

The Gentleman's Magazine:

St JOHN'S GATE.



Lond Gazette  
 Londs Journ  
 Fag's Journ.  
 Applebee's :  
 Glead's : : :  
 Craftsman : :  
 D. Spectator :  
 Lit Courier, o  
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 Daily Post  
 D. Advertiser  
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 Weekly Press  
 General Ebe.  
 Old Whig  
 D. Gazetteer  
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 Thelset ditto  
 Derby ditto  
 Ipswich do  
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 Leeds &c.  
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For A P R I L, 1738.

C O N T A I N I N G,

More in Quantity, and greater Variety, than any Book of the Kind and Price.

- I. ESSAYS and LETTERS from Correspondents, viz. 1. History of Crucifixion. 2. The Magistrate's Right to inflict Capital Punishments. 3. Baptism by Dipping asserted. 4. T. B.'s Letter to the Quakers. 5. Prefcience inconsistent with Liberty; an absolute Uncertainty in Human Actions. 6. Difficult Passages in Scripture explained, and others proposed. 7. The Quantity of Errors arising from the Neglect of the Refraction of Light in the Moon's Atmosphere, with their Effects on the Latitude and Longitude; explain'd by a Figure. By Mr *Facio*. 8. Concerning the Annuity Prize for 2Guineas,&c.
- II. SELECT ESSAYS from the *Reveur*, *Common Sense*, *Craftsman*, and other the best Weekly Papers; as, The Vision of Fashion and Taste; Project for curing Corruption and Venality; On Pleasure; The Empire of *Winn*; Of Libels; Of a Sense of Honour among the Soldiery; on a late Promotion, &c.
- III. POETRY. Mr *Savage's* first Volunteer Laureat; with the Occasion of it. In *Obitum* Joannis Radclivii, M. D. *Authore* Noel Broxholme, A.M. Beauties of *Jamaica*. Hymn to Chastity; from *Buchanan*. In *Eliza's Enigma*, Gr. et Lat. The Cocker. The Printer. The Inconstant Swain; Set to Musick by Mr *Stanley*. Epigrams, &c.
- IV. HISTORICAL CHRONICLE.
- V. REPORT of the Lords Committees for Religion in *Ireland*. Order for second Mourning.
- VI. FOREIGN Transactions.
- VII. REGISTER of Books.
- VIII. TABLE of CONTENTS.

By SYLVANUS URBAN, Gent.

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T H E

# Gentleman's Magazine:

A P R I L 1738.

The following was sent above a Year ago, but we had no Opportunity of inserting it.

## The Punishment of CRUCIFIXION.

**T**HE anniversary Fast Day appointed for the solemn Commemoration of the Death of our Great Master approaching, I was lately thrown by  $\frac{1}{2}$  Thought into a Meditation on the Nature and Antiquity of his Punishment. This refresh'd my Memory with many things I had formerly read about it in ancient History, and put me upon searching into those, which I could not readily recollect.

It hath been commonly suppos'd and said, that Crucifixion was a Punishment inflicted only on the vilest Slaves and Malefactors, as if none but such had been obnoxious to it, and hath therefore been called a Servile Punishment. However it may be shewn, I think, from many good Authors, that it was us'd, not only in that Age and Country, in which *Jesus* liv'd; but also in various Ages and Kingdoms both before and after, and in punishing great and good Persons, as well as the lowest and worst sort of People; for all sorts of great and dangerous Crimes, Treason, Murder, Adultery, Robbery, and sometimes perhaps for little or no Crime at all. As Law and justice expos'd the Guilty and Villainous to this sort of Infamy and Pain: So meer Anger, Malice, Revenge, and Ambition, in Princes, Statesmen, and Conquerors, may have caus'd many a brave and innocent Person to fall by it.

By the ready Clamour of the Jewish Populace to have the Prince of Prophets crucify'd, one may imagine they were well acquainted with this sort of Punishment; and by their crucifying two Malefactors with him, that it was sometimes us'd among them. Unless we may say, that it was a Lesson put into their Mouths by the Rulers, and a Punishment at that time newly introduc'd by their Roman

Governors, to whom *Judea* as a Province was then subject. For truly I don't remember to have read of any Crucifixion in that Country before this, or of any Word about it through all the Old Testament, and am certain it is not to be found in the short Catalogue of their Capital Punishments. *Josephus* once mentions the Original, which we translate *Cross*, but in another Sense, to signify a Stake, Post, or Beam in that warlike Engine call'd a Battering Ram. However, tho' they had never seen such a Sight among them before, they might have heard enough of it by rumour from the Nations round them. For, that this had been an ancient Punishment among the Heathens in the then known Parts of the World, *Asia*, *Africk* and *Europe*, we are inform'd by *Herodotus*, *Ctesias*, *Heracclides*, *Horace*, *Juvenal*, *Polybius*, *Lucian*, *Suetonius*, *Plutarch*, *Pliny*, *Tacitus*, and other Authors, some of whom relate Stories about this matter, and others only give a Hint or Allusion in a few Words, sufficient to shew they were not ignorant of it. It seems to have had its Original in the Eastern Parts, being much us'd by the *Persians*, and to have been carry'd Westward thro' *Greece* and *Rome* as far as *Carthage*, and even to the Northern Isles; one Nation gradually learning the Practice from another. Tho' it might have been primarily and principally design'd for Slaves and Plebeians, as among the *Romans*; yet, I say, it was sometimes the hard Fortune of Persons of good Quality, of great Merit and Innocence, when in the Hands of Enemies, to fall under it. *Persia* and the neighbouring Nations, *Greece* and *Africk* give testimony to this Observation.

*Pheretima*, a cruel Queen of the *Cyrenians*, having got the Assistance of the *Persians*, made War upon the *Barcians*, in revenge for the Death of her Son *Arcefilous*, and when she had taken the Town by stratagem, which had been gallantly defended, crucify'd the Men without Mercy. *Astyages* King of *Media* also



also crucify'd several *Magians*, only for having been so unfortunate, as to have given him unsuccessful Advice. *Polycrates*, Tyrant of *Samos*, after a long Course of Power and Prosperity, came himself to that lamentable End, by the Envy and Malice of the *Persian* Governor of *Sardis*; one, whom he had never, or but little injur'd; and so fell a melancholy Instance of the Instability of Human Grandeur. *Sataspes* suffer'd the same Penalty, but more deservedly, for, having debauch'd the Daughter of a *Persian* Nobleman. Thus, the famous General *Histieus* being first kill'd, his Body was afterwards expos'd to Infamy and Derision on 5 Crosses: And *Xerxes* himself was not ashamed to do the same brutish thing to the dead Body of that brave *Leonidas*, who with a handful of Men, in comparison of the immense Army of *Xerxes*, had long made an obstinate Stand in the Straights of *Thermopylae*, to the Admiration of all Posterity. *Artayctus*, the Governor of *Sestus*, was crucify'd by *Xantippus*, Admiral of the *Athenians*, for Sacrilege. *Ginge*, the Favourite of Queen *Parysatis*, was, together with her Eunuchs, crucify'd by order of *Artaxerxes*. So were *Bagabates* and *Cares* by the command of bloody *Parysatis* herself, for having been concern'd in the Murder of her Son *Cyrus*. This with the *Persians* was a usual Punishment for Treason; and that might be one Reason for *Christ's* suffering in that manner, since 'twas one Article of his Impeachment, that he assumed the Title of King in contempt of *Tiberius Caesar*.

By an ancient Custom and Law of the *Romans*, their State Criminals were first whipp'd, and then hang'd upon what they call'd the *cur'd Tree*. That it was early in use among them, appears by a Story concerning *Tarquinius Priscus*, told by *Pliny*, who, when many of his Subjects had wilfully put themselves to death, rather than proceed any longer in a most difficult, painful, and dangerous Work, which he had impos'd upon them, caus'd the dead Bodies of those, who had so destroy'd themselves, to be fixed upon Crosses, to be devour'd by the Birds and Beasts. By which Stratagem he hop'd to deter others from killing themselves, through the Dread and Shame of having their Bodies, after Death, serv'd in the same manner. And this proves, by the way, that those Crosses could not be very tall, perhaps not above six or seven Feet above ground, otherwise the Beasts could have had no share in that Prey. Though indeed other Crosses in other Places and Times may have been much higher.

*Seneca* also shews he was well acquainted with the Nature of this Punishment, by his making an Allusion, of Men's being drawn away by their vicious Lusts and Desires, to their being crucify'd and hanging upon a Cross; where he takes notice of the two sorts of Crosses most in use, with the Circumstance of being fastned with Nails, and expos'd to the Derision of Spectators; and calls every ungovern'd Lust of Man, a kind of Cross by which he is crucify'd.

The *Carthaginians* crucify'd their Officer, for delivering up the Citadel of *Messina*; and the Soldiers mutiny'd against one Admiral *Hamibal*, for his unsuccessful attempt upon *Sardinia*, and put him to the same ignominious Death. In the time of that cruel War between the *Carthaginians* and their Mercenaries, a Reinforcement of Men, sent to the Garrison of *Sardinia*, mutiny against *Hamibal* their Leader, and boldly crucify'd him. After which, one *Spendius*, a Roman Slave, but now one of the Generals of the Rebels, being apprehended by the *Carthaginians*, was, with nine more, crucify'd under the Walls of *Tunis*, in fight of their Friend *Matho*, Governor of the Town. In revenge of which Cruelty, *Matho* soon after falling out of the Gates, took *Hamibal* the *Carthaginian* General Prisoner, whom he immediately order'd to be fix'd alive on the Cross of *Spendius*, and to be crucify'd to death with unspeakable Torments. By this History of *Polybius* it appears, that the Punishment of Crucifixion was in those Days a common Thing with the *Africans*.

We also find it us'd formerly here in *Great Britain*. For *Tacitus* relates, that in a Revolt made by the *Britains* in the Reign of *Nero*, on occasion of the Absence of *Suetonius* the Roman Governor, several *Romans*, or their Allies, were crucify'd by the magnanimous *Britains*, some upon one sort of Cross, some upon another, in order to shake off a foreign Yoke, and regain their Liberty. And this was done no farther off than old *Verulam*, where *St Albans* now stands. The same Author informs us, that one Punishment of the primitive Christians in these Days was, to fasten them to Crosses, as well as to burn, and throw them to Dogs and wild Beasts.

These Crosses were generally of two sorts. One was a large Log, Post, or Beam of Wood, having two Branches or Horns standing or shooting upwards. When this was fix'd in the Ground, the Body of the Criminal was fastned to it, his Hands were extended upwards, and



ty'd with Cords to the Horns or Branches, and his Neck and Head tyed fast between them. This was counted the milder Punishment, and easier Death; for, by drawing the Cord tight about the Throat, the Man was soon strangled. The other Sort was also a large Post or Piece of Timber, of a smoother and better Make, having another smooth Post, or Beam of a shorter Length fastened cross-ways near the Top, to each End of which the Hands of the Sufferer, being extended, were fastned with Nails or Spikes of Iron, (not with Cords) as the Feet were with Nails to the Post below. On the Day when the condemn'd Person was to suffer, he was first of all, either ty'd to a Pillar, and whipt there with Rods, either by his Fellow-Slaves and Prisoners, or by the Jailor and Executioner: Or else he was to carry his Cross upon his Shoulders, while they whipp'd him all the way to the Place of Execution. Then they stripp'd him of all his Clothes; for they were always crucify'd naked. Over the Head a Title or Inscription in Capital Letters was usually fix'd, signifying the Crime. The Nailing of the Hands and Feet was generally the old *Roman* way of fastning them, and was the Cause of slow Death by most unexpressible Tortures, by reason of the many Veins, Arteries, Nerves, Fibres, Tendons, and little Bones, terminate in those extreme Parts, and are exceeding quick of Sensation. For which reason the Friends of the dying Person usually gave him a Draught of Vinegar mingled with Gall, call'd the *Cup of the Condemn'd*, the better to support him under his Agony; believing it had a particular Virtue to stupify the Senses, making him less capable of feeling Pain, and hastning Death. The very same Effect was also thought by the *Romans* to proceed from Wine mingled with Myrrh, if the Patient could be persuaded to drink, not a little, but a large Quantity of it. For which reason we may suppose it was, that both Potions were render'd to our Divine Lord, as he hung upon the Cross; though for special Reasons he drank but very little of the One, and would not touch the Other. He, who would satisfy his Curiosity with more upon this Subject, may do well to consult an Epistle of *Salmasius*, and *Lipsius* of the Cross; two Pieces, which I confess to have heard of, but never read.

*Constantine* the Great was he who put an End to this barbarous Punishment, after it had been us'd in the *Roman* Empire (perhaps by several Intervals and

Cessations) from *Tarquinius* (if *Pliny's* Story may be credited) for above one thousand Years. That religious Prince would no longer suffer that Instrument of Death, which had been (as it were) honour'd and sanctify'd by the Presence of a Celestial Ambassador, to be profan'd, by being made y Means of such shocking inhuman Tortures. He resolv'd to pay all reasonable Respect to the Image and Picture of the Cross, as the devout Christians had done before him. He set it up in a conspicuous Place at the Entrance of his Palace, and carry'd it into the Field of Battle among his Ensigns and Banners, making *In hoc Signo vinces* his darling Motto. His Orator *Eusebius* expatiates so floridly in its Praises, that he would make one believe it was a sort of infallible Charm, Spell, or Amulet against all human Evils, and Diabolical Delusions, and the Cause of the Divine Blessing upon the Arms of that Emperor, and of all his Successes and Victories. And truly so far I allow, that they all were in the right to pay the profoundest Regard for the Honour of that, and every thing else belonging to Religion, as far as Reason permits, but no farther. Devotion and pious Reverence are apt to degenerate into Superstition and Idolatry, and often do, when not rightly conducted. A proper and reasonable Use of the Cross, as in our Baptismal Office, may be a good Memorial of a Spiritual Benefactor, and a distinguishing Mark of our Christian Profession. But then I would not too zealously *signaculo frontem terere*, make it my Religion to take every trifling Occasion of crossing my Forehead with my Finger. I am afraid, that, notwithstanding the Defence of their Apologists, among the Disciples of the first Centuries many weak, but well-meaning, Devotees might be guilty of that which was objected to them, Adoration instead of Honour. Sure I am, that when Queen *Helen* went to *Jerusalem* to visit the Sacred Places and Relicks, the Wood of the Cross, that had been preserv'd there, was dignify'd with such a strong Epithet in the *Greek* Historian, that it can signify no less than the *Adorable* Cross, or the Cross that is, or ought to be, *Ador'd*.

The same Error or Infirmary of paying at least superstitious, if not idolatrous, Honours to the Sign of the Cross, whether of Gold, Silver, Ivory, Wood, Stone, or Painting, may justly be imputed, I fear, to many of the *Romish* Communion, perhaps down to this very Day. And we know, that in the dark Ages of Monckery, when half the Princes, Noblemen, and

Gentry



Gentry throughout *Christendom*, were drawn by the Subtily of a Pope into a Conqueror Expedition to the Holy Land, so great was the publick Honour paid to the Cross, that every one, in imitation of the first Christian Emperor, as a prosperous Distinction of themselves from Infidels, and as a Means to procure the Divine Blessing, carry'd it upon their Habits, Arms and Ensigns: Which gave that Expedition the name of the *Crusade* or *Crusade*. From thence these Crosses were receiv'd into the Coats of Arms, of their Families, where, together with some religious Motto's, they continue to this Day, a lasting Badge of the Folly, as well as Zeal, of their Ancestors.

From this Induction of Particulars, which I have here made of the Ancients in both the Learned Languages, if the true Causes of the several Crucifixions of the *Gentiles* were search'd into, I believe it would be found, that some at least were unjustly punish'd, either for no Crime at all, or for small ones, or else far beyond the Nature and Measure of them; though others have suffer'd for notorious and dangerous Wickedness. Some dy'd Victims to the Envy, Interest, Malice, and Rage of voracious Enemies; while the rest suffer'd no more than they deserv'd, by the Laws and Customs of their Countries. Therefore, speaking by the Strength of human Reason only, without recourse to Divinity, and the secret Decrees and Influences of an all-wise Providence; it cannot be concluded absolutely and plainly from the Manner of his Death, that our Blessed Lord really deserv'd it; but only that his Enemies would have had it so believ'd. By telling them the Truth, and rebuking all the Great Men and Officers of that Nation; the Rulers, the Lawyers, the Scribes, the Pharisees, and the Publicans; for their Covetousness, Extortion, Hypocrisy, Pride, Injustice, Impiety, and the like flagrant Vices; and by making the Innocence of his own Life and Example a continual visible Reproach to theirs, he had greatly exasperated their haughty Minds, and incurred their implacable Hatred. There was therefore no way for them to recover their Character, and appease the Tempest of their malignant Hearts, but to get him removed out of the way as soon as possible, and that too in such a Manner, as might glut their Malice, by seeing him expiring under the most acute Tortures; and by such a kind of Punishment, as would make at least the vulgar World imagine he had but what he deserv'd, as being (what indeed he was not, but

quite the reverse of) a shameless Impostor, and abandon'd Malefactor.

W. C.

P. S. Several other Persons, besides those already mentioned, who have been eminent either for their Station or Virtue, have been put to death this Way. As *Inarus* King of the *Africans*, who, as *Thucydides* relates, was taken by the *Persians* and crucify'd, for having been Fomentor of a Revolt and Rebellion in *Egypt* against their Empire. Thus dy'd *Hannibal*, another *Carthaginian* General, and also one *Gavius* a *Roman* Citizen, mentioned by *Cicero* in one of his Orations. Thus the chief Magistrate of the Island *Cimbe* was put to death by *Mago Suffetes*, a *Roman* Officer; and *Galba* the *Roman* Emperor condemn'd another *Roman* Citizen to suffer this Punishment, for the great Crime of having poisoned a young Gentleman, to whom he was Guardian; of whom *Suetonius* particularly remarks, that as they were carrying him to Execution, he made a lamentable Complaint, that the Punishment, he was going to suffer, was not only grievous in itself, but also contrary to the Privilege, the Laws, and the Dignity of that noble City.

*Justin* tells us, that, in the War between the ancient *Scythians* and their Slaves, all those Slaves, which could be taken, were crucify'd. He also says, that *Alexander* the Great, at the Taking of *Tyre*, crucify'd all that were not slain in Battle, in revenge for their having risen in Rebellion against the *Tyrans* their own Masters, and murder'd them, and so invaded the Government of that City. For at that time, when that Emperor came, they were all no better than a Race of Slaves, and such a Punishment was always thought proper for such Fellows.

*Hirtius*, in his *African* War records, that *Scipio*, in great Anger, order'd some of his Soldiers, guilty of some great Crime, to be led without the Camp, and put to a very painful Death. The Words are, *crucibilibiter interfecti*, which I think can signify no less than that they were crucify'd. The same Author, in the same Book, affirms that *Juba* crucify'd all those *Numidians*, who had cowardly deserted their Stations, and fled for safety into the Camp. And, in his *Spanish* War, he says, that three Slaves, being apprehended for Spies in the Night time by *Cesar's* Soldiers, were all crucify'd.

The



The true Reading Gen. xi. 32. restored.

THE true Reading, in Gen. xi. 32. is **חמשה וארבים שנה ומאת שנה**—To account, therefore, for the Corruption of the Text, in the *Masoretick Code*, let us place the two Readings together thus.—

Five and forty Year, and a hundred Year  
**חמשה וארבים שנה ומאת שנה**  
Five Years, and two hundred Year

**חמשה שנים ומאת שנה** \*\*\*\*\*

Here it is evident, the Word **וארבים** being left out, and the Words **שנה** and **מאת** put out of the *Singular* into the *Plural* and *Dual* Numbers, turns 145 into 205, by the Change only of two Letters, as I have formerly observed. Now let's suppose, that the Word **וארבים** was wanting in their Copies, when the *Masorites* corrected their Code about 200 Years after our *Saviour's* Time; 'twill be evident then, that **שנה** must be corrected into **שנים**, for the *Hebrews* never say **חמשה שנה** but always **חמשה שנים** and then, as the Years of *Tirah's* Life would amount but to 105, and considering that *Haran*, the youngest of his Sons, could not be born till his Father was near 80, who is yet said to die before his Father in *Chaldea*, leaving three Children behind him, who afterwards went along with their *Grandfather* to *Haran* where he lived some time along with them; all this the *Masorites* very justly concluded could not possibly happen in the Turn of 25 Years, and therefore thought that **מאת** had been corruptly written for **מאתים**, to which they altered it: So that it is most evident the Word **וארבים** being lost in their Copies, the *Masorites* could read it no otherwise than they did, to make good *Hebrew* and good *Sense* of it. I appeal therefore to all the *Learned* World, whether this Text ought to stand any longer thus corrupted, either in our *English* or the *Hebrew Bibles*. R. Y.

A fourth Letter to I. H. about TYTHES.

S I R,

UPON reading the Conclusion of your Essay about Tythes in the last *Mazgazine*, I could not help being surpris'd (considering you have been pleas'd to write under the Guise of a QUAKER) to see five of the six Texts of Scripture alledged by you at first, so easily dropt; and the AUTHORITY of a Council of *Churches* so strenuously insisted on, and that for a Reason which is still more surpris'ing, viz. The worse those Ages and Councils were, the stronger the Argument. (See p. 121 E). But to save me the trouble of

answering it, you allow it to be conclusive against them only, who lay great stress upon it: Ergo, as I have laid no stress at all upon such kind of Arguments, it concludes nothing against me; and this is all the Answer you must expect to your five first Paragraphs.

The next Paragraph presents the Reader with a notoriously false Charge, that I say, Tythes cannot be taken away, because the *Heirs* are extinct. My Words are, they cannot (be restored, because) the People from whom they were taken are not in Being, and their *Heirs* cannot be found; and therefore your Talk, of RESTORING them again to the People from whom they were taken, sounds a little too like an Equivocation. (See Vol. VII. p. 544 G). You have not attempted to clear yourself from this supposed equivocation—and yet you repeat it. (ib.)

In your next Paragraph you object to the Equity of the Law, settling Tythes upon Ministers; because it hinders Improvements.—And it may be some envious narrow Minds may neglect doing a great Good to themselves, lest they should do a little Good to another: But I hope this is not owing to the Iniquity of the Law, but to a Temper of Mind, which the Law ought not to encourage.—You add, "That in Places where Land is Tythe-free, Farmers are much easier, Land is kept in much better heart, and Corn is generally cheaper, than in other Markets."—But where are those Markets, which are frequented only by Farmers that have their Lands Tythe-free? And who are those Farmers that sell cheaper than their Neighbours upon this Account; or that neglect to keep their Land in good heart, lest the Minister should have any Benefit from it?—Such Stuff as this ought rather to be ridiculed, than answered.

Easter-Offerings are personal Payments (of a very different Kind from that of Tythes) which I have not, neither intend to meddle with.—Make the best use of this Concession you can.

After all you tell me, "That none of your Difficulties are resolv'd; that you can see nothing like a Constitution; that I run off the Point, particularly with relation to the Vicar's Case."—Consider, Sir, that you and I are Parties, not Judges; we state our Case, we alledge our several Reasons: But which keeps closest to the Point, which argues most rationally, or fairly, and speaks most to the Purpose, must be left to the Judgment of the Impartial Reader.

If I have overlooked any thing which you think material, I have given you an Ad.



Advantage which you ought not to complain of. But our Friend Mr. Urban can give you a very good Reason for all such Omissions. He apprehends (and that very justly) that the main Argument (whether Tythes are forced Contributions) has not been closely kept to. I have given you a fair State of that Question in the seventh Paragraph of my last Letter; desiring (according to our Friend's Request, which is a very reasonable one) to bring this Dispute to a short Issue.

T. B. B

## TO SYLVANUS URBAN.

S I R,

**T**O my Want of Books, I may in one Sense very well add the Psalmist's Complaint, Ps. cxv. 4. *Wo is me that I am constrained to dwell with Melech, and to have my Habitation among the Tents of Kedar.* Yet in this Want of good Converse, if you will be so good as to permit me from time to time to apply to you; and that in Answer thereto you will be pleased to assist me in the Improvement of my Knowledge; I shall pleasantly pass many, that I might expect to be irksome Hours to me; and you will bind one to you in such Gratitude as is due for a pleasant Life. Of late hath run much in my Mind the different Reading that a Friend once gave me on Ps. cx. 3; which, according to our Great Bible, runs thus: *In the Day of thy Power shall the People offer thee freewill Offerings with an holy Worship: The Dew of thy Birth is of the Womb of the Morning.* But our new Translation hath it thus: *Thy People shall be willing in the Day of thy Power, in the Beauties of Holiness || from the Womb of the Morning; thou hast the Dew of thy Youth.* And N. in the Singing Psalms hath finely given it thus:

*And in the Day on which thy Reign*

*And Power they shall see,*

*Then freewill Offerings shall all*

*The People give to thee.*

*Thou with an holy Worshipping*

*Thou shalt they offer all.*

*Thy Birth Dew is the Dew that doth*

*From Womb of Morning fall. Ps. cx. 3, 4.*

The Roman I find not to say any thing of the Dew; but only Psalm. cix. 4. thus, *Teum principium in die virtutis tue in splendoribus sanctorum; ex utero ante luciferum genui te.* The French Protestant, or Calvinist Bible, I have not by me; but if Marot's and de Beza's Metre Psalms agree as well with the Prose as ours do, we may equally form a Judgment from thence, how it may be said in the others: The Metre hath it thus:

*De son bon gré t'a gens bien disposée,  
Au jour très saint de ton sacré courra  
Et aussi dru qu'au matin chet roste:  
Naistre en tes fils ta jeunesse on verra.*

And the Dutchman or Hollander, whom in his Bible I always find to say something intelligible to his vulgar Readers, hath it thus: *Nae uwer overwinnings, sal u uwe volck gewilliglicken offeren, in heyligher cieraeten, uwe Kinderen worden u gebooren, als den dauwe nyt den morgen stont.* But Dathenun in his Metre Psalms is said to have translated it from the French thus:

*Vrywillig sal't volck gescherck doen met vreden,*

*Op den dagh van uwe krooninghe sijn,  
Gelijck den dauw rijchelijck valt beneden,  
Sullen u veel Kinderen geboren sijn.*

How well this agrees with the French I shall now pass over, and give you my Friend's Reading of the latter Part of the Verse, viz. *The Dew of thy Birth is of the Womb of the Morning.* Thus, it was new to me; but I must confess myself to have been so extremely pleased with it, as never with any thing more. Thus I thought it to be one of the Prophecies of the Birth of Christ, that according to St. Matthew were literally fulfilled, Matt. ii. 1, 2, 11. But in this, as I am utterly without Commentators on the Place, whether my Judgment was right, or which of these different Readings (for to me they seem different as white from black) is the Truth or Right, is what I now seek for Information from you: Which if you'll please to favour me with, you'll most highly oblige Your

Friend and humble Servant.

Feb. 14, 1737-8.

AN ANSWER to Mr. R. Y.'s Letter in the MAGAZINE for February, 1738.

MR. URBAN,

**I** AM sorry that the Character of Ingenious and Sagacious, which I really thought in Justice due to Mr. R. Y. for several of his Performances in your Magazine, should be looked upon by him as any thing like a Sneer. I do assure him I never intended it as such, nor will the Regard I have to good Manners, ever let me use it to any Body. However, I must confess, his present Letter does not convey the most favourable Opinion of his Temper, and the Obscurity of his Expressions makes me fear that his Design is, rather to perplex his Opponents, than

|| More than the Womb of the Morning thou shalt have,



to make a free and impartial Inquiry after Truth

Every Being, says he, whose Duration is measured by a Succession of Time, even tho' it should be considered as infinitely extended, must be older as that Time further proceeds.

Can any thing be more obscure or unintelligible than this? What does he mean by a Duration, measured by a Succession of Time, consider'd as infinitely extended?

Does not a Succession of Time, considered as a Measure of Duration, mean a Repetition of certain stated Portions of Time, such as Years, Days? &c. And is not the Measure of any thing the express definite Number of such stated Portions, &c. contained in that Thing? To talk then of a Duration being measured by such a Repetition infinitely extended, is to talk of measuring, what you confess at the same Time to be immeasurable; because the Measure is supposed to bear no Proportion to the Thing measured, nor cannot be so repeated as to equal it.

If this Gentleman, therefore, would insinuate, That because the Duration of every Being that has a Beginning, and can be measured by a definite Number of stated Portions of Time, must be lengthen'd, and that Being consequently be older, as that Time further proceeds; Therefore, the Duration of an eternal Being, that is, absolutely without any Beginning of Existence, and to which any Number of such stated Portions bears no manner of Proportion, must be increased, and consequently that Being be older, by an Addition of such stated Measures: It is a Falacy too gross to escape Observation: For whatever increases or diminishes any Thing, must bear some Proportion to the Thing itself.

His Argument being thus defective, his Consequence fails in course.

Now, tho' eternal Duration cannot be measured by a Repetition of stated Portions of Time, it does not from thence follow, That Eternity is an Instant, or infinite Duration a perfect Stagnation, or an eternal Now, as Mr R. T. calls it; but that it is an immeasurable Stream or Succession. For if Eternity was an Instant, or infinite Duration a perfect Stagnation, Time could not consist of different and distant Parts, but the Time of the Creation, and this present Instant would be coincident.

But Time, according to this Gentleman's own Concession, consists of different and distant Parts, or, which is the same Thing, admits of Succession and Flux; tho' according to him, Eternity is

an Instant, and infinite Duration a perfect Stagnation. This is just as consistent as to say, That every definite Portion of Space is extended, but Immenality is a Mathematical Point.

A He goes on and says, "If God's Eternity is not to be measured by any successive Duration, if there be no such Things as Fore and After in him, there can no such Things affect his Knowledge, but what he knows once he knows always, throughout the eternal Now of his Existence."

