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A  
DISSERTATION  
ON THE  
THEORY AND PRACTICE  
OF  
BENEVOLENCE.

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[PRICE TWO SHILLINGS.]

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# DISSERTATION

ON THE

THEORY AND PRACTICE

OF

BENEVOLENCE.

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BY GEORGE DYER, B. A.

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" But 'tis not that Compassion should bestow  
" An unavailing tear on want or woe :  
" Lo ! fairer order rises from thy plan,  
" Befriending virtue, and adorning man."

TO BENEVOLENCE.—BOWLES'S POEMS.

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## P R E F A C E.

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**I**T may be proper to acquaint the reader, that the following work is designed as a Sequel to the COMPLAINTS OF THE POOR PEOPLE OF ENGLAND. In those essays the author, designedly, left two cases of distress unnoticed, which were entitled to particular attention. These will be found in chapters second and third of the second part of this Dissertation. Little more was intended, on the present occasion, than to state those cases; though, almost imperceptibly, the plan has been considerably enlarged. Notwithstanding, therefore, in the title page this work professes to be a Dissertation, the second part will be found to exhibit few characters of that species of writing. It, however, unfolds the secret wishes of the author; it exhibits an accurate representation of what he intended; and may be used by the benevolent reader as a rerum tristium Commentariolum, A little Register Book of distresses.

The Reader is requested to correct the following Errata,  
before he reads the Work.

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E R R A T A.

Page 6, notes, for ελευθερον read ελευθιρον.—p. 10, notes, for υποχειρηιωσι read υποχειρησωσι—for τστο, τστο; for πορειας, πορρειας.—p. 13, l. 23, for *display no grace* read *whatever grace they display*.—p. 14, l. 3. dele *he*.—p. 17, for *favours* read *benefits*.—p. 18, l. 19, for *storm* read *storms*.—p. 25, note, for III. II.—p. 32, l. 14, dele *and of Joel Barlow*.—p. 51, l. 10, for *judgements* read *judgement*.—p. 60, l. 21, after *and* in insert *a book*.—p. 106, l. 11, for *freemen* read *free man*.

*Books published by* GEORGE DYER,

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# A DISSERTATION, &c.

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## PART I.

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### CHAP. I.

BENEVOLENCE IS INDEPENDENT IN ITS CHARACTER.

GOODNESS is defined by Johnson, to be, desirable qualities either moral or physical. In this Dissertation it stands for kindness, a gentle and humane propensity, that inclines to sympathy, and moves those who possess it to be interested in the happiness of others. A good man is the well-wisher, and, to the utmost of his power, the benefactor of his species: one, to whom the unfortunate may look with confidence, and call their friend.—To avoid, therefore, too frequent a use of the same word, goodness and benevolence will be made to express the same disposition.

Man is not only an imperfect being, morally considered, but frail, considered physically. The imbecility of his nature compels him to look beyond himself for protection; his social propensities  
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require a junction of hearts in his gratifications and enjoyments. Hence connections are formed between man and man, and friendships cemented between persons of similar pursuits and inclinations.

Age is most pleased, when in sweet converse join'd  
With hoary age, so youth delights in youth,  
And female softness harmonizes best  
With kindred tenderneſs, th' infirm, th' oppreſt  
Bear to th' oppreſt, th' infirm, a ſympathy of woe.\*

Such a conjunction of minds and of intereſts may be conſidered as alliances, formed to reſiſt a common enemy, and to obtain reciprocal attentions. This weakneſs has been felt ſo powerfully, and the fears connected with it are ſo forcible, that men, not content with calling to their aſſiſtance beings like themſelves, advanced a ſtep higher to aſk ſupport. Hence the idea of guardian angels among Jews and Gentiles; hence the cuſtom among Catholicks of intreating the regards of departed ſpirits, and of martyrs; of ſaints, and of confeſſors: theſe ſtill retaining, as was ſuppoſed, the ſympathies of humanity, though now beyond

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\* Γερων γεροντι γλωſſαν ηδισαν εχει,  
Παις παιδι· και γυναικι προſφοραν γυνη·  
Νοſων τ' ανη νοſαντι, και δυſπραξια  
Αηφθεις, επωδος εſτι τω πειρωμενω.

*Platarchus Ex Comico quodam.*



the reach of its infirmities, were conceived capable of rendering important services to man.

"Once like ourselves they trembled, wept and pray'd."\*

Hence the custom of meeting around their sepulchres, and even the relick of a saint was a shelter from the storm.

This was the superstition of dark ages. Benevolence, so far as human can operate, (and of divine I am not speaking) is the hope and guide of more enlightened periods. The theory of this amiable quality may, perhaps, lead to the practice.

BENEVOLENCE IS INDEPENDENT in its character.—It being intended to consider this disposition as it resides in the human breast, it is unnecessary to observe, that the term independent cannot here be understood in the sense applied to a supreme Being, a first cause; described in the schools, as a necessary, self-existent, independent Being: nor can it express any superiority of mind, or separation of interests, authorizing a Being to say, I can stand alone—bound by no ties; exposed to no wants; affected by no calamities. The independence of a good man consists in a superiority to every influence, but of moral persuasion, and to every force, but of rational conviction. It

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\* *Pope's Eloisa to Abelard,*



proceeds from a sense of dignity, and personal rectitude: it is that decent pride, that characterizes generous minds; that high sense of honour, that will not suffer them to yield to profligacy, or to stoop to meanness: it is a kind of majesty, essential to virtue; or more properly speaking, it is the grace of ingenuoufness, and the freedom of innocence.\*

This virtuous independence crowns the happiness of private life; and happy are the governments, that give it public security! In steady and pure governments this becomes a principal consideration of national regard. Their aim is to produce publick happiness, not to aggrandize or enrich individuals; to procure moral freedom through the medium of political justice. Offices are appropriated to talents; and, if virtues are not distinguished by honours, they are not, at least, exposed to penalties. The cultivator of the land enjoys the fruits without oppression; the legislator, and the magistrate are indemnified, if not rewarded. No one is tempted to exchange his principles for a livelihood; and each considers himself as an individual of a family, in which no one is a slave.

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\* ΣΕΑΥΤΟΥ ΦΥΛΑΤΤΕ ΤΟΙΣ ΤΡΟΠΟΙΣ ΕΛΕΥΘΕΡΟΥ.

Preserve your morals pure, then boast of freedom.

