grey*, chosen Knight of the Shire for *Leicestershire*,

Capt. *Wm Morden*,—for *Dunwich*, in room of *Sir Orlando Bridgman*, made Governor of *Barbadoes*.

*Philip Bennet*, Esq; for *Shaftsbury*.

Lord *Vere Beauclerk*, re-elected for *Windsor*.—Mr *Oldfield*, was also returned but lost it in the H. of Commons.

N.B. In our last read *Eldred Curwen*.

*A LIST of Ecclesiastical PREFERMENTS.*

REV. and Hon. Lord *James Beauclerk* and *John Ewer*, M. A. install'd Prebendaries of *Windsor*, in room of late Dr *Jones* and Dr *Stanhope*.

Mr *Charles Taylor*, presented to the Vicarage of *South Brent* in the Diocese of *Exeter*, worth 300*l.* per Ann.

Mr *Morrison*, Minor Canon of *St Paul's*—by the Dean and Chapter, to that of *Tottenham*, Middle.

Mr *Peter Lewis Willemin*, a French Clergyman of great Merit and Learning,—to that of *Eysey* in the Diocese of *Sarum*.—Dr *Knatchbull*, appointed Chancellor and a Prebendary of *Durham*, in room of late Dr *Chandler*.

*John Griffith*, M. A.—Prebendary of *Canterbury*, in room of Dr *Finch*, decess'd.

Mr *Samuel Shuckford*, M. A.—a Prebendary of the same Church, in room of late Dr *Egerton*.

Mr *Henley*, Brother to *Anthony Henley*, Esq; presented to the Rectory of *Limpsham*, in the Diocese of *Bath* and *Wells* of 200*l.* per Ann.

Mr *Hilman*, Minor Canon of *St Paul's* appointed Junior Cardinal of the same, in room of Mr *Husbands*, decess'd.

Rev. Mr *Hunt*, Chaplain to the E. of *Macclesfield*, and a perfect Master of the Oriental Languages, chosen *Arabic Professor* at *Oxford*, in room of the Rev. Mr *Wallis*, decess'd.

Mr *Hoadley*, Chancellor of *Winchester*—to the Rectory of *Michaelmarsh*, *Hants* 300*l.* per Ann.

Chaplains of Men of War, appointed by the Commissioners of the Admiralty.

Mr *Anguish*, Chaplain of the *Somerset*

Mr *Ogle*,—of the *Edinburgh*.

Mr *Evan Jones*,—of the *Dragon*.

Mr *Parry*,—of the *Lancaster*.

Mr *Evans*,—of the *Barwick*.

Mr *Cornell*,—of the *Ipswich*.

Mr *Lind*,—of the *Plymouth*.

*STOCKS.*

S. S. Stock 100  $\frac{3}{4}$   
—Annu. 111  $\frac{1}{2}$   
New Annu. 109  $\frac{1}{2}$   
3 per C. Ann. 105  $\frac{1}{2}$   
S. S. Bonds 5*ss.* pre.  
Bank 141  $\frac{3}{4}$   
—Circul. 42*l.* Pre.  
Mil. Bank 123  
India 174  $\frac{1}{2}$   
—Bonds 6*l.* 13*s.*  
African 14  
Royal Ass. 109  $\frac{5}{8}$   
Lon. ditto 15  
7 p. C. Em. Loan 110  
5 p. C. Ditto 100  $\frac{1}{8}$   
English Cop. 2*l.* 13*s.*  
Wells ditto 15*s.*

*Monthly BILL of Mortality, from Feb. 21. to Mar. 21.*

Christned	{	Males	793	1549
		Femal.	756	
Buried	{	Males	1237	2508
		Femal.	1271	
Died under		2 Years old	---	845
Between		2 and	5	221
Between		5 and	10	73
Between		10 and	20	78
Between		20 and	30	226
Between		30 and	40	243
Between		40 and	50	212
Between		50 and	60	243
Between		60 and	70	151
Between		70 and	80	139
Between		80 and	90	65
Between		90 and	100	11
			102	
				2508

*Buried.*

Within the walls  
Without the walls  
In Mid. and Surry  
City and Sub. West.

*Weekly Burials.*

Feb. 28. —  
Mar. 7. —  
14. —  
21. —  
28. —

Peck Loaf, Wheat —  
Wheat 28*s.* per Quarter  
Hay per load 54*s.*  
Best Hopt



*Algiers*, The Dutch Consul having complained to the Dey that some late Oppressions of the Dutch Merchants in their Ports, were contrary to the Treaties subsisting between the Regency and his Masters, the Dey answer'd him very frankly in the following Terms: *All that you have said in this Affair would be very good, if the Constitution of our State was other than it is. You know perfectly well that we could not support ourselves were it not for the Prizes which we take from the Christian Nations. It is now more than two Years since we made any Captures of Consequence, we must therefore make ourselves amends by acting in another Manner. In short, we have been at Peace with you so long, that all our Privateers are weary of it, and well they may, because we are likewise at Peace with Great Britain, France and Sweden; too many at one Time; we must break with some of you.* The Consul exclaim'd greatly against such a Procedure, and said, that the States General by no means deserv'd to be treated in this sort, since so great Presents were made by them to the *Algerines*. To which the Dey reply'd, *Pray don't upbraid us with your Presents, which are not half so valuable as those made us by the other Nations with whom we are at Peace. But since you talk of Presents, pray where are the Pieces of scarlet and blue Cloth you promised me; and where are the four Masts that your Masters were to send me?* The Consul reply'd, that he did not doubt but the Particulars mention'd by the Dey were intended to be sent, and that it was certainly owing to Forgetfulness that he had not receiv'd them before. *And for my Part, said the Dey, I likewise forget that there is any such Thing as a Treaty subsisting between us.*

*New Spain in America*, An Epidemical Distemper has made such terrible Desolation, that it's feared if it does not speedily cease, this Country will become a Desert, many Towns and Villages being already quite destitute of Inhabitants.