B What Jargon is this, to talk of Fore and After in God! Fore and After are distant Points in Time, & relate and refer to the present Instant, the one preceeding, and the other succeeding it. And if Mr R. T. means to say, that God sees these Points as coincident, it is the same Thing as to say, that he sees a Line of 1000 Miles in Length, to be a mathematical Point. And to say that God cannot perceive any Distance in the Parts of Time, is the same as to say, that God can know nothing of Extension, or perceive any Length between two distant Points of Space.

D As to the Question he has now put, as it is quite different from his Original one, I do not think myself at present under any Obligation to take any Notice of it; tho' from the preceeding Part of this Discourse, it will be very obvious how I should incline to answer it.

E But as to his original Question, it can be no way different from what I have put it, viz. "Is it longer from the Beginning of God's Existence to this present Time, than from the Beginning of his Existence to the Creation?"

F For the Term *older*, according to this Gentleman's own Concession, implies a Beginning in that Being to which it is apply'd; consequently it must be very absurd, and improper, to apply it to a Being absolutely without a Beginning.

And here I think Mr R. T. is fairly taken in his own Words; and I may say, pray, Mr R. T. ask a proper Question before you expect a direct Answer.

G As to his ever growing Idea of Time and Space, and his eternal Fitness of Things without him, I must confess they are Terms I do not understand, therefore I must wait for a further Explanation of them.

H And to let him for once enjoy the Pleasure of a Triumph, which he seems so mighty fond of, I will allow that my Supposition of an infinite right Line, bounded at one End by a given Point; and another infinite right Line &c. is not



not so proper nor so simple, as the Supposition put by himself, which I shall therefore adopt in its stead.

Supposing, then, a right Line infinitely extended one Way, to be bounded the other by a given Point; and then let's again suppose 5000 Miles of this Line to be cut off from the given Point; is this Line, when the 5000 Miles are cut off, of the same Length that it was before? Very Children, says he, may see that it is not.

I must confess that from Children we could not have expected any other Answer, but from Mr R. T. we might have hoped for a much better.

I would only ask, whether the 5000 Miles bears any Proportion to the whole Line? If it does, then the Line cannot be infinite; which is contrary to the Supposition. If not, then the Length of it is no more diminished by the taking away the 5000 Miles, than the Magnitude of a Surface is diminish'd, by the Deduction of 5000 Mathematical Lines, which bears exactly the same Proportion to a Surface, that Numbers do to Infinity, that is, none at all.

The Proof of this Diminution, then, requires something more than the Proof of God's Eternity being what it is, or every way equal to itself.

And here I can't help remarking, & this Gentleman, and divers of your Correspondents are become meer metaphysical Papists, and have treasured up a Set of Opinions as sacred and orthodox; and to question or dissent from them, is such an Heresy, that deserves no better Name than Atheist or Deist; they are the declared Champions of Christianity, and whoever opposes them must be Heathens and Infidels.

However, for my Part, so long as I am convinced that God is a God of Truth, and that Christianity is founded and established in Truth, I shall always think that a free and impartial Enquiry after Truth, is both pleasing to the one, and no Way repugnant to the Principles of the other.

Mr R. T. says, he put his Question in order to bring the Dispute about Prescience to an Issue; but I can no more see how that Dispute can be brought to an Issue, by enquiring into God's Duration, than a Dispute about his Goodness can be brought to an Issue, by enquiring into his Magnitude.

Mr URBAN.

April 12, 1738.

THO' in the two Passages instanced by the ingenious J. T. in your Magazine for March, p. 124, there may seem

to be some Difficulties, they will (I apprehend) vanish, on the following Considerations.

The Words quoted in St Matthew (ch. xxvii. 9.) are not indeed expressed in *Jeremiah*, but to be found almost *verbatim* in *Zecharyah* (ch. xi. 12, 13.) This Difficulty, without supposing the Evangelist to be mistaken, may be obviated two Ways: 1st, It might be an early Mistake in transcribing the New Testament, and be continued till no other Copies but such were in being. 2dly, These same Words might perhaps be recorded in some of the Writings of *Jeremiah* not then lost, tho' not in the Book we have under that Prophet's Name; for most, if not all the sacred Pen-Men of the Old Testament wrote abundance more, and by divine Inspiration too, than is handed down us: So that whether the Word *Jeremy*, instead of *Zechary*, be an Error committed by the Transcribers, or whether both those Prophets prophesied the same Thing, it matters not much, since we have the Prophecy amongst the Books of the Prophets that have been by divine Appointment preserved for, and delivered to us.

As to the Sense in which *Noah* is said (2 Pet. ii. 5.) to be the eighth Person; I understand it no otherwise, than that he was one of the eight, amongst whom every one personally reckoned him or herself the eighth; Note the Word *Person*, expressed in the Version, is only added as a supplied Implication, and might as well have been made good by the Words *one of*, viz. those eight who were saved alive in the Ark. Yours, &c. A. B.

*Si vehementissimi fuerimus, misericordes habebimus: Sin remissiores esse voluerimus, summe nobis crudelitatis in patria civiumq; perniciie fama subeunda est.*  
Cic. Oratio in Cat.

Mr URBAN,

YOUR Correspondent *Clemens* tells us (Mag. for Jan. p. 14) "He cannot conceive that the Magistrate can have any Right to punish, but what he has from the People." — True; but does he thereby mean that the Magistrate has no Right to punish, but what is derived from the Offender's Consent? If so (and the Argument requires that he should be so understood) his Assertion is false; for I agree with him that no Man can dispose of his own Life, and consequently, that the Magistrate cannot thence derive his Right of putting Criminals to Death. But he may derive that Right from the People, for all that, so far as he exercises the Authority of a Magistrate pre-



preferably to any other in the Society: But the Right itself, that is, the Reason of the Thing, is antecedently founded in Nature, and in our moral Capacities of good and ill Desert, which implies the Fitness of Rewards and Punishments. And before any Consent, and before Men came to Associations for the making and executing of Laws, any Man might justly and warrantably, tho' himself were no Sufferer, have destroyed a Misanthrope, one that prey'd unjustly upon his Fellow-Creatures, and made Rapine his Trade; even as justly as he might a mad Dog or a Serpent, but with much greater Approbation: And to say that the same Thing may not be done by the Magistrate in our social State, is strange and new.

That the Magistrate's taking the Life of an Offender, is inconsistent with the Design of Punishment, so far as it regards the Person of the Offender only, I grant; (tho' in this View it is not so much to be considered under the Notion of Punishment, as merely an expunging him out of the Society); but so far as it does, or may influence others, it is *very* consistent with the Design of Punishment; nay, is the main Design of it, and tends greatly to promote the Happiness of a social State.

Clemens, indeed, denies this; and tells us, That capital Punishments are not only unnecessary, but destructive to Society: And could he make this Assertion good, I should readily yield the Point: But how does he perform this? Why, by telling us, "That the Strength and Happiness of Society consist in its Numbers."

But this may all be true, and yet his Assertion may be false; for Villains and Rogues surely are a Clog to Society, and diminish both its Strength and Happiness, its Peace and Order; and the greater their Numbers, the less a Society can prosper; and therefore it is just and right they should be expung'd for the Preservation of the whole Body. — It is alledg'd too, That capital Punishments are unnecessary; because the Design proposed by them may be better answered another way, *viz.* "by compelling the Offender

to make Restitution for the first Fault, according to *Moses's* Law; or if he be not able, or falls into it a second Time, to be consign'd to a Work-house during Life, there to labour for the Interest of the Society he hath injur'd." This may be call'd a *hopeful Project*.

But, to *Clemens's* Words, I'm afraid they discover their Ignorance of human Nature that think so. If, notwithstanding the terror of an inhuman Death to be inflicted, Roguery is yet unrestrained; and

even the Gallows cannot terrify Numbers from the Commission of Crimes made legally capital, what might we expect from the Fear of a Work-house only, or from the Hazard of making Restitution, tho' it were four-fold? One would think this Matter needed not to be further urg'd:

For, besides its being impossible, that thus treating of Malefactors could terrify and restrain Vice so effectually, it carries in it this Absurdity, That where the Offender is not able to make Restitution (and for some Crimes no Restitution can be made) there the Punishment must be continually the same, let the Disproportion between one Crime and another be ever so great.

Whether "a Man of Sense might not maintain, that those unhappy Creatures [Rogues] whom we punish with Death, could not be reclaimed, and made useful in some Sphere?" is a Question, which, however answered, signifies little.

But the more pertinent Question is, Whether it would be proper to make the Experiment in Fact; and give all Rogues, that have been so unhappy [or unfortunate] as to be convicted of stealing their Neighbours Oxen or Horses, a general Reprieve, in order to try whether *Clemens's* Scheme deserves to be taken into Consideration by the Legislature? And I dare say every Man of Sense will answer in the Negative. Years, &c.

March 18. J. R.

When the Pride, Luxury, and Corruption of the Chinese, had brought a heavy Judgment upon their Kingdom, a certain Nobleman, being deeply affected with the Calamities of his Country, took an Opportunity to address himself to the Emperor in the following Manner:

S I R E,

BEHOLD what are the present Managers of your Empire! Riches are in great Request, Virtue almost in none: Uprightness, Modesty, Temperance, are rare, especially at Court: The most natural, and the most common Laws are overthrown: Combination carries it from Blood: Your nearest Relations are nothing in Comparison with certain unnatural Dependants: The greatest Number of your Ministers and Officers study only the Grimace of Compliance, and how to enrich themselves by your Indulgence. Such is the State of Things! And such is the Source of those Calamities that afflict your Empire! This is what you must endeavour to remedy, otherwise your Tenderness and Clemency are useless.

The Court is commonly the Pattern of



of the People's Manners. When your Great Men not only live in a mutual good Understanding, but even yield to one another on certain Occasions, Disputes and Quarrels will very soon become rare among their Inferiors. Robberies and Outrages will soon cease, by the Great Men becoming charitable and liberal. In short, let Justice, Temperance, Modesty and Humanity obtain at Court, Unanimity will soon reign among the People. They will excite one another to follow so fair Examples. By these Means our wisest Princes, without using almost any Severity, have made Virtue flourish. But if Vice reigns at Court, it diffuses itself thro' the rest of the Empire so easily, that if there is among the People the least Coldness or Misunderstanding, it immediately improves into Disputes and Quarrels. Haughtiness among the Great, is always productive of Insolence among the Small. If great Officers are seen to affect an Independent Authority, to abuse the Favour, and make a Traffick unknown to him of the Authority of their Prince; in a short Time nothing will be heard of among the People, but Robberies, Rapines and Factions.

At present nothing is to be seen all over the Empire, but Luxury and expensive Follies upon curious and magnificent Equipages, Habits and Houses. Never were all Refinements upon sensual Pleasures carried to such an Extravagance. Delicacies for the Palate are now so much improved, that Repasts serve no longer the End of Nourishment, but of Gluttony and Debauchery. Every Day produces new Concerts; and Music, whose original Design was to calm the Emotions of the Heart, serves now to kindle up the most shameful Passions: In short, one would think that there was an universal Endeavour in the Kingdom to give a loose to all the Passions: Dissimulation and Fraud have turn'd Wisdom out of Doors: A sincere Attachment to the Holy Rites, is degenerated into an insolent Contempt of sacred Things. To allow of these Indecencies among the Great, is to teach the Common People to imitate them; for whatever is glaring, wanton or licentious, naturally strikes the Senses, and easily seduces. I would therefore willingly know, if Ostentation, Fraud, Wantonness, Intemperance and Infidelity, are good Examples to set before a People? Are these the Means to render them happy and flourishing? Surely not. And one needs not be astonished, that they make a new Progress in Vice every Day.

Antiently all the Officers in the King-

dom made it their principal Study to inculcate in the People, both by Instruction and Example, a sincere Love of Virtue, whereby it sometimes happened, that not a hardened Criminal was found in the whole Empire: But of late this excellent Method has been diffused, and the People being abandon'd to their Lusts, have forsaken Justice; so that Criminals are now increased so much, that every Year they may be reckon'd up by Thousands.

If then Vice reigns so absolute throughout the whole Empire, it cannot be imputed to the wise Decrees of Fate, but to the wrong Measures that are taken to prevent it. It has been proposed to your Majesty, that those convicted of certain Crimes may be permitted to ransom themselves by large Donations. This I cannot approve of; for when two Men are equally guilty, why should the one escape because he is rich, and the other die because he is poor? Shall the Heinousness of Crimes no longer be the Rule of Punishment? Shall Poverty and Riches be the only Measure of Guilt and Innocence? This is a Disorder which must inevitably be attended by another. For as soon as this Innovation comes to be known, where is the Father, or where is the Relation, who, to ransom the Life of his Son or his Kinsman, will not use all imaginable Methods to procure Money to save them? And their Hopes of Success will render them blind to Danger, and encourage them to pursue unjust Measures.

What a Source of new Crimes will this open! And for one Man whose Life Money will save, there may be ten who may lose theirs by attempting to procure wherewithal to redeem him. In short, 'tis at the same Time to weaken the Love of Virtue, and destroy the Credit of our Laws: And when these Bales of Government are ruin'd, I doubt much, if your Ministers, let them be as wise as the wisest of their Ancestors, can ever re-establish them.

There are in the Hearts of the People two Principles very opposite, the one of Good, the other of Evil. They have a Stock of Goodness and Justice, but they have also a Fund of Avarice and Interest; against both which they ought to be fortified by Instructions and by Laws. Your Predecessor, as great a Prince as he was, during the Course of his Reign, never could extirpate from the Hearts of his Subjects all Passion and all Interest; but he took his Measures so well, that Passion and Injustice yielded to Reason and Equity.



A wife Prince cannot do better than to examine History, and attentively to weigh the different Events that are there pointed out, in order to trace their Springs, and to distinguish what is worthy of Imitation, and what ought to be avoided. Hence he will observe, that the first Care of a Prince should be to leave as an Inheritance to his Descendants, a large Share of Justice and of Virtue. How true is it, that without it all other Goods are useless and transitory! If Heaven had ordered it otherwise, how could Princes have been restrained from Oppression, or how could Subjects have been kept in their Duty? For such generally as the Prince is, such are his People; so that Tyranny and Usurpation are ever follow'd by Faction and Rebellion.

Formerly a subordinate Prince had the Rights of the Emperor laid before him, that he might be informed of the Respect due to his Sovereign. *How*, said he, *do I act contrary to it?* He was then the only Person in the Kingdom that was blind to his undutiful Behaviour.

But now a-days how many imitate him! The Minister assumes the Authority of the Prince, the Prince that of the Sovereign, and the Sovereign himself a good deal exceeds what Reason prescribes. The Evil is great, and may already pass as inveterate; but if there is a Remedy, it is you alone, O Prince, that must apply it. If there is a Possibility to recall former Times, your Example must do it. I say, If they can be recall'd; for according to the small Measure of my Understanding, it is impossible to put Things upon the ancient Footing. Among the Ancients every thing was put under proper Regulations, and a strict Conformity thereto was observed even by the Emperors themselves. The Number of their Officers and Attendants were limited to a very reasonable Allowance, and that of their Horses to the necessary Services they were to perform. The Walls of their Palace were indeed handsome and in good repair, but without Ornaments; and the same Simplicity was observed in their Chariots and all their Moveables. The Circumference of their Park was but a few Leagues, and the Entrance of a free to all degrees of People. Their Revenue was the Tythe of the Lands, which was all that ever was paid them. The personal Estate of the Emperor was a hundred Leagues of Ground, and every Family enjoy'd his Portion of the rest, without any additional Burden, other than three days Labour, which each was once a Year obliged to furnish for the

Service of the State: This being performed, every one was at his own Liberty, and every one enjoy'd his Ease. And these fortunate Times are highly celebrated by the Antients.

But though our Times fall short of those of the Antients, the Zeal of your Subjects still subsists: They are loaded with Duties to supply the Exigencies of the State. Taxes are heap'd upon Taxes; your Subjects suffer a great deal, and are not insensible of their Misery: Notwithstanding which, they make it their Duty to furnish all the necessary Charges, and nobody remonstrates against them, they being the ordinary Means of providing for States: But I must beseech your Majesty to look a little farther back than these latter Reigns, to examine with Attention, and to imitate the laudable Frugality of some of your Ancestors, to cut off two Thirds of the Expences of your Court in Salaries, \*\*\*\*\* and Entertainments; for while many of the Officers of your Court are upholding in Extravagancy Companies of Strollers and Singers, to gratify their Pleasures, your People are in Misery. A great Number of your industrious Subjects are starving for Want, and yet too at a Time when Luxury was never carried to so great a Length at Court. The great Men now-a-days, whose Estates lie in the remotest Parts of your Empire, live as it were in Obscurity in their own Neighbourhood, in order to make a Figure at Court; where the only Question is, who shall have the grandest Coach, the richest Equipage, or make the most favourable Presents to their favourite Eunuchs. Ought Things to go thus under a King whom Providence, by placing on the Throne, has appointed as a Father equally indulgent to all his People?

May the Admonitions of Heaven inspire your Majesty with an awful Dread! May a generous Compassion for the Sufferings of your poor and miserable Subjects kindle in your Breast an ardent Desire to inspect into the real Cause of their Calamities. Enquire first into whatever calls for Reformation in your Court, and when that is once well-regulated, extend your Cares still farther. In what regards Music, confine yourself to the Taste of the *Great Musician*; let it be grave, solemn and instructive. Recommend a respectful Reverence to the Holy Rites. Open a large Door for Complaints. Seek out for Men of Merit: And above all, honour those who are disinterested, upright and sincere. Banish from your Court all Flatterers: Apply yourself to the Study of the Laws, and examine the Practice of



the happiest Ages. In this manner, learn whatever is human and natural in Government, and what produces Union and Peace. In short, endeavour by setting your Subjects the fair Example of your Virtues, to reform their Conduct, and correct their Errors; and, at least, let your whole Empire see, that Wisdom and Virtue alone can recommend a Man at your Court.

N. B. *We have taken the foregoing Remonstrance from a Weekly Paper printed in the Country, but we perceive the Journalist had copied it with little Variation from No XXII. of Du Halde's China now publishing in English.*

Mr. URBAN,

I THINK I need make no farther Excuse for taking Notice of what a Gentleman who signs *Philacthes* has wrote in your Mag. of March 1737, in Defence of Sprinkling, than that I think his Arguments inconclusive. He begins with *John* iii. 16. When *John* had baptized our Lord, that he went straitway up out of the Water, and tells us, that the Preposition *ἐκ* more properly signifies *from*, but does not deny but it is sometimes rendered, and properly signifies, *out of*: And that it is so in this Place, I shall endeavour to prove; let the World judge which of the two is absurd. First, then, that this Preposition often signifies *out of*, I prove from the following Texts of Scripture, *Luke* viii. 2. *Acts* xiii. 23. *Luke* vi. 13. Then, if Christ did not go into the Water, for what Reason did *John* chuse the River of *Jordan*? Since he might certainly have had Water enough for Sprinkling in a less plentiful Place. He adds, that they might go into the Water for the Sake of reaching it with the more Convenience. But it's a very improbable Conjecture, that *Jerusalem*, *Judea*, and the Country about *Jordan*, should come to the River, and then go into it, for the Sake only of reaching it the better; since they might have done this without going into it, and especially as a small Quantity of Water, brought from thence or any other Place, would have served to sprinkle great Numbers of People. It is evident, therefore, that they went into the River; and that they did this for the Sake of being dipt, is, I think, as plain, at least as probable, as Circumstances can make it. As this is the Case, it will appear, that the Translation, *out of*, is the Meaning of the Word. As to the Preposition *ἐκ*, he acknowledges it properly signifies, *into*; and I say it is generally used so, when joined with Words expressive of a Person's going to

a Place; as *Mark* xvi. 19. *ἐκ τοῦ ὕδατος* *Luke* v. 3. In short, as it properly, and generally, when join'd with such Words, signifies *into*, and as there are no prevailing Circumstances to the contrary, therefore it ought to be translated *into*; add to this, that an Exception can be nothing to the Purpose. But he waves the Use he had made of the Prepositions; I should not therefore (as his Argument without it, was no other than mere trifling) have took Notice of them, but to let him see that the Translation stands in no Need of his Indulgence. Before I take Leave of this Subject, I cannot help telling him, that it looks like downright Evasion to build his Arguments on any Preposition (except the Translation should make the Sense of the Text run contrary to another, evidently of § fame Meaning) since there is none, but what is variously used, both in the New Testament, and all other Authors, and to be translated according to the Sense of the Discourse, or Nature of the Affair. But to give him a Notion of this the better, it may be proper to mention one Place to him, in which, if the common Use of the Preposition were insisted on, it would make not a little for my Argument, *Matt.* iii. 11. *βαπτίζω ὑμᾶς ἐν ὕδατι*. He goes on, thinking to invalidate *Dipping*, by saying they both went into the Water; therefore, if going into the Water was the Baptism, they both were baptized; the contrary of which is true, by their going into the Water being distinguished from § Eunuch's Baptism. This most this Observation can amount to, is that something else, besides going into the Water, is requir'd towards Baptism being rightly performed; and if he had considered, he would have found out, that the Reason of this Distinction was, because § Baptism then, and at all Times, was commanded to be performed by solemnly pronouncing the Words, *I baptize thee in the Name of the Father, &c.* I shall therefore say no more to it, being nothing to the Question in Hand; but observe, that as I have prov'd that *Dipping* is almost as strongly intimated, as Words can make it, in the Practice of *John's* Baptism, therefore there remains no Doubt but *Philip* follow'd that Example. — He comes next to *John* iii. 23. *John was baptizing in Enon, &c.* His Manner of considering the Words in the Original, he says, yields a strong Supposition for *Sprinkling*. The Words, *ἐν ὕδατι*, are *ἐν ὕδατι πολλῷ*. But it is to be noted that the Plural Number of *ὕδωρ* is often made use of where a large Quantity of Water is designed to be expressed; as



Matt. xiv. 28. 29. Where Peter did not go from one Quantity of Water to another, and yet the Original is *ἰδωτα*; again, Apoc. xvii. 15. Apoc. i. 15. And his Voice as the Sound of many Waters: It's certain the Sound must be made by one large Quantity of Water, therefore would have been better translated *much Water*: Besides this *Enon* or *Aenon* (Vid. D. Hieronymum in Locis Hebraicis) was the Name of a Town, very little distant from which, as may be seen by Maps of that Country, the River *Jordan* took its Course, and very often alter'd its Name according to the Towns it passed by; in which therefore it's more than probable that *John* baptized; for it's otherwise unlikely that he should repair to a Place for the Sake of Plenty of Water, when a Pitcher-full brought from any Spring or River would have serv'd to sprinkle very many People. What is said of *Aenon's* being a little Brook, appears to be a Mistake, and seems to arise from the Word in the Original, signifying, *Fonticulus*, which might lead Travellers to seek for a Spring, or Brook at least, to satisfy them that they were right, when they had found a Spring near there. — I am now come to *Rom. vi. 3, 4, 5.* which, for any thing he has said to the contrary, remains still an unanswerable Argument. The Apostle explains his own Meaning in this Place so fully, that it's surprizing any body should deny that he meant to compare Baptism, with Christ's Burial and Resurrection. This obliges me to quote the Words at length: *Know ye not, says he, that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, that like as Christ was raised from the Dead, by the Glory of the Father, even so we also should walk in Newness of Life; for if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection.* It appears that what the Apostle has in View, is the Newness of Life, which should follow Baptism, as constantly as it must do the Resurrection of the Body. That the Comparison was just appears from hence, that what the Apostle thought needful, was to set forth the Likeness so far only as the Burial, the Resurrection, and the Newness of Life. I don't doubt but this fine Discoverer would have made the same Remark on the Comparison of *Jonas's* lying three Nights and three Days in the Whale's Belly. He might have said, this ought to have agreed in ev'ry Circumstance. Christ should have been 3 Days and 3

Nights in *§* Earth alive; whereas, in *§* first Place, he was dead, and moreover did not lie three Days and three Nights in the Earth, being buried on Friday, and rose again on Sunday Morning; and lastly, he should have been thrown out of the Earth by some Impulse thereof. In short, we don't suppose that Christ's Burial was meant for an Example for Baptism; for then the Burial ought to have preceded the Command and Practice thereof: But that, as the Apostle sets forth the Similitude, between Baptism, and the Burial and Resurrection of Christ, therefore it was the Practice of those Times to be covered with Water, out of which they rose; and that Newness of Life should follow, was what the Apostle was then inculcating to the *Romans*, who had already been baptized. He says, *Sprinkling* represents a Burial more than *Dipping*: But this Cavil happens to be good for nothing on two Accounts: First, that the Manner of Burial is nothing to the Purpose, except he can prove that Christ was not covered with Earth. 2dly, That the Custom of the *Jews* was to bury in Sepulchres. His saying that the Apostle's Meaning in this Place is to set forth the spiritual Union, &c. must appear, I think, to every body, to be a downright Invention. I agree with him as to keeping to Scripture, and appeal to every impartial Person whether *Dipping* may not be prov'd from it. What he says of a sick Bed, the same, in some Cases, may be said of the Lord's Supper. As to *Paul* being baptiz'd, I can see no Cause of apprehending any great Danger from his being dipt, in that hot Country, tho' he had fasted 3 Days. He says it was improbable that the Jailor could have a Cistern of Water fit for that Purpose in a Country, where only the great Men of the Land could purchase it. Here he seems to speak as if he was got into *Judea* again, whereas they were in *Macedonia*, where Water might easily be had. — Now for the Word *ἁπτίζω*. I think the only Way to find out the true Meaning of this Word, is, to consider how it is used in the New Testament: Accordingly, we find it chiefly made use of where Baptism is expressed; and that it signifies, *Inmerge*, is agreed on all Hands; that it signifies, *Abluo*, also, is certain; being so made Use of in the New Testament; as *Luke xi. 38. Mark vii. 4.* and is so much the more proper to be applied to Baptism: For as it signifies *washing away*, as well as *Dipping*, it was the more aptly appropriated to an Act, where the spiritual washing away of Sin was to be the End thereof. He goes too far



when he says that the Holy Ghost always expresses the Act of *plunging into*, by *Batta*, whereas I will mention one proving fully the contrary, 2 Kings, v. 14. *And he dipped himself 7 Times in Jordan.* This is certainly a sufficient Proof, tho' it may be added, that in those Places where it is to be rendered *wash*, there must always be *Dipping* signified; and in § 2d and 4th Verses immediately going before the Text last quoted, the same Word relating to the same Subject, is twice translated *wash*; which shews that the Translators thought *wash* and *dip* synonymous, since it could not be presumed that *Naaman* would wash his Body in the River without dipping therein; And in *Luke* xi. 38. and *Mark* vii. 4. quoted above, I hope he will not say that it was their Custom to wash their Hands without dipping 'em in the Water. As to the Word *Batta*, it differs in my Opinion, as much from *Battika*, as *divo* does, for these three, tho' either of them may be rendered *Mergo*, *Immergo*, yet have properly a very different Signification; *Battika*, is to *dip* and *wash*, and is seldom used, but when these two Actions go together; *divo* *fundum perere*, or to *dip*, and *sink to the Bottom in Water*. *Batta* signifies to *dip*, where some Part of the Vehicle is to be absorb'd, and retain'd by the Dipping. Hence it comes to be translated to *die* or *colour*, because perform'd by such Dipping. There may be some Exceptions to this, but I say they are generally used with the same or the like Meaning. To prove this, I think, I need only examine the very Texts he quotes to support his Assertion, that the Holy Ghost expressed the Act of Immersion by *Batta*. First, then, *Matt.* xxvi. 23. *John* xiii. 26, in both these Places, the dipping, or lopping of a Sop, is related by the Evangelists. In *Luke* xvi. 24. the Request to *Abraham*, to send *Lazarus* to dip his Finger in Water, to cool the Tongue of *Diabolus*. *Rev.* xix. 13. Clothed in a Vesture dipt in Blood, or coloured with Blood. In all these Places the Word is translated exactly as I have rendered it above. What he says of *Isaiah* having an Eye on the Practice of Sprinkling, is quite Enthusiastical, since *Sprinkling* is denoted by a quite different Word, and *Batta* never yet, I think, made to signify *Sprinkling*, but by himself. To confirm this, take what *Isaac Casaubon* has said in his Notes on the New Testament, tho' himself of the Opinion of *Sprinkling*, at least thought *Dipping* not material. *Matt.* iii. 6. *Kai baptizomenoi en Iordan* (and were baptized in Jordan) *His enim fuit (says he) baptizandi ritus,*

*ut in Aquas immergerentur; quod vel ipsa Lex baptizon declarat satis; que ut non significat divo, quod est fundum petere cum sua pernicie, ita profecto non est immerdendi.* A *Differunt enim hæc tria, divo, &c. Unde intelligimus, non esse abs re quod jam pridem nonnulli disputarunt de toto corpore immergendo, in Ceremonia Baptisimi.* T. B.

Mr URBAN,

IN answer to E. T.'s Question in your Magazine for Feb. p. 78. it will appear from the Text it self, when grammatically treated, that the chief Reason of *Esaui's* chusing the Days of Mourning for his Father, to revenge himself of his Brother *Jacob*, was because he flattered himself, tho' very falsely, that the Time of his Father's Death was near at Hand, and therefore he was willing to defer the Catastrophe till that Juncture; perhaps, hoping also, that it might favour his Designs with a suitable Opportunity, as well as comforting himself, that he should thereby both avoid his Father's just Displeasure, and prevent his great Grief.

Now tho' *Esaui* was very resolute, and with all his Heart, or his very Heart had said, he would certainly kill his Brother *Jacob*, yet *Rebecca* who was told of it, (which by the way, could not have been, had he only spoke in his Heart, i. e. secretly thought and intended) rightly conjectured that if he could be diverted from his Purpose by his Brother's Absence, his Wrath would be spent, and he forget the Injury of losing a Blessing, as well as a Birthright. Yours, A. B.

