

her whole life hath been lost in careſſing the worſt part of mankind, and treating the beſt as her foes; and that if ſhe knew Gulliver, though he had been the worſt enemy ſhe ever had, ſhe would give up her preſent acquaintance for his friendſhip."

T. has ſent us a rhapsody on the meaneſs of the uſual mode of parliamenteering; the deſpicable nature of ſervility to the court, and the ſhuffling tricks of the miniſter, in which there is ſuch a mixture of ſenſe and vague declamation incongruouſly united, as prevents us from employing it. It is a pity this writer, who ſeems to err only through careleſſneſs, ſhould not beſtow a little more attention to his pieces: For by rejecting incongruous ideas, and arranging his thoughts more properly, his writings would acquire a beauty, a juſtneſs and energy which they want at preſent. We beg leave to obſerve, once for all, that *general* inveſtive, eſpecially in politic diſquiſitions, can ſeldom be of any ſervice. At leaſt, it beſt ſerves thoſe who wiſh to excite diſcontents from particular views; and as this is no part of our aim, we ſhall in general decline ſuch writings. This is by no means intended to exclude free diſquiſitions on any point whatever; for as the editor will give his own ſentiments, without hesitation, either for or againſt any meaſure that occurs, without reſpect to the perſons by whom it may be promoted; ſo he wiſhes his correſpondents to do the ſame; without regard either to his opinion, or that of any party; but he wiſhes they would let their remarks be *particular*, and not *general*, and be expreſſed with becoming moderation, as it is in this way alone, that precise ideas of right or wrong can be attained.

*An old wbig*, who aſſumes the oppoſite ſide of the queſtion, and ſome others, run into the ſame error of being too general and vague in their mode of reaſoning.

*A young ſtudent*, Mr. T. complains of the injury he has ſuſtained, by being obliged to attend a greater number of profeſſors at the univerſity at once, than he can properly be able to underſtand, although he exerts his powers to the utmoſt. If this be a real caſe, it ſhews the injudiciouſneſs of the parents; but we preſume this is a caſe, that ſeldom occurs. We ſuſpect, the error oftener lies in the other extreme.

*Benevoglio* regrets, that both writers and lecturers on ethics, ſo often diſjoin religion from the moral principle, as he thinks the latter derive all their truths and efficacy from the former. "If the rules of morality are to be held binding on mankind; they muſt, like the rules and laws of human judicatories, infer, if not rewards for compliance with them, certain puniſhments for diſobedience of them. How then, are theſe puniſhments diſcoverable, and by whom inflicted? If we are not to take into the account religious principles, which, whether derived from natural or revealed religion, inſtruct us that we are accountable to a ſupreme being, who will certainly vindicate laws, which, if they have any foundation in truth, muſt be derived from him?" This diſjunction, he thinks, has given riſe to a great many falſe ſyſtems, which have ſucceeded each other; and which, by being ſucceſſively ſhewn to be erroneous, tend to inſpire young perſons with a notion, that there is no ſolid baſis for morality, and to introduce a ſpirit of ſcepticiſm. He then pro-