*Apud Johannis Stobæi Florileg.*

But governments, as well as individuals, are imperfect, some in a greater, others in a less degree. In many an original sin lurks, that breaks out, at intervals, through every department, and weakens and exhausts the whole political system. One powerful spirit of tyranny pervades them; and men, through habits of tyranny, have scarcely a term to express freedom or honour\*. In others, where despotism is not so conspicuous, corruption may supply its place. In a system, where besides the regular salaries of office, sinecures and douceurs are held out, corruption is inseparable. A sinecure is, sometimes, an unequivocal and direct bargain; and at others, where no bargain is openly made, it is secretly implied. You are the property of your patron: not, indeed, his beast, but his dependent; his political slave: and whether your reward be money or honour, it stands not in necessary connection with talents or virtues, but is the price of your principles and of your influence: to give directions would be unnecessary and tedious: you must understand hints; study the language of becks and nods; utter such a word, though you comprehend not its mean-

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\* This is literally true of the Russian language, as I am informed by a gentleman, who resided many years in Russia, and who is well acquainted with the language.

ing; perform such an action, though convinced of its baseness. An honest man, perhaps, would denominate such douceurs, bribes; and though, possibly, he would not call the receiver a villain, he would scarcely consider him a good man.

The douceurs of government are not the only obstructions to independence. Considerations arising from rank, learning, religion, political sentiment, and country, have their separate weight in different minds. But the man, who, before he performs a beneficent action, or exercises the tender affections, must be first satisfied on these points,—Are you a nobleman, or a commoner; a poor or a rich man; a philosopher or a peasant; a christian or an infidel; a black or a white man?—one, who must thus, as it were, run over the whole catechism of man, cannot be independent, in the sense in which the philanthropist is.—Homo sum,—I am a man—he stops there.

Even moral character is not, absolutely, to determine the operations of benevolence. There are some who never forgive an indiscretion. Men guilty of a single crime, however penitent, are to be abandoned to infamy. Cruel and unjust determination! An attention to human life will teach us, that true virtue is always accompanied with mercy; that men of the brightest talents, and of the most blameless characters, are generally susceptible of the softest passions. The  
most



most consummate general of antiquity possessed the mildest virtues. Persons of doubtful characters, half converts to the right, men who are a kind of mules in morals, neither engendering virtue, nor producing it, are commonly unfeeling, unrelenting, unforgiving : “ *Self-righteous Pharisees*, who forgetting they are men of like passions with others, frequently surpass them in wickedness, *straining at a gnat and swallowing a camel* ;” pouring the name of God from their mouths, but nursing cruelty in their hearts ; solemn worshippers, it may be, though worshipping an unknown God. Can such men hold communion with a Being, “ who maketh the sun to rise on the evil and the good ; who causeth his rain to descend on the just and the unjust ? ” Such gentlemen, perhaps, will bear the language of a divine. An American minister thus speaks of them. “ Some people’s religion proceeds from the same disposition, from which their vices proceed, viz : to please themselves.” If this kind of religion can consist with faith and hope, it is a stranger to charity ; the destroyer, not the friend to human happiness.

In nothing are men so apt to mistake, if they do not repel the bias to prejudice, as in estimating characters ; of those, particularly, with whom they are unacquainted, or from whom they differ on subjects of religion and politics. In what glaring  
ing



ing and frightful colours did the pagans paint the conduct of the primitive christians ! How grossly did the primitive christians represent each other ! And to speak the truth, how have the orthodox and heretics united in calumniating the pagans !

The Pagans charged the primitive Christians with feasting on infants ; with dealing in magick ; with paying divine honours to the head of an ass ! The orthodox brought the same charges and worse against hereticks. St. Epiphanius had an unbounded aversion to heretics—What he says of a custom prevailing among the Gnosticks of beating infants to pieces in a mortar ; and of eating them as “ a perfect passover ” exceeds the utmost limits of belief ; related, too, in connection with circumstances too indelicate to be mentioned : and what the same writer says of the offering, as of the body of Christ, after the most lewd intercourses \*, surpasses for indelicacy all the ceremonies of the Dionysia and Aphrodisia among the Greeks †. Epiphanius prefaces his history with professions

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\* Κατασπασαντες γαρ εμβρυον καιρω, οιω δ'αν υποχειρησιωσι, λαμβανουσιν εν τρωθεν τστο το ερεφος, εν ολμω τινι κοπιτσιν υπερω —ευχονται λοιπον τω Θεω—τστο τελειον πασχα ηγανται. *Haeres.* lib. i. tom. i. p. 42. *Edit. Basil.*—Μετα το μιγναι παθει πορειας πρσπεσιτστοις ανατεινοντες εις κρανου &c. τουτο εστι το σωμα τσ χριστς. *Ibid.*

† Festivals in honour of Bacchus and Venus.

of great simplicity and accuracy, but, most assuredly, he propagated falsehoods, when he wrote those passages.

The Emperor Julian was as great an enthusiast in his apostacy from Christianity, as many of his contemporaries were in their profession of the orthodox faith. He has, however, amongst many platonick reveries, left behind him ample proofs of a reflecting and virtuous mind. Those who determine his character from St. Cyril, the Bishop of Alexandria, would believe him to be a devil.—St. Austin wrote large treatises against the Manicheans, to prove they were not Christians; and the Manicheans brought the same charge against the saint\*. Austin persecuted the Manicheans to death for infidels, who were only heretics; and Cyril has written ten books against Julian the *atheist*, who was only an apostate\*.—Imperfect knowledge, and differences about theological opinions, render ecclesiastical history a farrago of mistakes, or a fabrication of falsehoods.

\* *August. Epist. 46.*

\* Του εν αγιοις πατρος ημων Κυριλλου Αρχιεπισκοπου Αλεξανδρειας υπερ της των Χριστιανων ευαγους θρησκευας προς τα του εν αδελφου Ιουλιανου. *Sub fin. Julian. Oper.*

It is remarkable, that prejudice is wont not only to mistake characters, but to reverse them. The leading features in the character of Jesus of Nazareth, according to the history of him, were self-denial and benevolence. The priests called him a drunkard, and crucified him for aspiring to be their king. The term Epicurean has passed into a proverbial expression for a debauchee of the grossest kind. Cicero, attached to another sect, inveighs bitterly against the Epicurean: and Epicurus is generally supposed by the moderns to have been the founder of a sect of swine\*. How opposite to this was the true character of Epicurus may be seen in the admirable poem of Lucretius†. There will be often found the most amiable and honourable members of society amongst persons, whom, if men listen to their own prejudices, or to the insinuations of others, they may reckon the basest.