Mr URBAN,

THERE are but two of the Evangelists that pretend to give us the Genealogy of *Jesus Christ*, viz. *St Matthew* and *St Luke*: One of them makes about 14 Generations more than the other, and each hath a distinct Line from *David* quite down to *Joseph* the reputed Father of *Jesus Christ*.

Query 1. Which of those is the right Line?

2. Was it possible for the Translators of it not to see this Difference when they did it?

3. Have such Contradictions no Tendency to invalidate the Authority of Scripture? Yours, &c. N. O.

Mr URBAN,

PLEASE to propose to your learned Correspondents the following material Question, and you'll oblige

Yours, &c. H. C.  
Query, Whether Air enters the Blood, or not; and if it does; How?  
Sheffield, March 15, 1737-8.



Of the Quantity of the Errors arising, in the Determination of the Latitude and Longitude, from the Neglect of the Refraction of Light in the Moon's Atmosphere.

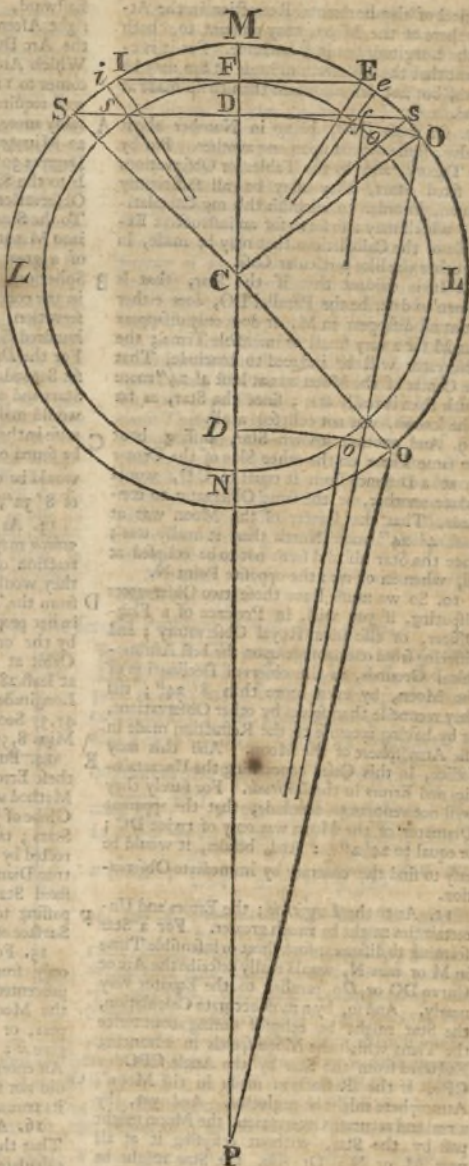
1. ¶ F the Moon, represented by the Globe MECSOLOS; IM whose Center is C, was always at the same Distance from the Observer's Eye; Then, in the Sphere of the fixed Stars, the concentric Circle FSO<sub>2</sub>NSF, comprehending all the Stars hidden by the Interposition of the Moon, would always be of the same Bigness, and at the same Distance from the apparent Limb of the Moon.

2. And tho' the Moon were nearer to, or farther off from the Observer; yet  $\frac{1}{2}$  double Refraction of a Ray of Light passing close to the Body of the Moon, would always be the same: And MF, in the Sphere of the fixed Stars, would always remain the same also; namely, the Difference between CM the increased apparent Semidiameter of the Moon, and CF the Semidiameter of the Space eclipsed by the Moon: Which MF we may suppose of  $2' 12''$ , that is of 132 Seconds.

3. In the Spherical Triangle PCO, let PC be the apparent Distance of the Moon from the North Pole P: Which Distance is here supposed of 63 Degrees only; for sometimes it does not exceed 63 Degrees. Let the Distance FD of the Point F, from the right Line or Chord SO perpendicular to PC, be also made of  $132''$ , or equal to MF, exponent of double the horizontal Refraction in the Moon's Atmosphere. And, in order to give an easy Example, let the Tangent IFE perpendicular to PC subtend the Arc IME of sixty Degrees. And then, As  $\frac{1}{2}$  Verfed Sine of  $30^\circ$ , Is to  $\frac{1}{2}$  Radius; So will be MF or  $132''$ , To MC or CO, the apparent Semidiameter of the Moon, which would be found of  $16' 25'' \frac{1}{4}$ . And to this Apparent Semidiameter, which returns frequently, the following Example is accommodated.

4. About the Pole P of the Equator, draw the Parallel Circle to  $\frac{1}{2}$  DO, which cuts the apparent Limb MEL in O. And in the Spherical Triangle PCO, the three Sides will be given;  $PC = 63^\circ$ ;  $CO = 16' 25'' \frac{1}{4}$ ; and  $OP = DP = 63^\circ 12' 1'' \frac{1}{4}$ . And therefore the Angle CPO will be found of  $12^\circ 31' 9'' 16$ . In which Calculation it appears how much may Two Methods, by Verfed Sines, are preferable to the common Trigonometrical Rules.

5. And As the Radius, Is to the Sine of OP; So are  $751'' 916$  contained in the Arc DO (as



well as in the Angle DPO) To  $671' 17''$ , or to  $11' 11'' 17$  = DO expressed in Parts of a Great Circle.

6. Now let us suppose that the Observations be made at Land, and even in Royal Observatories, and with the best Instruments of all Sorts; and that all the required Data be perfectly known: That so we may better perceive what the Errors and Uncertainties, arising barely from the Neglect



Neglect of the horizontal Refraction in the Atmosphere of the Moon, may amount to, both in the Longitude and in  $\frac{1}{2}$  Latitude. For it is evident that the Observations made at Sea may be more, but not less uncertain than those made at Land.

7. Of these Data, being in Number about twelve, some depend upon one another. But by my Theory, and by the Tables or Observations of fixed Stars, they may be all sufficiently known, in order to establish this my Calculation; which may also serve for an instructive Example of the Calculations that may be made, in any other the like particular Case.

8. It is evident that if the Star, that is known to describe the Parallel DO, does either not at all disappear in M, or does only disappear near M for a very small or insensible Time; the Observer will be induced to conclude, That the Center of the Moon was at least  $4' 24''$  more South than it really was; since the Star, as far as he knows, was not eclipsed at all.

9. And another known Star, passing about the same Time on the other Side of the Center C, at a Distance from it equal to CD, would induce another, or the same Observer to conclude, That the Center of the Moon was at least  $4' 24''$  more North than it really was; since the Star also did seem not to be eclipsed at all, when in or near the opposite Point N.

10. So we must leave those two Observers disputing, if you will, in Preference of a Flag-Officer, or else in a Royal Observatory; and differing from one another upon the best Astronomical Grounds, in the observed Declination of the Moon, by even more than  $3' 24''$ ; till they reconcile themselves by other Observations, or by having recourse to the Refraction made in the Atmosphere of the Moon. And this may suffice, in this Case, concerning the Uncertainties and Errors in the Latitude. For surely they will not venture to conclude, that the apparent Diameter of the Moon was only of twice DC; or equal to  $24' 2'' \frac{1}{2}$ : And, besides, it would be easy to find the contrary by immediate Observation.

11. As to the Longitude; the Errors and Uncertainties might be much greater. For a Star seeming to disappear for a short or insensible Time in M or near N, would really describe the Arc or Curve DO or DO parallel to the Equator very nearly. And so, by a most accurate Calculation, the Star might be eclipsed during about twice the Time which the Moon spends in advancing Eastward from the Star by the Angle CPO or CPO, if the Refraction made in the Moon's Atmosphere might be neglected. And yet, by a real and accurate Observation, the Moon might pass by the Star, without eclipsing it at all near M or N: Or else, the Star might be eclipsed near M or N only for a very short or even insensible Time.

12. Thus, in this Example, by resolving the Spherical Triangle CPO, the Moon might be concluded, by Calculation, to eclipse the Star near S sooner, or to eclipse it in O later, than it might really disappear, or emerge, near M, by almost the whole Time which she spends in describing in her Orbit, by her periodical Motion

Eastward, the Angle CPO, or  $12' 31'' \frac{92}{100}$  in right Ascension measured about the Pole P by the Arc DO, in reference to the fixed Stars. Which Arc expressed in Parts of a great Circle comes to  $11' 11'' \frac{17}{100}$ ; and, by a Medium, may well require 22 Minutes Time, or else, considerably more, for its Description. Now an Error of 22 Minutes in Time would cause an Error of 5 Degrees  $30'$  in Longitude. And, As the Radius, Is to the Sine of the Latitude of the Place of Observation; So would be the Sine of  $5^\circ 30'$ , To the Sine of the Error in Longitude reduced into Minutes or Marine Miles of 60 in a Degree of a great Circle; supposing the Earth to be Spherical. And so, upon the whole, the Error, in the concluded Longitude of the Place of Observation, might well amount to or exceed three hundred Geographical Miles of sixty in a Degree. For the Difference of about three Minutes fifty-six Seconds between one Revolution of the fixed Stars and one Solar Day, which is neglected here, would make the Error still greater. And likewise in the Triangle CPO, the Angle CPO would be found of  $12' 33'' \frac{1}{4}$ . But the Angle CPO would be of  $8' 31'' \frac{19}{100}$ ; and the Angle CPO of  $8' 32'' \frac{11}{100}$ .

13. As to the least Errors in the Longitude, which may be caused by a double horizontal Refraction of Light in the Moon's Atmosphere; they would never amount to less than does result from the Time required for the Moon to advance in her proper Motion Eastward, by  $2' 24''$ . Now, by the ordinary Tables, she does advance in her Orbit at most 38 Minutes in one Hour, and at least 28 Minutes: And so the least Error in Longitude would be, in the first Case, of 3 Min. 47, 37 Seconds; and, in the second Case, of 5 Min. 8, 57 Seconds of Time.

14. But if we would have a general View of these Errors in Longitude and Latitude; the best Method would be to make a proper Projection of  $\frac{1}{2}$  Globe of  $\frac{1}{2}$  Earth, as seen from  $\frac{1}{2}$  Sphere of  $\frac{1}{2}$  fixed Stars; taking for Foundation all its Data corrected by our New Theory; and among them the true Diameter of that Space in the Sphere of the fixed Stars, which the refracted Rays of Light, passing to or from the Observer, close by the Surface of the Moon, cannot reach.

15. For all these Errors, as far as they arise only from the aforesaid Refraction, would be prevented by supposing the apparent Diameter of the Moon to be smaller than it does really appear, or than a most accurate Theory would give it; and that, as I reckon it, by  $4' 24''$ . An enormous Difference! whereof Astronomers did not so much as suspect, or hope, that this its true and only Cause should ever be found.

16. And whereas Dr Halley told me in 1728, That the Theory of the Moon did enable us to calculate the apparent Place of the Moon within  $4 \frac{1}{2}$  Minutes, the Errors of the Tables included I cannot but take Notice that accordingly, notwithstanding the great and dangerous Influence of that Refraction upon the Longitude, or upon the Moments of Immersions or Emergences of fixed Stars eclipsed by the Moon; yet its Effect does never remove the apparent Places of the fixed Stars, from their true Places, by a greater



Space than  $4' 24''$  at most; taking this for double the horizontal Refraction in the Moon's Atmosphere. For sometimes that Removal is scarcely sensible at all; namely, when the Rays of Light coming from the Star do not pass quite close by the Surface of the Moon.

17. It were to be wished that, beside the other Errors arising from that *Refraction* so often mentioned, it had not occasioned innumerable Difficulties and Errors, in the Calculations of the Places of fixed Stars eclipsed by the Moon; and of the Places of the Moon, at the Moments when those Eclipses did begin or end. And therefore may those excellent and laborious Astronomers, who have employed themselves in making Tables of the Places of the fixed Stars, have Time to revise and correct them: at least as far as this so long concealed Refraction may have occasioned any Errors in them! For if that cannot be done; the whole Work, in reference to the Zodiacal Stars, must be revised, or begun again; And the Places of all those fixed Stars must be ascertained, by whose Eclipses, or the near Passage of the Moon to them, the Longitude may possibly be found. This Work may be soon dispatched; if Astronomers will set in earnest about it; and do either find, or else do not despise those necessary and numerous Directions which may possibly be given them, in order to finish quickly the Work, and to render it more safe and perfect.

18. As for *Sovereigns and Legislators*, they have it in their Power to direct, if they please, and encourage accurate Astronomers, to go on as soon as possible thro' so very useful and profitable a Work. For upon it, under God's Providence, may depend in some measure the Prosperity and Quickness of their Navigation; the Fortune of their Merchants; and the Lives of their Mariners, and of the Sea-faring People who are exposed to the same Dangers with them.

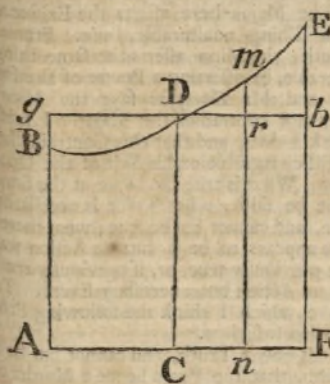
19. Many of the numerous Equations, which Sir Isaac Newton brought into the Theory of the Moon, will be greatly affected, by the Difference of the Elements or Foundations which he built upon, from those truer ones, which result from our Demonstrations. And some of those Equations (by whose means he comes often to a true Conclusion, notwithstanding his fundamental Mistakes) would necessarily lead us into Errors, if they were admitted indifferently into our truer Theory. But before I consider these Things further, I intend, if God please, to publish, and that perhaps in my next Discourse, another fundamental Theorem, of the greatest Consequence for perfecting the Moon's Theory: And whose Use, in reference to all past or future Observations of the Moon, is really inestimable; as all sincere Astronomers will readily confess.

Worcester,

N. FACIO Duillier.

March 29, 1738.

SOLUTION to the second Problem in Vol. VII. p. 504.



MAKE CD perpendicular to the Middle of the given Line AF, and suppose  $mn$  to move uniformly from the same towards EF; put  $y = mr$ , or  $4 + y = nm$ , and  $2 + x = An$ : Then by the given Equation of the Curve we have  $64x^2 + x^3 = 4 + y$ ; or, in Logarithms,  $2 + x$  L:  $2 + x + 1$  L:  $64 = 4 + y$  L:  $4 + y$ , that is,  $x + nx + \frac{x^2}{1.26} - \frac{x^3}{2.362} + \frac{x^4}{3.463}$  &c.  $= y + my + \frac{y^2}{2.6} - \frac{y^3}{2.362}$  &c. by putting  $c=2$ ,  $b=4$ ,  $n=hyp$  Log. 2,  $m=hyp$  Log. 4; wherefore  $y = .7066x + .0765x^2 - .0214x^3 + .0058x^4$ , &c. and consequently the Fluent of  $yx = .3533x^2 + .0255x^3 - .00535x^4 + .00116x^5$ , &c. which, when  $x=2$ , will be the Area DEBD; and if therein we write  $-x$  for  $+x$ , it will become  $.3533x^2 - .0255x^3$ , &c. = the Area DBgD: But  $AgbFA + DBED - BDgB = 16 + .051x^3 + .0023x^5$ , &c.  $= 16.48$ , is the required Area ABFA.

Again, for the Arch BDE, there is the Value of  $y$  found above, from whence we get  $\sqrt{x^2 + y^2} = 1.2244x + .0961x^2 - .0144x^3$ , &c. whose Fluent,  $1.2244x + .048x^2 - .0048x^3$ , &c. when  $x=2$ , is  $= DE$ ; which being doubled, and all the Terms affected by the even Powers of  $x$ , rejected will be  $2.4488x - .0096x^3$ , &c.  $= 4.921 = BDE$ . S. T.

# QUESTION.

THERE is a Tree within the Arctic Circle 20,157 Yards high, that with its Shadow on a certain Day o'th' Year describes an Ellipsis containing 9 Acres; and another Tree 40 Feet high in the Latitude of  $36^\circ 52'$  M. North, that on the same Day with the Shadow of its Summit traces out such an Hyperbola, as being turned about its Axis, will generate a Conoid containing 840372 solid Feet, betwixt its Vertex, and the Depth of 40 Feet. Hence it is required to find the Sun's Declination, and the first Tree's Latitude.

Hurlotbrumbo.



To Mr F. W. in answer to his, p. 120.

S I R,

**I**N using the Word *Friends* instead of *Witnesses*, I can only blame myself for not being rightly apprehended: I am, I assure you, Sir, as far from believing as you are, that the Prophets of the *Grove*\* were any Friends to *Elijah*, who could not have a Friend in *Samaria*; there being such an inveterate Enmity between the Orthodox Church at *Jerusalem*, and the Schismatical one at *Samaria*.

Now tho' the Prophets of the *Grove*, (an invidious Term given them in *Judah*) were, in fact, as much Idolaters as if they had worshipped *Baal*, yet they styled themselves, and were, tho' Worshipers of the Golden Calves, called in *Samaria*, Prophets of *JEHOVAH*; and eat at *Jezebel's* Table as the Orthodox Prophets of the *Samaritan* Church: These were therefore the only Persons (tho' no Friends to *Elijah*) who could possibly be called as Friends or Witnesses; because they espoused the Orthodox side of that Dispute, "Whether *JEHOVAH* was God, or *Baal* was God;" the Golden Calves being out of the Question: So that *Jezebel* entertained the Prophets of *Baal* as Friends, she being a Favourer of their Sect; and the Prophets of the *Grove* as Members of the *Jewish* Church, as it was then by Law established, at *Samaria*. A. B.

Mr UREAN,

**I**N the Contents of your last Magazine, I was very well pleas'd to meet with an Essay which promis'd to reconcile Divine Presence of human Actions, and human Freedom. As I have read both sides of that Controversy with some Attention, and cannot yet have the Satisfaction of seeing the Arguments of your first Correspondent answered, I readily confess myself to be of the same Opinion with him, notwithstanding what has yet been said on the other Side: ☞ Opinion I shall as readily give up as soon as it appears unreasonable or false. To answer all that has been objected to Mr P. T.'s Arguments, does not appear hard; but as it is inconsistent with the intended Shortness of this Letter, I shall take some Notice only of those of his last Opponent but one, who seems the most triumphant, viz. Mr I. Thompson.

And, first, I think his Syllogism which he brings as a Parallel to that of his Op-

ponent is far from being such, and therefore fails of answering any Purpose. That of his Opponent asserts two contradictory Properties of the same Thing at the same Time; his Syllogism only asserts two opposite Things of an Action at different Times. To be a Parallel to that of P. T. it ought to run thus:

It is true a Man did a Fact at a certain Time;

But it is also true he may not have done that Fact;

Therefore Truth may be Falshood:

Mr P. T.'s Syllogism seems to me to involve an equal Contradiction with this. I shall put it in other Words, which may make it plainer:

The Existence of the Action of the Man's going the right-hand Road 100 Years hence at a particular Moment is now an Eternal Truth; But the Man has a Power to hinder the Existence of that Action at the Moment, and consequently has a Power to hinder the Existence of what is an Eternal Truth, or of making Truth Falshood: For I think it Evident that a Power to hinder the Action from Being, is a Power to hinder the Truth from Being, since the Being of the Truth depends on that of the Action.

The Major here asserts the Existence of a Thing unalterable, viz. Eternal Truth; the Minor asserts the same thing alterable, by asserting a Power of altering it; and Mr Thompson says the Minor does not contradict the Major. I must think it does, and that this Contradiction is still chargeable on his Side of the Question. What is true can never at the same time be false; what is true is necessarily true, and cannot but be true; what therefore appears to be a human Action was not previously true, or, if previously true, 'tis no Action but a necessary Event. To prove which I think the following Proposition sufficient.

It is now a Truth, and cannot but be a Truth, that 100 Years hence a Murder of a certain Person will be an Event;

But that Murder, supposing Liberty and Agency, may not be an Event;

Therefore Liberty can't be allowed, as its Existence asserts this Contradiction, That what cannot but be true, may be false at one and the same Time.

Thus, I think, it appears that no Action, i. e. an Event depending on the Will of an Agent, can be previously true, and therefore can't be known to be true, what is known to be so being necessarily true, and consequently a necessary Event.

The Question that ought to be debated is, Whether there is such a thing in Nature

\* The Word *Grove*, is in the Original expressed in the singular Number, on purpose, (as I believe, emphatically) to distinguish that Metropolis of *Groves* of *Israel*, or *Neg of Idolatry* at *Samaria*, from the *Groves*, or *little Pagods* in *Judah*.



ture as absolute Uncertainty; if there is, then I suppose it will be granted it can't be known to be a Certainty, or any thing else but what it is: That there are Uncertainties, and that moral Motives and Actions depend on uncertain Events, I think, appears from the following Instances, and several more of like Nature.

A Man is condemn'd to die; but, by favour of his Judges, two Tickets are thrown into a Bag, one of Life, one of Death, the Man's Fate to be determin'd by the Choice of these Tickets. I think 'tis uncertain, if he is left to his Liberty, which he will draw, as he can't from the Nature of the Thing have more Reasons for chusing one than the other. Yet the Existence or Non-Existence of a Multitude of Actions depend on this Uncertainty; if he draws the Lot of Death, then will follow Motives to several Actions, which would not have exist'd, had he drawn the Lot of Life. The Knowledge of his being, to die in such a Time and Manner will introduce different Thoughts and Actions, than would have been, had Life been the Lot.

A Man hides a Piece of Money under a Candlestick, and a desperate Gamester bets all his Fortune on the Chance of his calling that Side which is uppermost, resolving, if Winner, to bid adieu to Gaming; if Loser, to destroy himself: Now I think, supposing him an Agent, 'tis quite and absolutely uncertain whether he will call right or wrong, win or lose; and consequently whether the Motives to Thought and Action, and the Thoughts and Actions themselves, inseparable from a fortunate or a ruined Condition, will exist. His Action or Choice is in its own Nature uncertain, and if so, to say that 'tis previously known to be true and certain, is a Contradiction. I believe Mr Thompson will find that Human Actions in general cannot yield a moral Certainty, but an absolute Uncertainty; and that the Motives, which he takes for granted to be known, are as uncertain whether they will exist or not, as the Actions themselves. For if he allows that the immediate Event in the above Instances was in its own Nature uncertain, then the several Motives to Action, and the Actions following from, and depending on such Event, must be before such Event equally uncertain; and consequently could be only known to be, what they were, uncertain; and to know the Existence of a future Event to be uncertain, is the same as not to know whether it will exist or not. Even in his own Instance of the Man and the Precipice, the moral Cer-

tainty, which he supposes to be so strong, may be destroy'd at once, by an Event merely accidental: For suppose the Man of strong Passions, and that a Messenger whom he could not distrust brought him Word that a Lady, whom he passionately lov'd, had by a Trip of a Nail fallen down Stairs, and was kill'd; or that he was reduc'd to Poverty from Ease and Affluence, by the Burning accidentally of a Ship in which his whole Fortune, or perhaps more than he was worth was embark'd: Now behold the moral Certainty of the Man's not throwing himself down is chang'd, and shifts on the other Side; a Train of torturing Ideas makes him hate Life, and he is as likely to push down the Precipice as before to avoid it; therefore as long as meer Accident is productive of new Motives and Actions, those Actions can't admit of moral Certainty, even nigh the Time of their Birth, much less from Eternity.

Nor does he clear his Argument from the Reflection it casts on the Justice and Goodness of God, which, in my Opinion, as well as that of P. T. stands firmer on the other side, viz. Non-Prescience of Human Actions. For though the introducing Liberty and Agents might make it uncertain, if Happiness or Unhappiness would follow, yet if, all Circumstances consider'd, there was much more Probability of an Excess of Happiness would follow than the contrary by such Introduction, it was certainly righter and fitter that it should, than it should not be introduc'd, and the Goodness of God is shewn by such Introduction; whereas, on the other side, if any one Person amongst the Millions of Agents that have been, or will be created, should be upon the whole unhappy in consequence of a Series of wicked Actions; supposing Eternal Prescience, is supposing that God design'd this Person Unhappiness; for 'tis evident he could not design that thing, viz. Happiness, should come to pass, & he certainly knew would not come to pass; nor does the Supposition of the Man's being free to act clear that Argument from this impious Consequence. Suppose I give a Sword into a Man's Hand and order him to defend his Life with it, and not destroy himself with it; yet if, before I give it, I certainly know he will destroy himself with it, can I intend any thing but his Death in giving it? I think not.

Mr Thompson says, "Whatever is, is right;" I agree with him, whatever is from God, is right; but the bringing a Being to Existence without his Consent, and designing him Misery, appears to me wrong,



wrong, and therefore there is no such thing done by an all-just and good God: Yet that it is done by him, I think plainly follows from Prescience. If by *what-ever is, is right*, he means nothing exists that is wrong, I differ with him: Rapes, Robberies, and Murders *are*, yet are not *right*. To conclude, I think it much more consistent with the Attributes we apply to the Deity, of infinitely wise, just and good, to think he designs Happiness to every Man, than to think there ever was a Man who could truly say, God from Eternity design'd me Unhappiness.

God certainly knows the utmost Extent of all Human Powers, and therefore no Action can be new to him; but whether a particular Man will do or not do a certain Action in his Power and Choice to do or to forbear doing, is, I apprehend, from what I have before said, in its own Nature uncertain; and to say that God sees it otherwise, is to say he is mistaken. I shall be glad, if I think wrong, to be better inform'd; but am of Opinion that the present Method of answering things of this Nature with Sneers or Inectives, is of prejudice, as they are Bars to Truth, and certain Proofs of Self-conceit or Bigotry.

Yours, Philalethes L.

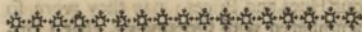
P. S. If a Human Action be an Eternal Truth, I desire to know what makes it so.

Mr URBAN,

THO' your ingenious Correspondent M. N. is pleased to say (p. 21 C) that "the Opinion is inconclusive, which holds that our Actions, if God foresees them, are not free or contingent, but decreed; otherwise his Prescience could not be infallible:" I own, notwithstanding what he hath hitherto said, I am unhappily inclined to persevere in that Opinion. He says, (p. 21 A) § "when Man is directed in the Means of Salvation, and he hath those Means in his Power, with Liberty of Action, why should it be expected, that God should bestow on him an irresistible, invincible Decree of his holy Spirit? For then Heaven would be our Fate, not our Crown; our Destiny, not our Reward." I cannot see the Use he makes of Mr Calvin's Say so; his, as well as other Great Men's Opinions, are inconclusive; and 'tis unsafe to pin one's Faith on another's Sleeve. We are born innocent (original Sin being washed away) endowed with a Soul purely spiritual, which being joined to this earthly Frame, is hurried to the Commission of Sin, by the Impulse of the Flesh; which could

not escape God's Prescience. But we have Means of Salvation in our Power, and may avoid Sinning; if so, should we act contrary to God's Prescience (which we certainly might, being free and undetermined Agents) is it not fallible? If infallible, how can we have it in our Power to use those Means of Salvation without God's Permission, God being the Giver of all good Things? And will God permit us to use Means to disappoint his Prescience? Is not this making God imperfect, or unjust, in laughing us to scorn; and directly contrary to our Saviour's Words, *Come unto me all ye that are heavy laden, and I will give you rest*? Matt. vi. 33. *Seek, ye, first, the Kingdom of God and his Righteousness, and all these Things shall be added unto you.* And again, next Chap. Ver. 7, 8. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened.* If God foreknew all, or every one, who would not make use of these Means; would not this be Tantalizing them with a Vengeance? And then eternal Punishment would be the Destiny, and Heaven the Crown of the Undeserving; and Men known that is, predestined to be so, *ab initio*: I say, undeserving, because there is no Concurrence of human Will, the Will determining the Action good or evil, and not the Consequence the Principle. Matt. xi. 21, 22, 23. *Wo unto thee Chorazin, Wo unto thee Bethsaida; for if the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the Day of Judgment than for you.* Our Saviour was sent to save, not to destroy the World; therefore why should he pronounce Woes on these and other Cities, if God foreknew they would not believe in his Miracles? Indeed the positive Potential would, implies a Prescience as to the Repentance of Tyre and Sidon; but that would make God unjust, in depriving Tyre and Sidon of everlasting Happiness: the Words, *that it should be more tolerable*, implying no more than that Tyre and Sidon should suffer a less Degree of Punishment for their Sins than Chorazin and Bethsaida; and consequently our Saviour's Mission to Chorazin and Bethsaida would be their Curse, and the Privation of everlasting Felicity to Tyre and Sidon; but had the Mission been just the contrary, Tyre and Sidon would have been saved





The REVEUR. No. 19.

*Sed neque ramosa numerabis in ilice glandes;  
Nec quot apes Hybla, nec quot in Alpe feræ;  
Nec mihi tot positus numero comprehendere fas est.  
Adjicit ornatus proxima quæque diex.* OVID.

IT is about three Weeks since I was last at the Assembly, and yet t'other Night, I don't know how, I fell a dreaming myself again in the Middle of the Circle.

Methought there was a Lady, who seemed to preside there, of the strangest unconstant Constitution I ever beheld: Sometimes she was of a beautiful fair Complexion, which in the twinkling of an Eye would change to the most lovely Black imaginable; the Colour of her Cheek flushed and faded alternately; nor was there any fixing her Stature, or her Shape; for now she sprouted up into a Giantess, or swelled into a luxuriant Embonpoint; and the next Moment she dwindled down again, or shrunk into a tapered slender Thing of meer Skin and Bone: Her Humour varied as fast as her Form, and she put on the Coquette or the Prude by Turns; sometimes she would wrap herself up so close in her Plaid, as to provoke my Curiosity to peep into it, when I could easily perceive that her affected Modesty was not at all offended with my Freedom; anon she boldly threw off both that and her Handkerchief, opened the Breast of her Stays, and tucked up her Coats, so as to put me even to the Blush, by displaying more Charms than I cared to see in so publick a Place.

