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T H E
FREE CORRESPONDENT.

NUMBER I. *471*

*To be publish'd the FIRST and FIFTEENTH
of every Month.*

NOVEMBER 1, 1752.

Think you 'twould please if well perform'd?

——— “ *Why take it,
“ I'm all Submission; What you'd have it, make it.*”
POPE.

by Peter Annet



L O N D O N:

Printed for E. ANSON, at the Music-Paper Warehouse,
near the Watch-house, in *Chancery-Lane*, (where Letters
are taken in) and sold by G. WOODFALL, at *Charing-
Cross*; ~~McSweeney~~, at the *Royal Exchange*, and by
all Pamphlet Shops in *London* and *Westminster*.

FOR THE GOVERNMENT

REPORT OF THE

COMMISSIONERS OF THE LAND OFFICE

FOR THE YEAR 1871

IN RESPONSE TO A RESOLUTION OF THE HOUSE OF REPRESENTATIVES, PASSED MARCH 1, 1871



WASHINGTON: GOVERNMENT PRINTING OFFICE: 1872



TO THE
P U B L I C.

AMONG the many *periodical Peices* that make their Appearance daily, weekly, and monthly, in none of them is the channel to the public free and open, to the demands of necessity or merit, without paying for the benefit whatever *exorbitant sine* the *monopolizers* please to impose on those that seek the favor. None of them without hire or reward give a *freedom* for persons to express their sentiments, to disclose their doubts and difficulties, to lay open their complaints, to proclaim their pleasures to their fellow creatures, to commend or reprove the judgments and actions of men as they deserve, without exposing their persons; therefore freely to give the public opportunity of communicating these things, is this **FREE CORRESPONDENT** set on foot.

So useful a design will doubtless be acceptable to all lovers of *truth, virtue* and li-

*ber*ty: These are the expected Correspondents. For the pleasure of all that desire to promote and patronize these laudable exercises, this is intended to be publish'd; in consideration of the numerous occasions there are for people to disclose their minds to the public, both for the pleasure and benefit of themselves and others, in this busy metropolis and nation; and of the many important and interesting affairs with their affecting circumstances, that tho' privately transacted, it would be well done to make publicly known. Many things committed in darkness should be brought to light for the good of many, by which means fraud and violence may be exposed, detected and detested. It is evident, that this design may be of great use to such as labor under griefs that find not vent, and oppressions that may not be avowedly complained of: And but merely to give them vent by relating them, is to give ease. Private cases being known, not only oftentimes procure private relief, but contribute to public advantage. Single incidents revealed are public monitions. The actions of some men in private life being related to the public, form and improve the practice of others, and are lessons to all: And the judgments of the wise and knowing divulged, inform and direct the understandings of the weak and ignorant.

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There is reason therefore to believe, that this undertaking will be of public utility, and answer the end for which it is calculated, and to hope that it will meet with suitable approbation and encouragement. Liberty is hereby granted to the Geniuses of the age, that have pieces Poetic or Prosaic, of whatever kind, that may be useful or entertaining, fit to inform or please the readers, to publish them without any other expence than the postage of their own letters, or if not publish'd, they shall be made acquainted with the reasons that prevent the publication.

Let the design be well understood, that it may not be blamed, which *is to encourage and propagate Knowledge and Virtue among the Inhabitants of Britain.* Men must know what Virtue truly is, before they can rightly practise it; the pursuit of which is the truest wisdom, and the enjoyment of it is the greatest felicity. Be it known, that this is set on foot to promote ingenuity, sociability, friendship, and good nature. Here freedom is given to enquirers to propose any Questions to the public, and the like freedom to any person to answer them; that impartial justice may be done to differing parties in controversial points, for the display of Truth, by which means Truth will always obtain the ascendancy. Lucubrations as well pleasant as serious will meet with proper regard; for Wit and Humor intervoven with Matters serious and grave, make them the
more

more engaging and add grace to the entertainment. The friends of Arts and Sciences will be extremely well received, and treated with all due deference. Oppression, either public or private will be discouraged. Here private benefits and acts of humanity may be blazon'd by the grateful receiver to the everlasting honour of the Donor or Doer: Every subject worthy of praise or censure will be received and exhibited to the public ear, to animate the latent virtue in some, and discountenance Vice in all; that, if possible, Fraud may be put to shame, and Imposture be made to blush.

Observations, or Criticisms, on Literature and Books, ancient or modern, may find a place; and what the Pulpit or Stage merit may be here displayed. Those who have a desire of communicating their thoughts on any of these subjects are permitted, without regard to party. No Interest will be espoused that is obnoxious to virtuous liberty, rationality, good nature, and good manners, tending to the improvement of social harmony, and the extirpating whatever has a tendency to deprive this Nation of these laudable enjoyments.

Some Authors of *Papers or Pamphlets* have thriven by Piracies and Thefts. Success is hoped for in this to the *Proprietor* by *truth* and *honesty*. The lovers of these he expects will countenance encourage and patronize the FREE CORRESPONDENT: that many

P R E F A C E.

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ny simple may be delivered from being the prey of oppressors ; and the honest ignorant may not be kept in blindness and led out of the right way to support pride, avarice and insolent domineering ; and that those who love darkness rather than light, because their deeds are evil, may be brought into the light and made ashamed of their evil deeds. If these things may be hoped for by this undertaking, it may be expected that all who feed themselves by iniquity, and fatten on the sins, errors, and ignorance of the people, and all those Hypocrites, that under a Mask of religion and piety, do, or vindicate, actions that are apparently irreligious and impious, when set in a true light, and only these will be Adversaries to the FREE CORRESPONDENT ; will envy, revile and slander this well meant attempt, and will practise all methods of defamation to blast its taking root, and bringing forth these good fruits, *viz.* the defence of liberty, the encouragement of virtue, the service of truth, the improvement of Science, and promoting the inoffensive pleasure of all. And because this Design may be better executed by many than by one or two, the willing are invited to the work, who take delight in literature, and things laudable ; in pleasing others, as well as in being pleased. Such labors are productive of pleasure. The power of acquiring happiness is the work of the mind, and by the mind enjoyed : Therefore the good, and the wise seek mental pleasures, as the supreme, if not the only

ly felicity of intelligent nature. And where is this to be obtain'd, but in a land of liberty! the enjoyment of which is Britain's glory; and in the cultivation of it, the FREE CORRESPONDENT aims at deserving a share.

O LIBERTY! thou ever charming Deity, art the Glory of our Isle, which tho' with thick clouds envelop'd half the year, and with the frigid influence of the *Pleiades* chill'd more than half; yet thou in bright Serenity dost ever shine, and the sensation of thy exhilarating Spirit warms and enlivens our souls. In having thee, what have we not that the whole world affords? In not having thee, what does the world afford worth having? Thy Joys, O sacred Liberty, is the peculiar blessing of Britons, the reward of their bravery. Other kingdoms are Colonies of the kingdom of darkness, whose subjects dare not claim the direction of their own minds; but here men may erect the inquisition of Truth, where the priestly power of an inquisition reigns not; here its heavenly light may shine, and all the shining heaven-born virtues may appear. *Liberty*, thou Goddess of immortal lustre! art worth the exhausting all our wealth and labor to maintain. In thy presence is life's felicity, and glory. To live without thee may be animal life, but is not the life of a man.



Thoughts on this Undertaking.

WHEN I had compos'd and read the foregoing to an acquaintance; and ask'd his opinion, what he thought of its taking with the public, for whose service it was calculated? He answered, you have said enough to explain the whole nature of your design, that by opening every where a common current, you would not only give us opportunity of purifying our habitations, but make our very Streets and tho'ro'-fares clean and agreeable; but you may as well attempt to wash the blackamoor white, as to reform men's manners; for the confederate only will regard what you say: And they are not many.—To erect the public into a sort of Office of Inquisition over itself for its own reformation, carries in it the appearance of a rational method of proceeding: but it is a hard task to persuade people to be wise and honest, when they have no inclination for it. However not entirely to dishearten you, and prevent your proceedings; let me tell you, great attempts are noble in their nature; and even when there is but little prospect of success, are worthy of encouragement; for that gives them additional strength and spirit. The more public and general a design is, the more benefit may be expected from it---Come, I'll cast the first mite of foreign Coin into your intended Treasury, and treading

in your path, aim at much good, and may perhaps do a little; for an extensive aim affords the greater probability of hitting the mark. If I reform but one, I may thereby save one from ruin or unhappiness; and even that alone will abundantly recompence my endeavor; and reasonable endeavors may hope for reasonable success.---Hand me the implements to convey my thoughts, and dispose of them as you will.

Then the old Gentleman, after applying himself to the desk, rubbing his Spectacles, and exalting them to the dignity of their usual situation, before he enters on any work of importance; he inspected the nib of his pen, moistened it in his mouth, dipt it in ink, and brandish'd it over the paper, the prelude of making it eloquent; without more premeditation, express'd his thoughts, on the following subject, and presented me with the production.

On APPAREL.