In a word, a benevolent is an honest man, and he who means to be honest must determine to be independent: he must be no man's retainer, and allow no shackle to be thrown over him, either of interest or friendship, that may interrupt the free

\* *Epicuri de grege porci.* Hor. 1. 4. 16.

† *De Natura Mundi.* 5. 50. See Enfield's History of Philosophy, drawn up from Brucker's *Historia Critica Philosophiæ.* Vol. II.



circulation of his affections. If a man of fortune he will put no improper restraints on his dependents; if he possess not fortune, he will study to maintain by industry, what cannot always be obtained by riches. He will be thankful for civilities, but will depend on his own endeavours. There is a saying, "An idle man is the devil's play-fellow:" it is at least as true, that he is the world's tool.

Goodness to be consistent must be thus complete. It must have arms, as well as countenance, or it will appear maimed and defective, like the paintings and sculptures of antiquity; or like a galley-slave, who, though he gives motion to the vessel, moves himself to the directions of a master.

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## CHAP. II.

### BENEVOLENCE IS FREE IN ITS DESIGN.

WE now begin to contemplate the amiable nature of this disposition. Many actions, however splendid in appearance, and beneficial in their effects, possess no dignity in principle, and display no grace in execution. A man possessed of a malevolent heart can never perform



a course of benevolent actions. Goodness retires from restraint ; and the person, from whom even a tide of accidental benefits should flow, he is entitled neither to praise or gratitude. A man forced to wear the garb of religion, when found in the exercise of it, What is he ? Like a man in the stocks, placed on an eminence to be gazed at and despised : his situation alters not his character : his profession cannot give him principle. A proud man may be compelled to numerous acts of apparent humility : but a mere garb cannot conceal pride, which, like the charms of a prostitute, will always be obtruding on your notice. Should a proud man, like Diogenes, shelter himself in a tub, and die, at length, like Heraclitus on a dung-hill, his motto while living is, Vanity ; and his epitaph, Disgrace.

In length of beard and ragged coat  
 If so much sapience lies,  
 Ev'n Plato's self yon aged goat  
 Would out-philosophize. \*

In like manner a covetous man may be induced from selfishness, or compelled from shame, self-in-

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\* Gilbert Wakefield, from a Greek Epigram. See Northmore's *Translation of Plutarch's Treatise upon the Distinction between a Friend and Flatterer*.

terest, or fear, to many actions that wear the appearance of liberality : but as affected humility is unaccompanied with greatness, which true humility never is ; so covetousness, though it should endow an hospital, or enrich a county, would still be contemptible. One of the noblest institutions in the city of London was endowed by a miser.

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### CHAP. III.

#### BENEVOLENCE IS UNIVERSAL IN ITS INFLUENCE.

THERE is no time in which we range with so much advantage to ourselves through the walks of creation, as that, in which we contemplate the character of Benevolence. In whatever point of the universe we take our stand, and to whatever spot we turn our eyes, how fertile and glowing the landscape ! In a system so contrived, that one part sheds its influence on, and promotes the harmony of, the other, this cannot be otherwise : There is a kind of voice that speaks through the universe. The language of nature is that of delight : and even the parts incapable of admitting this delight, have yet the means of imparting it

it. Behold the sun! The lustre which it spreads, and the beauties, which it enables you to discover, kindle your admiration. The Indian views it with rapture. He feels gratitude for its bounty. He addresses the God of fire with hymns of praise and songs of triumph. But in vain should he attempt to make that sun share his gratifications. The orb of day is uninfluenced by his expressions of adoration. It heeds no prostrations: it feels no emotions: but that orb administers to the comfort of the devotee, and conveys animation and chearfulness to millions.

The structure and beauty of the heavens manifest such design, and wisdom, that some of the ancient philosophers supposed man born only to view and admire them. The bounty displayed in this earth equals the grandeur conspicuous in the heavens. There is no region, in which the volume of instruction is not unfolded. In every climate is found proper food for the support of the inhabitants, and proper medicines for the removal of their diseases. And should every age even change its food, and its diseases, there would still be found in the world supplies sufficient for the inhabitant! So bountiful and provident is nature\*!

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\* See *Berham's Demonstration of the Being and Attributes of God*: and *Hunter's Historical Journal of the Transactions at Port Jackson*. Chap. 111.



The distribution of oceans, seas, and rivers; the variety of fields, meadows, and groves; the luxuriance of fruits, herbs and flowers; the return of spring, summer, autumn, and winter, not only regular in their approaches, but bringing with them presents, to make their return desirable; the pleasing and refreshing vicissitudes of day and night, all have a voice, which by telling man, he is constantly receiving favours, reminds him, he should be ready to bestow them.

Observe, also, the animal and brute creation. Their propensities and actions increase the stock of felicity: they beget an helpless progeny: they foster them in their infant state: they train them for public life: they prepare them for enjoyment. In numerous instances, one species of animals influences the happiness of others: they furnish man with the means of enjoyment: whether, too, their actions have not a wider scope, and a nobler tendency, than is generally believed, has been made a matter of dispute. It is asserted by some, that even animal life affords a proof of the future existence and immortality of brutes: Of the truth of the sentiment I say nothing.

With respect to man, that happiness is his ultimate good, the centre to which his warmest wishes move, is the universal opinion of mankind. He may, indeed, fail in the pursuit; for he may mistake its nature, or the proper means of attain-  
ing

ing it. Happiness, like truth, lies in a straight line. To follow nature, is to keep that line.—Why, then, does not man obtain happiness? The course of nature is uniform; but man deviates, and is lost: and it may often be said,

He that once hath missen the right way,  
The farther he doth go, the farther he doth stray.

*Spencer's Fairy Queen.*

The reader will please to consider this Dissertation as a statement of facts, unconnected with the science of casuistry. The man who investigates principles I revere. I leave this, at present, in the hands of the philosopher. The existence of natural or moral difficulties, weakens not the general argument in favour of benevolence: Man deviates from happiness, frequently, too, in cases unconnected with his own conduct:—the day of human life is short:—nor is it all sunshine:—our very morning may rise in storm, or we may be arrested in our course before noon:—we, at length, lie down in sighs, and expire, perhaps, with a groan. Admitting all this, it is sufficient to say, that beings possessed of life have a capacity for enjoying, and for communicating happiness. The interruptions to animal and rational enjoyment may be necessary to the introduction of a more extensive plan of felicity; but  
prove

prove nothing against the genuine appearances and operations of nature. If to admit as a deduction of reason, or as a doctrine of revelation, a future state of perfect happiness, be allowed to widen the prospect of individual comfort, it ought, in proportion, to afford more powerful motives to individual goodness.