The whole Room was set round w<sup>th</sup> Mirrors to adjust herself by, and her Hands were continually employed in shifting her Dress: At first she was equipped like a Spanish Nun, all covered but a Single Eye, with which to pick her Way thro' the Crowd; then she clapped a huge Ruff round her Neck, but observing that she looked just as if placed in a Pillory, and that it, together with the Beards of the other Sex, was very inconvenient, Gupon several Accounts, she ordered both to be taken off: Immediately her Hair fell down loose, and over her Bosom she threw a thin Piece of Lawn, which soon opened itself, and divided into a Tucker; her Sleeves at the same Time flew up to her Shoulders, and left her pretty Arms quite naked, with nothing but a laced Ruffle to defend them from the Cold: Her Fingers indeed were well enough fenced by a Number of different Rings studded with Gems of the most curious

and Chorazin and Bethsaida's Punishment gentler; therefore I think the positive Potential would, being chang'd into the dependent Potential might, has a better and more religious Construction, there being no Distinction but in English Potentials, as to that Respect. A hundred Texts direct us to crave God's Aid to withstand Temptations: Are we therefore to mock God, and to crave his Aid to disappoint his Prescience? Or why should we crave it at all, since we must be concluded by his Prescience to do this or that? B Lead us not into Temptation, says our Saviour; God (according to M. N.) foreknows whether we should be tempted, and the Temptation succeed; and if we are not to be tempted, is it not therefore impossible? God's Prescience must be as perfect as his other Attributes. That by Prescience all Things have always been, and will remain under his Eye; I do not find that positively warranted: Surely God, for certain Reasons, may decline foreseeing our Actions in their Embrio: Righteous art thou, O Lord in all thy Ways, and holy in all thy Works, says the Psalmist: How can M. N. reconcile that, if God punishes us (nay no less than eternally) for Actions he would not decline foreseeing, the Consequence of whose Foresight must be conclusive on our Actions, and not be prevented by the Means of Salvation placed before us? Which is making God to be the Author of Sin. Not that I infer God has not Prescience, but that he will not foresee our Actions. I hombly apprehend God's Knowledge is coeval with human Actions. Matt. x. 29. Are not two Sparrows sold for a Farthing? And one of them shall not fall to the Ground without your Father: Intimating, that our minutest Sins, or Actions, are seen by God in the Commission only: The Word, falls, aptly signifying the very Act of Sinning, Take Care that you stand, lest you fall; and consequently he only knows, not foreknows, when we sin or fall. Again, Matthew xii. 15, 16. The Pharisees went out, and held a Council against Jesus, how they might destroy him; But when Jesus knew it, he withdrew himself from thence. These Words will hardly admit of Prevarication (M. N.'s Prescience being tantamount to Predetermination.) At present therefore I think human Liberty and Prescience incompatible.

Yours, &c.

PHILALETHES II.

Mr Thompson's answer to M. N. on this Subject, came too late.



rious Hues and Prices; nay they were so encumbered with Ornaments, that I fancied her Hands entirely useless, till on the sudden raising them to her Head, she quickly gathered in her scattered Locks, and binding them up with a silken Fillet, she pinned over the whole a Streamer of the richest Point, adorned with the utmost Variety of Jewels, Flowers, and Ribbands; a Nosegay was planted on her Breast, and she appeared in all the Gaiety of a *May-Queen*, or like another *Flora*.

While this Change was making above, I was not unmindful of the lower Part of the Fabrick; her Petticoats, beforehung straight down to her very Toes, were by degrees blown out into a circular Form, as if her Ladyship had been troubled with a Tympany, or with some such Thing; but as the Whalebone Fence obliged all who approached her to keep at too reserved a Distance, she soon got it squeezed flat before and behind, which naturally occasioned its kicking further out at the Sides; this gave her no Sort of Uneasiness, she was rather pleased so convenient an Opportunity of showing every now and then a pretty Foot cased in Brocade: I had not long been contemplating its Motions, when I was alarmed by her placing a Stilt under it, almost a Quarter of an Yard high, by way of Heel; this made her so waddle and totter in her Walk, that I was afraid the whole Edifice would have fallen; but she soon dispelled my Fears, by pulling up her Hoop, and exposing to my View those delicate Pillars that supported her Frame; they seemed of the *Corinthian* Order, but inverted, and the gilded Foliage on the Shoe was not unlike the Capital; No Marble or Alabaster could compare with the Neatness and Lustre of the white Silk Stocking, and a golden Clock made it appear as veined with that Metal.

This naturally led my Eye upwards again; and as it passed, it could not help being a little surpris'd at the immoderate Smallness of her Waist, which was inclosed in an embroidered Girdle no bigger than my Span; but my Wonder increased, when I took notice of several other Revolutions that had happened above: Like a Captive Princess, her Neck was bound round with massy Chains of Pearl, and her Ears were stretched with Pendants of the same; her Face put me in mind of the Sun, as represented by Astronomers, full of black Spots; and the Colour of her Hair was fixed beyond the Power of a Relapse, by means of a certain Powder, which lay upon it as thick as Flakes of Snow,

Her odd Humour and these sudden Changes made me curious to know the Name of this fantastical Person: I enquired of several Beaux and Belles, that stood near and seemed of her Acquaintance; but to my great Amazement, instead of answering my Question, they fled from me with Scorn in their Looks, as pitying my Ignorance, and ashamed to be seen in my Company: Astonished at this unaccountable Behaviour, and more anxious to be informed, I looked round to see if I could find some civil Person to resolve my Doubts; at last I spy'd an elderly Gentleman, sitting at the other End of the Room in a solitary Condition, and dressed in a very genteel plain Manner; I went up to him, expecting by his Air and Demeanour to meet with more Politeness and good Manners in his Conversation; nor was I mistaken, for, before I had time to speak, saluting me with an affable and smiling Countenance, he address'd me in the following Words.

Sir, says he, I perceive by your Surprise that you are a Stranger in this Company, and I do not wonder that you are surpris'd at their treating a Stranger in so rude and impertinent a Manner; but you may be thankful that you came off so well, and that you have not rais'd their Indignation as well as Contempt.

This Lady is the Goddess of the Place; she is called *Fashion*; and those are her Votaries that surround her; They have so great a Veneration for her, that they have resolv'd to grant no more Quarter to those, who are ignorant of her Rites, than to those, who despise them; and to be unacquainted with her is as great a Crime, as to violate her in the most sacrilegious Manner.

I am her elder Brother; my Name is *Taste*: Moved by fraternal Affection, I kindly shared my Crown with her, and made her Partner in my Empire; nothing could be pass'd into a Law, but by our joint Consent: This lasted for a little while, until the ungrateful Baggage had so insinuated herself into the Affections of my People, that at once they declared in her Favour, and depos'd me; and they were even deliberating whether or not they should put out mine Eyes, after the *Turkish* Manner; but she, foreseeing the Need she would have of my Advice in her Exigencies, interceded for me, and I am left at Liberty, as you see, to wander thro' her Court alone; She still makes Use of my Name in her Decrees, tho' she seldom consults me about the Matter. This is a Piece of State Policy in order to retain a small Party, which I yet have amongst



mongst her Subjects, and who, were it not for that slight Regard and Deference paid me, might be tempted perhaps to raise Commotions and shake her Throne. Over the rest she tyrannizes in the most arbitrary Manner, and they yield as blind an Obedience to her Will: She has fixed the particular Figure that every one must make, who dares to enter her Presence, and has even gone so far as to debar all Persons from her Royal Palace, who shall pretend so much as to think of me in Opposition to her Mandate: This it is that renders me so forlorn and deserted as I am. 'Tis in vain to bid her explain her Orders, or give a Reason for them; she storms at the impudent Demand, and, with her Confin the *French Monarque*, answers only, *for such is our Pleasure*: Yet in the Fickleness of her Temper she contradicts herself every Moment, and so inconsistent is she, that what would gain her Favour to Day will draw her Hatred upon you To-morrow: You may guess what a fine Life her Subjects lead; they cannot complain of Idleness indeed; she keeps them perpetually busy in doing and undoing; and Folly is her Prime Confident and Taxmistress.

See those Apes that are around her now, how ridiculous they make themselves by their awkward Imitation: They must be all in the same Mode forsooth, tho' it is such as will not become one Half of them: They fight against Nature, and often get the better of her; for they destroy the Beauties, which she bestowed on them, and substitute new Deformities in their Place: They render themselves displeasing, by taking too much Pains to please: They want to be singular, to be stared at, and they are so; but it is upon Account of the extravagant Excesses to which they run. We admire their Cloaths, and not their Persons; or if their Persons claim our Regard likewise, their Minds are below it: The whole Employment of their Souls is to model their Bodies anew, to make them something else than Heaven has made them, and to mar Nature instead of mending her. What a Number of Heads and Hands are employed for this Purpose! Shepherds, Plowmen, Dyers, Weavers of all Sorts, Taylors, Milliners, Mantuamakers, Tire-Women and other Manufacturers, come all in for a proportional Share of our Applause; and when it is parcelled out in this Manner, what an inconsiderable Dividend will pertain unto the Lady herself!

The whole Globe is ransacked for the Apparel of a fine Woman, and the greatest Part of your Trade, about which you

make such a Splutter, serves only to compleat her Rigging; every Country furnishes its Quota, and every Creature contributes unto her Finery and Splendor: Yet, would you think it? a truly fine Woman has Charms in her own Person, which out-shine the brightest Ornaments that cover them, and she cannot put so much as a Patch upon her Face without hiding a Beauty. If a Woman be really disagreeable, Dress can be of no Use to adorn, but to conceal her Person; and the less conspicuous it is, it will serve the Purpose better. Gewgaws and showy Trinkets obscure the Beauties of the one, and point out the Deformities of the other.

*Horace* describes the best outward Appearance in two comprehensive Words; *simplex munditiis*; plain and neat. Tho' he had never written a syllable more, this Description, at the same Time short and ample, might have given us an Idea of the Taste and Genius of that great Poet. I have often recommended it to our pretty Ladies, and pretty Fellows, but neither of them understand it; and they would accuse me of Pedantry, should I offer an Explanation. Mr *Reveur*, I wish you would think it worth your while some Time or other to enter upon this Subject: I'll assure you it is of greater Importance than you suppose, and if you handle it well, I don't doubt but those of the best Sense in both Sexes will reckon themselves obliged to you for rectifying their Mistakes in several Particulars. Here is a Paper, containing a few Axioms upon that Point; it may be of service to you in discussing it: But allow me to read it first.

Every Thing, which alters or disguises Nature, proceeds from a false Taste.

Every Thing which forces Nature beyond its due Bounds, proceeds from a bad Taste.

Every Thing, which eclipses the Beauties, or exposes the Defects of Nature, proceeds from a want of Taste.

Every Thing, which constrains Nature, or hinders the Freedom of Action, proceeds from a depraved Taste.

Every Thing, which loads Nature with superfluous Ornament, proceeds from an Affectation of Taste. And lastly,

Every Thing, which is out of Character, is certainly out of Taste: And tho' the Fashion can never influence Taste, yet Taste should always influence the Fashion.

Thus concluded he, and folded up his Paper for me; but as I hastily stretched forth my Hand to receive it from him, I unluckily hit my Fingers such a Pelt against



against the Chair which stood by my Bed-side, as soon put an End to this unsettled Slumber, and roused my sleeping Senses from the chimerical Employment, wherein they were engaged; but I was so confounded with the Suddenness of the Accident, that, I believe, more than two Thirds of the Metamorphoses, which I had seen in my Dream, gave me the Slip at once, and escaped my Memory; nor was it without Difficulty, that I could recollect so much of it for the Entertainment of this Day.

Old Common Sense, April 1. N<sup>o</sup> 61.

*Project for curing Corruption and Venality.*

THIS now a considerable Number of Years since the Outcry of Oppression and Grievances has been almost universal; and the Debates of our Representatives made it appear very plainly, that this Uneasiness without Doors, has been warmly espoused by the ablest, noblest, and most disinterested Members within; And yet do we seem one Moment nearer a Redress, so emphatically due from a Government, to which we have been so profusely generous, as to be almost undone by our Liberality? If an *Englishman* may yet venture to give his Opinion on publick Affairs, to me there does not appear the least Prospect: At the Approach of every new Session, indeed, we are told it will produce mighty Things; and Whispers are circulated round the Town, of Enquiries to be made, Accompts to be examined, and even Impeachments to be commenced; which all vanish in a few Days after, and the first Division in the House puts an End to Expectation, and even Hope itself. Nor is it Disappointment, simply, we have Reason to complain of; but even this farther Aggravation, that from hence the scribbling Tools of Corruption take Occasion to insult our Complaints, to call them the Effects of Malignancy and Disaffection, not the Feelings of Oppression, and a Load of Taxes too grievous to be borne. Nay, they have the Front not only to justify the Innocence of their Patron, but load him with fulsome Praises; as if a Triumph over Justice, Reason, Virtue, and his Country, intitled him to the highest Honours.

But, to be honest in our Enquiries, and impartial in our Censures, 'tis necessary to ask, Whether we ourselves have not been, not only Accessories, but Principals in the very Mischief we complain of; we have two or three Times had the whole Legislative Power return'd into our

own Hands, since this National Uneasiness took Place, and yet chose almost the very same Men we had so violently clamour'd against. Alas! 'Tis universal Venality which is the real Source of all our Evils, and if we don't begin first to root Corruption out of our own Hearts, 'twill be ridiculous to expose it in another's: This, this is our Enemy's Strength, and our Weakness; and did we know how contemptibly he esteems his Purchase, Shame itself would work that Reformation which Virtue would attempt in vain.

'Tis not long since it was disputed, as we are told, in a mixt Company. *Whether he had any Honour*; and, which is wonderful, it created much Warmth on both Sides, and might have ended somewhat tragically, if one of the Company had not luckily play'd the Moderator, by archly interposing, *That 'twould be odd, indeed, if he had not Honour, who had purchas'd half the Honour of the Nation*: Which being afterwards officiously echo'd to his Mightiness's Ear, he rejoind'd with a haughty Sncer, *'Twas a Purchase easily made*! Now can this little Incident be told, or heard, without covering us with Blushes for our own Meanness, or without inflaming us with a noble Rage against that detestable Mixture of Arrogance and Baseness, which could with the same Breath insult and betray? This epidemick Venality is owing to false Notions of Happiness, to a mistaken Opinion, that it consists in Luxury, Court-Favour, Places, Titles, Pensions, and to an habitual Love of Lucre, almost inseparable from a trading Nation. Hence some Men shrink from what they know is right, and secretly wish to see accomplish'd, for fear of a little temporary Hurt to the Profits of the Year. Others, hurry'd away by their Passions, would sell their very Souls to gratify them; and the Majority of the rest, carelessly indolent, waste their Lives in a Round of Pleasures, and think every Moment lost, which is borrow'd from their darling Pursuits, thought to serve their Country.

But, however inveterate this confirmed Canker may seem, its Cure is not impossible. Indeed, no Individual, tho' ever so great or honest, or Number of Individuals, detach'd, and separate, can hope to bring it about: Even a whole Nation, tho' unanimous in Principle, if united by no particular Ties, or Engagements, are but a Rope of Sand, and a Circulation of vain and useless Opinions would be their most Acquisition. Besides, if a Temperance offer'd that over-balance'd each Man's particular Share of the Publick Good,



his odds, but it bias'd his Actions against his Opinions; and (thinking himself unobserv'd, like a Lion in the dark, he would fly from Virtue to Interest.—This, I am afraid, has been often the Case among us, and will always continue to be so, if some lucky Expedient is not found out to hinder the Contagion from spreading any farther. And, in my humble Opinion, none can be more efficacious, than the Establishment of a Variety of Political Clubs, or Societies, in all the Cities, Counties, and considerable Towns in the Kingdom; to be founded on two Sets of Rules or Principles; The First common to all, by way of uniting the whole Number, as Occasion should serve, into one Body; the Second, peculiar to each, according to their respective Circumstances, Situation, or Employments. Now 'tis out of the Power of human Imagination to vary the last to the infinite Number of Necessities or Conveniences to which they must be adapted: But, as to the First, perhaps it may not be very difficult to trace out something of a Sketch, which may serve as a Hint to wiser Heads. By way of Premises, therefore, let me lay down these Propositions; That wherever there are Men, there are Passions: That wherever the Passions are concern'd, there must always be an Equivalent offer'd for what you endeavour to take away: And that, consequently, Honour and Shame must operate as powerfully here, as Pensions and Titles elsewhere. This understood, and allow'd, I flatter myself the following Articles will be judg'd, by the Honest and Unbias'd, neither chimerical nor unpracticable.

1. To maintain a strict Loyalty to the King.
2. To consider our Native Country as a grand Parent, to whose Welfare we ought religiously to devote all our Faculties, Possessions, and even Life itself.
3. That the private Interest, which is inconsistent with, or opposite to the Publick Good, should be deem'd equally infamous with Treason: Since a Breach of Trust is ever more unjustifiable than open Rapine and Violence.
4. That a thorough Reformation of Political Morals should be the great and fundamental End of this Society.
5. That every Member should begin this Reformation first with himself, and leave behind him, at his Admittance, every sordid Maxim of Avarice, Luxury, and false Ambition, at present so fatal to the Nation.
6. That every Member in Form, devote his whole Power, Interest, and Capacity to

advance the Credit and Importance of the Society; as far as regards the Publick End for which it is establish'd.

7. That Truth in Reasonings; and Wisdom, Equity, and Honour in the Administration of State Affairs, not Names or Parties, should be the sole Object of all their Enquiries and Debates.
8. That no known Pensioner, or Place-Man, should ever be admitted on any Terms whatever: And to expel with Infamy, whatever Member should suffer himself to be corrupted afterward.
9. That Honour, and Respect, should be acknowledged due only to Virtue; and that a State Prostitute, of any Rank whatever, should be esteem'd no better than a Prostitute Woman, who subsisted on the Wages of Infamy.
10. To support with the Interest and Countenance of the whole Society, any Person who should be disgrac'd, or persecuted for inrolling himself a Member: That, even on the lowest Principles, Men may get rid of their present slavish Fears, and be induc'd to appear Virtuous.
11. To levy a Weekly, Monthly, or Quarterly Sum on the Members, by way of Bank, to support the necessary Expences of the Society, carry on any generous Design, or reward any great and eminent Integrity.
12. That the whole Society shall be divided into as many Parties, of Twenty five each, as the Number of the Members will admit: Every one of which to have a Committee of Five, and a Chairman; each Committee to meet once a Week, every distinct Party once a Fortnight, the Chairmen of all once a Quarter, and the whole Body once a Year, or often, if extraordinary Occasions should require. That the strictest Connexion may be preserv'd between Party and Party, and for the more effectual Support and Union of the whole.
13. That Medals, with proper Devices, should be struck, which should be worn by the Members in a Ribband, Collar-wise, as honourable Badges of their Devotion to their Country.

Now, though I am far from recommending this Scheme as perfect, I think it sufficiently demonstrates how infinitely useful this, or some such Society, might be to the Publick. And after this Notice, 'twould not a little mortify me, to see the Whim of Masovry able to effect that which was refus'd to the noble Views of Reason and Virtue, nay, the very Dictates of Prudence and Self-Defence.



Universal Spectator. April 8. N<sup>o</sup> 496.

## ON PLEASURE.

*Pleasure, if wrong, or rightly understood,  
Our greatest Evil, or our greatest Good.*

POPE. A

IT was an Observation of an ancient Sage, that *Pleasure* was so inherent in *Nature*, that every Animal as soon as born doth so affect it, that it begins an immediate Pursuit of it, as its chiefest Good. Tho' I will allow that this Philosopher placed too much of his *Summum Bonum* in the Contentments of our *Appetites*, yet I cannot think his Assertion totally false: From the Origin almost to the End of Life there is a *Progression* of Desires which we still want gratify'd; the Toys of Childhood, the Pastimes of Youth, and all the various Delights of Life grow and continue; nor are they accounted vain till we can pursue them no longer.

These are some general Notions of *Pleasure*, but in what *Pleasure* consists I take not to be defined, or at least not to every Man's Satisfaction, since it is as various as the *Passions* and *Affections* of Men, whence more or less it receives its Esteem: So, neither can there be, in some Men's Opinion, any settled Duration of Time to make the Pursuit of it an *Excess* or *Defect*; as some will not, or cannot pass a Day without *Recreation*, which others think sufficient to receive once in a *Week*, or a *Month*, or a *Quarter*. There is no Standard to be found of our *Appetites*: consequently no certain one of *Pleasure*. I have known Men take that Pain and Labour for a Day's Sport in *Fowling* or *Hunting*, that another would scarce have done to be Master of a Province; yet he who laugh'd at the Folly of riding a whole Day after a Fox, has sat up three successive Nights over a Box and Dice, which a Sportsman would not have done, and continue to do, to be Master of the World.

Men of *Business* are seldom observ'd to affect *Pleasure* to any violent Degree; they have not Time for it, yet they approve a necessary Relaxation from *Fatigue*. But some are so rigid they profess a Dislike of *Pleasure*, as the Pursuit of it is *Vanity of Vanities*: Such only mistake the Name, they pursue some one Thing which is to them what the Thing they despise is to others; for let them profess what they will, it is essential to human Nature to be delighted.

As I think it necessary and lawful for a Man to enjoy himself in those *Felicities* which are in his Power to attain, yet I

think there should Boundaries be fix'd beyond which *Limits* he should never venture: Tho' the Use of *Pleasure* be allow'd, the Abuse of it should be carefully avoided; and what is a just *Freedom*, and what *Licentiousness*, may be known to every Degree of Mankind from this Principle, that *that ceases to be Pleasure* whose Consequence must give *Pain* or bring *Danger*.

Whatever we delight in, we should examine the *Sequel* of the Enjoyment of it; if that is clear, the present Indulgence will be Ease and Content; but if the Consequence has a contrary Effect, even the present Enjoyment cannot be satisfactory. If *Pleasure* is wrong understood, what *Evils* must it not produce! *Decius* has a wrong Notion of what he calls *Pleasure*; he delights in Gaming, he is not content to play in a moderate Manner; he must lose or win considerable Sums; he must pursue it Day and Night, till his Estate is mortgaged, himself ruin'd, and his Family Beggars. *Socius* loves his Bottle; but then he does not enjoy a cheerful Glass with his Friends only, he drinks with any one, at any Time, or any Place; he has his Stages, to what in the Morning, to take a Glass in the Afternoon, and a Gallon in the Evening: the whole Business of his Life is to drink. When *Decius* is oppress'd with Poverty, and *Socius* with Diseases, how fatally will they be convinced that the Excess of *Pleasures* which have destroy'd their Happiness, Moderation would have rendered agreeable.

But the right Understanding of *Pleasure*, which the Poet calls our greatest Good, is not to confine our Delights to the Gratification of sensual Passions, but to make it an Enjoyment to perform Acts of *Humanity*, *Generosity* and *Virtue*. Corporeal Relaxations a wise Man would rather term proper *Indulgences*, while to the Pursuit of rendering himself an intelligent and good Being he fixes the Term of real *Pleasure*. The Soul we have sufficient Assurance is the most excellent Part of our Composition; it is that *superintends* the Body, and consequently such Acts which are the Soul's (as *Contemplation*, and the like, are far superior to those which serve the Body with sensual Delights: Hence we should prefer the Pleasures of the Mind; for he that doth not desire to have more Acquaintance with his Soul than his Body, is a Disgrace to his Being, and has less Pleasure in his Species than a Brute who employs the Faculties given it by Nature. All Pleasures are heighten'd in our Opinions by our making them habitual; no delight



delight therefore in the Acts of *Virtue*, we should inure our Minds to the pleasant Contemplation of it, and when the *Theory* of it becomes agreeable to our *Minds*, the Practice of it will be infinitely more so; and as we make it the pleasing Study and Business, it will be soon as well the Recreation as the Ornament of our Lives.

Daily Gazetteer. N<sup>o</sup> 859.

THE EMPIRE of WHIM.

NO kind of *Writings* have met with a better Reception than *Descriptions* of new-discovered *Regions*, especially if Imagination strongly influenced the Author, and kept him above those nice and tender Regards for Truth and Probability, which are apt to influence Writers of ordinary Understandings.

The Writer instances Domingo Gonzales's *Voyage to the Moon*, Bergerac's *Hist. of the solar and lunar World*, the *Voyages* of Jacques Maffie, and Robinson Crusoe; and Gulliver's *Travels*; and then goes on.

The *Empire* I shall speak of, has the same Bounds with that of the *Sun*; it comprehends both *Hemispheres*, and is peopled with Folks of all Colours. The present *Empress* hath reigned ever since the Days of Fo-Hi, first Monarch of *China*; and that in as despotick a Manner, and with a Title no less *Chimerical* than that of his Holiness at *Rome*. The Fall of *Time* only will put a Period to her Dominion, and Death and this mighty *Empress* will expire in one Day.

The celebrated Mr *Pope* hath given up one half of the human *Species* to her Power. The judicious Mr *Dryden* hath drawn, with wonderful Force, one of her most distinguished Ministers in the last Age in the following never-fading Lines.

Some of her Chiefs were Princes of the Land,  
In the first Rank of these did *Zimri* stand;  
A Man so various, that he seem'd to be,  
Not one, but all Mankind's Epitome;  
Stiff in Opinion, always in the Wrong,  
Was every Thing by Starts, and nothing long;  
But in the Course of one revolving Moon,  
Was Chymist, Fidler, Statesman and Buffoon.  
Then all for Women, Painting, Rhyming,  
Drinking,  
Besides ten thousand Freaks that dy'd in thinking.  
Bless'd Madman, who could ev'ry Hour employ  
With something new to Wish, or to Enjoy!  
Railing and Praising were his usual Themes,  
And both (to show his Judgment) in Extreams.  
So over violent, or over civil,  
That every Man with him was God or Devil.  
In squandring Wealth was his peculiar Art,  
Nothing went unrewarded but Desert.  
Regard'd by Fools, whom still he found too late,  
He had his Jest, and they had his Estate.

This *Character*, as it exactly suited the *Person* for whom it was drawn, so it perfectly well points out the Qualities which to this Hour distinguish the *Beaux Esprits* in the Empire of WHIM. All the Subjects of this *Empress* yield implicit Obedience to her *Commands*, without the least Regard to her Rival *Reason*. Nay they pique themselves on obliging Nature herself to yield to their Sovereign, to whom, in all Respects, they are most romantically Loyal. *Hippocrates* tells us, that in a Country near the *Caspian Sea*, the People of which are under the Obedience of *Whim*, long Heads came to be admired; but as their Children were born like those of other Folks, they were constrained to make use of Bandages, which effectually reduced them into the Form of Sugar Loaves: By Degrees, tired with the Perseverance of these heroic People, Nature gave way, Bandages grew useless, and their Children were distinguished from all the Children upon Earth, by their having at their Birth Numsculls, like those obtain'd by Art by their Parents. In *Africa*, the People chose rather a Jet Black than a Copper Colour; for a Time, this was effected by Ointments and other Methods; but at last they too got the better of Nature, and they now have Children as black as their Hearts can wish them. Such of our *Empress's* Subjects as reside in *Spain*, have had a particular Liking to little Feet; and if the Countess of *D'Aunoy* may be depended upon, Numbers of fine Ladies there are admired for their Feet, who can scarce go the Length of a Chamber upon them. In our Country there was a Time when a rising-colour'd Hair was essential to Beauty; if Nature, out of Envy, denied it to the Subjects of *Whim*, they knew how to reach it without her Aid; and when their *Empress*, to shew her Power, branded it with Contempt, they soon found Means to overcome Nature in that Particular, and to follow the Standard of their Sovereign in spite of any Obstacles thrown in the Way by their Complexions.

As to Dress, young and old, rich and poor, all follow the *Empress's* Decrees, however inconsistent with their Health, or with their Conditions. Heretofore, as our old Pictures shew us, her Subjects in this Country wore slash'd Sleeves, and pink'd Doublers, Trunk Breeches, tied with Heaps of Ribbands; meer Marks of Submission to their good Lady, for other Use they had none. In our own Time, what Capacity, what Leisure would it require to reduce the several Variations in

Aa the



the Brims of our Hats, from the Umbrella-like Beavers, to the Skimming Dishes of the present Times! As to Wigs again, their History would be still more difficult, for the Empress being a great Promoter of Trade, hath scarce ever been known to indulge a Passion above six Months.

In point of Conversation, the Votaries of *Whim* are perfectly submissive, and never accost each other but as she gives the Cue. In the Time of *Harry VIII.* they talk'd in a high Strain, rail'd at the Pope and at Monasteries, yet quoted *Thomas Aquinas* and the *Schoolmen* with the utmost Reverence. Under the Reign of his famous Daughter, their Discourse was more polite, Love and Gallantry were in Fashion; an Oath was now and then dispensed with, and the *Spaniards* were as roughly handled as they are now. Under good King *James*, *Greek* and *Latin* came into Fashion; the Clergy preached at Table as well as in their Pulpits, and the Doctrine of Predestination was thoroughly handled, not only in the Universities, but at every Ordinary about Town.

The Learned in this Empire are as numerous as in any other, if not more so, and shew a much greater Deference for their Lady's Government than for any other. Heretofore Sentences, Metaphors, and Hyperboles, were the Standard Rarities of Style, and Numbers there were who endeavoured to oblige their Sovereign in this way, from *Orborne* the Instructor of his Son, to *Quarles* the emblematick Disciple of the Muses. Then a diffusive Style grew in Vogue, and no Period would go down with the Connoisseurs, if it took not up half a Page at least. Then Burlesque grew the Fashion, and by the express Command of *Whim*, remained a long Time the established Wit in *Italy*, *France* and *Britain*. At *Paris* they printed the Passion of our Lord in Verse Burlesque; and to be even with them, we had here a ludicrous Sermon on the Resurrection. Of late Years this Humour has revived, with this Difference only, that of old it favoured Religion, whereas now nothing less is intended.