IT is a tribute we owe to Society, as Members thereof, to conform in our dress and appearance, to our age, station and circumstances. It is very reasonable for the sake of decency, due decorum, and good order among mankind, that a distinction in form should be submitted to, where Nature has made one in reality, by constituting some rich, others poor; some noble, and others servile. But the mode of covering at present prevalent among rich and poor, old and young, naturally tends to overthrow all distinction; for the poor man vies in external shew with the rich; and

and tottering age puts on the attire and air of firm and sprightly youth. Thus men of small circumstances, who might be as happy in them, as princes are in theirs, did they rightly regulate their conduct, render their whole lives miserable, by endeavoring to carry a face greater than suits their body; and servants of both Sexes, keep themselves in everlasting poverty and dependence, by vainly and fantastically emulating their Masters and Mistresses. It were well if they stopt here, and a few only suffered; but Society itself suffers; for the lower class of men are induced by this absurd extravagancy, to use dishonest and deceitful methods of gain: Women to support this vanity, barter their chastity and virtue: and people in years, by turning their attentions too much this way, are prevented from reflecting upon what they have done that is necessary, becoming their condition, or worthy of remembrance; and what they have yet to do, before their latter end, of things pertaining to this life and the next, for the service of their friends and posterity. And thus the public are deprived of common security, domestic joy, and the kind providence of prudent age—To be content and pleased with decency, and a moderate competency, is capable of affording to a well disposed mind, the happiness of life; but to be always grasping at what we can never enjoy; or what enjoyed, can never give satisfaction, is to spend life in anxious labor about vanity, and to be always miserable: but it is only by confining our desires to nature's wants, that life can be rendered truly easy and agreeable.

Mr. MANAGER,

AS your Paper gives an equal right to persons to lay open distress, to relate grievances, and murmur complaint, as it does to publish pleasure, and proclaim joy; I shall recite the series of causes that contributed to conduct me to my present unhappy situation, without any further preface.

Let the unfortunate be pitied not punished.

MY Father was a retailer of spirituous liquors in *Westminster*, by which honest employment, with a suitable share of industry, he obtained a genteel livelihood for himself and a numerous family; till a late act of the legislative power put a final stop to his business, and thereby at once reduced him and his family to want and beggary. I amongst the rest of his children, was obliged to shift for myself as well as I could. A tradesman in the neighbourhood hearing of my father's misfortune, out of compassion prevailed on his daughter, a young lady of my own age, to admit me as her companion, till something better would turn out in my favor, which generous proposal I accepted of with gratefulness. There lodged in the house, a young gentleman, a relation in the family, who had long conceived a liking to my person, which he had declared some time before my unhappy father's ruin; and I believed him to be at that time sincere and honorable in his intentions, (but change of fortune

fortune often causes change of manners) For afterwards he so well dissembled a disinterested passion, and sincere determination to make me his wife, that, I still believing him to be in earnest, it increas'd my affections towards him, but he soon took the advantage of my folly; for he embrac'd the first opportunity, when prudence was off its guard, and importunity prevailing, to ruin me. And what is bitter to relate, because I was subjected to the frowns of fortune, he who ought in honor and humanity to have protected me, joined with the world to distress me, and that in the most tender point. I need not be very particular in relating the consequence, it is sufficient to acquaint you, that he soon grew cold, and at last this base, perfidious man privately persuaded the young lady to dismiss me, lest I should become troublesome and a lasting incumbrance to the family; which dismissal by his art, industry, and influence, he effected.

In a few months after this additional disaster, struggling in vain against too powerful necessity; want and artifice join'd to lodge me in the habitation of one of those beastly females, whose support depends upon the ruin of the innocent. Here my common companions, were the dirty drunkard, the young rake, and old debauchee. I need not express to you, (who have I am sensible, a heart susceptible of compassion and tenderness for the distress'd) what anguish of soul I felt at intervals in this my unhappy situation. After a virtuous education in precept and example, and an uninterrupted course of
chaste

chaste and innocent carriage and behavior, it was with the greatest difficulty I brought myself to any tolerable degree of content with my present method of living. But its well known, that custom and example are capable of performing great things, either in the practice of virtue, or vice. I had not continued many weeks in this situation (unhappy as it was) before it was rendered still more so, by another act of the legislative power, which is calculated (I am informed) to extirpate my manner of livelihood out of the nation; but they may as well endeavor to extirpate the human species out of the world; for this occupation, however dishonorable it may be, will last as long as both sex remain; would it not be much better, Sir, to have it regulated here, as it is in some countries abroad? But why do I pretend to dictate to so wise a body of men as the present persons in power? Pardon my presumption. It is some relief to the distressed to complain, and yet it is dismal to complain without hopes of relief. Now I live in dread every moment of being drag'd to a prison, where I shall be the companion of worse associates, and be in a more miserable situation than I am in at present; and God knows, and men ought to know, it need not be worse; for few individuals in the universe are more unhappy. Is it possible to lead a more deplorable life, than is the constant lot of those that are distressed like me, who are subject to be abused and insulted by every one; and are prevented from associating with the virtuous and the modest; and possibly for no other reason, but
that

that they have had the good luck to be kept from the temptations I have been overturn'd by. Alas ! the companions we are linked to, have a natural tendency of tainting our minds, and debauching our manners, which in time, render us as destitute of shame, as of virtue. Now by one pious act my father was ruin'd in his business, and thereby to the highest degree distress'd, as well as a thousand others; and by another act as truly pious, I am persecuted in the only way I had left to keep myself from starving! What can I do? the very thought of dying for want of bread, is too shocking for human nature to think of, and that must have been the consequence with me, if I had not comply'd with this last resource. Believe me, I had as true notions of virtue and chastity, as any of your female, readers can possibly have; and shuddered at the thoughts of vice and prostitution; I imagined death would have been easier to me, than such a dishonorable manner of living: but the notion of death like other sciences, differs much in theory and practice. If the makers of our laws wou'd point out a way for us, unhappy girls, to get a legal livelihood, I am sure we would be glad to embrace it; for is it possible in the nature of things, for us not to chuse happiness rather than misery? we are now punish'd for endeavoring to support nature, for it is not in our power to get bread any other way; our credit with the world is past retrieving, no one will employ us as servants, or marry us for wives. It would redound much more to the honor of our governors, to invent a scheme to make a numerous herd

herd of the most miserable beings happy, than to accumulate distress on the wretched. O! Mr. *Manager*, how it wou'd rejoice our hearts, to be delivered from the most distressed slavery, a sympathizing spirit can only in some measure conceive. I beg you, Sir, to compassionate my unhappy case, by inserting this, and every other letter you may receive from the wretch'd

FLORA.

P. S. I have heard a gentleman of good sense affirm, he never knew an act of parliament made in favor of religion, but it always did much mischief; that true religion must be free, not forced; must be natural, not formal; that restraining people from sinning by compulsion, leaves them as great sinners as it found them; and that if people are not so good as they may be, the way to make them so, is to lay before them a fair opportunity of their making themselves such as they would have them be: for without proper means, no end tho' ever so good and laudable, can be effected.

S I R,

THE following Ode appear'd so striking to me in the the *Greek*, and the enthusiasm of it so extrordinaray, that I could not forbear translating it, and I think I can't do better than make a sacrifice of it to you.

BAC-

BACCHANALIAN *Enthusiasm.**The Twenty-sixth Idyllion of Theocritus.*

THREE select Bands for dance and song
 were led
 By three fair Ladies to a mountain's head ;
 Ino march'd first, next *Autonoë* past,
 And *Agavé* with downy cheek came last.
 Ent'ring a hallow'd mead, they at one stroke
 Of all its rural foliage stript an oak,
 And, with it's ravish'd honours all the while
 Blending *live-Ivy* and low *Asphodile*;
 Rear'd twelve gay Altars on the ground divine,
 To sacred *Semile* three, to *Bacchus* nine ;
 And most devoutly on the altars plac'd
 The holy trinckets, which they had uncas'd.
 Thus *Bacchus* taught; and thus they *Bacchus* please,
 All this from a high rock pent *Pentheus* sees;
 O'er him its boughs an aged lentisk threw,
 But hid him not from *Autonoë*'s view
 She saw, she roar'd, she ran; and running, trod
 Upon the symbols of the madding God ;
 O'erthrew the *Orgys* with her pious heel ;
 (*From eyes prophane we mystic rites conceal.*)
 A holy Fury warm'd her frantic breast,
 A holy fury quickly fir'd the rest ;
Pentheus affrighted fled ; the chace they share,
 Their unzon'd garments flutter'd in the air.

When *Pentheus* ask'd; " your Pleasure, Ladies
 dear" ?

Autonoë answer'd; " You shall feel, not hear".

The mother, howling, her son's head off-wrung,
 So prowls the lioness in labour stung;
 Shoulder and Shoulder-Bone next *Ino* tore,
 And trāmp't his belly in the trickling gore;
Autonoe did the same, the following crew
 Rend what they touch, and in his blood imbrue
 Their willing hands; then from the mount retire,
 And to fair *Thebes* convey, in holy ire,
 Not *Pentheus*, but his relicts: The sad sight
 Banish'd all joy, extinguish'd all delight.

Yet far be it from me to reprehend
 What *Bacchus* prompted, or with God contend.
 Had the event been worse, I cou'd submit;
'Tis childish to debate with God what's Fit.
 Let me be pious, and the pious please;
Jove with his shield protects and honours these:
 For good men's children prosper and do well;
 Not so the race of such as go to hell.