No system of theological opinions is, exclusively, essential to form the benevolent character. Infidels and professed Christians may be full of malevolence; Infidels or Christians may possess the milk of philanthropy. The social affections are dictated by nature, and confirmed by habit; and dwell in the heart of that man, who is least corrupted by base passions, whatever his religion be.

The GOOD MAN from the appearances of nature derives tender affections, generous principles, and humane conduct. From the glowing and variegated scenes around him he derives something which warms his heart, and throws a smile over his countenance. The imbecility of the beings, to whom by his very nature he is related, does but strengthen his heart, and when he takes a gloomy view of things, the exertions of benevolence raise his spirit. The good man thus acquires universal tenderness.

Art thou dejected? Is thy mind o'ercast?  
Chain down some Passion; do some generous Good.  
Teach Ignorance to see, or Grief to smile:  
Correct thy Friend; befriend thy greatest Foe.

YOUNG'S NIGHT THOUGHTS, VIRTUE'S APOLOGY.



The merciful man, says Solomon, is merciful to his beast; and the common saying, that a good man would not hurt a worm is full of significance: Go! said Uncle Toby\*, opening the window, and giving liberty to an imprisoned fly, the world is wide enough for thee and for me.—The old Pythagoreans, as well as many ancient and modern sects, believed in the transmigration of souls; that is, that the soul, being a distinct substance from matter, passed through different stages of existence, and, at death, migrated from one body to another. The system may be thought chimerical; but its tendency is benevolent. The reader will recollect some remarks on this subject in the SPECTATOR†. The Pythagoreans were peculiarly tender of the brute creation, and even abstained from animal food.

But leaving these considerations, and reverting to the sentiments delivered above, we urge, that rational beings ought to consult, at least, the happiness of all beings of the same order. Man is placed at the extremity of two lines in opposite directions: possessed of intellect, and susceptible of affection, he is capable of the most exquisite pleasure:—exposed to sickness, disappointment, and other calamities, incident to humanity, he is liable to be plunged into all the

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\* See Sterne's Tristram Shandy.

† No. 343.  
refinements

refinements of distress. True benevolence is desirous of advancing human beings to all the innocent comforts of which their nature is capable, and of mitigating those distresses, to which by their own frailties, or the injustice of others, they are exposed—Ignorance, slavery, imprisonment, sickness, disappointment, and old age, have their distinct claims, and form a separate interest in a good man's heart.

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## CHAP. IV.

### BENEVOLENCE IS PERSEVERING IN ITS LABOURS.

LOVE of distinction is said to be the universal passion; and its ascendancy in the human heart is so great, that some of the most benevolent men, at least such as have performed the most useful actions to society, are said to have been the vainest men alive. It is usual to refer on this occasion to the history of the Roman orator; and a late justly esteemed philanthropist has not escaped censure. I impeach neither the characters of Cicero or Howard. Nor do they, in this instance, require either my praise, or my apology. A regard to

the good opinion of mankind is natural to such as deserve it; and those who oppose it, resist an enemy, that they cannot destroy. It is "the thorn in the flesh; the messenger of Satan sent to buffet them." That great man, Benjamin Franklin of America, begins the account of his own life with a vindication of vanity.—Let moralists decide on this subject as they please.—The man, who looks to the praise or good opinion of mankind, as the only reward of active virtue, is the object rather of pity than of contempt; and should he "count his vanity among the other sweets of life," he will find it like those other sweets mixt with bit-  
ters.

When a man has once gratified his feelings, by discharging his duty, he should not go much further for his reward. Does he expect the admiration of the world, or too many expressions of gratitude from individuals? He may, perhaps, meet with disappointment. The world is in pursuit of too many objects for long continued admiration; and the action that becomes the candidate for praise may itself be over-rated. Sometimes it happens, too, that the more excellent any action is, the more exposed it lies to envy; and where a man expected commendation, he only receives censure. Dr. Price has observed, that the best actions of his life were those, for which he received nothing, but reproach.

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This is a mortifying consideration. When a man neglects his own interest, to consult that of others, he has at least a title to an unblemished character. When he finds he is mistaken even there, the patriot and the philanthropist may incline to relax in their exertions; and the energies of humanity may yield to the torpors of selfishness.

But the patriot and the philanthropist must be willing to be moral martyrs; must persevere amidst reproach, and be deaf to the voice of malevolence.

They must, at the same time, be superior to a degenerate softness, which would render them dupes to the artful, and a suppleness of character which would but qualify them to be the tools of the selfish. A disposition to encourage indolence, and to support vice, is benevolence in no other sense, than a dissipated is a generous man. True benevolence is but justice exhibited in its most amiable form, and directing its energies to alleviate the distresses incident to humanity, and to remedy the evils forced on the world by a vicious state of society.

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## PART II.

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### CHAP. I.

#### MISCELLANEOUS CASES.

OF UNEDUCATED YOUTH; OF POOR AND SICK PERSONS.

SEVERAL defects in our charity-schools, work-houses, and public hospitals were pointed out in the COMPLAINTS OF THE POOR PEOPLE OF ENGLAND. Querulous language, therefore, may be spared in this division of the work, though it must be resumed before the conclusion. These Miscellaneous Cases are meant to supply the unavoidable omissions in a former publication, and to furnish hints to the benevolent.

An ancient writer, no jacobin, but an orthodox Father of the church, calls "the instruction of youth the renovation of the world\*."—The question concerning a plan for national education, which I touched on elsewhere, it is not intended to resume

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\* *Puerilem institutionem mundi renovationem.*

here, nor to inquire how far objections to a plan of publick education may be properly founded \*. The subject is important, but the present state of society in Britain does not render it of immediate concern.

The following Scheme is formed on principles suited to a more advanced state of society, than we have yet reached in this country : it may, however, be adopted even now with considerable advantage.—It is proposed as one remedy, amongst many that might be brought forward, for the defects of modern charity schools.

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PLAN of a Charity School for poor Children, in large Towns, to be supported by Subscriptions from the Children of the rich.

*This Institution to be denominated A FREE School.*

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RULES FOR SUBSCRIBERS.

I.

THAT the subscribers consist of young persons, whose parents are of competent property, or who being orphans, will themselves, when of age, possess competent property.

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\* See this subject examined by a sensible writer

*Godwin's Political Justice.* Vol. III. Chap. viii.



## II.

THAT a yearly subscription of a Guinea or upwards qualify a youth to present one scholar.