R. FREEMAN.

The Craftsman, April 8 and 22. N<sup>o</sup> 613, 615.  
Of ancient Statutes, with respect to Libels.

SOME late uncommon Proceedings, which confirm'd the Jealousy of many Persons, upon the Restraint of the Stage, that a Restraint of the Press would soon follow, make it necessary, before it is too late, to consider a little more mi-

nutely than hath hitherto been done, all the former Acts of Parliament, which did any ways restrain it, and how they now stand.

The first Act, which hath any Relation to our present Subject, is That of *Edward I.* intitled, *None shall report slanderous News, whereby Discord may arise.*—It says; "Forasmuch as there have been oftentimes found in the Country *Devisers of Tales*, whereby Discord hath many Times arisen between the King and his People, or the great Men of this Realm, &c."—A Law of this Kind, if it were of any Force, might be of excellent Use against a MINISTER, who should devise Tales to set the KING against the PEOPLE; or to make a Breach between the KING, and the HEIR APPARENT OF THE CROWN.

This Law was continued and extended; which laid the Foundation of the Punishments for printing and publishing what are now called *Libels*; and as such Writings were made criminal by the Statute-Law, it seems highly reasonable that they were not so before by the common Law, and ceased to be so, upon the Expiration of those Statutes.

The next was of *Richard II.* intitled, *the Penalty for telling slanderous Lies of the GREAT MEN of the Realm*, which hath the following Clause: "Item, of *Devisers of false News*, and of horrible and false Lies of Prelates, Dukes, Earls, Barons, and other Nobles, and great Men of the Realm, &c. of Things, which by the said Prelates, Lords, Nobles, and Officers aforesaid, were never SPOKEN, DONE, nor THOUGHT."—It then makes the Penalty the same as that of *Edw. I.* for the Reputations of great Men were made as sacred as That of the King, and thought as necessary for the Preservation of the public Peace; which rendered it very hazardous for any MINISTER to engross the CROWN, by driving away All, who would not come into his Measures, by horrible and false Lies.

These two Acts were confirm'd by another, in the Reign of *Philip and Mary*; which annexes farther Penalties; "and if it is done by Book, Rhime, Ballad, Letter, or Writing, the Person offending shall have his right Hand stricken off."—This Law during the same Reign, was revived, and made to continue till the last Day of the next Parliament.—In the succeeding Reign it was enacted, "That the Offenders expressed in the said Act shall be expounded to extend to the Queen that now is, and to the Heirs of her Body.

It must be observ'd, that the Word  
Printe



Printing is never used in any of these Acts; tho' in another passed at the same Time, which made it High-Treason to compass the Death of the Queen, is the following Clause; "and the same Imaginations shall utter by open Words, &c. Or shall publish, or directly say, that the Queen, during her Life, is not, or ought not to be, Queen, &c. And if any Person, or Persons, shall by Writing, Printing, Overtdeed, or Act, commit any of the Offences aforesaid, it shall be adjudged High-Treason."

Writing and Printing, "That Edward VI. was not supreme Head of the Church; or to compass or imagine, by Writing or Printing, Overtdeed, or Act, to depose or deprive the King, &c. is High-Treason."

In the Reign of Henry VIII. it was enacted, "That it shall be High-Treason to wish or desire, by Words or Writing, or to imagine, invent, or attempt, any bodily Harm to be done to the King, the Queen, or their Heirs apparent."

The last Act necessary to be mentioned is another of Q. Eliz. in Explanation of a former Act, which declares, "That it shall be High-Treason to intend Destruction, or bodily Harm, to the Queen, &c. Or to affirm that the Laws and Statutes do not bind the Right of the Crown, and the Descent, Limitation, Inheritance, or Government thereof — Whosoever shall, during the Queen's Life, by any Book, or Work, written or printed, expressly affirm, (before the same be established in Parliament) that any one particular Person is, or ought to be, Heir and Successor to the Queen, except the natural Issue of her Body, &c. shall, for the first Offence, be a whole Year imprison'd, and forfeit half his Goods, &c."

Having thus cited all the Statute Laws I can find, relating to any Thing, that hath the least Connection with the Doctrine and Practice of punishing Libels, as far as the End of the glorious Reign of Queen Elizabeth; it will be necessary to make some Observations upon what hath been already mentioned; and to shew that no Power remains of punishing, in the Manner now contended for, by any of these Acts.

It is observable, that our Statute Book begins with confirming the great Charter, in the 9th of Henry III. which seems to imply that the said Charter, and the common Law of the Land, where the latter was not contrary to the former, contain'd all the Laws, by which the People, at that Time, were bound or punishable; and from that Time there could be no

new Crime, but what must be declared so by Statute Law, in which not only the Crime, but the Punishment annex'd to it, must be declared, as well as who are to be Judges of it, if it is not to be try'd according to the great Charter; that is, by a Jury of twelve Men.

Another Thing, in Affairs triable by Juries upon Statute-Laws, is; they must either acquit or condemn, according to the Statute. They ought not to find the Thing to be done, as lately insisted on, and leave it to the Judge to determine whether the Thing done was criminal or not; since the criminal Part alone is punishable by the Act.

It is evident, from the Statute-Law, that some Sorts of Libels were punishable before the 9th of Henry III. and this must be by Common Law; since it was not by Statute; which some Persons, in later Times, have been desirous to compare with their Doctrine of Libels; I mean the Act of Edward I. which inflicts a Punishment upon Those, who tell or publish any false News, or Tales; and they are to be imprison'd until they have brought into Court the first Author of the Tale. — Now, as no Punishment is inflicted upon the Author by this Act, there must certainly have been some Punishment for this Crime by the Common Law before. The Crime, by this Act, is telling, or publishing, any false News or Tales. By the Common Law before, it was being the Author of the Tale. From whence it is plain that the Crime consisted in the Falshood of the Thing told and publish'd by the one, as it does in being invented by the other. The speaking or publishing Truth cannot be a Crime in its own Nature; and whenever it hath been made so by Statute, in this Kingdom, the Things not to be written upon have been always expressly declared.

This very Punishment of the Reporters or Authors of false News or Tales, is a negative Proof that every Man hath a Right to tell or publish the Truth; tho' one cannot reflect, without great Concern, on what hath passed in the Memory of many Men, upon Prosecutions for publishing Libels and false News. When the Counsel for the Defendants have offered to prove the News not to be false, it hath been over-ruled by the Court; and upon the Jury's only finding the Publication, very severe Punishments have been often inflicted upon them. With Submission to much greater Authority and Learning, I cannot conceive that, before the Statute of 3 Edward I. the telling or publishing any false News or Tales, was punishable by

\* Edward VI. Cap. 12.



by any Law then in being; or even supposing it was, the Persons accused had not a Right to prove it not false; for either the Act made That a Crime, which was not so before; or else it only added a new Penalty, and the Description of the Crime is the same as before; which makes it necessary to prove, in both Cases, that the Matter spoken, or published, is false.

The Act of Richard II. against telling slanderous Lies of the great Men, which hath the same Penalty annexed to it as the other, is a farther Confirmation that the Crime consists alone in the Falshood of the Fact; for it is there made punishable to tell any false News, Lies, or other such false Things, of the Prelates, &c. And they are to be imprison'd till they produce the Author.

The two Laws, of Edw. 1. and Rich. 2. that have been so often mention'd, with the Explanation of them, and that, which makes it High-Treason to write or print against the Hanover Succession, are the only Statute Laws now in Force, which can any ways relate to our present Subject of Libelling, or the Liberty of the Press. That of Treason not being by any means in Dispute at present, the Affair must turn very much upon the other two.

It ought to be remember'd that the Lord Coke, who is so often quoted in the Affair of Libels, wrote at a Time, when the Laws of the Star-Chamber were thought to be the Laws of the Land; and that most of his Opinions are founded upon the Determinations of that very Court. He likewise asserted the great Antiquity and Powers of the Star-Chamber; but he did not live to see it abolish'd by Act of Parliament, "because its Proceedings, Censures and Decrees have by Experience been found to be an intolerable Burthen to the Subject, and the Means to introduce an arbitrary Power and Government."—Nor ought the Opinion of ever so many Lawyers to have any Weight, if founded only upon the Judgment and Practices of those Times.

After this the Press was free till the Restoration; when the polittick Scheme of reviving the Court of Star-Chamber might, perhaps, be in View to restrain the Licentiousness of the Press; and if the Act pass'd for this Purpose could have been render'd effectual, there would have been no need of Precedents for the Punishment of Libellers, at a Time, when the Suppression of the Star-Chamber, and the arbitrary Methods of proceeding in it were too recent to be forgotten.

The private Abuse of the natural Liberties of Mankind ought to be only so far

restrain'd, as it is inconsistent with the publick Welfare. But a Nation, that will ever submit to a Restraint of Liberty, under any Pretences of their not being acquainted with publick Business and the Actions of publick Persons, which so essentially concern them, must give up all their Liberties. No Man of Sense ever contended for a Right of exposing the Follies of Another's private Character; which is not only ill-nature, but may justly provoke the Party injured to retort, or revenge it. The Publick is not interested enough in the Failings of Individuals, to suffer such a Liberty; though the antient Prosecutions, in these Cases, were for Damages only. But surely the People are vastly concern'd, not only in Wickedness, but the Folly of Those, who are trusted by them in publick Stations. This is the Point, for which we are at present contending; and, indeed, the only Point worth contending for.

The licensing Act being obtain'd, and the Views of the Court not very early discover'd, it was some Time before there was any Occasion to make Use of the Precedents of the Star-Chamber, in the King's Bench. But the Judges of those Times were so obsequious, that whenever they wanted a Precedent, they would have it at any Rate. Jeffreys, the last of them, declared, that if there were no Precedent for what he was doing, he did not see why he had not as good a Right to make one as any of his Predecessors. Thus have those abhorrd Judges, who could not enslave us at that Time, left some of their Shackles upon us; and tho' K. James could not dispense with our Laws, but lost his Crown for attempting it; yet Jeffreys, it seems, could not only do that, but even enact Laws, which bind Futurity; for every new Precedent made by the Judges, in this Case, is in Effect making that Law, which was not so before, if their Rule of Law is founded upon modern Precedents only, and not upon old Usage, or Acts of Parliament. Whatever Notions we may entertain of the People's making Laws, or that they are made by their Consent; yet, in many Cases, it is the Judge's Interpretation, which constitutes the Law; and it will not afterwards be suffered to call the Practice upon it in Question; for when the Court hath determined any Thing to be Law, all Objections to it are commonly over-ruled.

By these Means, we now enjoy the Fruits of those blessed Endeavours, which were made by Charles and James the 2d, for reviving in another Shape that great Branch of Prerogative, the Star-Chamber,



by transferring its Powers and Precedents to the King's Bench. Could there be any Doubt of this, the State Law, or Doctrine of Libels, would sufficiently convince us of it; particularly where it is said, "that whatever might be the Practice of the King's Bench, in earlier Times, we find that latterly it hath follow'd the Examples laid down by the Star-Chamber for punishing variously, according to the Nature of the Offence; more especially, since the Suppression of that Court, when the King's Bench found left to itself the Correction of a great many Enormities, which before were punishable in the Star-Chamber."

The Revolution may be justly said, in some Degree at least, to be owing to the communicative Knowledge of the Press, even whilst under a License; and yet this Clog upon it was not taken off till it expired of itself; and even then great Pains were taken to revive it, which very nearly succeeded—Such is the bewitching Love of Power, that the best of Princes are not willing to part with it; much less the worst. This sufficiently proves how necessary it is for the People always to preserve the Liberty of the Press; and whoever seriously considers how small the Remains of it are, at present, must be convinced that there have been many late Encroachments upon it, without Act of Parliament, or any other Authority of Parliament. That fatal Legacy of Precedents is continually growing; and, unless some speedy Stop be put to them, the ancient Laws must be swallow'd up in the new ones, which they of course create. Every Prosecutor, of this Kind, endeavours to shew his Abilities, by finding out new Methods of convicting and punishing, what they call, Libels; and surely their great Sagacity, in this Respect, will at length convince Mankind that we hold the Liberty of the Press by a very precarious Tenure, if at all.

But to conclude. As every Precedent, that establishes the Practice of our Courts, is a Law made without Consent of the People, so it proves the Right of the People, to all such Privileges as these Courts abridge; and in like Manner, every Act of Parliament for restraining the Liberty of the Press is a Proof of their prior Right to that Liberty. Again, the Expunction of such Acts revives those Rights; and the particular Act for restraining it, in the Case of the Protestant Succession on the Continent, seems to be a Confession of our Right, to exercise it at present, upon all other public Subjects.

In short, we ought not only to contend

for the Preservation of this Liberty, as far as it is still left us; but should exert our utmost Endeavours to free it from all those extraordinary Clogs and Embarrassments, with which it is, at present, encumber'd.

MR URBAN,

THE Letter from Theophilus, in your last Magazine, occasions the Trouble of this, which I hope will not be unacceptable to the generality of your Readers, as I shall consider his Charge against Milton by the Opinion and Sentiments of a Writer, to whose Judgment, I am persuaded, Theophilus himself will pay no small deference, and whose Criticisms on that Poet are admirable. I am surprized that Theophilus in the conclusion of his Letter should say, "I don't oppose any that I know of in that Light (meaning as a Christian) I have considered him (Milton)." This must be owing to forgetfulness, or he could never have asserted, as in the beginning of his Letter, That "whether he (Milton) was a Christian or no, could scarce be determined by any Thing that occurs in his Poem." This is the Plaintiff Theophilus's Charge, and I hope you, Mr Urban, will bear what can be said on behalf of the Defendant, and direct the Town to find accordingly.—It is possible, that the Traditions on which the Iliad and Aeneid were built, had more Circumstances in them than the History of the Fall of Man, as it is related in Scripture. Besides, it was easier for Homer and Virgil to assh the Truth with Fiction, as they were in no danger of offending the Religion of their Country by it. But as for Milton, he had not only a very few Circumstances upon which to raise his Poem, but was also obliged to proceed with the greatest Caution in every thing that he added out of his own Invention. And indeed notwithstanding all the Restraints he was under, he has filled his Story with so many surprising Incidents, which bear so close an Analogy with what is delivered in holy Writ; that it is capable of pleasing the most delicate Reader, without giving offence to the most scrupulous. (Spec. No. 267.) If Milton's Majesty forsakes him any where, it is in those parts of his Poem, where the Divine Persons are introduced as Speakers. One may, I think, observe that the Author proceeds with a kind of fear and trembling, whilst he describes the Sentiments of the Almighty. He dares not give his Imagination full play, but chuses to confine himself to such Thoughts as are drawn from the Books of the most Orthodox Divines, and to such Expressions as may be met with in Scripture, (Jame Vol. No. 315.)

And



*And a little lower. The Particular Beauties of the Speeches in the third Book consist in that shortness and perspicuity of Style, in which the Poet has couched the greatest Mysteries of Christianity, and drawn together in a regular Scheme, the whole Dispensation of Providence, with respect to Man. He has represented all the abstruse Doctrines of Predestination, Free-will and Grace, as also the great Points of Incarnation and Redemption (which naturally grow up in a Poem, that treats of the Fall of Man) with great Energy of Expression, and in a clearer and stronger Light, than I ever met with in any other Writer.—Thus much to shew, that Theophilus does differ from some in his Opinion of Milton's Religion; if I find this has a Place in your next Magazine, I may perhaps trouble you with another on the same Subject, I shall for the present leave the above to the Consideration of your Readers, and only beg leave to add,*

Errors, like Straws, upon the Surface flow;  
He who would search for Pearls must dive below.

DRYD.

Hackney, Apr.

21, 1738.

PHILO-SPEC.

OLD Common Sen's, April 8. N° 62.

*The Subject of Frank Firelock's Letter on the Army (Vol. VII. p. 427.) further pursu'd,*

SIR,

**M**R Firelock has assign'd some Reasons why the once honourable Profession of a Soldier is fallen into such universal Contempt, but I think there are others which he has not touch'd upon; for besides the Disuse of Arms, which will make a Soldier look little, if the People should have a Notion that the Army are Strangers as much to the Honour as to the Dangers of their Profession, and are kept up only to cock their Hats, and look big upon their Fellow-Subjects at home, it must unavoidably render them Objects of Hatred as well as Contempt.

He will say, perhaps, that there are still some Men of Honour left in the Army; and that it is very hard that they should suffer for the Behaviour and Actions of a few Scoundrels that have crept in amongst them. I answer, I really believe there are a great many Gentlemen of Honour still left in the Army, and, I allow it to be hard, that they should be confounded with the servile and the base; but that it is the Fate of all who keep bad Company to suffer in their Reputations for doing so; all Bodies of Men

whatsoever have a Character stamp'd upon them by the World according to the Behaviour of the upper Part, tho' they happen to be the fewest in Number.

If for Example, you should send Men of no Capacity to do your Business with Foreign States, you will be looked upon as a Nation of Idiots.

If you bear Insults from Foreigners, you will be treated as a Kingdom of Peevishness.

If your Ministers should govern by Corruption, and know no Policy but that of Bribery, it will be no sooner known in the World than your Country will be looked upon as a Den of Thieves.

The same holds good with Respect to Professions and Societies,—if those who possess the superior Posts of the Army should prove to be a cringing Set of Sycophants, owing their Preferment to such scandalous Services as a Man of Honour would rather suffer Death than submit to, those who are in the inferior Posts must expect to share the Scandal, and the Profession itself will become ignominious.

Those in the high Posts are seen and known; when one of them is preferred it is natural to ask, for what Services in what Siege, or what Battle did he distinguish himself? And when you hear that he has cring'd, fawn'd, or that he has deserted and betray'd his Friends, his Infamy becomes the Subject of every Coffee-House, and every private Conversation.—Whereas, your Soldier of Honour may be neither seen nor spoke of; he may be kept under, he may in a manner be buried in an obscure Post, and made use of only as a Footstool for a Peevish Troon to rise over his Head by.

In Time of War, an Officer may be promoted out of his Turn, for some Action, attended with so much Bravery and Conduct, that it would be an Injustice not to distinguish such a Man: And that Case his Brother Soldiers never murmur; but in Time of Peace, when you see a Fellow put over their Heads, it may depend, it is for some dirty, and dishonourable Merit, that nothing but a profligate Tool could submit to.

I think no Situation can be more melancholy, than that of a brave and honest Officer, who has serv'd at a Time that was an Honour to serve, and has gain'd the Post he holds by his Blood, to be some base Flatterer and servile Minister, a Minister, a Fellow that perhaps is worthy to wipe his Shoes, put over his Head; when at the same Time his Circumstances may be so narrow that he is not in a Condition to throw up his Commission.



mission, nor pull that Fellow by the Nose, who has had the Impudence to step into a Post, which was his Right, lest he and his Family should starve.

As for my own Part, I love a Soldier; but I would have you to understand, Sir, that I do not call that Man a Soldier who has gain'd a Command in the Army by dirty Services, which have nothing to do with the Profession; who thinks it safer to make a Breach in the Constitution than in an Enemy's Town; and who has not the Courage to attack any Thing but the Liberties of his Country; no, Sir, I shall never give the Name of Soldiers to such Heroes as these; I consider them only as the Blackguard of a M—, and let them gain what Preferment they will, I shall never call them by any other Name than what they deserve.

We are at Liberty to suppose Things that may never happen, and make Observations upon Matters that are but barely possible; and tho' they are not necessary just at this Time, they may be useful by Way of Precaution against what may happen hereafter.

As to  $\S$  Observation made by your Correspondent, *Frank Firelock*,  $\S$  there is a great Decay of  $\S$  nice Sense of Honour in  $\S$  Army, which used to adorn and distinguish  $\S$  Soldier's Character, I think that alone is a good Reason why we should wish to see the Army disbanded. I am sorry to hear that pure Stream should be tainted and corrupted among the Soldiery. It were to be wish'd, that they had kept up their Sense of Honour, were it for no other Reason but that a little of it may remain somewhere in the Nation.

If any Man will argue, that there is less Danger to the Liberties of a Nation, from an Army commanded by such pacifick Officers as are before described, than from one commanded by Men who should owe their Preferment to nothing but their Valour and Conduct in War, I must beg Pardon if I differ in Opinion from him; for I cannot help thinking, that let an Army have never such Poltroons at its Head, it will always be able to keep the quiet and peaceable Part of the Subjects in awe; and you may be sure an Army to officer'd will never be employ'd upon any other Service.

I hinted before, that if Military Preferments should be bestow'd to influence and corrupt those who were chosen to serve in another Capacity, it is the most dangerous and wicked Use that an arbitrary Minister can possibly make of an Army; the gallant Soldier, that has been used to look an Enemy in the Face, will

never stoop to so base and infamous a Service.

It is not the fighting Man that is wanted for these Services; those that dare not fight may undermine; and therefore People every Way qualified, no doubt, will be chosen for the Purpose.

He that can procure a Seat (no Matter by what Methods) in a certain Assembly, will immediately be qualified to be a Governour, a General, or a Colonel of a Regiment.—Let him not be frightened out of his poor little Wits, for he shall only fight with his Tongue, and all the Military Discipline he shall ever be put upon, shall be a blind Obedience to the Orders of the grand Corruptor.

In all the Misfortunes that happen to us in this Life, there is something more or less grievous according to the Circumstances and Character of those by whom we suffer.—Were I to be conquer'd in War, methinks, it would lessen my Affliction were it done by a *Turenne*, a *Eugene*, or a late Duke of *Marlborough*; were I to live at a Time that the Liberties of my Country were to be lost, should it be contrived by the Schemes of a *Richlieu* or a *Burleigh*, it would be some small Consolation to me in my Misery.

If ever it should be our Fate to be enslaved, may it be brought about at least by Villains of some Parts in the Cabinet, as well as of some Courage in the Field.—May we never be cheated, betray'd, and undermined;—may our Miseries never be encreas'd by the killing Reflection that we were undone by Fools and Cowards; nay, may it be done bravely and by open Force, rather than by Treachery and Fraud.—In a Word, may we be worried by Lions, rather than know'd to Death by Rars.

Your most obedient, &c.

The Literary Courier of Grubstreet. No 16.

S I R,

YOU desire me to give you my Opinion of a Discourse, if it may be properly so called, that was printed in a Weekly Paper called *Common Sense*, April 8. In regard to your Request I will let you know my Sentiments of it; but otherwise I should have thought it no more worth my Notice than the low and gross Invectives of a *Billinggate* Scold.—I am certain that it could not have been wrote either by a Gentleman, a Scholar, or a Person possessed of any of those Talents, which are necessary to form a Writer. That it could not be wrote by a Gentleman is evident from the vulgar Expressions, which no Gentle-



man can suffer to fall from his Lips, much less from his Pen; for what a Man writes, especially if with an intent to print, is supposed to be the settled Resolution of his Mind; and the Ideas which are usually operating there will appear, when he has chained down his Thoughts in Writing. He talks, or rather prates, of Persons being chose to fill the Places of those Men, whose Shoes they are not worthy to wipe. This is one Instance of his Vulgarity; if you read his Paper carefully, you will find many more of the same Stamp. That it could not be wrote by a Scholar, is as clear to me; for no Man conversant with the Antients, could write a Paper of that Length with nothing but low and indelicate Expressions, so far from Purity, that they are not consistent with the rational Rules of Speech, or even with common Grammar: And if a Genius had attempted to write on such a Subject as Soldiery, he would have had some Sentiments and Diction, as must have merited Applause at least, if not Admiration; but in that Paper are nothing but trite and low Sentiments, cloathed in the Language of the unpollit Clafs of Men. — To what End was this crude Piece exhibited? To tell the Public, that a certain young Nobleman (who has a Character that has gained him general Love and Admiration, notwithstanding the idle Aspersions of that Wretch, whoever he is) has accepted a Regiment, to which some other Men have a fairer Claim; and to which, in short, he has none: Nor does he stop here, but insinuates that this Regiment is the Purchase of his Integrity, and in Barter for his Honour. Now let us consider how these Insinuations are supported. First, no Person is injured by his Acceptance of the Regiment: and the Right of Presenting was lodged in the King: And in my Opinion so far is any Person from being injured, that the Nation should, as I dare say they do, look on this young Nobleman with Eyes of Love and Gratitude, as on one who has offered himself to the Service of the Publick, and in a Capacity that is becoming his Quality and Family, and that without being bribed to it; unless the sagacious Author of the abovementioned Letter would call a Drop of Water thrown into the *Thames* a large Addition to his Streams. What less could that Man accept of, who is not only nobly born, but as illustrious by his own Virtues, and the Dignities of his Ancestors; whose Grandfather carries Terror, Glory, and I doubt not but I may say Success, in his Name, wherever

the Armies of *Great Britain* march.  
*Yours, &c.* R. H.

*The Daily Gazetteer, April 18. No. 368.*

*Reflections on Common Sense, of the 8th*

A Transaction of a very late Date, tho' of the most legal and laudable Nature, has so far exasperated the Malecontents, that losing all Temper and Patience, they have bid adieu to all their ancient Kindness for Soldiers in the Service of their Country, and have attack'd the whole Army in the most abusive manner, because his Majesty hath been graciously pleased to give a Commission to the Grandson of him, whom they wanted Words to magnify sufficiently, when they last wrote upon this Subject, without considering the Times when these Papers were published, it would be absolutely impracticable to conceive on what Motives they were written, or what the Writers would be at. And after all, these Chronological Circumstances serve only to shew, that Rage and Disappointment will make Men say any thing, how wild and extravagant soever it be, and however contradictory to Principles which themselves have heretofore maintained, and maintained as indubitably true, and of the highest Importance.

We have been told, that most States have been ruined by mercenary Armies commanded by mere Soldiers of Fortune. Men, who looked upon their Commissions to be their Freeholds, and who were consequently desirous to bring their fellow Subjects to hold by the same Tenure, *That is by the Sword.* We have been told, that the Source of that Insolence which the Army raised by the Parliament in 1641, used their Masters, was the *Self-denying Ordinance*, whereby Men of great Credit and large Interest in their respective Counties, were removed from their Commands, which were supplied by Soldiers of Fortune, Men who knew no Cause but Interest, nor had any thing farther in View than their Pay. But all this be true, how wise and safe are those Measures which his Majesty has ever taken of promoting Men of Birth, Merit and Estates, to the greatest Commands in the Army, as Men on whom Himself and his Subjects might safely rely, because their Interest as *Englishmen* was superior to their Interest as Soldiers. Yet at the same time his Majesty has always paid so great a Regard to Seniority and personal Service in Officers, as hath abundantly satisfy'd all Men of Probity and Probity in the Army, and de-



monstrated; his Majesty in other Promotions did no more than was requisite to maintain a proper Dependency of the Forces upon himself and the Nation.

As to the Noble Person whose Promotion hath so much disquieted the Party, I am at a Loss to conceive how he hath offended them. Every Nobleman in the Kingdom may surely receive Marks of Favour and Confidence from his Prince, without justly incurring the Dislike of any of his tellow Subjects, since such Dislike can only be founded on Disloyalty or private Prejudice. As to the first, the Malecontents themselves are not yet arrived at such a Pitch of Insolence as to acknowledge it; and as to the latter, the amiable Qualities possessed by the Noble Lord of whom I speak, make it altogether improbable. To what then shall we ascribe that Virulence and Indecency, evident in every Paragraph of a Paper lately written on the State of the Army? Surely to the want of Power in this People to Exalt, Abase, Promote or Remove as they think fit, without which it seems they are determined never to be quiet. It is true, these Invectives may be borne with tolerable Patience, since it is impossible they should have any ill Effects upon the People, or give the least Uneasiness to the illustrious Person to whom they refer. No Man of ordinary Understanding will need the Proposal of any Arguments to induce his Approbation of conferring a military Honour on a Nobleman, whose immediate Ancestor raised the military Fame of this Nation to its greatest Height. On the other hand, a Person happy in Dignities of all Kinds, such as are derived from Birth, from Title, from Fortune, from his Prince's Favour, and, which is still more, from personal Virtue, and the Applause of all good Men; how can he be at all affected with the Passion, Insolence and Frenzy of a Faction, irritated by repeated Disappointments, and disappointed merely because they were continually seeking to lessen the publick Safety, by disturbing the publick Quiet? He must surely look upon it as an Addition to his Honour, if such People consider him in a malicious and envious Light; for no true Patriot but must perceive with Satisfaction, that those who confess themselves no longer his Friends, are at the same time Enemies to their Prince and to their Country.

R. FREEMAN.

MR URBAN,  
I Am very far from thinking myself able to make a just Calculation of the Annuity proposed in my last, and consequently

am not fit to determine which of the Answerers is entitled to the Reward. I shall therefore leave that to you to do, in such manner as you think most likely to content them; and shall take the first convenient Opportunity of sending you it. I must however beg leave to make a few Observations on the Answer. I begin with my good Friend at Hull; and to shew how much his pleases me, I promise him twenty Guineas; if he'll procure me the proposed Annuity, to commence four Years hence, for 5691. 6s.

Mr Turner, (School-Master of Beconfield, See p. 75.) gives a bad Reason for his Calculation, viz. that because there's a Probability, that not only one, but both of the Nominees may live to 70 Years, therefore 'tis supposable they will do so; and upon such Supposition makes his Calculation, as of an Annuity certain for that Time, for both their Lives: Which cannot be just; for tho' they may live so long, yet as there's a considerable Chance that they will not, such Contingency ought to be allowed for.