Hail, *Bacchus*! thee, great *Jove*, who rules on high,
 Transplanted to *white Dracan* from his Thigh;
 Hail lovely *Semele*: Ye sisters too,
 Daughters of *Cadmus*, to whom honours due
 Are pay'd by Heroines; All hail, attend,
 And me, the champion of your cause, defend.

Nought is amiss, that *Bacchus* does inspire;
 Whate'er we do is right, if he require:
 Who then shall dare to blame these Ladies Rage;
'Tis surely madness, war with heav'n to wage.

I am Sir,

Your humble Servant.

C. S.

Two

On IMMATERIALITY.

III

Two gentlemen agreeing to examine the doctrines of Materiality and Immateriality, and the letters being put into my hands, conceiving them worthy to be communicated, and of use to them that apply their thoughts to these subjects, I shall present them to the public.

The *Immaterialist* first began.

S I R,

HA V I N G a value for you, as a gentleman who is a free enquirer into truth, I take the liberty to desire you to impart to me your sentiments on *Substance*, which is own'd by all to be that which exists; and may be considered, in a peculiar sense, as independent in itself, and supporting every thing about it, that is, its own qualities: But pray, inform me, whether you conceive, that our notions of it ought to be confined to solid extension or matter? or whether we ought not also to comprehend in it, pure or unsolid extension? or whether extending the idea still farther, we may not also ascribe this term or denomination to what is without parts, composition, or extension? The reason assigned for this latter notion is, that thought, wisdom, goodness, power, and other qualities of this sort, cannot be naturally deduced from the consideration of extension, whether solid, or pure, as other qualities may; and therefore ought to be imputed to some other manner of existence. Your thoughts on this subject will oblige, Sir,

Yours &c

W.

The Materialist's answer in our next.

The LOVER's Choice.

G I V E me the Girl that is resign'd
 In every thing to please my mind,
 In all she does, in all she says,
 That strives to please, and loves to praise;
 She shall alone my love controul,
 She is the girl delights my soul.

But she that grumbles and complains,
 And vents her mind in angry strains;
 That much for *little* things contends,
 To loss of *great*, and loss of friends;
 Tho' prais'd in other things she be,
 She's not the girl that pleases me.

Cruelty to BEASTS.

I Read in a news paper, about the middle of *October*, of two cruel actions committed on innocent beasts by savage human brutes. One Paragraph is that of a very pretty lap dog by the side of a young lady, who was feeding a deer in one of the parks near *London*, for its barking at the deer, notwithstanding the continual cries and entreaties of the young lady and others, was set upon, at the instigation of the surly keeper, by four large hounds, who tore the poor little creature to pieces. The other shocking piece of news is, of a carman at the waterside, having a young horse of spirit, that pranced and caper'd but would not go on, tied a rope round his tongue, and fastening it to a post, whipt

whipt the horse most furiously, till the poor creature stung with generous resentment, bounded, that it tore its tongue quite out of its mouth.

It is pity there is not a law against cruelty to beasts, the Mahometan religion wisely forbids it. Those that cannot be cruel to beasts, cannot be cruel to men. Whoever are barbarous to such creatures as are within the verge of their power, would be the same to the human species, if they had the same authority over them. Were these men hang'd for cruel actions, committed on tame and useful creatures, it would be no more than they deserv'd; for they are worse in their nature, and therefore of less value than the beasts they exercise their barbarity upon. Cruelty is in their disposition: If they exercise it not on mankind, 'tis because they dare not: for the most cruel are always the most cowardly. 'Tis the want of power, and the fear of men; not the want of inhumanity, nor the fear of shame that restrains them. It may perhaps be pleaded in their behalf, that they cannot help their nature any more than their make, that wickedness is inherent in their constitutions. Be it so, I'll not contend about that: But if that be the case, there arises from thence, an invincible reason to cut them off from the face of the earth; because of their invincible evil nature. Men who are otherwise form'd ought in their own defence to rid the world of such monsters, as they root up weeds in a garden, to prevent good plants from being choak'd, and to preserve decorum: for such men are human weeds, and social government would flourish like a well kept garden, if wicked men were weed-
ed

ed out of it.—Reflecting that nature had made nothing in vain, I began to consider what men of cruel dispositions were fitted for; and the most proper work for such of them as are permitted to live, seem'd to be, that of becoming the executioners of those who among themselves were appointed to die. But to execute the law on other criminals, their cruel tempers must be limited by law; because they would even exceed in punishing, the sentence of severe justice, if they had liberty so to do. These men would become subservient slaves to the most cruel tyrants, and propagating violence, barbarity, bloodshed and terror without shame or remorse, as far as any royal tyrant, with their judges like *Jefferies*, and officers like *Kirk* could extend his malignant and destructive power. The best method therefore, that I can prescribe for dealing with such savages, is this, as the maleficent seed discovers itself, tho' but on the brute creation, to exterminate them out of the world—As a good man is the best creature on this globe, so a wicked man is the worst. The former are adorn'd with the qualities of all the mild, tender and gentle animals; the latter are impregnated with all the evil nature of the most desperate and mischievous. As we kill the latter sort of animals for the sake of human preservation, the same reason will doom to death beasts in human shape as well as those in another. Why should a lion, a tyger, a wolf, or a crocodile, be permitted to live in human form, that would not be permitted in their own? Is the human shape a sanctuary for evil natures, as churches are of cut-throats, in countries where religion is establish'd

establiſh'd in blood? Surely the form of the creature ought to be no protection to its evil nature. If men do barbarous actions to brutes, which the beasts that suffer their barbarity would not do, is it not partiality to our own species, not to take vengeance of the worse brutes for their cruelty to the better? better, in all respects, being more gentle, and more serviceable.

That men of a vile and savage nature, are in all degrees worse than useful beasts, I have the authority of one of the best men in the world on my side, the perfect and upright *Job* (Chap. xxx. i.) where he complaining says, *but now they that are younger than I, have me in derision, whose fathers I would have scorn'd to have set with the dogs of my flock. They were driven from men for their wickedness; vile men, viler than the earth.* If men are preferr'd to beasts for their rationality, are they not more vile than they, if they know better and act worse? and are not beasts to be preferr'd to those men that are less rational; *Isaiah* says, *The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.* Does he not make this exclamation to shew, that they were less considerate than the most stupid of all beasts, the Ox and the Ass? Were not these cattle then a degree above those men, that were animals of less understanding, or acted as tho' they were? And indeed so vast a difference is between the intrinsic nature and value of the lives of the wise and good, and that of the foolish and wicked, that there can be no comparison between the one and the other. And were it not that we

believe

believe, a possibility that a wicked man, by proper culture of mind, or an alteration of circumstances, may become good ; I know no reason than can be opposed to my sentence, of executing all that are guilty of practising cruelty on the beasts that have the misfortune to be under their power. But if mens nature cannot be mended, it is only the lenity of any government, not the due or deserts of such men, that they are suffered to live. For good government is established by good laws ; and good laws civilize mankind, preserve society, and remove out of it whatever is injurious to its safety and tranquility. But however worthy of death such cruel men are, yet I would not put them to torture ; that indeed would be for the judge to imitate the felon.

“ See that they suffer death,

“ But in their death remember they are men,

“ Strain not the laws to make their torture grievous.”

The moral POET'S advice

WOULD you enjoy the ease of fleeting life;
 Secure from anxious care, and angry strife ;
 Avoid the vanity of all extremes,
 High superstructures, and fantastic dreams.
 Affect not gravely to be over wise,
 Nor stupid, nor affected folly prize.
 Be not religious with a burning zeal,
 Nor to thy neighbor with injustice deal.
 By men's misconduct and their follies learn,
 The ways of peace and safety to discern,

But

But if ambition prompt you, play the man ;
Conduct with reason your intended plan ;
And steel your mind against the worst event,
That you may either live or die content.

Yourself regard, regard the common weal,
For you a member sensibly must feel,
When smooth success smiles on a prosperous state,
Or rough adversity forebodes its fate

Not led by false opinions blindly go,
But freely search, if you would truly know,
Nor till you cease to live, desist to learn ;
To practise right ; the right we must discern.
Man's understanding, prejudice confounds ;
Let every flood of passion know its bounds.
Good men seek truth, the impious fly her sight,
Who know and love it, serve it with delight ;
In life they happy are, nor dread eternal night.

The COURTSHIP.

He. **M**Y charming, lovely, beauteous fair,
Come ease me of my love sick pain ;
Let not your faithful swain despair ,
Pierce not his heart with cold disdain.

She. Go false, deceitful, treacherous man,
My virgin heart do not invade,
Too many of our harmless sex
Have been by yours too oft betrayed.

He. Dear lovely maid, pray say not so,
My heart shall ne'er inconstant prove ;
But evermore I'll be sincere,
And from my charmer never move.

D

She

She. Such charming accents sweetly hang,
Upon your soft delusive tongue,
That if I listen to your voice,
I certainly shall be undone.

He. You fear in vain, my lovely maid,
You are the pleasure of my soul;
Inconstant I can never prove,
But true as needle to the pole.

She. And will you never then deceive,
My tender fond believing heart?
And will you ever constant be,
'Till fatal death each other part?

He. Be well assur'd, angelic maid,
For by thy lovely self I swear,
I never will my fair forsake,
But you shall be for ever dear.

HENRY HILL.