## III.

THAT each subscriber visit the school once a week, attended by his parent, guardian, or tutor, who is to examine what progress the children make in their learning: and that no subscriber concern himself with any child, but such as he himself hath presented.—If the subscriber himself be at boarding school, and reside at a distance from the charity school, the visit may be made by his parent, guardian, or tutor alone.

## IV.

THAT each subscriber pay with his own hand his subscription-money; and set down himself his name in the list of subscribers: that each subscriber may present a child in rotation.

## V.

THAT there be a yearly meeting of all the subscribers, attended with their parents, guardians, or tutors: If any subscriber cannot attend, his parent, guardian, or tutor may attend alone: at this time the secretary or managers for the ensuing year shall be chosen, the state of the school examined into, and the accounts settled: subscriptions to be received, and considered due from that time. That at this meeting a specimen  
of

of each child's writing be laid in order on the table for examination; and that every child read some moral lesson, or spell before all the subscribers.

## VI.

THAT there be a book of the subscribers' and children's names, intimating when they were admitted into the school, and when they left it.

## VII.

THAT no child can be expelled either by the master, or any steward, without the consent of the subscriber (attended by his parent, guardian, or tutor) who presented him.

## VIII.

THAT if any young people be desirous of encouraging this institution, and cannot afford it singly, they may unite their contributions, and become joint patrons of one or more children.

## IX.

As, possibly, it may happen, after the subscriptions are paid in, and the expences of clothes, master, books, &c. are settled, that there may be a deficiency of money, any persons unconnected with the school, may present such contributions to the treasurer, as they may think proper; though none but a young person can be considered as a regular subscriber, or be allowed to present a scholar.

## RULES FOR THE TREASURER, AND STEWARD.

## I.

THAT there be eleven stewards chosen annually in rotation, consisting of parents, guardians, or tutors of the subscribers ; that three of these may constitute a committee, empowered to lay down regulations for the school ; and that the subscribers may attend this committee, composed of parents, guardians, or tutors as above.—The committee to be left open.

## II.

THAT a treasurer be appointed annually, who must be a parent, guardian, or tutor of one of the subscribers, not being a steward ; who is to give an account of the receipts and disbursements for that year, for the inspection of the yearly meeting : and that each subscriber, under the care of this treasurer, whether parent, guardian, or tutor, be recommended to transcribe fairly such accounts.

## RULES FOR THE MASTER AND THE SCHOOL.

## I.

THAT the master, not being appointed the spiritual guide to this school, interfere not, in the least degree, with religion, either by publick prayers, catechism,



catechisms, or religious books; leaving this to the discretion of the children's parents, or friends, and to the exercise of their reason, when at years of discretion.

## II.

THAT he may be of what religious denomination he pleases himself, and is responsible to no one connected with the school for any religious opinions.

## III.

THAT he teach the children reading, writing, and arithmetick; and that he employ every scholar some part of the day in spinning, if the school be in the country, or some other manual employment, if in the town, according to the direction of the stewards: the profits resulting from such employment to be remitted to the treasurer, for the use of the charity.—The accustomed hours of recreation so necessary for children, not to be interrupted by these regulations.

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IT was here intended to lay before the reader a similar plan of a FREE SCHOOL for poor girls, to be supported by the younger daughters of the rich. The scheme might, without difficulty, be extended to females, with such differences, as must

necessarily attach to female institutions. This subject, therefore, shall be left for the consideration of women, which may be assisted by "*The Address of the Ladies at Walworth, who have formed themselves into a society for the education of poor female children,*" printed in the Appendix\* of THE COMPLAINTS OF THE POOR; "and also by *The Rules for the General Government of the female charity school in Shakespear's Walk,*" instituted in 1792.—Some useful hints may be collected from all those plans, though in the scheme proposed above many of their rules, it is clear, could not be adopted. Females themselves would be the best judges of the means to realize some such institution, as that now recommended to their consideration.—The reader is desired to take notice, that to THE ACCOUNT OF CHARITY SCHOOLS IN GREAT BRITAIN AND IRELAND, printed 1713, is subjoined a PROPOSAL for adding some WORK to the children's learning.

The Plan proposed above, suggested itself to me in consequence of various schemes of private institutions communicated to me from different quarters, and of a survey of those charity schools, which are deemed publick. Such of their rules as

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\* Table II. p. 100 2d Edition.

fell in with this design are preserved.—The plan may, perhaps, never be realized : it may, however furnish hints, that may be improved on to advantage.

The benefits of some such institution would be many, not only to the poor children, but to the subscribers. Early habits of giving, among the children of the rich, might render the heart the seat of benevolent and generous designs ; and early habits of industry would prove beneficial to the children of the poor. The contemptuous behaviour of the former towards the latter might be provided against ; and the youthful mind preserved free from servility and prejudice.—On the side of the poor, obligation might rivet attachment ; on that of the rich, patronage might take the name, and the nature of friendship ; and mutual attention grow up into habits of esteem, which might prove some of the sweetest solaces of life.

But of all plans of FREE SCHOOLS, that would be the best, in my opinion, that should arise out of the earnings of poor children, who, therefore, should not be sent till they are about nine years of age : A Scheme is given in THE COMPLAINTS \*

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\* Appendix Table II. page 110.



OF THE POOR of a charity school, at Bury, in Suffolk, for *Instructing Sixty poor boys, to be cloathed from the profits of their respective earnings.*”

Before the war there was a charity school at Plymouth, supported, if I mistake not, entirely from the earnings of the children.—It may be proper to insist again on the necessity of so regulating such institutions, as not to interrupt the play-hours.

2. With respect to WORK-HOUSES, where the whole system is wrong, we shall be sparing of commendation—Sparing of commendation! many readers will say, There should be no commendation at all. The remarks of Thomas Paine, and of Joel Barlow on this subject are unanswerable; and some facts contained in the COMPLAINTS OF THE POOR are not undeserving attention. Private benevolence and an enormous poor-rate can never rectify a system, fundamentally wrong. After a long life of painful industry, useful to the publick, and after large contributions, saved from the pittance of the mechanick, old age is thrown into the corner of a workhouse, like old-fashioned rotten furniture, and we call it charity!—Who can wonder, that the honest pride of the once industrious, but, at length, disabled poor, frequently revolts at such charity?

We dethrone justice, and exalt a puny bastard-charity. In presenting, therefore, the reader with rules



1st. Concerning the Committee.

FIRST, That the Churchwardens and Overseers with the Committee meet every fourth Monday, at Five o'Clock in the Afternoon, at the Work-house or Committee Room, on a previous Summons from the Vestry Clerk, or oftener if need be. Any Officer or two Committee Men may order a special Meeting which the Vestry Clerk shall summon; and every Meeting of the Committee may be adjourned to any other Time or Place as the Majority present shall think proper; and all Questions whatsoever shall be determined by a Majority of the persons present.