What I have to say to Mr S. T.'s; and to Mr Richards's Computations is, that notwithstanding Dr Halley's Observations on the Breslaw Table, and his Propositions drawn from thence are very curious, and seem to be just; yet the Rule by which the Doctor's and Mr Richards's Tables are constructed, seems either not justly drawn from the Propositions, or not rightly apply'd; which is fully shown in an Essay to ascertain the Value of Lives, &c. printed for S. Birt, in Ave-Mary Lane, 1737. I agree however with Mr S. T. that this Question is the same thing in Effect, as finding the Values of two distinct Annuities of 50l. to continue during the respective Lives of the Annuitants; and must think (with submission to better Judgments) the considering it in that Light, is the most plain and simple; and is, perhaps, a good Criterion to judge of Tables by; for if this double Annuity for one Life of 45 Years, and for two Lives of 44 and 45 be not, according to any Set of Tables, of nearly the same Value as two distinct Annuities for the same Lives, such Tables must be false. Could we but find out a rational Method of reducing the Residue of the Nominees Lives to a certain purchasable Term, the Difficulty would then be over: And I own I don't see any other way of doing that to Satisfaction, but by Bills of Mortality, exactly kept in more than one Place, and for some considerable Time. Therefore, till that be done, I doubt we must be content with a random kind of Calculation.

I come now to Mr A. B. of London; with whom I agree that the Answer to this

Bb

Question



*Question*, depends on the most equitable Method of ascertaining a proper purchasable Term, for the Residue of a single Life or more. He has indeed offer'd something new on this head, compriz'd in five Suppositions, according to which I find he has made his Calculations: But as that Gent. has not mention'd any Foundation for his Suppositions, we are still in the dark, as to the Equitableness of them. If they are ground'd on Observations made upon Bills of Mortality, exactly kept in some Place or Places in England, we might be able to judge of 'em: I say Bills of Mortality in England, for the foremention'd Author p. 349. shows, that either the Brellaw Table was not justly framed, or, at least, that it does not just England: The like Observation is made by the late ingenious Mr Ward in his Key to Interest p. 111. Another thing I have to observe on Mr A. B.'s Calculation is, that he has made no Allowance for the Chance that one or both of the Nominees may die before the Commencement of the Annuity at 2, 4, 6, 8, or 10 Years hence: For if the Purchaser were to reserve a Right of naming a Person 10 Years hence, that should then be 55 Years old, the Worth of the Annuity would (by this Calculation) be no more than 'tis now; and yet surely such a Contingency as the Death of either or both of the Nominees of 44 and 45 Years, within 10 Years, demands some considerable Allowance; and I doubt this Defect attends the other Answers. Mr A. B. says that 6, may 8 per Cent. is us'd in these Cases: I should be glad to hear his Reason for that, because such different Rates will make a great Difference in the Value. The last Observation I shall make on this Gentleman's Performance is, that if he could show us satisfactory Grounds for his five Suppositions, in that Case his Computations would be so too, (except as above.) And as his is the most extensive, and therefore most valuable, the Reward would be his Due. But I must beg leave just to hint, that I doubt their being well ground'd, because there's no greater Decrease in the purchasable Term between the Age of 53 and 55, than in that between 45 and 47, which I think there ought to be.

If the Usefulness of the Subject will not excuse the Length of my Letter, nothing I can say will; I am therefore without Ceremony,

SIR,  
Great Yarmouth, Yours, &c.

Apr. 17, 1738.

OXFORD, March 7, 1737-8.

MR URBAN,

I Congratulate you on your Magazine's gaining Ground in this University, not-

withstanding the spiteful Insinuations of those whom Interest leads to traduce it. — Your Correspondent's Verses signed Philalethes, Vol. VII. p. 692, were so agreeably tun'd to that celebrated Air, that I could not forbear attempting something in the same Measure, and on a Subject nearly ally'd; how successfully, I beg Leave to submit to the Publick.

Yours,

Philo-all-foults

See Divine Love Commemorated, p. 212.

MR URBAN,

I AM glad to tell you, That Common Sense, T. Altiey, &c. serve to multiply your Readers. Every Man of Candour resents such Treatment; and the most judic'd may see, that you could (were you disposed) make the most just Remarks on their incorrect low Pieces, as well as on the Spirit of Impositions. — While they continue to advertise, more in Quantity, and greater Variety, yet have they less every Month than your Magazine by 4 Pages and near 1400 Lines. 'Tis true, you insert some Things, to make out your Variety, which are not of general Use; but no Reader can say he is injured, since you augment your Book for the Sake of those learned Correspondents, whose Observations are of Importance, and may some Time yield Delight to those Persons that now seem to slight and undervalue them. Your constant Reader

J.

From the Town Gazetteer. No. 862.

On some late ludicrous Craftsmen, &c.

I Cannot help thinking this Spirit of Buffoonry has been of real Prejudice to the Party. A Man of Probity and Honour, a Person of distinguished Worth and Integrity, naturally dislikes such trifling Company; and tho' he may for a while be misled by the grave Ones of the Nation, yet when he has thoroughly considered Things, and sees that the whole Strength of pretended Patriotism lies in Puns, Sheerwit, and a Horse Laugh; thinks it high Time to do Justice to Reason, by quitting so strange a Society. Men, who act on different Principles and Sessions, and who hate one another almost as heartily as they do the Ministry, say, he resolves to do Justice to his Country, by leaving those who fought to propose on him, and having reconciled himself to the Friends of the Constitution in his Country, he laughs at the Drums which formerly amused him, and at the pitiful Stories which are invented to hinder others from profiting by his Example: nothing that would go near to deprive

Draw



D'Anvers and his Fellow Scribes of all Pretensions to Mirth as well as Patronage.

R. FREEMAN.

Common Sense. No. 60.

Concluding Remarks on the Civil List; from p. 151.

IN the beginning of the present Reign Funds were appropriated to the Civil-List for not less than 800,000*l.* a Year; but an Hon. Member (See *Debates* Vol. 7. p. 529 B) computes the annual Produce at 914,000*l.* but by including the Revenues of Scotland and Ireland, the Profits of vacant Commissions, Seizures of smuggled Goods, the Sale of old Naval Stores, the falling in of Grants, the not paying the 10 thousand Pounds with the Princess Royal out of the Civil List, and the Saving by the Queen's Death, Mr Common Sense makes the Amount of the Civil-List Revenues now to be considerably above a Million; not reckoning the Revenues of Hanover, Bremen and Verden, nor the Saving in the Prince of Wales's Allowance before and since his coming to England. He then concludes with the following Remarks.

"An immense Civil List will neither make us formidable Abroad, nor rich at Home; for when our Wealth is drawn from those Channels, by passing thro' which it nourishes the Commonwealth, our Weakness will be seen and known by Foreign Nations.

"Wealth in the State is like Blood in the Body of Man, it must circulate thro' all the Veins and Arteries, otherwise the Body Politick will languish and decay, the inferior Members must have their Share of Nourishment as well as the Head and Heart.

"It is true, that the Head was by Nature appointed to command the whole Man; but if the Head should speak thus to the subordinate Members, "I am your Master, and you move only by my Orders; you, my Hands, were made to work for me; and you, my Legs, to bear me; I will, by Vertue of that Power I have over you, take to myself that Blood and Spirits with which you have hitherto been nourish'd: It is no Doubt but such a foolish Head might grow to an enormous Size, but it would be in Danger of falling to the Ground for all that; for the Hands would neither be able to work for it, nor the Legs to bear it long.

"Upon the whole, there is nothing which concerns the general Interest of the Society so much as to guard against an over-grown Civil List, and therefore I shall think publick Spirit dead, if I

should see Mens Attention engag'd 2 or 3 Months about the Change of a Secretary, a Chamberlain, or a Chancellor of the Exchequer, (which perhaps is no more than a private Contention betwixt a Knave in Place, and a Fool out, or, *vice versa*, the Fool in and Knave out;) and if sixteen thousand Pounds a Year be added one Year to the Civil List, thirty thousand another, and seventy thousand a third, it should be no more than a nine Days Wonder.

The Craftsman, April 29. N<sup>o</sup> 616.

Whether there is now any Liberty of the Press.

MR D'Anvers subjoins some Remarks to his Correspondent's Observations on the Subject of Libels; and after several Quotations from the Law-Books, says, that according to the modern Interpretation, not only the immediate Author and Printer, but likewise all Persons whatsoever, who are concern'd in writing, transcribing, spreading and dispersing a Libel, are deem'd Publishers, and punishable as such; even every Coffee-man, Inn-keeper, and other Person, who takes in a Newspaper for the Entertainment of his Customers. In like Manner, every Person, who reads a Paper, which is call'd a Libel, and those, who laugh at it, are not out of Danger. Nay, every Nobleman and Gentleman, who buys a Newspaper, for his own Use, or the Amusement of his Family, may be found guilty of publishing a Libel; if he happens to read it himself in Company; or lends it to any of his Friends; or suffers it to lie upon his Table; or, in short, does not immediately burn it, or deliver it into the Hands of a Magistrate; especially, if it happens to touch, even in the most distant Manner, upon the Management of publick Affairs.

This (says he) is directly asserted by the worthy Author of *State-Law*, or the *Doctrine of Libels discuss'd*, and the late Remarker on Zenger's Trial is very angry with Mr Hamilton, for observing, "that Informations for Libels is a Child, if not born, yet nurs'd up, and brought to full Maturity, in the Court of Star-Chamber." But the Remarker on these Doctrines, tells us, p. 25, that notwithstanding all "there appears to be Latitude enough for a skillful Pen to lash publick and private Vices; to caution the People against Measures, that may be hurtful to them; or to remonstrate against the evil Practices even of those in Power, without being always expos'd to the Penalties of the Law"—But he acknowledges with the

same



same Breath, that even the *most skilful Pen* must do this *at his Peril*. A mighty Privilege indeed! that an *ingenious Man* may venture to serve his Country, at the Hazard of his *Person and Fortune*!

If to all this we add the late Practice of *general Warrants*, for which Lord Chief Justice Scroggs was prosecuted by *Parliament*, even whilst the *Press* was under a *Licensor*; the violent and arbitrary Proceedings of *Messengers*; their ransacking of *Houses, Rooms and Cabinets*; seizing whole Impressions of *printed Books*, with *Shop-Books* and other *private Papers*; *breaking the Press*; long and close Confinement of *Persons*; extraordinary Bail, contrary to the *Habeas Corpus Act*; *Expence*, and *Interruption of Business*; rigorous Prosecutions, upon Informations, *Special Juries*, Imprisonment, *Fines* and good Behaviour, to mention no more, at present—Let any Man, I say, consider all these things, and judge whether *Ministers of State* are not already arm'd w<sup>th</sup> such Power, that it is almost impossible to carry on any *publick Paper*, without their *License*, or the Ruin of those concern'd in it.

I shall mention but one thing more, before I conclude.—We are often put in Mind of the Lenity of the *present Times*, in Comparison with the *past*. But though we meet with several Instances of great Severity against *Libellers*, in former Ages; yet there are likewise Instances of as great Moderation and Clemency. The *Court-Preachers*, in those Reigns, took very great Liberties, both with the *Prince* and the *highest Officers* of the Realm according to that Precept in holy Writ; *cry aloud and spare not; lift up thy Voice like a Trumpet*; *show my People their Transgressions*, and the *House of Jacob their Sins*.—In the Reign of *Edward the 6th*, Bishop *Latimer*, who afterwards suffer'd Martyrdom for the *Protestant Religion*, told the King in a Sermon at Court, “that he heard the *Judges* had oppress'd the *Poor*; that if he was *King*, he would make the strictest Enquiry into the Matter; and if he found it true, he would order their *Skins* to be stript off their *Backs*, stuff'd with *Straw*, and hung up in *Westminster Hall* for an Example.”—In the Reign of King *James the 1st*, another *Court-P preacher* made the following Observation, pointing at Lord *Middlesex* then present, “that a *Treasurer*, who made himself rich, and his *Master* poor, was a *Treasurer* for the Devil.”—This was certainly a *Libel*, in those Days; though I cannot find any Prosecution upon it; but in order to make it so, at present, by the Alteration of the *Civil-List*,

it must be said, that the *Treasurer* had made himself and his *Master* rich, and the *Nation* poor.—It is well known that *King Charles the 2d* was reproved very freely for his *personal Vices*, both from the *Pulpit* and the *Press*; particularly in *Robert Barclay's Dedication to his Apology for the Quakers*, and in *Bishop Burnet's Letter*, lately publish'd by his Son, *Serjeant Burnet*, at the End of the second Volume of the *History of his own Times*.

Upon the whole, let the Reader judge whether we enjoy the *Liberty of the Press* in any such Degree, as is generally supposed, and asserted to be our Right, since the *Revolution*, and Establishment of the *Protestant Succession*.

COMMON SENSE; or the Englishman's Journal, April 29, No. 65.

MR Haines, *Printer of the Craftsman*, being next Week to be brought to the *King's-Bench Bar* to receive Judgment, *Common-Sense*, as well as the *Craftsman* of this Day, have ingeniously adapted their *Papers* to the Occasion; but 'tis nevertheless the Opinion of several, that they have not much strengthen'd the Argument used by Mr *Hamilton* for Mr *Zenger* the *Printer of New-York*; whose Trial, therefore, no *Printer* ought to be without.

MR COMMON SENSE's Paper turns on the Power of the *Judges* to pervert the Law.—He quotes the Instance of the *Judges* in *Car. II.* discharging the *Grand Jury* because they should not receive a *Presentment* against the *Duke of York*, which he says was a detestable Precedent. He mentions further, the enervating the Strength of the *Habeas Corpus*, and making Breaches on *Magna Charta*, and Declarations for the Sake of the Government on which he brings these Remarks: If the *Judges* make new Laws by an ill Construction, or an ill Execution of old ones, I conclude, that *Parliaments* will soon be found useless, and the *Liberty* of the People an Inconvenience to the Government.

All our Laws of *Liberty* stand the People of *England* in little Stead, if *Judges* assume a Power of declaring Law in so strong a Manner, and even to make a *penal Law* out of their own Heads.

The House of Commons voted Lord Chief Justice Scroggs's Warrant to the *Messengers of the Press*, to seize unlicensed Pamphlets and News-papers, to be arbitrary and illegal. See *State-Trials*, vol. 9. p. 222.

For my Part, my Passions are very warm for the Memory of King *Alfred*, who hang'd 44 *Judges* in one Year, all Murderers of the Law.

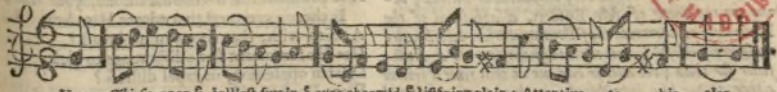


For APRIL, 1738.

# The INCONSTANT SWAIN.

Set to MUSICK by Mr STANLEY.

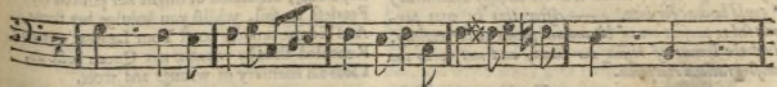
ALLEGRO.



Young *Thirs* once & jolliest swain & ever charm'd & list'ning plain ; Attentive to his gloe



While nymphs around the rover throng, he tun'd his pipe, and all his song was, *J'aime la liber-te,*



Was *J'aime la liber - - - te*



II.

Bright *Chloe*, ev'ry shepherd's care,  
And *Flavia*, fairest of the fair,  
Are now no longer free ;  
Coy *Delia* felt unusual pain,  
All grieve to hear the shepherd's strain  
Was, *J'aime la liberte.*

III.

The youth, by inclination sway'd,  
A softer tune had often play'd,  
To ev'ry charming sue ;

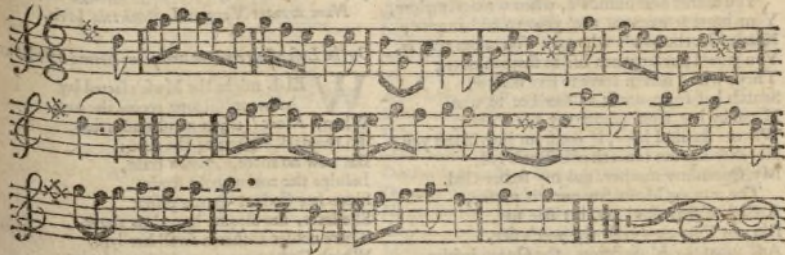
None fear delusion from his tongue,  
For all he said, and all he sung  
Was, *J'aime la liberte.*

IV.

The treach'rous boy thus play'd his part,  
In triumph o'er each female heart,  
Oh! who so blest as he ;  
Who had each nymph a mother made,  
While all he sung, and all he said  
Was, *J'aime la liberte.*

ALLEGRO.

F L U T E.



C c

Mr



Mr URBAN,

**I**N your Magazine for February you publish'd the last Volunteer Laureat written on a very melancholy occasion, viz. the death of the royal patroness of arts and literature in general, and of the author of that poem in particular; I now send you the first that Mr Savage wrote under that Title.—This Gentleman, notwithstanding a very considerable interest, being, on the death of Mr Euklen, disappointed of the Laureat's place, wrote the following verses; which were no sooner publish'd, but the late queen sent to a Bookseller for them; the author had not at that time a friend either to get him introduced, or his poem presented at Court, yet such was the unspeakable goodness of that Princess, that, notwithstanding this act of ceremony was wanting, in a few days after publication, Mr Savage receiv'd a bank bill of fifty pounds, and a gracious message from her majesty, by the lord North and Guilford, to this effect: "That her majesty was highly pleas'd with the verses; that she took particularly kind his lines there relating to the king; that he had permission to write annually on the same subject, and that he should yearly receive the like present, till something better (which was her majesty's intention) could be done for him."—After this he was permitted to present one of his annual poems to her majesty, had the honour of kissing her hand, and met with the most gracious reception.

Yours, T. B.

The VOLUNTEER LAUREAT. N<sup>o</sup> I.A POEM. On the Queen's Birth-Day, 1731-2:  
Humbly address'd to her MAJESTY.

By RICHARD SAVAGE, Esq;

**T**WICE twenty tedious moons have roll'd away,  
Since hope, kind flatt'rer! tun'd my pa-  
sive lay,

Whisp'ring, that You, who rais'd me from despair,  
Meant, by Your smiles, to make life worth my care;  
With pitying hand an Orphan's tears to screen,  
And o'er the motherless extend the Queen.

'Twill be—the Prophet guides the Poet's strain!  
Grief never touch'd a heart like Yours in vain:  
Heav'n gave You pow'r, because You love to bless,  
And pity, when You feel it, is redress.

Two Fathers join'd to rob my claim of one!  
My Mother too thought fit to have no son!

The Senate next, whose aid the helpless own,  
Forgot my infant wrongs, and mine alone!

Yet parents pitiless, nor peers unkind,  
Nor titles lost, nor woes mysterious join'd

Strip me of hope—by heav'n thus lowly laid,  
To find a Pharaoh's daughter in the shade.

You cannot hear unmov'd, when wrongs implore,  
Your heart is woman, tho' your mind be more;  
Kind, like the pow'r who gave You to our prayers,  
You would not lengthen life to sharpen cares;

They, who a barren leave to live bestow,  
Snatch but from death to sacrifice to woe,  
Hated by her, from whom my life I drew,  
Whence should I hope, if not from heav'n and you?

Nor dare I groan beneath affliction's rod,  
My Queen my mother, and my father God.

The pitying Muses saw me wit pursue,  
A Bashard-son, alas! on that side too,  
Did not Your eyes exalt the poet's fire,  
And what the Muse denies, the Queen inspire,  
While rising thus Your heav'nly soul to view,  
I learn, how angels think, by copying You.

Great Prince! 'tis decreed—once ev'ry year  
I march uncall'd your Laureat Volunteer;  
Thus shall your poet his low genius raise,  
And charm the world with truths too vast for praise.  
Not need I dwell on glories all your own,  
Since sorer means to tempt your smiles are known;  
Your poet shall allot your Lord his part,  
And paint him in his noblest throne, your heart.

Is there a greatness that adorns Him best,  
A rising wish, that ripens in his breast?  
Has He forement some distant age to bless,  
Disarm oppression, or expel distress?  
Plans He some scheme to reconcile mankind,  
People the seas, and busy ev'ry wind?  
Would He by pity the deceiv'd reclaim,  
And smile contending factions into shame?  
Would his example lend his laws a weight,  
And breath his own soft morals o'er his fate?  
The Muse shall find it all, shall make it seen,  
And teach the world his praise, to charm his Queen.

Such be the annual truths my verse imparts,  
Nor frown, fair sav'rite of a people's hearts!  
Happy if plac'd, perchance, beneath your eye,  
My Muse, unpension'd, might her pinions try,  
Fearless to fail, whilst you indulge her flame,  
And bid me proudly boast Your Laureat's name;  
Renobled thus by wreaths my Queen bestows,  
I lose all memory of wrongs and woes.

Ad RICARDUM SAVAGE, Ann. Human  
Generis Amatorem.Humanum studium generis cui pectore servet,  
O! colat humanum Te fovetq; genus!Εἰς τὴν ΕΛΙΟΣΗΣ ΠΑΡΕΛ ΤΩΝ ΟΥΡΕ-  
ΩΝ ΔΙΝΥΜΑ.ΤΟΥ ΚΑΛΛΟΥΣ ΔΥΝΑΜΙΣ ΤΙ ΤΕΛΟΣ; ΖΕΥΣ ΠΑΤΕΡ  
ΔΙΔΩΚΕΙ.

ΚΥΡΗΝ, ΚΗΦ' ΑΥΤΟΥ ΣΚΑΤΤΕΡΑ ΜΑΡΤΥΡΑ ΘΕΑ  
Εκ Διός ἐστὶν Οὐρανός, Δείος ποτ' ἐγχαλάν Οὐρανός,  
ΑΛΛΑ τὸς εἰς Θιντοῦς Κυρὴς ἐπελάτ Οὐρανός  
Ζεὺς μόνος φλογεῖται ποταμὸς ἐκτεροῦς καρπύων  
Οὐρανοῦ λαμπρὸς Διὸς Κυρὴς αἶσα αἶμα.

In ELIZÆ ENIGMA p. 99.

Quis formæ modus imperio? Venus arrogat auctor  
Omnia, nec curæ sunt sua sceptrâ Jovî.Ab Jove Mæonides descendere Sonnia narrat,  
Hæc venient Cyprine Sonnia missâ Dæe.Jupiter unus erat, qui stravit fulmine gentes;  
Nunc armant Veneris Lumina tela Jovis.

On the Loss of my eminent and pious Friend Mrs Rowe.

**W**ELL might the Muse's sacred lay  
In mournful song record the day,  
When, Rowe! thy tuneful genius fled  
To the dark regions of the dead;  
But now no more, Æonian train,  
Indulge the melancholy strain,  
Since her exalted virtues prove  
She lives, the blooms in realms above.  
There nobler anthems swell her lyre,  
Which God approves, and saints admire.



Imitated from QUEVEDO.

*Sin veneno sarra no in pobre lana, &c.*

'TIS true, my form no Tyrian purples grace,  
In all the trifling elegance of drest;  
No polish'd pebbles on my fingers blaze,  
Or round my neck diffuse their varied rays:  
Those splendid toys, which different arts provide,  
To sooth the taste of vanity and pride!  
And yet the bounty of indulgent heav'n  
To me a more extensive wealth has given.  
No single parts my larger views confine;  
I grasp the whole, and all creation's mine.  
For me the sun-beams shed their radiant light;  
For me the moon's fair orb illumines the night;  
For me the grove with annual verdure springs,  
Soft Zephyrs breathe, and Philomela sings.  
The summer's mine, and mine the vernal bloom,  
And all the wide extent of earth my tomb.

ELIZA.

A R I D D L E, proposed to ELIZA.

WHO my first former was, and what my name,  
Or where I love to dwell, or whence I came,  
Let critics judge, and censure, if they can,  
That which was ever the delight of man.  
To me for aid the sons of Adam fly,  
And smile the fair at what my arts supply.  
Each sex my fav'rite, to each sex I owe  
That life of mine that charms my fav'rites so.  
Most I address, and most alike address me;  
Most I caress, yet no one can caress me.  
Sometimes I gain admission to a court,  
Where I'm employ'd to make a monarch sport.  
For me the warrior has dismiss'd the field,  
Forgot to fight, and to'st'd aside his shield.  
Yet soon as purchas'd, I take huff, and fly;  
None bought so dear, none lost so soon as I.  
The prince for me fails to a foreign shore,  
Pleads for, enjoys, and never sees me more.  
Since first I convers'd with the human race,  
I never said three moments in a place:  
Nor could it safely be in hist'ry told,  
I ever liv'd to be three moments old.  
Not pangs attend my birth, but pleasing joys;  
Yet ne'er was born without a screaming noise.  
Thou' most I visit, and am sought by many,  
Thou' oft possess'd, yet never seen by any.  
Num'rous my slaves, yet I'm a slave to all;  
All I obey, and few refuse my call.  
I shun those few that never try'd my charms  
More than the coward shuns the war's alarms.  
Sometimes I owe the struggles of my birth  
To boundless sorrow, or immoderate mirth.  
From vulgar mortals less than slaves I spring,  
Yet lov'd and reverence'd more than pope, or King.  
Where'er I go, by charity I live,  
Yet I have treasures of my own to give.  
Sometimes I've scarce a corner where to hide,  
And even there almost of life deny'd;  
Thou' not the richest prince beneath the sky  
Can boast an empire half so wide as I;  
Yet large and wide as my possessions be,  
Ne'er was a more submissive soul than me.  
Then speak, fair nymph, if e'er I was thine own,  
And make my name to wond'ring mortals known.

SYMON.

To a Lady who spoke in Defence of LIBERTY.

*LIBER ut esse velim; iussisti, pulchra Maria:  
Ut maneam liber, pulchra Maria, vale.*

On TOBACCO.

Occasion'd by the imitation of the six Poets on that Subject in the Gentleman's Mag. V. 6. p. 105.

THE last best product of thy parting ray,  
I sing; assist me, god of verse and day!  
And thou, Virginia, ever mild and kind,  
Do thou compose my thoughts, and sooth my mind.  
Thy virtues, fair enchantress, I rehearse,  
And sing thy praises in no mimick verie.  
Nor Pope's nor Thomson's Mule my breast inspires,  
Nor all the Nine exceed thy genuine fires.  
Thy virtues known; Arabia boasts no more  
Her balmy gums, her fragrant spicy store.  
For what can all her costly drugs afford  
But dang'rous pleasures to the rich man's board?  
Void of expence, and easy of access,  
'Tis thine the poor man's humble cell to bless.  
No latent poisons, source of future ails,  
Flow in thy steams, or taint thy balmy gales.  
No noxious particle unseen-presumes  
To approach thy fires, or mingle with thy fumes;  
No, not when angry gods thy shafts prepare,  
And deaths by thousands float in tainted air,  
Warm'd with the fires thy tortur'd leaf supplies,  
Ere yet the morning sun has gain'd the skies,  
O'er moors and marshy grounds the peasant treads,  
Devoid of fear, whilst from their wat'ry beds  
Colds, Agues, Fevers, and rheumatick pains  
In rising damps o'erspread the neighb'ring plains.  
For thee, chaste partner of my leisure hours,  
The stubborn yew bends o'er my verdant bow'rs;  
Whence issuing from the pure ethereal ray  
I steal the fire that animates thy clay.  
When now the harvest sun unclouded sheds  
It's baneful influence on the reapers heads,  
Pitying the lab'ring hind, with thee I rove  
Through all the cool recesses of the grove.  
With thee, secure, and careless of my way,  
In the calm sun-set of a summer's day,  
O'er fields of corn and flow'ry meadows stray.  
And sure, if heav'n with ought of bliss design'd  
To counterpoise the cares of human kind,  
'Tis thus the scanty portion we enjoy  
Sincere, and free from each base alloy.  
What silent raptures in my bosom glow!  
How pure the blood, how calm the spirits flow!  
When far from towns and courts, from noise and  
strife,  
The plague of bus'ness, and the pride of life,  
Reclin'd at ease beneath some reverend oak,  
Through the glaz'd tube I draw thy fragrant smoke;  
Mix the cool juices of the Rhenish vine,  
Nor envy Horace his Falernian vine.  
Ah! why did fate, conceal'd from ages past,  
Reserve thy climate to enrich the last?  
Who does not grieve, revolving in his mind  
How much thy late discovery cost mankind?  
On south or eastern shores hadst thou been found,  
Or rather flourish'd on Italian ground,  
Horace for thee his tuneful lyre had string'd,  
And in immortal odes thy praises sung.  
In various stanzas thy curl'd smoke had rose,  
And Pliny told thy worth in naked prose.  
Thy worth in Virgil's sacred page had shone,  
And a fifth Georgick had been all thine own.

T.



Divine Love Commemorated. Address'd to Mankind.

WHO can fathom the redeeming

Art of universal love?

Human thought, tho' ever teeming,

Yet will insufficient prove.

Holy angels ever lauding

The profound, the wondrous scheme,

Seraphs hymning and applauding

Never can exhaust the theme.

O the height and depth surprizing!

O the length and breadth how great!

Generations past and rising

Will the bliss participate.

Sure the Father's love was burning

To poor lost and helpless man,

—Anxious for his safe returning

Laid the mediatorial plan.

Nor less was our Saviour's merit,

Who severe obedience paid,

Dy'd, and gave his Holy spirit

For his creature's help and aid.

—Now above makes intercession

That the penitential mind,

Who makes unfeign'd confession,

And reforms, may pardon find.

Wretched man! if such careless

Work not on thy brutal heart;

If thou spurn'st the heav'nly blessing,

Wilt not in it have a part;

Blame thy conduct, charge not heaven;

On thy head thy blood will lie:

Ev'ry help to thee is given,

Suiting man's free agency.