The humor of the Times.

WE find the World and all its variety of inhabitants in a continual fluctuation; all material substances go under some change in their forms, or constituent parts every increment of time; till at last by a successive gradation they are altered in their whole form, and become bodies of a quite different nature. In like manner, there is a change in our inclinations, passions, appetites, and mental pursuits. Custom and contingency, not judgment and reason, are controllers to the multitude in their choice and pursuit of pleasure, profit and amusement. There are sufficient examples to illustrate this observation within the knowledge of every one who is capable of observing. In consider-

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ing the article *Amusement*, which is a subject of great importance to mankind; if we are allowed to form a judgment of its value, by the solicitous care and uninterrupted pursuit of it, by persons of almost every profession, degree, and sex; we shall find it always fluctuating. Let us at this time examine the most rational method of amusing ourselves, in reading books: It is observable, that a few years ago the subjects pursued were chiefly political, and the current of mankind run with the greatest precipitation after pamphlets wrote on the conduct of the ministry, the affairs of this nation abroad, and at home; as well as other kingdoms. But since by an insensible change, we have got into the romantic and novel strain. I shall not at present examine the alliance that subsists between politics and romance; there may possibly be some imperceptible affinity between those two subjects, tho' they appear to the world as different as the silk worm and butter-fly. It is the glorious character of an *Englishman*, that he is a zealous lover of liberty, and always tenacious of every step taken by those in power, lest he should be depriv'd of that blessing; and that may be the reason for such a run and mode of politics, as we had in the time of Sir *R--- W---*'s, presiding over the affairs of this nation. But I perceive only the image of a reason in favour of the present taste of amusements so universally pursued, namely, history founded in the imagination of the author, which is, that every one finds something very engaging in narrative; but when we consider it as not founded on facts, it is a great diminution to its value;

and the effects it otherwise might produce, on the reader are lost. Indeed there are few relations in romance, but what may possibly be verified in the person of some man or woman in real life.

Those that have lived long in the world, know the absolute necessity there is for every individual to conform in some measure to the present prevailing mode, tho' in every respect those modes won't bear examining by the touchstone of reason and philosophy. Therefore, I present the public with a narrative of a true fact, in order to please those persons who are got into this strain, and seek no thing more by reading than meer amusement, By diversifying the subjects, they may probably, by degrees, be brought ; to examine and contemplate upon matters of greater moment, when their first intention was only to seek something to please the fancy.

The History of ASPASIA and her Daughter SOPHIA.

VALARIUS was an eminent tradesman in the city of *London*, of a fair character, and no despicable fortune; he married *Aspasia*, a gay lady of the court-end of the town, by her he had one Daughter, whom we shall call *Sophia*.

VALARIUS was what we may very properly term a man of business; but he did not want gaiety and politeness, when either company, recreation, or friendship required it. As for *Aspasia* she made pleasure her chief business; nothing was pursued

by

by her but modern diversions; she thought all the time lost that was not laid out in the important transactions of dressing, cards, the playhouse, the opera and masquerade; those were the only things in this world worth living for in her esteem; and consequently her genius and inclinations were differently led from the accomplishments of shop and family-business. But *Valarius* being a man of a tender and humane disposition, (and such to a fault, in regard to her conduct) seemed blind to all her failings, and loved her to such excess, that we may be allowed to say, it was out of his power to deny her any request, tho' ever so prejudicial to his circumstances; and she was very liberal of her requests, which in a great measure contributed to sink his spirit and his fortune: for in casting up his books annually, which was his constant practice, he always found the balance against him, which gave him such uneasiness, that it threw him into a consumption, and in a few months carried him off.

He had no other child beside *Sophia*, who was placed at a boarding-school, in *Queen's Square*, and there she received the most grievous and unwelcome news of the death of the kindest, tenderest and best of parents. Great was her loss, as well as her grief. Tho' but twelve years of age, yet she was so sensible of the temper and conduct of her mamma, that she foresaw her loss irretrievable, which overwhelm'd her in sorrow and almost despair. *Aspasia* thought she should act the more prudent part to have her daughter at home, and accordingly she was sent for; to whom the mother behaved at that time with
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the greatest tenderness and kindness imaginable, inso-
much that she could not suffer her to be out of her
sight; to such a height was her fondness wrought up,
calling her, the dear pledge of her departed mate,
But by degrees that fondness cooled towards *Sophia*,
as it began to be placed on other more pleasing ob-
jects. A person of her gay disposition in a few
months got over the scenes of melancholy, that had
overwhelm'd her on the death of her husband, and as
he had left his whole fortune, unwisely to her, she
was easily prevailed upon to go abroad amongst her
old acquaintance, and she in a very little time be-
came as gay as ever, continually in pursuit of the
diversions that were most in fashion amongst the po-
lite. Now she found the advantage of living with-
out controule; whilst the business of the shop and
care of the family was left entirely to the manage-
ment of servants (happy managers truly; A very ad-
vantagous prospect of increasing her fortune;) she
was wasting her time and money at card-tables,
assemblies, or the playhouse. In the mean time, miss
was returned to the boarding school, to compleat her
education; *Aspasia* did not follow this course of
life long, before she had a train of lovers, but the
person most in her esteem (and consequently the hap-
piest man) was call'd captain R—, who went under
the denomination of a captain in the Horse-guards;
he was a bold and handsome man, his person large,
and a proportionable degree of assurance (which is
generally more prevailing on the female sex than
any other accomplishment) and never failed afford-
ing the ladies a great share of satisfaction wherever
he

he fell into their company. A very proper person to pay his addressee to a widow of *Aspasia's* gay disposition. To make short of the matter which they were not long about, she liked him; and in a few weeks consented to be joined in the holy bands of matrimony. But before the sweet month (vulgarly called Honey-moon) was expired, the captain was very inquisitive about her circumstances, which he could not well come to a certain knowledge of before. Some are of opinion that by this time, *Aspasia* found he was married to her fortune, not her person; If not so soon, she was not much longer in doubt about it. He likewise began to persuade her to leave off trade, and dispose of her effects, which she too readily came into; they amounted to upwards of 2000 *l*.

But how was she surprized, when instead of a captain as imagined, her hero turned out a Life-guard-man! To keep up her spirits, he pretended to have an estate in *Wales*; and that his relations were very rich: but all his pretensions turn'd out delusions. For the greatest part of *Aspasia's* money, was applied to pay off debts that he had contracted, in providing himself with gay cloaths and glaring equipage, in order to qualify himself to pay his addressee to a young lady, with 20000 *l*. to her fortune, which he did with so much good success; that the day of accomplishing his expectations was fixed; but unlucky for him, an unforeseen accident overturn'd all his schemes, and discovered the impostor. He was then obliged to abandon all thoughts of his mistress, and seek his fortune else where, the
unhappy

unhappy *Aspasia* fell the victim of his extravagance. By the time he had discharged his debts, he had barely sufficient left to purchase a Quarter-master's warrant in a regiment of horse, which, with the assistance of some friends, he accomplish'd.

And now having finish'd his affairs in *London*, the Colonel of the regiment ordered him to join it in *Staffordshire*. He began to make overtures to *Aspasia*, in his insinuating way, to go with him into *Wales*, to spend a few months, as he pretended, with his noble friends; which she thought best to comply with, tho' much against her inclinations, since all her own friends had forsaken her; and poor *Sophia* was obliged to accompany her. Now the time being come when they were to repair to the Inn, where the coach, as they imagined put up; going there to their great surprize and confusion, they were made to understand, that places were taken for them in a vehicle with six horses all of a length, in plain English, a *Waggon*.

Great was the anguish of unhappy *Aspasia's* mind, at this treatment and surprizing disappointment from a person whom she had intrusted with her whole fortune. The captain took his leave of them at the inn, and they began their journey the next morning; for what could they do, their whole subsistence was at his disposal, and by this time near all consumed.

The conclusion of this narration must be referred to the next CORRESPONDENT.



THE FREE CORRESPONDENT.

On Philosophising.

THE first step to natural Philosophy is to know this, that Men ought to search into Nature for the knowledge of Truth; that they ought to employ, on any subject, the talents of rationality God has given them; to embrace any principles which are the result of their best judgment, and to disclose them, that if they are right, he that is wrong may be informed; if the Principles exposed are wrong, he that is mistaken may be instructed: For men are not to live each for himself only, but for Society. Without right judgment, there can be no justifiable practice; and we ought to assist Society by the one, as well as by the other.

If the rule be plain and evident by which we are directed, the truth must and will appear; if obscure and inevident, the notions resulting are of less service and regard. False opinions that are of consequence, men will, by free enquiry, find out, be aware of, detect, and overthrow, with all their rational powers, where liberty is.—Opinions that are but meer amusements, cannot injure Society. Such as naturally tend to injury, naturally put Society on its

No. 2. B guard,

guard, and therefore are a benefit to it: For 'tis no less necessary to know the evil, in order to avoid it; than 'tis to know the good, in order to pursue it. But where freedom is not given to men to disclose their sentiments, men in society being ignorant, will be unguarded; and thus society suffers—When the interest and felicity of the commonwealth are concerned, all are concern'd to secure it. It behoves men therefore, to shew the weakness and evil of false opinions, to prevent the mischiefs that may naturally arise therefrom. The Peace of a community or people is not so safely preserv'd, by suppressing dangerous and erroneous opinions by force, from making their appearance; as by suffering them to appear, expose and confute them. False doctrines destroyed by good arguments, are more effectually destroyed than by fire.