That at all General Meetings of the Committee the following Regulations be observed:

- 1st, Read over the Orders of the preceding Meeting, to see that they have been executed.
- 2d, Examine the Casualty Expenses of the preceding Month.
- 3d, Consider of any extraordinary Circumstances that may have arisen in the last Month.
- 4th, Receive the Report of the Work-house Visitors, and appoint the two next in Succession for the following Month.
- 5th, Hear the Complaints of the Master and Paupers.
- 6th, Hear the Complaints of any others of the Parishioners.

2d. The Visitors.

- 1st, They shall see all the Paupers in the Workhouse at least once a Week, and oftener if they think necessary, and inspect their Condition, and especially the Sick.
- 2d, Shall look over the whole House, once in the Month at least, to see the Condition of the Beds and Furniture.
- 3d, Hear the Complaints of the Master and Paupers if they have any.
- 4th, See that the Orders of the Committee are properly observed and attended to in the House.
- 5th, Make their Report to the General Meeting of the Committee at the End of their Month.

3d. The Master.

- 1st, He shall keep the Inside of the whole House clean and decent, and a sufficient Number of Beds with clean Sheets once a Month, and only two in one Bed, except Children under seven Years of Age, or otherwise ordered by the Committee.
- 2d, He shall keep all the Paupers under his Care decently clothed, and especially on Sundays, when he shall cause all (such as are able) to attend Public Worship at such Places in the Town as the Paupers shall require; and on the Evening of that Day he shall provide Persons to teach the Paupers to read from Five until Eight o'Clock, on being allowed one Shilling a Week for that Purpose.
- 3d, He shall provide always sweet and wholesome Food for the Poor of such Qualities, in such Quantities, and in all other Respects conform himself strictly to the Orders and Regulations hereafter following, as far as he has any concern therein, and such others as he shall receive from the Parish Officers and Committee, or the major Part of them, for the Time being.

4th. The Paupers in the Workhouse Cloaths.

- 1st, Every Pauper sent into the Workhouse shall, before they are put among the other Paupers, be properly examined, cleaned, and provided with necessary Apparel; those in which they came there shall (if thought proper by the Committee) as soon as convenient, be bundled, ticketed, and laid by to be received back by the same Pauper if sent out of the Workhouse, or applied as the Committee direct.

Lift.

- 2d, The Name of every Pauper shall be inserted in a Book kept for the Purpose at the Workhouse, to be called The Workhouse Lift, with the Age and Condition of such Pauper in separate Columns, and classed in other Columns in a Rate as aftermentioned for Food and Work as the Master shall think fit, subject to the Alteration of the Visitors or Committee for the Time being.

Work.

- 3d, All the Paupers that are able (except such as the Master shall excuse) shall be at their Work in the Working Room, or at such other Place as the Master shall appoint, at Half an Hour after Six in the Morning, from Old Lady Day until Old Michaelmas Day, and at Half an Hour after Seven from Old Michaelmas until Old Lady Day, and there diligently pursue their Work through the Day or perform their Tasks, and shall leave Work if their Tasks be performed, at Half an Hour after Six from Old Lady Day until Old Michaelmas Day, and at Half an Hour after Five from Old Michaelmas Day until Old Lady Day, during which Hours in the latter Time a proper Fire shall be kept by the Master in the Working Room. And the Master shall allow such Paupers as he thinks proper, and not otherwise, to walk out of the House in the Summer Half-year, after their working Hours, until Supper-time, but never later.

Food.

- 4th, Every Pauper shall, at the Call of the Master, be in the eating Room precisely at Eight o'Clock in the Morning for Breakfast, and at one for Dinner, and at Half an Hour after Seven for Supper, and immediately on their entrance there, shall seat themselves according to their Classes, as fixed by the Master, having Regard in general, and where convenient, to Age: And the following Table shall be the Rule for the Quantity and Quality of their Food each Day.

	Breakfast.	Dinner.	Supper.	First Class.	The first class to include men and such women, as the Master, Committee and Visitors, think proper.
	5 Ounces of Bread with One Pint and an half of Broth.	6 Ounces of Meat 5 Ounces of Bread 5 Ounces of Dumplin or Potatoes.	8 Ounces of Bread 1 Ounce and an Half of Cheese.		
SUNDAY.	4 Ounces of Bread with One Pint and an Half of Broth.	5 Ounces of Meat 4 Ounces of Bread 4 Ounces of Dumplin or Potatoes.	6 Ounces of Bread 1 Ounce and an Half of Cheese.	Second Class.	The second class to include all the women and boys above twelve years old and under eighteen
	3 Ounces of Bread with One Pint of Broth.	4 Ounces of Meat 3 Ounces of Bread 4 Ounces of Dumplin or Potatoes.	5 Ounces of Bread 1 Ounce of Cheese.	Third Class.	The third class to include all under twelve years old.
	Do.	Bread and Cheese 12 Ounces Bread 1 1/2 Ounce Cheese.	Do.	First Class.	
MONDAY.	Do.	10 Ounces of Bread 1 1/2 Ounce Cheese.	Do.	Second Class.	
	Do.	8 Ounces of Bread 1 Ounce of Cheese.	Do.	Third Class.	
	Do.	Pease Soup with some Meat cut in it. 1 pint & half Soup 4 Ounces Bread.	Do.	First Class.	
TUESDAY.	Do.	1 Pint and an half Soup 3 oz. Bread	Do.	Second Class.	
	Do.	1 Pint of Soup two Ounces of Bread.	Do.	Third Class.	
	Do.	Baked Pork Puddings 12 Ounces.	Do.	First Class.	
WEDNESDAY.	Do.	Ten Ounces.	Do.	Second Class.	
	Do.	Eight Ounces.	Do.	Third Class.	
THURSDAY.	Do.	As Monday.	Do.		
FRIDAY.	Do.	Meat as Sunday.	Do.		
SATURDAY.	Do.	As Monday.	Do.		

Classes. Sickness.

Punishment.

5th, Every Pauper, except Infants, shall have a Dish, Spoon, Trencher, Knife and Fork, provided for them; all which when necessary shall be regularly set or laid on the table, before the Paupers are called into the Eating Room; and each Person shall be assigned a Seat by the Master, which he or she shall always resort to and continue in all the time of eating their Meals, unless the Master otherwise orders; and the Dish, Spoon, Trencher, Knife and Fork of each Pauper, shall be taken away before any Person gets up from their Seat.