Do not, for a moment's pleasure,

Forfeit this thy dear-bought right

To that joy, and endless treasure,

Which the gospel brought to light.

Use thy reason, grace assisting

Ev'ry faculty within,

Thou shalt know a brave resisting

All the deadly pow'rs of sin.

Taste religion's chaste embraces,

Faith with genuine works adorn;

Virtue has eternal graces,

Fresh and blooming ev'ry morn.

All her joys beyond expressing!

Peace that yields a golden crop!

She's in life the choicest blessing!

And in death the grateful drop!

Wing thy soul, and qualify her

For the converse held above;

Tip thy tongue to join the choir

In melodious strains of love.

Utterly disclaiming merit

Praise the Father and the Son,

Jointly with the Holy spirit,

An eternal Three in One.

To CÆLIA walking in the Garden.

BEAUTY, fair nymph, will soon away,

Youth's the season joys to prove;

Since spring lends graces not to stay,

See those trees and flowers love.

The ivy bends her wanton bough

To the circling am'rous vine,

They clip and mutual kindness show;

Look! my CÆLIA, how they twine!

There smiles the rose in pride of bloom,

And the bee her odours gives,

Which coming hours wou'd consume;

Lets him kiss her honey'd leaves.

That violet, so lately gay,

Mourns her native honours fled;

That pink brought down by quick decay

Hangs a drooping wither'd head.

So age soon plows the face that's fair,

Wrinkles spread where Cupids sat;

Such CLOE was, great Prior's care;

Such was Saccharissa's fate.

Be wise then, CÆLIA, and prepare

In this Paradise to prove,

Like the first heaven-favour'd pair,

Constancy is found in love.

The following Verses shou'd have been inserted  
sooner, had they not been mislaid.

To EUGENIE, the unknown excellent  
author of An Epistle to the Author of the Essay  
on Reason.

HAIL thou, whom virtue does with pride be-  
hold,

Whom never nurse misled, nor priest controul'd,

Great good free-thinker, innocently bold,

'Tis thine to lash the ethics of the schools,

The cant of churchmen, and the dreams of fools;

Error, in verse satyric, to expose,

Or quite confound it in well-reason'd prose.

† "No more shall Parsons militate for pay,

"A long experience and successful way;

"Who sound damnation in our frightened ears,

"And always press for want of Volunteers:

"Who separate faith from God's and Reason's rules,

"And found their empire on a race of fools;

"Triumph o'er Knowledge, and with hollow'd pride

"Enslave mankind, and common-sense deride;

Bands, beavers, cassocks, in confusion hurl'd,

The joy, the jest, the fable of the world!

Miscellaneous

† See p. 11. of the Epist. &c. \* Author of the Essay  
say, a Parson.

Answer to Mylo's ÆNIGMA, Vol. VII. p. 165.

MR Mylo, long time you confounded my wit,

All nature I ransack'd, but nothing cou'd I find;

My conjecture once deem'd it a soft billet-doux,

With poetry fraught (for so most people woo)

Then condemn'd to an office such papers oft do;

Misled by your mention of a "private place,"

But can maids at these seasons have "smiles in the

face?"

Misdoubting, my fancy went roving once more,

To find a resemblance that ran on all four;

A motto'd silk garter agreed the most clever,

The subtle the pen, and the poet the sweaver;

But a scruple arofe, can mechanics indite?

Yes, love makes them mad, and so verses they write.

Thus far all is well, but 'tis guess at a venture,

T' imagine the knee is her "ladyship's center;"

For, whether she garters above or below,

Meet distance is kept from the center, I trow.

But the garter's employment with seaworth you dispute

Fond youth, you wish ill, if you never rise higher

How poor the enjoyment, how small the delight,

To be tied up all day, and a cast off at night! S. P.



*The Period of human Life not unalterably fix'd.*

**W**Hile purblind F--- pretends *the equal skill*  
To spin you out a *text*, or give a *pill*;  
No wonder if he shou'd assert a pow'r  
To hasten, at the least, *man's dying hour* :  
For if his *sermon* any doubt may bear,  
Take but his *physic*, and the case is clear.

GALEN.

## The COBLER.

**N**ecessity, so proverb mentions,  
Is fruitful mother of inventions;  
Makes the whole man for action fit,  
And sets a keencels on the wit.  
She, prudent matron grave and sage,  
Ev'n in old Saturn's early age,  
When men wore sandals for their ease,  
Or shoes hew'd out from rinds of trees,  
Did science to the world impart,  
And taught the Cobler's handy art.

Authors, in favour of my theme,  
Have somewhere wrote (or else I dream)  
How Vulcan, when from skies he fell,  
(You criticks know the story well)  
By *Juno* hurl'd, and made a cripple;  
Bale threw! tho' bred up at her nipple,  
Hurl'd, as from garret-top aloft  
Maidens kittens throw, and puppies oft;  
Well, this same brat of *Jove's* i'th' falling  
Got on his foot so fore a mawling,  
(How he scap'd death a wonder much is)  
That he could only halt on crutches;  
Till a kind cobbler of the town,  
Worthy in song of high renown,  
Brought in all haste ends, awl, and pegs,  
And set his godship on his legs;  
Clap'd a neat heel-piece on his shoe,  
And his lame limping hid from view.

**MITCHELL**, that lofty poetaster,  
Once hapless! felt a like disaster,  
And to his fame who cur'd his hobbling  
A poem writ \* in praise of cobbling;  
Where for the brother-craft the poet,  
Most grateful does (let all men know it)  
In warm and feeling terms express a  
Respect, quite thro' that epic essay. —  
Ah! why, ye gods! shou'd gamefome boys,  
In this bad age, with smock and noise,  
Surround by night the peaceful hut,  
Where the translating *seer* is shut,  
And on his hoary face and shirt  
Sour grains eject, or urine squirt;  
And not contented so t' have stunk him,  
Burn brimstone, poison, choke — and funk him.

What, what alas! cou'd heal the woe,  
Of the penurious starv'ling beau;  
With soals all leaky and unsound,  
Were there no cobbler to be found,  
Who can restore the founder'd hopper,  
For few course bits of poultry capper?  
What cou'd redress the poet's want,  
When geer is worn, and bull on scant?  
Did in fam'd *Strand* or *Holborn* cell,  
Deep hous'd, no kind translator dwell;  
Who at cheap rate, with mended ware,  
Can the immortal man repair?  
What at elections would the knight,  
Unfriended, do for men to fight?  
To knock down pollers, shout and bawl,  
Without *'squire cobbler of the stall*?  
Cobblers! tho' sops the name degrade,

That antient venerable trade,  
In ev'ry faculty we trace;  
(I'm waxing to an end apace)  
Some of each sect, of all conditions,  
Mechanicks, statesmen, bards, physicians,  
Make up and join the general sessions,  
A brotherhood of all professions.

\* *The Shoe-HEEL.*

CRISPIN.

## The PRINTER.

**W**hat Muse can justly sing the printer's praise?  
Whose art the treasures of the mind displays;  
Poets and sages, fam'd in days of old,  
By the librarian painfully inroll'd,  
Were erst a sight unknown to vulgar eyes:  
So vast the purchase of the precious prize:  
A volume that our folios bulk cou'd mate  
Sunk the revenue of a small estate.  
A bible did so large a sum require,  
It ask'd the joyn't subscription of a shire:  
Hence Barbarism o'er the world prevail'd,  
Hence Ignorance from age to age intail'd!  
Till in Germania's climes, a stord'rous man  
The rudiments of printing first began;  
Others from him th' improving genius caught,  
And to perfection thus the science brought:  
This soon the mists of error chas'd away,  
And truth all lovely shone with heav'nly ray.  
Now men of studious minds, with ceaseless toil,  
For new discov'ries waste their midnight oil,  
Their finish'd works the printer's care demand;  
They range the letters with a nimble band,  
Then prompt revise, and to the press consign;  
By thousands multiply'd the pages shine!  
For easy premiums now the curious choose  
The sage Philosopher, or heav'nly Muse.  
The Stagyrite in ev'ry clime is known,  
And Homer now is born to ev'ry town;  
To ev'ry coast the Muses spread their wings,  
And the sweet Mantuan swan in Britain sings.  
For me, whom fortune niggardly regards,  
(She's seldom over lavish to the bards)  
I hail the printer's art, whose large supplies  
Almost in ev'ry street regale my eyes.  
In studious hours my sober steps I bend  
To rovere, Moorfields, thy ample squares extend;  
There gratis I revoke the classic page,  
And Heliconian draughts my thirst assuage:  
There num'rous tomes, correct from Plantin's press,  
Or Elzevir's neat types my searches bless,  
And oft that great, that shou'd for dinner pay,  
Bears thence some rich immortal prize away.  
While some for liberty their clamours raise,  
(This passion still is each true Briton's praise)  
I joyn the gen'ral voice, yet must confess,  
I chiefly mean the freedom of the press;  
This brings to light the labours of the muse,  
This fills each mouth with politics or news;  
Hence daily, weekly works so numerous seen,  
And the rich stores of URBAN's Magazine.

CONCLUSION of *The PLEASURES of JAMAICA*, begun in our last, p. 158.

**T**O various scenes with fresh delight we move,  
When to St. Thomas in the vale we rove;  
Where dewy mists each morn refresh the soil,  
And frequent rain rewards the planter's toil:  
Thro' the rich valley *Rio Cobre* strays,  
And wantonly in loose meanders plays;



Then forcing way 'twixt 2 vast mountains height,  
 With pleasing horrors strikes th' amazed sight.  
 The flood in constant view the trav'ler cools;  
 And o'er a thousand rocks the torrent rolls;  
 Forming from each a beautiful cascade,  
 Whilst the high banks project a gloomy shade;  
 Then washing rich *Savannah* in its way,  
 It hastes with glad precipitance to sea.  
 Near *Rio Cobre* shore *St Jago* stands,  
 Where *PORTLAND* executes what *GEORGE*

commands;  
 Th' obedient people the just pow'r obey,  
 And joyful own the delegated sway:  
 Here oft on special festivals we meet,  
 Our laws and liberties to celebrate, [pleat.  
 By *WILLIAM* rescu'd, and by *GEORGE* com- }  
 The well-drest nymphs in beauteous crowds resort,  
 Such might add lustre to the *British* court:  
 The trembling muse, struck with a distant awe,  
 So bright a circle scarce presumes to draw.  
*Portland's* appearance first commands the eye,  
 Temp'ring with sweetness awful dignity:  
 Yet with such easy grace her actions flow,  
 She seems her higher merit least to know.  
 With equal wonder and delight we trace  
 The blooming charms which dwell in *Anna's* face;  
 Where nature does her choicest gifts dispense,  
 Bestowing beauty, wit and innocence.  
*Beckford*, accomplish'd by a mother's care  
 In ev'ry female virtue, well might share  
 The prize of honour with the *British* fair.  
 The graceful *Price*, like chaste *Diana* tall,  
 Among the Nymphs adorns the shining ball.  
 Gay *Philips* sprightly and engaging mien,  
 Has charms too dang'rous to be often seen;  
 In amiable *Russell*, pleas'd, we find  
 A beauteous person with a virtuous mind,  
 Good-nature and good sense together join'd.  
 The virgin *Bachelors*, a lovely pair,  
 With modest, easy, and becoming air,  
 Are so completely form'd, 'tis hard to tell,  
 In ev'ry virtue which does most excel.  
 Here *Tryon* us'd to grace the dance, till fate,  
 Unkind, 'depriv'd her of her much-lov'd mate;  
 She, now retir'd, the silent hours employs  
 In secret griefs, nor shares the publick joys.  
 Numbers beside, in ev'ry state of life  
 Excel, as mother, daughter, sister, wife:  
 Their diff'rent virtues severally tell,  
 Beyond all compass would my letter swell.  
 But now farewell, for see! the rising gales  
 Fair for the *British* coast unfurl the sails;  
 The Muse must here her pleasing labour close,  
 And other debts be paid in downright prose.

*Thoughts on the QUEEN'S Death.*  
*To COULTH. CLAYTON, Esq;*

SUBJECT to accident, and born for strife,  
 'Twixt joy and pain we pass a restless life;  
 More grief than pleasure in all stations find,  
 And own at last that sorrow rules mankind.  
 By foes rever'd, by friends ador'd, of late  
 How shin'd our Queen in all the pomp of state!  
 Of manners gentle, and in words sincere,  
 Loving her People, to her People dear;  
 Enthron'd in majesty, the talk of fame,  
 The good-man's helper, and the wise-man's theme!  
 Mourn, *Britons*, mourn, by frequent sighs repeat  
 Your grief is lasting, as your love was great.

Slow flow, O *Thames*! ne'er on thy banks was seen  
 A wiser woman, or a juster queen.  
 Center'd in her each god-like charm was found,  
 That great *Eliza*, or good *Anna* crown'd.  
 Wit and religion claim'd her equal care,  
 Glad to bless each with a deserved share.  
 Of praise and bounty, thence to latest times  
 She'll fill the preacher's voice and poet's rhimes.  
 Prudent in conduct, in her councils grave,  
 Oft did the *Britain's* doubtful welfare save;  
 Made it from thirst of war and empire cease,  
 And wisely kept it in triumphant peace—  
 Whose private life, as well as public shin'd  
 To all the needy, all th' oppressed kind.  
 Whose gracious soul still heard the wretch's pray'r,  
 And gave to wanting worth a decent share,  
 Who, born in courts, cou'd watch the fleeting hour,  
 And dare be good, mid all her pomp and pow'r.  
 O! say if many did her tracks pursue?  
 Who liv'd like her, fair *Effingham*, or you?

By sudden and by sharpest pain o'ertook,  
 Not death's approach cou'd change her smiling look.  
 Enur'd to virtue from her earliest years,  
 No future prospect damps her soul with fears.  
 She left this earth, as tho' not forc'd to leave,  
 Secure of happiness beyond the grave. —

If then all joy in virtue stan's contest,  
 If thus to live, and thus to die be best,  
 Arise, my *Clayton*, quit the farce of state,  
 The guilty pleasures of the gay and great.  
 For vain the favour and the wealth that springs  
 From lords caresses, or the smiles of kings.  
 To thee kind heav'n, indulgent for thy mirth,  
 Has giv'n enough for any man on earth.  
 If pow'r or honour on thy native shore  
 Shou'd claim thy thoughts, or thy return import;  
 If fields, flocks, gardens, may thy sight demand,  
 Alas *Clayton*, think of poor *Hibernia's* land.  
 If these you like, if here your love extends,  
 If ought may beg, your kindred, or your friends!  
 If your sweet seat, deserted, and alone,  
 May once presume to make its piteous moan;  
 Come, *Clayton*, come, thy *Amabil* explore,  
 Where hospitality still reign'd before.  
 Encrease the beauties of the charming place,  
 And add new honours to thy antient race.  
*London's* vain pomp and pageantry survey! —  
 If *Ulubra* cou'd please, sure *Ireland* may.  
 Near some clear streams, or in some holy shade  
 For innocence alone and pleasure made,  
 From the proud world and guilty men retir'd,  
 You'll better think on what you long admir'd.  
 There, far from crowds, from headachs, and from  
 fools,

You well may live and die by virtue's rules.  
 There act in deed, what you by words approv'd;  
 And loving all men, be of all belov'd.

JOHN WALKER

EPIGRAMMA.

*Armatum Pallas Venerem conspexit, & cū*  
*Nunc age, certamen nunc incutiat, ait;*  
*Duke Venus ridens, lorica nil opus, inquit,*  
*Vincere te potui nuda, quid arma geram?*

ENGLISHED.

*VENUS* in armour *Pallas* chanc'd to view.  
 And dar'd her much th' old quarrel to renew.  
 Love's queen reply'd, and smil'd a world of charms  
 Naked I conquer'd you, what need of arms?



A H Y M N.

WHEN with a mind devoutly prest,  
Dear favour! my revolving breast  
Wou'd past offences trace;  
Trembling I make the black review,  
Yet pleas'd behold, admiring too,  
The power of changing grace.  
This tongue, with blasphemies defil'd,  
These feet, to erring paths beguil'd,  
In heav'nly league agree;  
Who could believe such lips could praise,  
Or think my dark and winding ways  
Shou'd ever lead to thee?  
These eyes, that once abus'd their sight,  
Now list to thee their wat'ry light,  
And weep a silent flood;  
These hands ascend in ceaseless pray'r,  
O wash away the stains they wear  
With pure redeeming blood.  
These ears, that pleas'd cou'd entertain  
The midnight oath, the lustful strain,  
When round the festal board;  
Now deaf to all th' enchanting noise,  
Avoid the throng, detest their joys,  
And press to hear thy word.  
Thus art thou serv'd in ev'ry part,  
O wou'd 't thou but transform my heart,  
That drossy thing refine;  
That grace might nature's strength control,  
And a new creature — body — soul,  
Be all, be ever thine.

ASTROPHIL.

EX CANTICO SOLOMONIS.

*Surge, soror dilecta, mihi lux, gaudia, vita;  
Haud mora, surge, soror!  
Alpe, diffugiunt ignavae frigora brumae;  
Per geniale venit.  
Turbidus imber abest; mittit rosa p'crida gemmas,  
Sole foveante, juvas.  
Veni, io! venit alma dies! Philomela canorum  
Fundit ab ore melas.  
Aoniæque columbae, dantes oscula, jungunt  
Oribus ora sua.  
Iam teneros fructus detrudit lactea fucus  
Arborea;q; comas;  
Munera luxurians dat pampinus, & generoso  
Subrabet uva mero.  
Succiter exbalant violaria grata, Sabæo  
Spirat odore botrus.  
Huc, soror alma, veni! pernicious oger Euris  
Huc, soror alma, veni!*

L I F E.

MAN by necessity compell'd must go  
O'er rocks of peril, and thro' vales of woe;  
Man with the morn begins his destin'd race,  
In his eye, and pleasure in his face;  
But oh! what rubs attend his setting days,  
His sinews slacken, and his strength decays;  
His limbs fore ake with hourly toil oppress'd,  
Till with'd-for night restore him peaceful rest;  
That man for ever labours and decays,  
Counting but few, and those uneasy days.  
He scarce a minute glories in his bloom,  
His youth is death's inexorable doom,  
Alas! the cradle and the tomb.

AN INVITATION TO DINNER.

IF generous *Elford*, at his friend's request,  
Will condescend to be a vicar's guest,  
The muse attends you, sir, with my desire,  
Yourself, the priest, the captain, and the 'quire  
To-morrow noon to vicarage repair,  
And trust your stomachs to a poet's fare.  
No costly meats my revenues afford,  
Nor numerous dishes heap my crowded board;  
(Too well 'tis known, who serve the sacred nine,  
Have seldom more than wherewithal to dine)  
No *French* ragou's my frugal table boasts,  
Nor wines by stealth convey'd from *Guernsey's* coasts;  
No fricassees, — plain *English* roast and boil'd  
Require less art, and seldom are spoil'd.  
Then for the drink — old port or *Florence* wine  
You may command; th' *October* scarce is fine:  
Or chuse you punch? the compound to prepare,  
I'll trust th' ingredients to the captain's care;  
With better skill he'll mix the flowing bowl,  
And tell you half the secrets of his soul;  
Raise the loud laugh, then sudden quit the room,  
To talk of hounds and horses with the groom.  
I'll ask one friend besides, if you approve,  
*Creed* shall tell o'er his endless tale of love;  
His tale (heav'n shield us all from *Cupid's* dart)  
With sympathetick woes affects my heart.  
Preliminaries fix'd, 'tis fit, you know,  
By what odd rules we country-parsons go:  
Short commons past, the board with liquors crown'd,  
Thrice undeny'd the cheerful glass goes round:  
The church and king are always next to grace,  
The queen, *et cætera*, claims the second place;  
The third is noble *Boyle's*; the charge be mine  
To see each glass o'erflow with sparkling wine;  
No son of *Oxford* shall the toast refuse,  
For *Orrery's* below'd of ev'ry muse.

These healths gone round, drink what and when  
you will;

At your own choice your glass decline or fill:  
No senseless rules shall circumscribe your ease,  
'Tis ne'er your turn to drink but when you please.

To *Jon. Elford, Esq;* at  
Boweringf. Devon,  
Aug. 8, 1737.

T.

IN OBITUM JOANNIS RADCLIVII, M. D.

(Autore NOEL BROXHOLME, A. M.)

FRUSTRA quot herbas terra parens alit,  
Frystra salubret, quot *Clymia* exprimit,  
Noris liquores, non caducum  
Arte queas revocare vitam.  
Quod si domantem cuncta Proserpinam  
Ufus medendi, aut *Pæonius* labor  
Fugare possent, non peritum  
(a) Phœbigenam, Jove fulminante, (b)  
Mersisset orco dura necessitas.  
Non grande *Coxæ* præsidium sibi (c)  
Fidisset umbras; pharmacæ  
Rite sciens (d) *Phrygius* magister.  
Nec te Britannum prime *Macbaonum*,  
Te fletet omnis *Castallidum* chorus,  
Versump; lugubrem pararet  
Egredia, leve munus, umbra.  
Retro fugaces sed tibi *Dellius*  
Donaret annos; sed roseo salus  
Vultu rediens, & juvenata,  
Perpetuum renasceret ævum.

Quin



Quin sacra tellus, reliquias licet  
 Servet repostas, non simul interire  
 Præclara virtus, nec silenti  
 Splendidior series laborum  
 Jacet sepulchro; sed spatium bonis  
 Extendit ultra, & pulchra minantibus  
 Cælum recludit, usque penna  
 Fania volans metueret solvi.  
 RADCLIVE, rivos tempus in altitum,  
 Dum voluit undas his amabiles;  
 Vivente ripa dum potenter  
 Exsiliens, medicamen, herbae.  
 Locante nam te, Ciceropidum domus,  
 Tuo dicatum limen Apollini,  
 Assurgit olim; quia decora  
 Ordine Socraticæ tabellæ,  
 Artesque centum, & Dia Scientia,  
 Longum nitescit; quæ docuit Atticus  
 Perenne charitis, & Latine  
 Stabit banas, pretiunq; Musæ:  
 Damposa quæ non imminuit dies?  
 Non barbarorum diluvies nova  
 Vastabit, occultentur cæcis  
 Rasa coheret, monachi, latebris.  
 Nec si profanus arserit ignibus  
 Regale tectum, nobile conditis  
 Intus libellis, quot coemitt  
 Largus opum Ptolemæus auctor;  
 Hæc sorte tali maenia coincident,  
 Expertæ flammas: non temere hic sedet  
 Apollo custos, aut inani  
 Respicit auspicio Camænas.  
 Ille & medentum spes juvenum minus  
 Firmas benigno numine fulciet  
 Quasunque per terras sciendi  
 Impulerit generosus ardor.  
 Seu Franca tellus ridet amœnior,  
 Et splendor aulae Borbonicæ; juvat  
 Sive arva Saturni videre,  
 Et veteris decora aulae Romæ:  
 Quasunque fines visere gestiant,  
 RADCLIVE, grata te recinant lyra,  
 Tuasq; laudet; te, reversi,  
 In patriis imitentur oris.

(a) Chironem. (b) Hippocrates Cous.

(c) Galenus Pergamenus.

(d) Ptolemæus bibliothecam incredibili librorum  
 numero instructam Alexandriæ instituit, quæ, Sa-  
 racenis Egyptum vastantibus, flammis perijt.

A Resection in GREENWICH PARK, occasion'd  
 by being refused Admittance to MIRA in Town.

NO longer now the Town can please,  
 When lovely Mira disappears,  
 My soul forgets her wonted ease,  
 Perplex'd with heart-tormenting fears:  
 In solitude I'll seek repose,  
 And tell th' inconstant winds my woes.  
 Hail Greenwich! blest'd with peaceful shades,  
 By nature form'd to give delight!  
 But lo! your nat'l beauty fades,  
 And Thames flows muddy to my sight:  
 No more I'll gaze your prospects round,  
 Nor peace, nor Mira can be found.  
 Y' officious flocks, your bleatings cease,  
 Ye warbling throng, your discord hush;  
 Let sprightly joy to grief give place,  
 And discontent clothe ev'ry bush,

'Till Mira kind shall bless my sight,  
 And charm my ear with soft delight,  
 Too soon, perhaps, my soul believes,  
 That faithful Mira can relent;  
 But ah! what pain remembrance gives!  
 When vows we chang'd she said — Repent!  
 But sure repentance ne'er can prove  
 Me worthy of that heav'n of love,  
 Chear up my soul, avoid despair,  
 And view the sun, that source of light;  
 Tho' now obscur'd, he may appear,  
 He sinks not in eternal night.  
 In various shapes he's still the same,  
 And fancy only is to blame.  
 Come then, ye flocks, around me sport,  
 Ye drooping birds, your notes renew,  
 Hither, ye frighted herds, resort,  
 Ye vists, open to my view;  
 For nature first shall cease to be,  
 Ere Mira flights her vows and me,  
 Greenwich, Dec. 26, 1737.

HYMN to CHASTITY, from Buchanan

FAIR Chastity! whose heav'nly fires  
 Ne'er kindles into soft desire;  
 Thou glory of th' æt'nal kind;  
 Thou sun-shine of the vestal mind;  
 Fit emblem of the golden age,  
 Ere vice had enter'd on the stage.  
 Fair Chastity! ifing thy praise,  
 Thou earnest of our happier days;  
 When rais'd once more from kindred clay  
 To mansions of eternal day,  
 The uncorrupted soul shall live,  
 In all the pleasures heav'n can give.  
 'Tis thou alone who dar'st defy  
 The dangers of the Cyprian eye,  
 The horrors of the gloomy grave,  
 And death, from which no art can save;  
 Since fate, to us the last decree,  
 Reserves a nobler life for thee.

ANSWER to a Riddle, p. 56. VOL. VII.

HOW oft, alas! religion's sacred name,  
 Has cover'd persecution's raging flame!  
 While from the PULPIT black seditions flow,  
 Seditions kindled by the fiends below!  
 View but the Jesuits, that factious band,  
 Plague of the Galls and th' Italic land!  
 Rivers of human gore can scarce assuage  
 The burning fury of their hellish rage.  
 'Twas they th' Hibernian massacre inspir'd,  
 And with mistaken zeal that traitor fir'd,  
 Who with audacious arm conspir'd to slay  
 France's great Henry on that fatal day.  
 May Anglia ne'er again their fury feel!  
 Nor to their faints and lifeless lumber kneel!  
 May in her PULPITS uncorrupted shine,  
 The genuine rays of truth, whose splendour  
 divine!

N. B. The Proposition by N — els might  
 improv'd, could we tell how to direct to the Proprietor  
 R. W. who recommends some Verses from a  
 News-Paper may observe, that we have not  
 for all our own Correspondents, not even for  
 promised in the last MAG.  
 Errat. In the Verses to Miss Pope, l. 4, p. 10,  
 for Faith read Truth.



# Historical Chronicle, 1738.

## A P R I L.

Sunday, APRIL 2.

**W**AS observed at Court as a high Festival, and the Knights of the Garter, Thistle, and Bath, appear'd in their Collars; the King, the Duke, the Princesses Amelia, Carolina and Mary, with proper Attendance, went to the Chapel Royal, and, after a Sermon preached by Dr Gilbert, receiv'd the holy Communion from the Hands of the Bishop of London. The Prince and Princess of Wales were at St James's Church, where the Bishop of Oxford preached, and after Sermon administered the Sacrament to their Royal Highnesses.

Thursday 6.

The Speaker of the House of Commons, and several of the Members, waited on the King at St James's with an Address humbly to beseech his Majesty to use his utmost Endeavours to obtain Satisfaction from the King of Spain for the Losses sustain'd by the British Merchants on Account of the Depredations of the Spaniards. — His Majesty's Answer was as follows: *I am fully sensible of the many and unwarrantable Depredations committed by the Spaniards, and you may be assured I will make use of the most effectual Means in my Power to procure Justice and Satisfaction to my injured Subjects, and for the future Security of their Trade and Navigation. I can make no Doubt but you will support me with Cheerfulness in all such Measures, as in Pursuance of your Advice, I may be necessitated to take for the Honour of my Crown and Kingdoms.*

A Council was held at St James's, when the Duke of Marlborough was sworn one of the Privy Council.

Friday 7.

The Commons unanimously voted 19,000 additional Seamen for 1738.

Tuesday, 11.

Came on the Election of Governors of the Bank of England, when *Theo. Cook*, Esq;

was chosen Governor, and *Delillers Carboneil*, Esq; Deputy-Governor, in the room of *Nathaniel Gould*, Esq; deceased.

Wednesday, 12.

The following Gentlemen were unanimously chosen Directors of the Bank of England:

**A** Sir Edward Bellamy, Charles Savage, Esq;  
Knt. and Ald. James Spilman, Esq;  
Bryan Benson, Esq; Mr Alexander Sbeafe  
Stamp Brookbank, Esq; Mr Rich. Chiswell, jun.  
William Foxokener, Esq; Mr J. Eaton Dodsworth  
Mr James Gaultier Sir John Lequene, Knt.  
Samuel Holden, Esq; and Ald.  
Henry Herring, Esq; Mr Benjamin Longuet  
Mr William Hunt Mr Benjamin Mee  
Sir William Jolliff Sir John Thompson, Kt.  
and Ald.  
**B** Mr Benj. Letbicullier Mr Robert Thornton  
Henry Neale, Esq; Mr Mark Weyland  
John Rudge, Esq;  
Matthew Raper, Esq;

The last eight are new ones.

