

utmost assurances to the chief men of the Whigs, that they would put herself and her affairs into such hands as they should ap-

prove, and would do every thing possible for the security of the Protestant religion.

[To be continued.]

*An Account of a monstrous Birth, extracted from the Journal des Sçavans, with a Plate of it elegantly engraved.*

ON the ninth of August, 1683, a woman of the parish of Bourg in Bresse was delivered of twins at her full time. The first-born was well formed, but lived only a few moments. The second came into the world by the aid of the surgeon, and shewed no signs of life. He was but half the size of his brother, and only as large as a foetus of six months; which made a physician suppose that he was born before his time, and that he had been conceived after the former. But in this point we differ from the physician, because he was born with hair upon his head, and with four teeth. His small size is easily accounted for. By the aliment which should have brought him to the usual growth, an extraordinary skin

was formed that intirely covered him to the extremities of his hands and feet, his face excepted, the features of which were tolerably formed. This membrane was loose, and had folds like a shirt, or a gown. The flesh beneath it was smooth and firm, as in other bodies. This child had a sort of cape, or cowl, of the same substance with the membrane. This cape hung down upon its back; though it was easily brought over its head in the manner in which it appears in the print. Its physiognomy was that of an infirm old man; and its skin all along its body was more wrinkled than it is here represented. The painter drew this child as it came into the world; and the annexed plate exhibits its just dimensions.

*It is to be regretted that Subjects of the greatest Importance to the Happiness of Mankind were not oftener defended by so able a Writer as Voltaire. When he turns Champion, however, in Behalf of Virtue and Religion, to neglect an Opportunity of acquainting the World with his Achievements for that noble Cause, would be Injustice to him, and to the Public.—Monsieur Mari- baud hath lately published a Treatise, intituled, the System of Nature; in which he endeavours to destroy the Belief of a future State. To this dangerous Book Mr. Voltaire has written a spirited and masterly Answer; the following Extract of which, we doubt not, will be agreeable to our Readers.*

IF I reason as a natural philosopher, says the author, every thing appears to me incomprehensible without a God. The word Nature is to me a mere word; but an intelligent agent fully accounts for the little I am capable of knowing. Upon the supposition that there is a God, I conceive something; without him I conceive nothing; without a God I can have no idea of order; without a God it appears to me absolutely impossible that things should be ordered and disposed as they are.

You attribute to matter alone the power of gravitation, the power of communicating motion, &c. but this is only supposition instead of demonstration. You seem to me to be guilty of what you so justly blame in divines, viz. setting out with begging the question.

You combat the opinion of that great metaphysician, Dr. Samuel Clarke; and think that matter, which is eternal, stands in

no need of a mover. Now to me it appears absolutely incomprehensible, that matter, of itself, should perform motions eternally regular, and produce generations of animals constantly resembling each other.

I allow you have the better of the Doctor, when he says that space is the sensorium of the Deity, that God penetrates matter, &c. The Doctor wanted to be too knowing. You may be in the right, likewise, in regard to some of the divine attributes, which the Doctor rather supposes than proves; but, when these branches are lopped off, the tree still remains: There still remains a first mover, powerful, intelligent, and who cannot possibly be malevolent.

You reject the chimerical innate ideas of Des Cartes; I reject them too: You don't even spare the great Newton: I allow with you, that Newton was not so good a metaphysician as he was a geometrician; but, if his definition of God is obscure, it is not contra-

for keeping things in order till the successor should come. It seemed therefore necessary to make an effectual provision against disorders that might happen in such an interval. This was proposed first by Bishop Burnet, and seconded by the Lord-treasurer; and all the Whigs went into it; and then the question was put upon the other motion, as first made, by a previous division, Whether that should be put, or not? and was carried in the negative by about three to one. However, some Lords, who were for the affirmative, entered their protests in the following words: 'We humbly conceive, that having a presumptive heir to the Crown residing in the kingdom will be a great strengthening to her Majesty's Royal hands in the administration of the government, and security of her Majesty's Royal person, and of the succession to the Crown, as by law established, in the Protestant line.' This protest was subscribed by Winchelsea, Nottingham, Rochester, Leigh, Conway Jersey, Anglesey, Abingdon, Buckingham, Haverham, and Howard.

The Queen heard the debate, and seemed amazed at the behaviour of some, who, when they had credit with her, and apprehended that such a motion might be made by the Whigs, had possessed her with deep prejudices against it; for they had made her apprehend, that, when the next successor should be brought over, she herself would be so eclipsed by it, that she would be much in the successor's power, and reign only at her or his courtesy. Yet these very persons were prosecuting that very motion, which they had made her apprehend, was the most fatal thing that could happen. This the Duchess of Marlborough told Bishop Burnet, but named no person; and upon it a very black suspicion was taken up by some, that the proposers of this matter knew, or at least believed, that the Queen would not agree to the motion, which way soever it might be brought to her, whether in an address, or in a bill; and then they might reckon, that this would give such a jealousy, and create such a misunderstanding between her and the Parliament, or rather the whole nation, as would unsettle her whole government, and put all things in disorder. But this was only a suspicion.

The Duchess of Marlborough, in the Account of her own Conduct, (p. 160) clears up this matter; she says the Earls of Rochester and Nottingham, and the other grave men of the party, had not the least hope, or the least desire, to carry their point; but, being well assured that the Queen would never consent to such an invitation,

nor pardon her Ministers, if they encouraged the design, this was a notable stratagem to ruin them, either with her Majesty, or with the nation; for, if, in compliance with her prejudices, they opposed this motion, it was to be hoped it would draw the public odium upon them, as declared enemies to the Protestant succession. This hopeful scheme, however, did not succeed. The Whigs opposed the invitation, and yet preserved their credit, to the great mortification of the other party. I know, that my Lord Godolphin, and other Great men, were much reflected upon, by some well-disposed persons, for not laying hold of this opportunity, which the Tories put in their hands, of more effectually securing the succession of the Crown in the House of Hanover. But those of the Whigs, whose anger against the Minister was raised on this account, little knew how impracticable the project of invitation was, and that the attempt would have only served to make the Queen discard her Ministry, to the ruin of the common cause of these kingdoms, and of all Europe. I had often tried her Majesty upon this subject; and, when I found that she would not hear of the immediate successor's coming over, had pressed her, that she would at least invite hither the young Prince of Hanover, who was not to be her immediate successor, and that she would let him live here as her son: But her Majesty would listen to no proposal of this kind, in any shape whatsoever.—It was upon this occasion that the Queen gave the first indications of any thing like a real reconciliation to the Whigs.—She had been present at the debate in the House of Lords upon the subject of the invitation; and had heard the Duke of Buckingham treat her with great disrespect, urging, as an argument for inviting over the Princess Sophia, that the Queen might live till she did not know what she did, and be like a child in the hands of others; and a great deal to that effect. Such rude treatment from the Tories, and the zeal and success of the Whigs, in opposing a motion so extremely disagreeable to her, occasioned her to write to me in the following terms:

—'I believe dear Mrs. Freeman and I shall not disagree, as we have formerly done; for I am sensible of the services those people have done me that you have a good opinion of, and will countenance them; and am thoroughly convinced of the malice and insolence of them that you have always been speaking against.'

And at this time it was that the Queen authorized the Lord Godolphin to give the utmost



*An extraordinary Child born in France in 1683.*