When the garriſon of a town capitulate in order to retire to the citadel, there are ſome particular conditions to be obſerved ; ſuch as follow.

That the citadel ſhall not be attacked on the side next the town ; that the sick and wounded, who cannot be re­moved, ſhall stay in their preſent lodgings ; and when they are recovered, they ſhall be provided with carriages and tranſports to retire in ſafety to the place agreed on in the capitulation. None ſhould be ſuffered to enter the citadel, but thoſe who may be of use in defending it ; the rest, who are called *uſeless mouths,* by no means ought to be admit­ted. Mention ſhould be made in the capitulation, that thoſe people ſhall be conducted to ſome neighbouring place in the dominions of their ſovereign, which ſhould be na­med. A certain time ought also to be allowed for the whole garriſon to enter the citadel ; and it ſhould be expreſsly mentioned, that during this time the besiegers ſhall construct no works that are neceſſary for the reduction of the citadel.

A maritime town requires alſo ſome particular attention, in regard to the ships that may be in the harbour. It ſhould be stipulated, that they ſhall quit the harbour the same day as the garriſon march out of the town, or when the weather permits to fail to the port agreed upon. They ſhould preserve their artillery, rigging, ammunition and provisions, &c. If they ſhould be obliged by streſs of weather to put into any harbour of the besiegers by the way, it ought to be mentioned in the capitulation, that they ſhall be received there, and supplied with necessaries for con­tinuing their voyage ; they ought alſo to be provided with passports, and, in a word, to have every kind of ſecurity, that they ſhall not be insulted by the enemy’s ſhips, but ſuffered without the least obstacle to steer to the port agreed upon.

WAR

*Man of War Bird.* See Pelicanus.

*War-Cry* was formerly customary in the armies of most nations, when just upon the point of engaging. Sometimes they were only tumultuous ſhouts, or horrid yells, uttered with an intent to strike terror into their adverſaries ; ſuch as is now uſed by the Indians in America, called the *war­-whoop.*

WARBLES, in farriery See there xxxii.

WARBURTON (William), who has been justly ftyled vir *magnus, acer, memorabilis,* was deſcended from an an­cient and considerable family in Cheſhire. His grandfather distinguiſhed himſelf in the civil wars of the last century ; and being of the royal party, probably injured his fortune by his attachment to his king and the constitution of his country. He married a lady of the county of Nottingham, by whom he had three ſons ; the second of whom, George, being bred to the law, practised as an attorney at Newark in that county.

William, the ſubject of this memoir, and the second ſon of Mr George Warburton, was born at Newark, December 24. 1608. He was first put to ſchool there under a Mr Twells, but had the chief part of his education at Okeham in Rutlandshire, where he continued till the beginning of the year 1714, when, his cousin being made head master of the ſchool at Newark, he returned to his native place, and was for a very ſhort time under the care of that learned and respectable relation. In the month of April of the same year, he was put out clerk to Mr Kirke, an eminent attorney of Great Markham in Nottinghamshire ; and con­tinued with that gentleman till the ſpring of the year 1719. He then returned to his family at Newark ; but whether he practiſed there or elſewhere as an attorney, is not known to his accompliſhed biographer, the biſhop of Worcester.

He had always expreſſed a strong inclination to take orders ; and the love of letters, which tended to retard, ra­ther than forward, his progreſs in the profession choſen for him by his friends, growing every day stronger in him, it was deemed expedient to give way to that inclination. In the studies neceſſary to fit him for the church, he was di­rected by his cousin the ſchoolmaster of Newark ; to whom, long afterwards, when he stood himſelf in the very front of literature, he gratefully acknowledged his obligations. At length, on the 22d of December 1723, he was ordained deacon by archbiſhop Davis of York, and priest on the first of March 1727, by bishop Gibſon of London.

Though he never liked the profession of an attorney, he had certainly acquired a very considerable knowledge of the laws of England ; for in a diſpute which aroſe in 1726, about the judicial power of the court of chancery, he com­bated with ſucceſs the opinions of no leſs a man than the lord chancellor Hardwicke, then attorney-general.

In 1728 he was preſented by Sir Robert Sutton to the rectory of Brand-Broughton, in the dioceſe of Lincoln, where he ſpent the greater part of his life, and compoſed all the great works which will carry his same down to posterity. In the same year he was put upon the king’s list of Masters of Arts, erected on his majesty’s visit to the university of Cambridge. He had already publiſhed ſome ju­venile performances, which diſplayed genius and reading, and attracted considerable notice ; but it was not till the year 1736 that he may be ſaid to have emerged from the obscurity of a private life into the notice of the world.— The first publication which rendered him afterwards fa­mous now appeared, under the title of “ The Alliance be­tween Church and State ; or, the Necessity and Equity of an Establiſhed Religion and a Test Law ; demonstrated from the Eſſence and End of Civil Society, upon the fun­damental Principles of the Law of Nature and Nations.” In this treatiſe, says Biſhop Horſley@@\*, the author “ hath ſhown the general good policy of an eſtablishment, and the necessity of a Test for its ſecurity, upon principles which republicans themſelves cannot easily deny. His work is one of the finest ſpecimens that are to be found perhaps in any language, of ſcientific reaſoning applied to a political subject.”

At the cloſe of the Alliance was announced the ſcheme of the Divine Legation of Moſes, in which he had then made a considerable progreſs. The first volume of this work was publiſhed in January 1737-8, under the title of “ The Divine Legation of Moſes demonſtrated on the Principles of a religious Deist, from the Omission of the Doctrine of a future State of Rewards and Puniſnments in the Jewiſh Dispenſation, in six books, by William Warbur­ton, Μ. A. author of the Alliance between Church and State ;” and met with a reception which neither the ſubject, nor the manner in which it was treated, seemed to authorise. It was, as the author afterwards obſerved, fallen upon in ſo outrageous and brutal a manner as had been ſcarce pardonable, had it been “ The Divine Legation of Mahomet.”—It produced ſeveral anſwers, and ſo much abuſe from the authors of “ The Weekly Miſcellany,” that in leſs than two months he was constrained to defend him­ſelf, in “ A Vindication of the Author of the Divine Le-

@@@[m]\* Review of the Case of the Protestant Dissenters, Lond. 1787. Pref.