Truth is of a social friendly nature. It teaches right action, and leads to felicity. The enemies to truth are enemies to humanity, happiness and social virtue; as is most evident, where, and by whom, free enquiry and fair reasoning are suppressed. In every case, wherein our happiness, property and security are concern'd, we find careful enquiry necessary to impartial judgment; and not in matters of Religion only.

Whoever is a friend to the liberty of private judgment, can never be displeased with men for their different sentiments; for 'tis the natural consequence of enjoying this freedom. He that is a friend to liberty, will give as well as take it. The reason why men think different from each other is, because of the
disse-

difference of mens powers, and the different means they make use of, in the exercise of their powers in forming a judgment. We are commanded to do to others, as we would have others do to us; but he that is angry with another for thinking different from himself, or would not allow another the liberty of judging for himself, does not as he would be done to. Anger weakens mens judgments, and biases their sentiments. Ill natured contention betokens a bad cause, or a bad temper; therefore men should think and reason calmly.

The enjoyment of private judgment, and mens divulging their sentiments to one another, best pleases rational men; the best Governments therefore indulge and protect men in this liberty; and this which gives them the most satisfaction, makes men most easy and best pleased with the Government. And certainly rational creatures have a right to be govern'd in a rational way: they that attempt the contrary, draw upon themselves the displeasure of wise and good men. They that govern men, as men govern beasts, by meer arbitrary will and authority, are beasts of governors. As it is natural to hate, so it is to endeavor to overturn such an arbitrary Government; for men will think that it is reasonable so to do, who think Reason ought to govern; and that the power which suppresses the free exercise of reason, is a tyrannical and unreasonable power, and repugnant to the happiness of mankind.

By giving free liberty to Argument, what is right will be the better discerned, if it be not the only means of discerning it. Without this liberty, Phi-

Philosophy must hide her head, and Truth be banished from among us: But knowledge flourishes where Liberty is. The mind of man is like the earth, it must be weeded of false Notions and prejudices, must be plowed with reasons, and harrowed with arguments, before truth can be sown, and root itself, to produce the fruits of wisdom and virtue. Free Enquiry is always the inlet to Philosophy; without which there can be no wisdom acquired, no knowledge gain'd. They that would obtain a good understanding, must divest themselves of all fondness for inbred opinions, of all prejudices against the sentiments of others, calmly hear the judgments of all, and from all they hear, judge for themselves.

He that belches out rage, that exerts Power and practises violence in defence of his tenets, does it because those means are the best he can use in its defence, or else he illdefends them.---Those that avoid answering the Arguments that tend to the destruction of their Profession, do by their silence discover their sense and fears of the argument (when the adversary is not to be fear'd) and the convincing force of his more plain and powerful reasons. Indeed men don't care to engage in arguments they would not have known, because it opens the light they would conceal, and reason in it runs too strong against them; for every man would chuse to proclaim and defend his cause, if he thought he could do it triumphantly; therefore when men of learning and capacity decline doing it, 'tis because they

they wisely foresee, that an unfavorable event to themselves, will be the consequence of their engagement. What man shuns an encounter with his Adversary that is confident of success? or does not avoid the combat if he can, that foresees he shall be vanquish'd if he engages in it?

'Tis acting very unkindly to those, who in the sincerity of their hearts, take the utmost care to inform their judgments in the truth of things, that they should thereby acquire the hatred of men! This is in *Solomon's* phrase *a fore evil*; but as only the bold and brave dare to stem the torrent of popular opinions, the brave and bold only are able to bear the opposition. By their means will redemption from imposition be wrought, tho' it may not be in their time, for which succeeding generations will have them in reverence. But we would have our correspondents offend as few, and please as many as possible, treat the public, as discreet servants do their superiors, with gentle and condescending behavior, that the *Free Correspondent* may continue in their service with a good grace, and when it leaves the public service, obtain a good character.

An Epistle to DELIA.

DEAR *Delia*, darling of my soul alone,
Read with concern what I have undergone.
When so divine a face I first beheld,
My heart was all with adoration fill'd;
And when I was indulg'd an oftner view,
With adoration, love in secret grew.

What

What lovely or magnificent appears
 At awful distance, ignorance reveres;
 But if 'tis clear to a distincter sight,
 Our ignorance the worship did excite,
 It droops or drops with the conceiv'd conceit,
 And from our adoration we retreat;
 But if it stand the test, and we approve,
 Our adoration then is turn'd to love.

In thy bright aspect all the graces shine,
 And every feature proves thy form divine,
 In thy sweet face the charms of beauty dwell,
 Yet inborn worth thy beauty does excel,
 As does the sweetest nut, the nut brown shell.

Transporting objects the soft passions move,
 And lovers cannot fly the charms of love;
 They melt before the mighty fire they feel,
 Whose faces are not bras, nor hearts are steel.

And do I love, said I, must I the rules
 Of *Cupid* serve, and lead the rear of fools?

Ah no, I raging cry'd, I will rebel;
 I did. What follow'd?--What but death and hell!

Dark fears and torments, seiz'd on me amain,
 I trembling felt and shook th'indignant chain,
 And try'd to break it; but I try'd in vain.

You might have seen, my *Delia*, you might see
 I kickt against the darts of deity.

Despair, and anguish seiz'd my sickning mind,
 I howl'd and humbled till the god was kind;

I vow'd no more his laws to disobey,
 I vow'd sincerely, and my vows will pay;

And

The PUDDING conquer'd.

31

And if before my life my love expire,
If thine continue to inflame desire,
Let me consume in lingring lover's fire.

O mighty love! I own thy pow'r divine,
The soft impressions of my soul are thine;
Thy wondrous art has fashion'd all my frame,
And by thy pleasure, what I am, I am.
By all the virtues of my mind I feel
Thou do'st thyself a deity reveal:
Beauty and harmony precede thy train,
Delight and pleasure in thy presence reign.

Life to enjoy does bounteous nature give,
But who that breathes not love, can truly live?
Life without love is hardly worth our care,
For after life what pains or pleasures are,
To us are all unknown. O let me be
Most dear to you, as you are dear to me.

STREPHON,

S I R,

As a Friend of yours has made you a Sacrifice to Bacchus, I make you one to Ceres.

The PUDDING conquer'd.

O Whom shall I invoke? whose influence crave
To sing in high, and unattempted strain,
A Pudding conquer'd, and the gluttons triumph?
No virgin muse, from fam'd Parnassius height,
Benign, the supplicating bard inspires;
For they are modest, temperate and chaste,
And meagre poverty, the poet's bane,
With visage wan, and downcast look, denies

To

To sing of dainties, which he ne'er can taste,
 And but at Christmas sees. O could I sing
 In strains adapted to the glutton's taste,
 And stretch his ears, as wide his stretching paunch
 Distends at city feasts; secure of fame,
 Dauntless, I'd then defy the critic's snarl,
 Nor would the Pudding's fate be sung in vain.
 Devoid of these, poor Numskul oft I claw,
 And gnaw my nails in vain, for scarce a line
 Responsive to the mighty Theme emerges.
 Yet thy achievements *Helluo* urge me on,
 Inspir'd or not, I'll sing.---Now had the trav'lers,
 With slow and weary march, fair *Guildford* reach'd,
 The seat of deeds unequaliz'd in song,
 When gladsome, they their course bent to the inn,
 Where rampant hangs the monarch of the wood:
 For usage good, and strong October fam'd.
 Eager and loud (for appetite was fierce)
 For food their hunger to allay, they call.
 Reply'd the host, I'll shew you British fare
 Worthy the table of, great *Britain's* king.
 When lo! 'A buttock smoak'd upon the board,'
 And *Ceres* gifts attend. A Pudding next,
 Of many a pound compos'd, provok'd the knife:
 This *Helluo* spies, and meditates attack.
 Soon was the grace begun: Before *amen*,
 He wounded deep the most contiguous part,
 And like a cannibal, devour'd his prey.
 (The rest were at the buttock well employ'd)
 The Pudding maim'd, and destitute of aid,
 Had but one way of vengeance in its pow'r;

Had

The Petition of Thee and Thou. 33

For, as the glutton cram'd large goblets down,
A piece enormous, halted by the way;
Which soon had put an end to future trophies,
Had not a quart of ale procur'd relief,
And wash'd th' obstruction down his craving paunch.
Thus wanton schools boys have I known collect,
Sportive, rank weeds, and filth of various kinds,
To stop a canal's course, the stream at length,
Increases, and accumulating weight,
Bears down before it all the damming mass.

Our hero's passage clear'd, and hunger's rage
Still urging, the remnant of the Pudding seiz'd,
That vengeance might be fully made his own.
But wiser now, with caution he proceeds,
And with less morsels prosecutes his aim:
Yet made amends most amply by his swiftness;
For soon the conquer'd Pudding was no more.
With silent wonder, his companions gaz'd,
Scar'd at the mighty havock he had made---
Sought some remains; but sought, alas! in vain.
Not ev'n the sage, in his return from Troy,
With more amaze his dear lost comrades search'd,
When Circe's charms their visages transform'd.