*Constantinople*, The grand Visier, *Abdulla* Bashaw, has been depos'd by the Grand Signor, and made Bashaw of *Salonica*; and his Treasure, amounting to 12,000 Purfes, or 6,000,000 Crowns has been seized, and appropriated to the Expenses of the War. The *Kaimakan* has been declared Grand Visier, on account of his mortal Hatred of the Christians; but this Choice is not applauded, both on Account of his little Experience in War, and his cruel and bloody Temper. Being complimented on his new Dignity by the Ambassadors and Foreign Ministers, he

receiv'd them but coldly, and even with some Disdain, there being but one amongst them (the *French* we presume) to whom he shews any Regard. The warlike Preparations are carrying on with great Vigour, and the 2 Armies the Porte is to send into *Hungary*, and *Bessarabia* will consist of above 250,000 Men. The Fleet for the *Black Sea* will be reinforced by several Sultanas, and a great number of light coasting Vessels.

*Petersburgh*, A Body of 80,000 *Tartars* commanded by the Kan of the *Crimea*, having advanced with a Design to penetrate into the *Ukraine*, had detached a great Number of Troops for that Purpose, which were so vigorously attacked by Lieut. Gen. *Douglas*, that they were entirely routed, leaving many dead and Prisoners, besides the Kan's Chief Standard. From this early Success, the *Russian* Court presages a fortunate Campaign.

*Vienna*, The *Turks* had invested *Ustasz* with 5000 Men, but after two unsuccessful Attacks, raised the Siege with Loss.

*Paris*, We have receiv'd Advice from our Academists sent to *Peru*, that they have successfully begun their Trigonometrical Operations; that their Base has been measured near the Equinoctial Line, and that they have already made several Triangles. (See Vol. VII. 704 H)

*Hague*, In a late Conference between the Ministers of the 4 mediating Powers, viz. the States, the Emperor, *Britain*, and *France*, concerning the Answer of the King of *Prussia* to the Plan of Accommodation in relation to the Succession to the Dutchies of *Juliers* and *Bergue*, wherein he highly exclaims against giving a provisional Possession to the Prince of *Sultzbach*, the Consequences were represented shou'd the K. of *Prussia* oppose by force of Arms the Prince of *Sultzbach*, his taking the Possession as Stipulated for him. To this the Marquis de *Fenelon*, the French Ambassador immediately answer'd, "That if the K. of *Prussia* should even execute his Threats, there was not so much to be feared from him, 20,000 *French* Troops, joined with those of the Elector Palatine, being sufficient to protect the Countries of *Juliers* and *Bergue* against all Attempts upon them, be they form'd by what Power soever." In answer to which it was observ'd that there are yet Means left to prevent things from coming to Extremities; and the Result was, that the Ministers should write to their respective Courts, to use their most pressing Instances to put an End to this thorny Affair, and prevent the Consequences of an open Rupture.



# A REGISTER of BOOKS in MARCH, 1738.

- A**N Account of Denmark and Sweden; with some other Pieces relating to the same. Printed for T. Longman, 8vo. Price 5 s.
2. The Roman History, from the Building of Rome to the Ruin of the Commonwealth. By N. Hooke, Esq; Vol. 1. sold by A. Bettesworth and C. Hitch, 4to. Price 1 l. 1 s.
3. A complete Collection of the historical, political, and miscellaneous Works of Mr John Milton: With his Life: By Thomas Birch, A. M. Printed for A. Millar. Folio, price 2 l. 2 s.
4. The History of the Puritans; or Protestant Non-conformists: By D. Neale, M. A. Vol. 4. Printed for R. Hett, 8vo. Price 6 s.
5. The Present State of Great Britain and Ireland. The 8th Edition, much enlarged, 8vo. Price 6 s.
6. A complete universal History of the known World. By Henry Wilson. Printed for J. Hazard and C. Corbet. Folio. Price 1 l. 5 s.
7. The Life and Character of Henry-Frederick, Prince of Wales. Printed for J. Roberts Pr. 1 s.
8. A complete Collection of genteel and ingenious Conversation. By the supposed Author of Gulliver's Travels. Printed for B. Motte, 8vo. Price 4 s.
9. The World unmask'd. A Satire. Printed for J. Meckell. Price 1 s.
10. Sir John Cockle at Court. A Dramatick Tale. Price 1 s.
11. COMUS. A Masque. Altered from Milton. Price 1 s.
12. The first Epistle of the first Book of Horace imitated. By Mr Pope. Price 1 s.
13. An Ode on the Times; addressed to — the Hope of Britain. Price 6 d.
14. The Volunteer Laureat, No. 7. By Richard Savage, Esq; Price 6 d.
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