**DIRECTORS** of the East-India Company.  
*Abraham Addams*, Esq; *Alexander Hume*, Esq;  
*Miles Burne*, Esq; *Michael Impey*, Esq;  
\* *Dodding Braddish*, Esq; *Henry Lascelles*, Esq;  
*Stephen Bisse*, Esq; \* *Baltazar Lyell*, Esq;  
**C** *Mr Richard Blount* *Matthew Martin*, Esq;  
*Christopher Burrows*, Esq; \* *Mr Nathaniel Newnham*, jun.  
*Mr Richard Chauncy* *William Pomeroy*, Esq;  
\* *Roger Drake*, Esq; \* *William Rider*, Esq;  
*John Emmerson*, Esq; \* *Sir William Rous*, Kt.  
\* *Samuel Feake*, Esq; and Ald.  
*William Gosselin*, Esq; *Capt. James Winter*  
*Harry Gough*, Esq; *Josiah Wordworth*, Esq;  
\* *John Hope*, Esq;

Those mark'd with \* are new ones.

Thursday, 13.

The Collection on Occasion of the Clergymen's Sons Feast, was 906 l. 15 s. His Royal Highness the Prince was pleased to send 50 l.

Saturday, 15.

The Sessions ended at the Old Bailey, when 8 Persons receiv'd Sentence of Death, viz. 3 Highwaymen, 1 Horse-stealer, 2 Men and a Woman for Coining, and a Man for instilling Men into the King of Prussia's Service.

A large Quantity of Ammunition and Warlike Stores was shipp'd for Georgia.

Wednesday.



Tuesday, 18.

Was held a Board of Admiralty, when the following Ships were put into Commission, *viz.*

	Guns		Guns
Princess Amelia	80	Debitford	60
Prince of Orange	70	Princess Louisa	60 A
Elizabeth	70	Weymouth	60
Kent	70	Orford	50
Worcester	60	Assistance	50
Princess	60	Newcastle	50
Sunderland	60	Salisbury	50

Thursday, 20.

Was held a Court of Common-Council at Guildhall, when they took into Consideration the Report of the Committee for building a Mansion-House after Mr Dance's Plan; and the Court were pleased to direct the said Committee to give publick Notice they would receive Proposals for the several Artificers to be employed therein, who must be Free-men of London.

On a Motion of Mr Alderman Barber, they also took into Consideration the clearing the Streets of all the loose and disorderly Persons in the Night Time, and for preventing exorbitant Fees being demanded of such as shall be committed to the Compters; which Motion, with the Petition of the Keepers of the said Compters relating to their Fees, and the taking in some Houses as an Enlargement to one of them, were referred to the Committee of the City Lands; who were also directed to agree with the College of Physicians about making a Way 6 Feet wide, and about 14 high and covered over, thro' Part of their Garden, from Newgate to the Sessions-House in the Old Bailey, in order to bring down the Prisoners to be tried there, free from the Crowd and Disturbances so common on that Occasion.

An Officer being recommended to a certain Admiral for a Ship, as being not only a good Commander, but one that would be of Service, as he could talk Spanish very well; the Admiral reply'd, "If I were to sail to the Spanish Coasts, the latter would be of no Advantage to me; for, by God, I would talk to the Spaniards in plain English." — But this may depend on his Instructions.

His Majesty order'd 200 *l.* to the poor Sailors lately arriv'd from Cadix, which amounted from Five to Ten Pounds a Man.

A Fire broke out at the fine Seat of Peter Shackerly, at Wirtling, near Wrexham, in the County of Denbigh, which consumed all the fine Household Goods, Pictures, &c. valued at 12,000 *l.* Mr Shackerly, his Lady, and Children, got out at a one Pair of Stairs Window, by the Assistance of a Ladder. The Cook was burnt to Death; the Housekeeper kill'd, by jumping out of a Window; and several of the other Servants, who jumped out of the Windows to save their Lives, had their Limbs broke, and were otherwise bruised in such a manner, that their Lives were despaired of.

*Inscription under a Bust, carved by Mr Rysbrack, lately put up in Westminster-Abbey between Butler and Prior.*

## M I L T O N,

*In the Year of our Lord Christ, One Thousand Seven Hundred and Thirty-seven.*

*This Bust of the Author of PARADISE LOST was placed here by William Benson, Esq; one of the two Auditors of the Imprest to his Majesty King GEORGE II. formerly Surveyor General of the Works to his Majesty King GEORGE I.*

Thursday, 27.

Was held a Court of Common-Council at Guildhall, when a Committee was appointed to draw up a Petition to the House of Commons against the Combination in the Coal Trade; which being done, was presented by Alderman Cater, as Sheriff. — Resolved also to contract with the Mason, Carpenter, and Bricklayer, for building the Mansion-House for the Lord Mayors. — Took also into Consideration the more effectual collecting the Lamp-Duty, and made a Resolution to prosecute Defaulters at the City's Expence.

Mrs Stephens has proposed to make her Medicines for the Stone publick, on Consideration of the Sum of 5000 *l.* to be rais'd by Contribution, and lodg'd with Mr Drummond, Banker. He has receiv'd since the 11th of this Month, about 500 *l.* on that Account.

ORDER to all Peers, Peeresses, and Privy-Counsellors, for the Court's going into Second Mourning on May 21.

That the Ladies wear Black Silk, fringed or plain Linnen or Muslin, white Gloves, black and white Shoes, Fans and Tippets, white Necklaces and Earrings, no Diamonds; — Undress, White or grey Linestings, Damasks, or Tabbies — The Men to wear Black, full-trimmed, plain or fringed Linnen, black Swords and Buckles; — Undress, Grey Frocks. — The Coaches of the Nobility, &c. are to have their Arms, Crest and Supporters, painted in their proper Colours on Black Coaches

Upwards of 30 Persons have been convicted this Month for retailing Spirituous



rituous Liquors, and fined 100*l.* each, and great Numbers committed to the Bridewells.

*From the Town of Savannah in Georgia,*  
Jan. 20, 1737-8.

This Evening arriv'd an Expreſs from Mr Horton at Frederica, with Letters of the 14th Inſtant, importing, that a *Spaniſh Launch* arriv'd on *Jekyl* Iſland, being one of the advance Settlements towards the *Spaniards*, not far from *Fredrica*, with an Officer, and 3 Letters from the *Spaniſh* Governor of *Auguſtine*, one of which was directed to Captain *Gaſcoign*, commanding his Majesty's Sloop the *Hawk*, which is now in this Port, having put in here on her Voyage to *Charles Town*. The Letter is from the Governor of *Auguſtine*, full of Aſſurances of Friendſhip and good Correſpondence with this Colony; but at the ſame Time there came Advices by Land, that the *Spaniards* had attack'd a Town belonging to the *Creek Indians*, who are Subjects to the King of Great Britain, and who live in this Province; the *Engliſh Indians* depended on a Peace with the *Spaniards*, and therefore were ſurprized, and ſome of them killed before they took the Alarm, yet they defended themſelves bravely, and repulſed the *Spaniards* with Loſs. Capt. *Gaſcoign* is preparing to ſail for *Fredrica*, inſtead of *Charles Town*, the People there deſiring the Protection of the Sloop, being apprehenſive that theſe civil Meſſengers were only ſent up to ſee the Condition of the Colony, and that they may be followed by ſome Attempt againſt it, which if it happens, they are reſolved to defend themſelves to the utmoſt; and there is a general Alacrity in all the Province, who hourly expect Succours from *England*.

There are lately arrived here the Two Brothers, Capt. *Thomſon*, with 130 *Highlanders*; the Three *Siſters*, Capt. *Hewit*, with 150 *Germans*, and alſo Arms and Ammunition, and Stores, from the *Truſtees*.

*Edinburgh.* Complaint being made the 8th Inſtant to the Magiſtrates, that a mad Bull-Bitch, belonging to a Butcher, had bit many Dogs in the *Fleſh-Market*; to prevent the fatal Conſequences that muſt very juſtly be apprehended from ſuch a Number of furious Maltiffs in this populous Place, the Magiſtrates iſſued a Proclamation, Ordering all Dogs belonging to that Incorporation to be forthwith put to Death, under Penalty of 5*l.* Sterling, and Impriſonment to the Owners for 12 Calendar Months; nor are they to keep Dogs for 30 Days to come: Alſo ordering all Citi-

zens and Inhabitants to remove their Dogs from the City and Liberties; and impowering the City-Guard and Town-Officers to kill all Dogs that ſhould be ſeen on the Streets after next Day at Noon, and requiring the Town-Treaſurer to pay one Shilling Sterling Reward for each Dog ſo killed.

The Street-Cadies, &c. went very early in Obedience to this Ediſt; for the Drum had ſcarce gone round to intimate the ſame, when they fell a knocking o' the Head all the ſuſpicious or ill-affected Curs, ſome of which they hang'd on Sign-Poſts, &c. and with Difficulty could they be reſtrained from killing the Dogs that lead the Blind about the Streets, or attacking the Ladies with their Lap-Dogs. A Detachment of the City-Guard was order'd down to the Butcher-Market, when they made very clean Havock of all the Dogs there. Saturday at Noon the Town-Officers being provided with large Oakan Clubs, went a Dog-hunting, and killed every Cur they could ſee or heard of. The Magiſtrates of *Leith* order'd all the Dogs of their Town to be put to Death. Accordingly the Curs were drove into the Harbour, and drown'd, or knock'd on the Head. Several Gentlemen, and others, ſent off their Dogs to the Country, to avoid the Act; and a certain Writer ſent his Favourite Dog *Tipſie* to *Haddington* in a Cloak-Bag.

*A Report from the Lords Committees for Religion, appointed to examine into the Cauſes of the preſent notorious Immorality and Prophaneneſs: Made by the Earl of Granard, on Friday the 10th of March, 1737.*

Mr Lords,

THE Lords Committees for Religion, appointed to examine into the Cauſes of the preſent notorious Immorality and Prophaneneſs, beg Leave before they report to your Lordſhips what Progreſs they have made in that Enquiry, to obſerve, that an uncommon Scene of Impiety and Blaſphemy appeared before them, wherein ſeveral Perſons muſt have been concerned: But by reaſon of the ſir meeting late in the Seſſion, they have not been able to prepare a full and ſatisfactory Account thereof for your Lordſhips; however, they think it their Duty to lay it before your Lordſhips as it hath appeared to them: That before the Conclusion, ſome Meaſures may be taken to put a Stop to the Spreading of theſe Impieties, which it is to be hoped in the next Seſſion of Parliament, your Lordſhips will be able, by proper Laws and Remedies, wholly to extinguiſh and prevent for the future.

The Lords Committers have ſufficient Grounds to believe, (though no direct Proof thereof upon Oath hath yet been laid before them) that ſeveral looſe and diſorderly Perſons have of late erected themſelves into a Society or Club, under the Name of *Blaſtars*; and have uſed Means to draw



draw into this impious Society several of the Youth of this Kingdom.

What the Practices of this Society are, (besides the general Fame spread through the whole Kingdom) appears by the Examinations of several Persons taken upon Oath, before the Lord Mayor of this City, in Relation to *Peter Lens* Painter, lately come into this Kingdom, who professes himself a *Blasphemer*.

By these Examinations it appears, that the said *Peter Lens*, professes himself to be a *Votary* of the Devil, that he hath offered up Prayers to him, and publicly drank to the Devil's Health; that he hath at several Times uttered the most daring and execrable Blasphemies against the Sacred Name and Majesty of God; and often made Use of such obscene, blasphemous, and before unheard-of Expressions, as the Lords Committees think they cannot even mention to your Lordships, and therefore chuse to pass over in Silence.

As Impieties and Blasphemies of this Kind were utterly unknown to our Ancestors, the Lords Committees observe, that the Laws framed by them must be unequal to such enormous Crimes; and, that a new Law is wanting more effectually to restrain and punish Blasphemies of this Kind.

The Lords Committees cannot take upon them to assign the immediate Causes of such monstrous Impieties, but they beg Leave to observe, that of late Years there hath appeared a greater Neglect of Religion, and all Things Sacred, than was ever before known in this Kingdom, a great Neglect of Divine Worship, both publick and private, and of the due Observance of the Lord's Day; a Want of Reverence to the Laws and Magistrate, and of a due Subordination in the several Ranks and Degrees in the Community; and an Abuse of Liberty, under our mild and happy Constitution; a great Neglect in Education; and a Want of Care in Parents and Masters of Families, in training up their Children in Reverence and Awe; and keeping their Servants in Discipline and good Order, and instructing them in moral and religious Duties; a great Encrease of Idleness, Luxury, and excessive Gaming, and an Excess in the Use of spirituous and intoxicating Liquors.

Wherefore the Lords Committees are come to the following Resolutions, *viz.*

*Resolved*, That it is the Opinion of this Committee, that his Majesty's Attorney General be ordered to Prosecute *Peter Lens*, with the utmost Severity of the Law.

*Resolved*, That it is the Opinion of this Committee, that an humble Address be presented to his Grace the Lord Lieutenant, that he would be pleased to order, that a Proclamation may issue, with a Reward for apprehending the said *Peter Lens*, and that he would be further pleased, to give it in Direction to the Judges in their several Circuits, to charge the Magistrates to put the Laws in Execution against Immorality, and Profane Cursing and Swearing, and Gaming, and to enquire into Atheistical and Blasphemous Clubs.

*Resolved*, That it is the Opinion of this Committee, that the Bishops be desired at their Visitations, to give it in particular Charge to their Clergy, to exhort their People to a more

frequent and constant Attendance on Divine Service.

*Resolved*, That it is the Opinion of this Committee, that the Visitors of the University, and of all Schools, do exhort and require the Fellows and Masters, carefully to instruct the Youth, committed to their Care, in the Principles of Religion, and Morality, and to inculcate a due Reverence to the Laws and Religion of their Country.

To which Report and Resolutions, the Question being severally put, the House did Agree. *En. Stern*, Cler. Parliamentor.

#### BIRTHS, 1738.

*April* THE Princess Consort of Brandenburg Schwedt, 4th Daughter of the King of Prussia, deliver'd of a Daughter.

12. Lady of Nicholas Herbert, Esq. Brother to the Earl of Pembroke, — of a Daughter.

14. The Dutches of Portland — of a Son.

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

##### APRIL.

4. MR Stockdon, Dyer, in Spittlefields, marry'd to Widow Harris, with 10,000 l.

8. Tho. Asell, Esq; — to Miss Griffin of Thames Ditton, with 5000 l.

Mr Deputy Hodges, of Dowgate-Ward, — to Miss Mills, of Staffordshire, 10,000 l.

11. Ainsham Churchill, of Dorchester, — to Miss Lownd, of Shepherds Walk East Kent, 20,000 l.

George Ross, Esq; of Kent, — to Miss Kellow, of Broad-street, Golden-squares.

12. William Bland of Henrietta-street, — to Miss Bennet, of Cavendish-square.

13. Mr Fonereau, 4th Son of the late Mr Fonereau, a rich Hamburgh Merchant, — to Miss Martin, of Paternoster-row, 6000 l.

Edward Twells, of Grays-Inn, Esq; — to Widow Gleuifer, 6000 l.

Mr Watson, Apothecary in Aldersgate-street, — (lately) to Miss Arnaud, 5000 l.

Mr Peter Bonouvrier — to Widow Elgar, 30,000 l.

20. Lewis Waye, Esq; — to Miss Loekey, Granddaughter of late Sir Roger Hill, of Bucks.

22. Mr Wright, Banker, of Covent Garden, — to Miss Plowden, with 4000 l.

25. Sir John Lequesney, Knight Alderman, — to Miss Knight, of Hampshire, 20,000 l.

William Burton, Esq; Commissioner of Excise, — (lately) to Miss Pitt, of Hampshire, 20,000 l.

Mr Grove, Distiller, in Leadenhall-street — (lately) to Mrs Wheeler, of Gloucestershire, with 15,000 l.



## A LIST of DEATHS for the YEAR 1738.

March **EDWARD Lombe**, Esq; Justice of Peace for Norfolk, — at Melton.

30. **Nathaniel Gould**, Esq; Deputy-Governor of the Bank of England, — at the Bath.

**Jacob Fowler**, Esq; lately come of Age, and to 700 l. per Annum.

31. **Robert Fennison**, Esq; — near Newcastle upon Tyne.

April 1. Lady of Sir **Charles Mordaunt**, Knight of the Shire for Warwick — of the Small-Pox. She was Sister to **Arnauld Woodhouse**, Esq; Knight of the Shire for Norfolk.

4. **George Benson**, Esq; Lord Mayor of York.

5. **Samuel King**, Esq; — in Pall Mall.

**Hugh Fowler**, Esq; — (lately) in *Pembrokeshire*, who had a Verdict found against him some Time ago on the Act against Bribery and Corruption, which was afterwards set aside, because the Jury had to's'd up to settle their Verdict.

8. **Robert Adams**, Esq; a Director of the India Company, and formerly Governor of *Tilecherry*, in the *E. Indies*; where he kill'd a Tyger that attack'd him, and brought his Skin into England; since which he had a Tyger rampant added to his Coat of Arms.

9. Sir **Charles Blois**, Bart. at *Torford*, Suffolk, formerly Member for *Ipswich* and *Dorwich*.

10. **Marmaduke Smith**, Esq; a Director of the Hand in Hand Fire-Office, and Architect.

11. **Alexander Cleeve**, Esq; Pewterer in *Cornhill*.

**Simon Taylor**, Esq; Receiver General for Norfolk.

13. **Archdall Harris**, Esq; Surgeon of the first Regiment of Foot-Guards; he had served about 48 Years in that Post, and in every Campaign in *K. William* and *Queen Anne's* Reigns.

— **Newham**, Esq; Gentleman Usher to late *Queen Anne*.

15. Mr **Cox**, Yeoman-Usher to the Yeomen of the Guard — in the Guard-Chamber suddenly.

17. Lady **Saunderson**, Relict of Sir **William Saunderson**, Bart. Gent. Usher of the Black Rod.

18. **Henry Rane**, Esq; Brewer in *Wapping*, reckon'd worth 100,000 l. He bunt, and endowed for ever, a School in *Farthing-Fields* for 50 Boys and 50 Girls, and has left by his Will 10,000 l. (besides what he left to support the School) in Bank Stock, to pay off the Girls For-

tunes, who are to have each 50 l. at the Day of Marriage, and a Wedding Dinner, provided they have the Consent of the Executors; and the Master who teacheth the Boys is to marry them Gratis.

**Oliver Lambert**, Esq; Justice of the Peace of *Middlesex* and *Westminster*.

The Viscountess **Mountashell** near *Dublin*; a religious, charitable, and benevolent Lady, greatly lamented.

19. Lord **Herbert**, of *Cherbury*, at his Seat near *Bewdly*, *Worcester*. His Father was created a Peer by King *William*, and the Title is now extinct.

20. **Samuel Palmer**, Esq; formerly Surgeon, and many Years President of *St Thomas's* Hospital, reckoned worth 100,000 l. left to his Daughter, Wife to *Peter St Hill*, Esq; Surgeon to the *Lock* Hospital in *Kent-street*.

The Relict of Sir **Charles Sidley**, Bart. Mr **Christopher Robinson**, Fellow of *Oriel College*, *Oxford*.

22. **Henry Summers**, Esq; Justice of Peace for *Essex*.

Mrs **Edmonds** (lately) in the Isle of *Purbeck*, aged near 106. She left 4 Children, the youngest 70; and above 60 Grandchildren and Great Grandchildren.

28. **William Coward**, Esq; at *Walthamstow*, aged 90, formerly an eminent Merchant, and dy'd worth 150,000 l. the Bulk of which he has left to charitable Uses.

**Philip Sherrard**, Esq; only Son of Hon. **Philip Sherard**, Esq; of *Brownlow-street*, first Cousin to the Earl of *Harborough*.

## LIST of PROMOTIONS for the Year 1738.

**NICHOLAS Haddock**, Esq; Member for *Rochester*, and Rear-Admiral of the Red, appointed Commander of a Fleet designed for the *Mediterranean*.  
Earl of **Granard**, Vice-Admiral of the Blue, — Admirsl of a Squadron under Admiral **Haddock**.

Capt. **Barneley**, — Captain of the *Somerset* Man of War. And, Lieutenants **Thomas** and **Balchen**, — Lieutenants of the same.

Capt. **Geddes** — Commander of the *Edinburgh*, of 70 Guns.

Capt. **Bojsowen** — Captain of the *Experiment*.

Capt. **Demison** — Captain of the *Deal-Castle*.

**Henry Rolt**, Esq; — Lieutenant in the D. of *Argyll's* Regiment of Horse-Guards.

**Francis Vernon**, Esq; — Captain in the Duke of *Marlborough's* Regiment of Foot.

**James Colquhoun**, Esq; Captain in Major General *Moyle's* Regiment of Foot.

Lord



Lord Viscount Cornbury, Member for Oxford University, appointed a Gentleman of the Prince of Wales's Bedchamber, in room of the Earl of Jersey, who resign'd.

Mrs Herbert — Governess to the Princess Augusta.

William Chetwynd, Esq; sworn Licensor of the Stage.

Mr Thomas Odell — Assistant-Licensor.

George Mitford, Esq; — one of the Six Clerks in Chancery, in room of Thomas Drury, Esq; who resigned.

Hon. William Finch, Esq; Member for Cokermouth — Ambassador Extraordinary to Madrid.

Isaac Ware, Esq; Secretary to the Board of Works, made Clerk of the Works of his Majesty's Palace, in room of Henry Flitcroft, Esq; promoted as in our last.

John Harris, Esq; Member for Helston, Cornwall, (not Tho. Ripley, Esq; as in our last by Mistake from the News-papers) made Paymaster of the Board of Works, in room of Hugh Howard, Esq; decess'd.

Duke of Queensbury — Gentleman of the Bedchamber to the Prince of Wales, in room of Lord North and Guildford, who resign'd.

Wenman Roberts, Esq; Nephew to the Lord Lovell, — Gentleman Usher to the Prince.

George Hamilton, Esq Brother to the Earl of Abercorn — Comptroller of the Board of Green Cloth to the Prince.

Mr Webb — General Surveyor in the Brewery, in room of Mr Boseley, decess'd.

James Lane, Esq; obtain'd a Grant of

Richmond Herald at Arms, void by the Surrender of Charles Whingates, Esq;

NEW MEMBER.

Edward Popham, Esq; of Hungerford Wilts, chosen for Great Bedwin, Wilts in room of Brig. Murray, decess'd.

A LIST of Ecclesiastical PREFERMENTS

REV. Mr Archibald Biscoe, presented to the Vicarage of Northweald Bassett, Essex.

Mr Thomas Gibson, — to the Vicarage of Dover-Court and Chapel of Harwich Essex.

Samuel Peploe, D. D. obtain'd a Grant of a Deanery in the Cathedral Church of Manchester, Lancashire, in the Diocese of Chester.

Mr Thomas Eyton enabled by Grant from the Great Seal to hold the Degree of D. D.

Mr Jonathan Turner — presented to the Rectory of Dinington, York.

Dr Perriam made a Prebendary of Sarum.

\* \* We expect every Post, that the Gold Medal, proposed as a Prize for Poems on the CHRISTIAN HERO, will be adjusted. And as there is some Prospect that the Gentlemen, who are to judge and allot the FORTY POUNDS, proposed as Prizes for the Poems sent in on the DIVINE ATTRIBUTES, will now have leisure to consider 'em; we hope it will not be long before those Prizes will be settled, tho' there are many Poems to peruse, and one of them equivalent with the Notes to 3000 Lines.

## 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 58s. pre.  
Bank 141  $\frac{3}{4}$   
— Circul 42  $\frac{1}{2}$  Pre.  
Mil. Bank 123  
India 174  $\frac{1}{2}$   
— Bonds 61. 13s.  
African 14  
Royal Aff. 109  $\frac{5}{8}$   
Lon. ditto 15  
7 p. C. Em. Loan 110  
5 p. C. Ditto 100  $\frac{1}{8}$   
English Cop. 21. 18s.  
Wells ditto 15s.

## Monthly BILL of Mortality, from Mar. 28. to Apr. 25.

Christned	Males 620	Femal. 568	1188
Buried	Males 860	Femal. 949	1809
Died under 2 Years	old ---	636	
Between 2 and 5	---	141	
Between 5 and 10	---	63	
Between 10 and 20	---	65	
Between 20 and 30	---	160	
Between 30 and 40	---	185	
Between 40 and 50	---	179	
Between 50 and 60	---	160	
Between 60 and 70	---	108	
Between 70 and 80	---	71	
Between 80 and 90	---	35	
Between 90 and 100	---	5	
		103	1
			1809

Buried.

Within the walls 245  
Without the walls 445  
In Mid. and Surry 700  
City and Sub. West. 1809

Weekly Burials.

Apr. 4. — 200  
11. — 514  
18. — 412  
25. — 1809

Peck Loaf, Wheat — 21s.  
Wheat 28s. per Quarter.  
Hay per load 54s.  
Best Hops



**PARIS**, The *Sieur de la Croix*, Writer of the Law at *Marseilles*, has presented 6 Mariners Compasses to the Royal Academy of Sciences, by help of which he proposes to determine the Longitude. The Members of the Academy have made an Experiment of them, and the Count de *Maurepas* has sent them on board some Vessels for a farther Tryal.

**Vienna**, Gen. *Doxat* has been executed at *Belgrade*, for surrendering *Nissa* to the Turks without making the least Resistance. After the Commissaries had pronounced the Sentence, he said, *This then is the Recompence of 38 Years Service, and of the many Wounds I have received in the Service of the Empire; and I must die for having saved the Lives of six Battalions.*

A few Days after the Execution, the Officers of the Garrison were called before the Governor, who declared to them, "That the Emperor judg'd that Example necessary, in order to let the Officers of his Troops know, that when he entrusts them with the Execution of his Orders, it is their Business to follow them punctually, and not interpret them according to their own Notions."

Upon Advice that the Turks were in full March in divers Quarters, had taken *Semendria*, and put the Garrison, of 50 Men, to the Sword, and had invested several other Places; Count *Konigsberg* will speedily set out for *Belgrade*, with full Powers to take Advantage of the first favourable Opportunity for preventing the Enemies Projects, without being obliged to send to Court for Orders.

Prince *Laskowitz*, Governor of *Transylvania*, has discover'd a Plot that was just breaking out there, in favour of Prince *Ragotski*, and seiz'd the principal Conspirators, 15 in Number, all Gentlemen of *Transylvania*, and Protestants, among whom are Counts *Tekely* and *Bethleem*, and 6 Barons; the Superintendent, or Bishop, of the Protestants is involv'd in the Affair, and is under a strict Guard.

*Uffiza* is surrender'd to the Turks, after a brave Defence of 3 Weeks, and the small Remains of the Garrison obtained honourable Terms.—The Grand Seignior has concluded a Treaty with Prince *Ragotski*.—The French Ambassador did all he could to hinder it, by representing that it could only tend to make the Court of *Vienna* more averse to a Peace. This Treaty, of which there is no Example in History, consists of 11 Articles, the principal of which are "That Prince *Ragotski* shall be acknowledged Free Sovereign of *Hungary* and *Transylvania*; that the Christians, Subjects of the said Prince, shall have the free Exer-

cise of their Religion in the Ottoman Empire: That the Election of his Successors shall be according to the Laws of the Country, independently of the Ottoman Porte, on Condition nevertheless that in case of a War in Europe, Prince *Ragotski* shall march to the Grand Seignior's Assistance with an Army of 100,000 Men.

The Emperor has appointed the Prince of *Saxe-Gotha*, Brother to the Princess of *Wales*, Lieutenant Veldt Marshall of his Armies.

**Bastia**, Capital of *Corsica*. Two Deputies of the Malecontents are arrived here, and have had two Conferences with the Count de *Boisseux*, the French General, the Result of which is not yet known. The *Corsicans* seem well enough disposed for an Accommodation, if Means could be found out to remove their Apprehensions of returning under the Dominion of the *Genoese*, whom they are resolved never to trust more.

From the *Hague*, That his most Christian Majesty has caused a Declaration to be made to the States General, that he readily offers his impartial Mediation to accommodate the Disputes arisen on account of the Captures made by the Spaniards upon the English and Dutch Shipping, to prevent a Rupture; when the greatest Part of Europe desires Peace. This Declaration is said to have been made to M. *Van Heey* by M. *Amelot*, and repeated by the Cardinal himself.

From *Madrid*, That his Catholick Majesty would abide by his first Resolution, to release upon Security such Vessels as should appear to have been unjustly taken from the English. That with respect to the other Grievances complain'd of by that Nation, the King was in daily Expectation of receiving further Light relating thereto; but, if notwithstanding the Assurances given of his Majesty's good Intentions, the Crown of England should commit Hostilities in the *West-Indies*, the Court of Spain could not avoid to make Reprisals by all such Means as are used by Powers at Variance; that his Majesty should look upon himself entitled to take all Advantages in the Mediterranean, and that Things being brought to such an Extremity, they would not easily be appeas'd. Military Preparations are carrying on throughout the Kingdom of Spain with great Vigour, for what Purpose is left to the Publick to judge.

From *Martinico*, one of the French Sugar Islands, that a Fire had consumed above 100 Warehouses of Sugar. Coffee and European Merchandize. The Damage computed at above 12 Millions of Livres.



# A REGISTER of BOOKS in APRIL, 1738.

**M**EMOIRS of a Man of Quality : Written originally in French by himself, after his Retirement from the World. Now first published in English. Price 2 s. 6 d. sew'd, or 3 s. bound.

2. Oxford the Seat of the Muses : A Poem : By J. Henry, Bookbinder. Price 6 d.

3. Advice to the Fair : An Epistolary Essay : In three Parts : On Dress, Converſe and Marriage. Address'd to a Sister. Price 1 s.

These three printed for J. Wilford.

4. The second Book of Tasso's Jerusalem. By H. Brooke, Esq; Price 1 s.

5. The second Epistle of the first Book of Horace, imitated. By G. Ogle, Esq; Price 1 s.

6. The Art of Preaching, in Imitation of Horace's Art of Poetry. Price 1 s.

These three printed for R. Daddesley.

7. The Magistrate. A Poem. Printed for T. Davies, Price 6 d.

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