To the good People of Great Britain.

*The humble Petition of two poor Pronouns,
THOU and THEE;*

Friendly sheweth,

THAT your petitioners lived formerly in good
reputation, and had the honor to be personally
known and employed by the noble, the good, and the
F learned

learned of this land; but several years past have been ill used, neglected, and almost totally disregarded; which we impute to the forwardness of one of our fraternity, named *You*; who always steps into our place, or intercepts us from the view of the public; but who ought not to be indulged to our detriment, being confessedly a juggler, who sometimes palms himself upon spectators for *one* person, and sometimes assumes the air and figure of *many*; pretending at one time, to be of the singular number, and at another, of the plural, in contradiction to the known nature of numbers, and to all common sense. Notwithstanding the influence of this impostor, we are still employed by a few.

And therefore as we have always been faithful to our trust, We your petitioners humbly beg to be reinstated in our ancient and rightful posts, especially as in our name, all good *Britons* ever pray, addressing the Deity by the pious appellations of *Thou* and *Thee*, and not by that profane and profligate term *You*.

S I R,

BY reading your Bacchanalian poem, these reflections naturally occur'd.

It is a true picture of false religion, which is not guided by reason, but enthusiasm; my remarks are,

1st. *From eyes profane we mystic rites conceal.*

The adherents and advocates of a false religion are guided by a wrong spirit, and make a false judgment of things; they are partial to themselves, and censorious to others, counting all those *profane* that are not of
their

their sect or party. When men believe religion consists in superstition, they fancy themselves to be made righteous by becoming superstitious.

The more carefully religious rites are concealed from vulgar eyes, the more remote they are from vulgar sense. If they were expos'd, they would be exploded. No longer than they can be kept secret, will they be accounted sacred. The wisdom of God's ways does not shun the judgment of men. Any God in darkness may be ador'd by the fearful and the ignorant; and any superstitions serve those that follow enthusiastic leaders.

But *the true God, who is a spirit, is only worshiped in spirit and in truth*: In which more is meant than is commonly understood. He accepts not of the sacrifice of fools, nor of the adulation of hypocrites; the props of idol worship.

Every man who worships God in a foolish manner, has foolish notions of God; therefore worships the idol of his folly, a false god; and is consequently an idolator, and then it follows, that every false religion is the worship of a false god; and every such worshipper may be reasonably supposed less pleasing to God than he that uses no sort of worship; for how can wisdom and goodness be pleased with folly and fraud. To worship God *in spirit and truth*, is, with the head of understanding, and the heart of sincerity.

2dly. *'Tis childish to debate with God what's fit.*

This is a good argument to keep men slaves to a bad cause. He that does not debate what is fit, may do any thing that is unfit. When we debate with men, and on what men have said concerning God, we don't

debate with God: And yet a reasonable being may be reasoned with; *Come now and let us reason together saith the Lord, Isaiah. i. 18.*

The voice of God to man is in the reason of man. *The word is nigh thee in thy heart, and in thy mouth.* The calls and commands of pure uncorrupted nature, are the calls and commands of God: but impostors set themselves up above reason and nature, *above all that is called God, or that is worshiped* by those that worship God in spirit and in truth. This is antichrist.---

Capricious arbitrary beings will not have their commands scrutiniz'd by reason; because they neither govern, nor are govern'd by reasonable conduct; therefore such are not to be reason'd with. The wiser and better any governor is, the more exactly he acts according to the reason and fitness of things. The light and law of God in man, is that reasonable nature which discovers that fitness, and points it out to us for our conduct; therefore it is childish *not* to debate with God what is fit; for there is no knowing his will without it: If men are not directed by a reasonable nature, they neither know the will of God, nor obey it: For a pure mind and a reasonable nature is all that men know of God within them: and by a sensible and reasonable nature, is all that men can know of God without them. By this then is the knowledge of God, as much as man can know him, and by this is the worship of him in spirit and truth.

3dly. *'Tis surely madness war with heaven to wage.*

To war with heaven, is to act against reason and conscience: but not to debate what is fit, is to act without reason and conscience. To oppose a blind and bloody

bloody superstition, is not warring with heaven, but with hell. How strangely do such expressions as these impose on the innocent, and deceive the ignorant; having a shew of great humility and piety ! But to set the authority of God above, and the duty of man below, all that is good, is not to honor God, nor to serve man. To persuade men they are obedient to heaven, when they are doing the drudgery of hell, what can be more impious ! and what can men do more really so, than for God's sake to injure and destroy men ? it is not the business nor nature of pure religion, and the promulgators of it, *to destroy mens lives, but to save them.* The religion that is from God is for the universal good and benefit of men ; for men cannot benefit God. There can be no war with heaven but in imagination, or in allegory, for heaven is happiness. The war of the angels, in heaven and their fall, has produc'd a fine poem, founded not on fact, but fiction. Fine fiction delicately express'd is the spirit and beauty of poetry, with which philosophy little agrees ; for 'tis the beauty and spirit of philosophy to find out the truth of allusions and allegories ; therefore the business of Poetry is to tickle the ears and the fancy, and that of philosophy to inform the head and reform the heart. Hence true religion has its foundation in philosophy, the false in fiction. That cannot be true in practice, which is false in theory. Nor can that faith be true which is founded on false tales.

THE experience of almost every man is sufficient to inform him, that there are a certain series of concurring causes, operating on the human frame, at some particular seasons, that render men unable to act conformable to the constant tenor of their behaviour; we have instances in history of those hero's whose presence made the nations tremble, that on trifling Occasions have been seiz'd with a timidity and tremor, which render'd them at that time unequal to the most inconsiderable exploit, that any common soldier in the Roman army wou'd have ventured upon undaunted: The men of eloquence and the greatest masters of oratory, have sometimes experienced a faltering in their voice, and an utter inability of proceeding in an oration with their usual freedom and spirit, and whoever observes the flux and reflux of his own passions, will find it often occasioned without any apparent motive from without; and according as the passions rise or fall, the same motives do not always produce the same effect; but where it does, it denotes the passion is steady and fix'd. This observation is truly verified in the passion of love; here every one who has felt experimentally that tender passion, is able to confirm in his own person what is hinted above as a general occurrence. The lover has a number of imaginary doubts and difficulties to grapple with, that others have no conception of. Where he has the greatest solicitude in himself to become agreeable, there he is furnish'd with the fewest qualifications to render himself so; the uncertainty, inquietude, and fear, continually hovering in his imagination, makes him sink in his own esteem, and gives him a poorness of spirit, a dejectedness in his coun-

countenance, that renders him inevitably ridiculous in the eyes of her whose favour he is so anxious to obtain. The generality of the fair sex are well pleased with men of courage; but he who is most courageous on other occasions, is most commonly dastardly in love; as the greatest cowards in time of war, are the greatest hero's and bullies in time of peace; it is much easier for a man who dissembles a passion to gain success, than the most sincere and ardent lover. The following case is the cause of these reflections.

Amyntor, my friend, is a man of true courage and good conduct, his person genteel, his behaviour polite and easy, his conversation free and agreeable, which renders his company desirable, and makes him esteem'd by all his acquaintance. He has indulged a constant uninterrupted passion for *Sylvia*, a young lady of an amiable person, adorned with good sense, and good nature; and to compleat the whole, has a fortune suitable to his. *Amyntor* with all those qualifications in his possession, is not able to declare his mind to the object of his desires, tho' he has had a number of the best concerted opportunities for these twelve months past, and has made a hundred essays in that time, and prepared almost as many speeches; but when the critical moment of declaration was come, he was seized with a trembling and a difficulty of utterance, that render'd him unable to say any thing of more consequence than an enquiry or observation about the wind or weather. And after some moments of stupid silence was obliged to sneak away, and by that means rendered every opportunity of no effect. *Sylvia* is not so devoid of understanding but she knows his intentions, and

and would not be displeas'd at him for declaring his sentiments, and I am sure has her own happiness too much at heart, to deny him a suitable encouragement and return.

But as she is solicited at the same time by a less deserving person, who is possessed of fewer ingredients of the tender passion for her person than he pretends to have; the esteem that is wanting to her person he makes up to her fortune; he is able to slide into her favour by a dissembled affection, and in time may gain her esteem, when my friend *Amyntor* will find it too late to exert his courage, or declare his love, when his rival is in possession of that valuable fortress the heart of the lovely *Sylvia*. I wish, *Mr. Freeman*, as he is your reader, you could give him some proper hints directing his practice to success.

And you'll oblige, &c.

Mr. Freeman says, such was the case with him towards the first object of his affections, which being too full in his heart could never find vent from his mouth, tho' he had all the opportunities he could desire to reveal it, till it was too late. And his genius had like to have served him in the same manner a few years afterwards, to the pretty maiden he loved and married; but he found it necessary to seek a little aid from *Bacchus*, in that and all other concerns of any consequence, where courage was wanting to be immediately raised. The same remedy he recommends to *Amyntor*, with this encouragement, that after the first encounter, he will find every attack more easy; and if *Sylvia* would indulge, that is, I mean, do or say something free

to

well shap'd and very agreeable, tho' unadorn'd with fine apparel (real beauty can no more be hid under a plain garb, than deformity can be conceal'd under a gaudy covering) her fame was soon blazon'd round that country, which at last reach'd the ears of two young ladies whose curiosity and charitable disposition prompted them to pay a visit to *Sophia*, as their father's house was situated but a few miles distance from where she liv'd. Her behaviour and carriage they found so ingaging that they gave her an invitation to come to see them, which she in a humble manner accepted, and met with a very kind reception from the ladies. Their brother, happen'd at that time to be at home, having taken a trip from the university for a few months to pay his respects to his friends; as his age and constitution afforded him vivacity, so his education furnish'd him with politeness, and his fortune with courage.