6th, That the Visitors or Committee shall have a power, from time to time, to order Paupers into the first, second, or third Class, as they shall see occasion; and if any Pauper falls sick in the House, they shall be allowed such Food as is proper for them, and made Wine when necessary, and thought proper by the House Apothecary, and ordered by the Visitors; for which the Master shall be allowed One Shilling a Bottle the following Committee Meeting, among the Casualty Expenses, on proof that the same has been used.

7th, Every Pauper guilty of any Irregularity, ill Conduct, Breach of Orders, or other Disobedience in the House, shall be subject to the following Punishments.

- Not performing their Work or Task—No Supper that Evening.
- Swearing an Oath, or uttering any Indecent Language in the Workhouse—No Supper that Evening.
- For refractory Behaviour, such as breaking the Rules of the House—Removal to the lower Class for two Days.
- For uttering abusive Language to the Master—Removal to a lower Class and working in a separate Room two Days.
- For actually refusing to obey the Master's lawful Commands—Removal to a lower Class and working in a separate Room six Days.
- For Perseverance in Disobedience after being talked to by the Visitors—To be conducted by the Constable, Overseer, and Master, to a Magistrate, and dealt with according to Law.
- Every Pauper privious to their receiving any Punishment, except the Loss of Supper, for not performing their Task, shall have the Right and Privilege of appealing to the Visitors for the Month.

N. B. The last Rule is omitted.



rules for a workhouse, all that is attempted, and all that can be obtained, is to ameliorate bad institutions.

It is directed by act of parliament, that the rules, for the regulation of prisons, shall be hung up for public inspection, in some conspicuous place in the prison. The impositions, to which paupers are liable, render the same measure expedient also in work-houses. The following orders are hung up in a work-house in Royston: they were drawn up by my sensible and esteemed friend, William Nash, an eminent attorney of that town. Among them are some excellent rules: they are here introduced for the consideration of churchwardens, overseers, clergymen, and all, who have any influence in their respective parishes.

It must, however, be observed, that with respect to the second article under the rules for "the master," if by the master's *causing* all such, as are able, to attend publick worship be meant, that every person be necessarily expected to attend *some* place of publick worship, the rule would be liable to great objection. The utmost that can be said consistently with liberty, is, that if a pauper choose to attend a place of publick worship, he may attend what place he thinks proper. If he do not require to attend *any* place, he ought not to be compelled. Such, indeed, I take to be the mean-



meaning of that rule.—The same principles that oblige me to object to the least compulsion in religion, would lead me also to object strongly to the last article in these rules. Though I am aware, it may be said, that though corporal punishment be not the natural discipline for rational beings, the present habits of society render it expedient.

Having heard great encomiums passed on the HOUSE OF INDUSTRY in the ISLE of WIGHT, established by act of Parliament, 1774, I procured, through the kindness of a friend, a printed copy of the act, and of the bye-laws for the regulation and government of the institution. This house is on a large scale, and contains many generous rules. One clause in the act appoints thus: “ To the end that all the poor people in the said  
 “ house may be encouraged to apply themselves  
 “ to such tasks, in which they shall be employed,  
 “ with diligence and humility, it shall and may  
 “ be lawful to and for the directors, and acting  
 “ guardians, at any quarterly meeting, out of the  
 “ profits, arising by the work, which shall be  
 “ done by such poor people, to distribute such re-  
 “ wards to the industrious and skilful, as to them  
 “ shall appear reasonable.” A similar regulation is made in many work-houses, and might with advantage be adopted in all.

Particular mention has been here made of this house, in order to direct the reader's attention to consider the benefits connected with *printed* rules. By this provision the poor out of the house, as well as in, become acquainted with the full extent of the institution, and little is left to discretionary power.

### 3. A word or two shall be added on PUBLICK HOSPITALS.

It may be laid down as a safe position, that in proportion as a country abounds in poor, the state of society is bad. If this be admitted, the numerous meetings of men of fortune for charitable contributions, and the various monuments erected by private benevolence, for the relief of the poor, are rather temporary benefits, than essential and permanent blessings. In the present bad state of society, however, benevolent contributions should be encouraged, as the only hope left to the unfortunate. But were laws framed with more wisdom; were those prejudices, that hold men in bondage, overcome; were the enormous expences of government laid aside; were property less unequal, and industry better rewarded; such charitable contributions, and such splendid monuments, would be rendered unnecessary. There would be less occasion to erect so many temples to CHARITY, if we erected more to JUSTICE. To

remove the defects and excesses of governments; to give a just direction to the laws; and to preserve the course of industry from being obstructed, would be attended with more advantages to the poor, than the erecting of a thousand hospitals; and, on this ground, every philanthropist should be a reformer.

Indeed, the state of society in a country may be so corrupt, that charitable as well as political institutions may be little more than publick exhibitions of mistakes, sources of vice, or nurseries of misery. They may even be, in some measure, the cause of those evils, which they aim to remedy. The influence of bad laws, and the distresses, arising from the present unnatural arrangements of society, may be wider, than most men are aware of.

It is, however, lawful to seize all the innocent gratifications we can. And though we may conceive a state of society, in which such a portion of calamity could not exist, or such a constitution of things, in which it might be more properly remedied, it may not be unpleasing, to see how far charitable institutions extend, and what benefits they produce. This chapter, therefore, shall conclude with accounts of some of the publick hospitals in the metropolis, for the year, 1793, which shall



shall be done in the exact words of their last Reports.

Publick HOSPITALS are touched on again, to press upon the reader's attention, what was circumstantially noticed in the COMPLAINTS OF THE POOR, relative to the custom of taking fees of the patients. From the facts there produced, it is evident, that many hospitals can be conducted without fees: and the subject ought to be taken up by some of the governors. A judicious writer in the CRITICAL REVIEW in his Remarks on THE COMPLAINTS OF THE POOR, particularly noticed the oppression of fees. The reader is also requested to notice the last clause in the Report of Bethlem-Hospital.

It is not here proposed to introduce a new model for publick hospitals. The truth is, such foundations are so numerous, that it would be difficult to invent one: nor is it here intended, to notice existing mistakes. Such as militate against observations already laid down, will be conspicuous; though to speak truly, with the exceptions alluded to, and in relation to the present state of society, the following institutions I much approve.

A true REPORT of the great number of poor Children, and other poor People, maintained in the several HOSPITALS, under the pious Care of the Right Hon. the Lord-Mayor, Commonalty, and Citizens of LONDON, the Year last past.