He could not help being surpriz'd and pleas'd with *Sophia's* address and conversation, and being a little acquainted with her history, which he gather'd from his sisters, he first look'd upon her with pity, which, by the charms of her innocence and beauty, was soon fann'd into love. He embraced the opportunities that offer'd of conversing with her: she was pleas'd with his conversation, and quite a stranger to any apprehension of danger she expos'd herself to in being often in his company; but he was a young gentleman of honour and integrity, and scorn'd to take advantage of her distress and inexperience; for the dictates of humanity and honourable love overpower'd all such base intentions. He made no scruple of declaring his mind to *Sophia*, protesting at

the same time the sincerity of his heart, and the honesty of his intentions; which she received with a prudent and becoming carriage, at the same time she was secretly pleased with such a conquest, yet told him the probable consequences that would follow from his marrying a person without a fortune, contrary to his father's consent, by which means he would forfeit not only his favour but disoblige the rest of his friends. This declaration however increased his affections towards her, and determined him to make her his wife as soon as opportunity offer'd with safety; which, while he was meditating to bring about, and waiting for, his father was taken ill, and dying left his son at his own disposal.

By his father's death he became possess'd of a good estate, which had not the effect that change of worldly circumstances too often produces; he forgot not his beloved *Sophia*, but after performing the solemn rites over his parent's remains, and waiting a decent time to mourn his loss, he accomplished his kind promises to her, by making her his joyful wife. Her love, gratitude and prudence taught her to please her husband; and in so doing they lead such happy lives as are the natural rewards of the virtuous from the dispensations of a gracious providence. Nor was *Sophia* negligent of her benefactress; her consort, for her sake, and at her request, pour'd on her favours in a bountiful manner for those that *Sophia* had received, by generously doubling her small income during her life, which was about thirty pounds a year. Thus *Sophia* lives esteem'd and beloved by all. When a generous
and

and grateful mind recompenses a favour received, it is hard to know, whether the giver or receiver possesses the greatest pleasure. Let the reader learn by this Narration, that too eager pursuit of pleasure, not only sinks that fortune which would support life with comfort, and the mind in tranquillity, but so debilitates the spirits when adversity comes, that none suffer it with more disquietude and dejection; but the virtues obtained by adversity, teach a person good conduct in life, and how to make a proper use of an affluent state, whenever providence kindly raises them to the possession of it.

To DORINDA. *A Song.*

I.

WHEN chance first threw me in your way,
I felt a pleasing smart;
I seem'd delighted, brisk, and gay,
Nor dreamt of *Cupid's* dart.

II.

I gaz'd. with raptures, on your eyes,
Each feature I admir'd;
But soon my heart was made your prize,
With love my breast was fir'd.

III.

With flames unknown my bosom glow'd,
Which on my vitals prey'd;
With pain I felt the lov'd abode
Of you, *cœlestial* maid!

IV.

Not absence could the flame allay,
But fiercer still it grew ;
You're all my thoughts the live-long day,
My dream is only you.

V.

Some pow'r coelestial take my part !
Assist me from above ;
With pity move her tender heart,
And melt her into love.

VI.

Heal, heal the wounds your eyes have made,
Nor give me to despair ;
Extend your pity to my aid,
And take me to your care.

VII.

'Tis you alone can ease my mind,
And fix my future fate ;
For ever happy if you're kind,
Or wretched in your hate.

VIII.

Then bless me with your radiant charms.
Be gen'rous as you're fair ;
I'll fly like lightning to your arms,
And dwell for ever there.

An ODE.

I.

Beneath the shades of thickest night,
 The child of Pride and Malice born.
 Rush'd into life; an hideous Sprite,
 That shuts its eyes against the chearful morn,
 The sweet return of light she hails with cries.
 And from the day in rage the monster flies.

II.

Round her black feat eternal vapours spread
A most malignant damp; while stagnant pools around,
 And deep morasses from a slimy bed,
And herbs of baleful name, bestrew the squallid ground.
 For here no soft descending dew
 Sprinkle the sun-impearled green;
 No flowers of pleasing smell or hue,
 On this rude spot were ever seen;
 But *rattling* hail, and rain's impetuous pour;
 Wild winds, and blasts infectious, madly roar,
 Then rush to drown the cultivated plains;
 O'er all things strait the rapid deluge reigns.

III.

Not here one bird of tuneful throat
 Is heard to pour his liquid note;
 She listens to the croaking frogs,
 The pois'nous toad and hissing snake,
 Or to the sullen sound of hogs,
 That stir for food the miry lake.

IV.

With inward stings her wicked bosom bleeds,
As drops the blood, on her own *blood* she feeds.

In

In rueful hands a cup she bears.
 Full of wretched mortals' tears,
 When for an only child, just dead,
 The *strongest* sorrows parents shed;
 But if some happier news to this succeed,
 She screams; her limbs deformed, horrors shake,
 She feels her bosom now more copious bleed,
 And hissing round her head, hears the enraged snakes.

V.

With evil tir'd, not fated, on her bed
 (A bed of thorns) her odious form is thrown.

There *turns* and tosses, *without rest*, her head;
 While every breath *breathes* forth a fever's groan.

Or, should she gain a momentary sleep,
 Ideas horrid still disturb her mind,
 Of shipwreck'd mortals shrieking in the deep,
 Of towns in flames, of plague with famine join'd.

VI.

See at her side what curst companions move,
 All foes alike to pleasure, peace, and love.

With ears erect, attentive fear,
 And look amaz'd and trembling hand,
 Start as she treads, and spying far and near,
 Seems half to go, and half to stand.

Slander, with her endless tale,
 Old, wither'd, lean, and fierce, and pale;

And *Jealousy*, with eyes askew,
Suspecting something strange, and something new.

VII.

Private Revenge, with murdering fist,

With stealthy foot, and frequent list,

Creeps slowly on: with wild amaze

Guilt stands, and looks an hundred ways.

Shame too, with hanging head, stoops down so low,
As if to earth it wish'd and sought to grow.

Hatred, with her rankling thorns,
And *Pride* that each associate scorns,
Close the vile tribe ; O foes to health, to joy, and light,
Far hence to pine in grief, and dwell in endless night.

George's Coffee-House,
Temple-Bar, Nov. 6. T. H.

REMARKS on the INSPECTOR, Nov. 10.

MESSIEURS MANAGERS,

AS the Inspector has this day stabb'd you unprovok'd, I think you can do no less than grant the justice he denied me, by inserting the inclosed letter that was sent him, in answer to his *Inspector* of the day before, which he would not publish, because he would then have been obliged to prove by reason what he had ignorantly asserted ; but reasoning is not his business ; he knew if he attempted it, he should gnaw a file. The *Inspector* would be a good writer, if his modesty equal'd his stile. His writings are not all sterling without alloy. Why then does he expect it in yours, which is a composition of various subjects from various authors, who are not all equal to one another, nor to that formidable hero the *Inspector*, who vaunting says of other writers, *neither abuse nor stupidity have provoked the Inspector to lift up his arm, which must have crushed them as it fell.* But his vain boast, scurrility, insult, and scandal undeserving, are unworthy regard. He vaunts of his being better received by the public than other writers. Let him write the *Inspector*

56. *Remarks on the* INSPECTOR.

as the *Rambler* was written, without the invitation of news to read him, and he will see how the public will receive him then. It may be as they did the *Impertinent*, that died like a fart, as soon as it was born, of which he knows the author. The *Inspector* complains all are in arms against him; 'tis what he desires to make himself famous. If he did not, why in the wantonness of his mischief, does he first make them his enemies, by endeavoring to injure the innocent, as he has done in calumniating your *Free Correspondent*, which never mentioned him: But, if you had, 'twould not have been to his disgrace; for I have heard that you have taken his part against his adversaries, and spake honorably of him; and he has given you a reward, worthy him to give, but unworthy you to receive. Doubtless as good a writer as he is, some low and mean things may be pickt out of his *Inspectors*, which he would be very unwilling should be made a flag of. To avoid this shame, he pretends to own his faults, and to see them better than his enemies. But he only condemns himself to avoid the just condemnation of others. Let him know,

“*That he who would not have his sores offend,*

“*Should not disgust the pimples of his friend.*

It is a kind of malicious diversion to him to wound the weak. If the *Inspector* will make to himself enemies undeservedly, it is fit he should take the consequence. I hope that you who are the *Managers* of the *Free Correspondent* will learn *Virtue* from the *Vice* of your adversary; and then, if you never chance to be esteemed so good authors, you'll be better men.

If the *Inspector* had let your *Free Correspondent* alone, I should have let him alone ; for I intended to have sent the inclosed to you without taking any notice that it had ever been sent to him at all, and to omit those things that particularly respected him, or concern'd him in the original. But now to avoid cavil, take it rough as it then run, with only the omission of one paragraph at the beginning, of no consequence, on which ink being spilt and dried, it cannot be read. If the *Inspector* has a copy of it, and thinks it worth his while, he may give it the public.

I am, Sirs,

Your Correspondent,

P—r A—t.

A Letter to the INSPECTOR.

Mr. *Inspector*,

April 12, 1751.

IN your paper of *Thursday, April 11th*, you profess yourself to be a person that *considers things, and weighs the nature and reason of them* ; in which I would join with you, for others are not to be reason'd with.

The powers and faculties of man you there tell us, are *nearly infinitely superior to other animals*. Infinity, as it admits of no degrees, admits of no nearness. One creatures power, therefore, can be but greater than another's in a finite degree. I would, Sir, not cavil at the expression, but this seems to be a puff of vain pride, which I only mention'd, that

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if possible you may, Sir, see it to be so, and *weigh the nature and reason of things* again, and judge of the wisdom of agents by their actions. There being no other way, that I know, of forming a judgment of internal powers but by their external appearances, nor of animals, but by their operations; for birds, beasts, insects, and we cannot talk together: and you, no more than I, have passed through any of those states, therefore no more than I, have you any experimental knowledge of their intrinsic abilities, which, by their works, may be guessed at, but without cannot be known at all. If works are declarative of power and wisdom in man, why not in other creatures? And if the works of creatures are not demonstrations of their wisdom, how are the works of nature any indication of the wisdom of God? And why may not he too be whatever he is, and act whatever he does, from the necessity of his nature, without will or wisdom*? See now, Sir, how your Arguments, to support the belief of man's superiority, tends to overthrow the belief of Deity, and puzzle the cause, by destroying intelligence in God, who is known only by his actions.

I don't know, Sir, that you understand the intellectual part of man and animals better than other men; but if you do, as you profess to be *instructive*, I would gladly be led into a little of that understanding, which is by *considering things, weighing the nature and reason of them*. In that *Inspector*, which is the occasion of this letter, *Moses*, whom you call the great Secretary of God and nature, (you don't indeed

* This is only said to shew how the Inspector argued.

deed know that he was so, and give no reason to prove it) writes, that *God made man after his own image and similitude*; the meaning of which, you say, Commentators do not commonly take, is, that by it is understood, *our free-will, self-agency, power to reason, reflect, chuse, and refuse in our actions*. But this, Sir, you have not proved; therefore I find my reason as much at a loss to follow your sense of this expression of *Moses*, as that of other commentators. And *Moses* seems to have wanted a Secretary, to explain to the world what this Secretary of God and nature meant. You add, that this Property most essentially distinguishes us from other Animals, who *move only involuntarily* by what we call *instinct*, we may call it *divine necessity*; that it is from *a constant and continual impression of the omnipotent Creator, who guides and directs them*. But this neither have you proved, no more than you have what follows; that *consciousness and freedom of thought makes us like the Supreme*. I suppose you do not know him by sense, but by faith; and if by faith only, he is such to you as you conceive him to be. You say, we have *volition, memory, will, all the actions of the Soul, and consequently have a principle within us immaterial*.* These things you have said, but only said them. See now, Sir, how many things you have taken for granted, and delivered without proof.

Seeing *we cannot*, as you say, *contemplate a nobler subject than this*, you will excuse my contemplations thereon. If all animals but man move only *involuntarily*,

* He should have proved the one to be the consequence of the other.

tarily, by what we call instinct, which we may call divine necessity, when a wolf ravages a flock of sheep, wounding, and sucking the living blood of many ; or when a fierce beast seizes and preys on man (perhaps a good man too, a devout worshipper of God, who at that instant calls on God for relief) yet God, regardless of his piteous plaint and devotion, sets on (if he is moved by divine necessity) the ravenous beast, and tears him in pieces. Or when one creature preys upon another, are not these actions also of divine necessity ? And if so, why may not like actions of man to man be of divine necessity also ? Or are all the actions of other creatures the actions of God but the actions of man, whom, because he loves more, does he take less care of, directing the former by *divine power or necessity, that they cannot move nor act otherwise* ; but wills man to act as he will, giving him free power, will, and dispositions so to do, that he may with the better plea punish him hereafter ? Does God suffer his own will to be contradicted by man, that God may punish man for contradicting his will. This will produce too severe reflections on the wisdom and goodness of our common parent, if the doctrine be true ; on this doctrine if it be false.

As *those animals the Bees can make honey and honeycomb, which all the wit of man cannot make*, they, as a peculiar creature, I should have thought are endued with wisdom and abilities peculiar to their make and constitution, and that it is right they should be so ; but it seems they do it without knowing what is right or wrong by divine necessity, because *they can move*

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or act no otherwise; whereas I should have thought they acted so because they think it right, and understand the benefit of their actions for their own good, as much as man does for his ; and that therefore their actions are as voluntary as man's, and that God has given them, and all creatures, convenient properties and understandings. And as Bees can do what we cannot, they have an understanding that we have not. To conclude otherwise, I think shews only the ignorance and pride of man, and I believe these two are always companions. — That Bees, by their small material powers and parts are able to do what man, with all his greater and immaterial powers, cannot do, shews plainly that man's immaterial power is but conceived ; for if it was more than imaginary, what could it not do, that only material powers can ? It shews also, that one creature cannot invade the property and power of another ; and that God, who is the equal maker of all, and constitutor of the whole, is equally the father of all, and has equal love to all his creatures. How can we be ample judges of them, who are but miserable judges of ourselves ? To me it appears, that there are some men, with all their immateriality, who have less understanding than some brutes without it ! Is not all our mighty boasted knowledge of things merely superficial ? Do we know the intrinsic nature of any thing ? Do we not find *any* that clouds and darkness rest upon it, and make it imperceptible to us ? And how oft does a systematical cloud obscure the intellectual vision ? Do we certainly know we have a free power to do or not do the same actions, or do we only think we have ?

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If you please to consider well concerning God, I am apt to think you must confess, that as he is infinite, we cannot comprehend him ; as he is eternal, we are lost in contemplating him ; and as he is inscrutable, we cannot know him. — Could men go equal lengths in examining and reasoning, and had they capacities alike, they would understand alike ; but nature's powers prevent it, and it is not in the power of man to break down nature's fence. — Every thing is made and determined as by number, weight, and measure, by the great Mathematician of nature, who bounds and governs all ; therefore every individual, and the minutest actions as well as the greatest, or he does not rule and govern all. If this seem not just to us, 'tis because our sight is finite, our love partial and selfish ; but the Universal Being rules by universal laws, from which he never exempts any creature ; therefore his love is infinitely extended alike to all, to the lamb and the lion, to a man or a monkey ; and the common conduct of Providence proves this doctrine to be true. Let him disprove it that can. I am concerned for nothing but truth.

If this letter be permitted to appear in the light I shall think I have justice done me ; but if not, that ignorance and fear mistaken for holiness prevent it. I am, Mr. *Inspector*,

Your humble Servant,

PRAT.

THERE

THERE are genius's suited to every branch of learning and business ; and peculiarly qualify'd to fill up every station in life ; some persons are useful, diligent, and obedient servants, who commence masters with a very ill grace. Every one is not formed by nature for command, being destitute of those qualities that are necessary in a wise governor, either of a nation, or a private family : Nor are some formed to obey ; for there are good Masters, who would be but very indifferent Servants, having too small a proportion of the seeds of servility interwoven into their constitutions. I am aware that the former observation will seem somewhat mysterious to most people ; for every one is apt to conceive himself as capable to command with discretion, as the generality think themselves qualify'd to manage a large estate ; but such as have not sufficiently considered the different nature of the endowments that are requisite to fill up those stations with ease and credit ; for of those that have had the trial, there are but a very small number found capable of holding the reins of government : As cowards, when in power, are the greatest Tyrants, so the more servile a man is when in a state of dependency, the less qualify'd is he to exercise jurisdiction, with judgment and discretion.

Himo had no education in his younger years, nor was he brought up to any trade ; his first entrance into business was in the station of an errand-boy at an eminent Mercers ; but by his diligence, care, and conduct, in a few years he was admitted behind the counter ; where his behaviour daily recommended him both to his Master and Customers ; he was remarkably ready
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in obeying commands, and his deportment was proportionably pliable and complaisant. He had not continued long in his exalted station, before his Master died: When *Himo*, by the assistance of an advantageous marriage, took the shop, and carried on the business. But from the most servile cringing journeyman, he is commenced a peremptory, tyrannical Master; which indicates that he is in a station, he has neither natural nor acquired qualifications suitable to discharge; but if he had continued in his inferior situation, it would have enabled him to go through the world with esteem and applause.

It is natural for a spirit, abject in slavery, to be imperious in power, because he requires the same obsequiousness from his Servants, that he practised when he was a Servant.

This difference of meanness in a servile state, and haughtiness in a masterly one, are both owing to *Ambition*; for this spirit can stoop low, in order to rise high; it can condescend to a mean estate to come at an exalted one. The lowest ebb makes the highest flood. The more uneven the spirits are, the greater extremes they suffer. The passions that are strong, animate the body to go through any hardship or fatigue, to reach their aim; for strong passions are strong motives; and where the desire is great, the industry to satisfy that desire will be so too.