### CHRIST'S HOSPITAL.

Children put forth Apprentices, and discharged from Christ's Hospital, the year last past, 177, twelve whereof being instructed in the Mathematicks and Navigation, were placed forth Apprentices to Commanders of Ships, out of the Mathematical School, founded by his late Majesty King Charles the Second of blessed Memory - - 177  
 Children buried the year last past - - 17  
 Children now under the Care and Charge of the Hospital, in London and at Hertford - 1075  
 To be admitted on Presentations granted to this time 181 } 1256

The names of all which, as also when and whence they were admitted, will appear in the said Hospital's Books.

The Governors have lately (added to their Repairs at Hertford, an Increase of the Allowance to their Nurfes and Expence of maintaining their Children there, to the amount of 400l. a year) at a large expence, built a School and six Houses for the accommodation of the Girls belonging to the said Hospital, who, with their Mistresses, are removed there from Town, where an additional Ward is thereby opened for the reception of an additional number of Seventy Boys in Town. And the Hospital's revenue, without casual Benefactions, being insufficient to defray the charge of maintaining so great a number of Children, it is therefore to be hoped and wished for, that in regard to a work so charitable, useful, and commendable (being for the Relief of necessitous Orphans and Infants, the Advancement of the Christian Religion, and the good  
 of

of the kingdom) all charitable and worthy good Christians will readily and liberally contribute to the support and encouragement thereof.

### ST. BARTHOLOMEW'S HOSPITAL.

There have been admitted, cured, and discharged from this Hospital, during the last year, of poor, wounded, maimed and diseased persons	4285 In-Patients, and 5784 Out-Patients, many of whom have been relieved with Money, Clothes, and other necessaries, to enable them to return to their several habitations	-	10069
Buried this year, after much charge in their illness			375
Remaining under Cure, In-Patients	-		449
Out-Patients	-		284

So that there have been during the last year, and now are, under the care of this Hospital of poor, sick, and lame persons, destitute of all other relief, in the whole 11177

This being the most ancient Hospital in the City and Suburbs of London, and having escaped the great fire in the year 1666, the buildings by length of time became so very ruinous, that in the year 1729 there was a necessity that great part thereof should be taken down; and a subscription was then entered into by many of the worthy governors, and other charitable persons, for defraying the expences of rebuilding the Hospital; which hath been progressively erected and finished, without any diminution of the number of patients on account of such building.

As the charge and expence of this Hospital much exceeds the certain revenues thereof, and there not being a fund sufficient to admit and support the many poor, wounded, maimed, and sick objects, who daily apply for relief, the assistance of all persons is humbly desired, to enable the Governors not only to support the present Charity, but the enlargement thereof.



## ST. THOMAS'S HOSPITAL.

There have been cured and discharged from St. Thomas's Hospital in Southwark, the last year, of wounded, maimed, sick, and diseased persons, 2758 In-Patients, and 5122 Out-Patients, many of whom have been relieved with money and necessaries at their departure, to accommodate and support them in their journies to their several countries and habitations

- - - - -	7880
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Buried from thence last year, after much charge in their sickness - - - - -	254
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Remaining under Cure, In-Patients -	392
Out-Patients -	200

So that there are and have been, during the last year, of poor miserable Objects under the Cure of the said Hospital, and destitute of other proper care, in all

-	8726
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The number of persons constantly relieved in this Hospital being so large, as from the above and other annual accounts appears, the expences also, in all the following articles, being greatly increased; for instance, in food and physic;—for necessary repairs, both on the Estate and in the Hospital itself;—particularly for the late gradual repair of all the Wards, and furnishing them with Iron Bedsteads, and proper appurtenances to the same: Therefore many of the worthy Governors of this Charity, induced thereto by the benefit which must naturally accrue to the Patients from such an alteration (as they will not now be so liable to be disturbed in their sick and restless moments, by the annoyance of insects common to most habitations, but particularly to Hospitals) entered into a voluntary Subscription towards defraying Part of the Charge: But, notwithstanding these additional bounties, the annual expence of this Hospital far exceeds its certain annual income. On which account, it is further humbly recommended to all charitable persons, that they would be pleased to enable the Governors, by  
their

their contributions, to go on in relieving the Distresses of the maimed and diseased Poor, so that they may be made useful Members of the Community.

### BRIDEWELL HOSPITAL.

Received into this Hospital during the year 1793, under Commitments by the Lord Mayor and the Aldermen of this City, as Vagrants or disorderly persons, who have been kept to hard labour (or received correction) - 638

Received into this Hospital, during the same period, sundry poor persons who have been committed before they could be passed to their respective parishes, as required by a late Act of Parliament, many of whom have been taught to spin Wool, &c. - - - 864

Maintained and supplied with Physic in this Hospital 1502

There are also several poor Children bound Apprentices to learn useful Trades in this Hospital, and if they serve their time to the satisfaction of their Masters and the Governors, they are allowed a benefaction towards setting them up in business,

## BETHLEM HOSPITAL.

Distracted Men and Women in this Hospital Jan. 1, 1793		241
Admitted during the last year	_____	209
		<hr/> 450
Cured of their Lunacy	_____	161
Buried, after much charge during their Lunacy		21
Patients in the Hospital 1st January, 1794		268
		<hr/> 450
Viz. Men under cure	73 }	
Ditto Incurables	64 }	137
Women under cure	80 }	
Ditto Incurables	51 }	131
	<hr/>	268

The Governors inform the Public that a Committee meet every Saturday morning, at ten o'clock, at Bethlem Hospital, for the admission and discharge of Distracted Men and Women from any part of Great Britain or Ireland, without expence to their relations or friends; and any person whomsoever wanting information as to the method of admission, may have a paper of instructions *gratis*, by applying to the Clerk's Office, Bridewell Hospital, any day between ten and three o'clock.

The Governors lament that a report has been much propagated, and it is feared has prevented many benefactions and legacies being given to this excellent Charity, that all incurable patients are discharged the Hospital, whereas there were two additional wings built in the year 1733, by a subscription of the Governors, for the reception of one hundred incurable patients, viz. one wing to contain 50 men the other 50 women, so that there have been constantly one hundred incurable patients in this Hospital for sixty years past, and in consequence of some late benefactions and legacies from Governors to this particular branch of this Charity, the numbers of incurable patients have been increased to 112.



The Hospital of Bethlem was erected in the last century, and was completely finished within 15 months, but the foundation having in many places given way, a general repair is become unavoidably necessary. As the expence (according to the Surveyor's report) will amount to several thousand pounds, the Governors are obliged to proceed gradually, trusting to the liberal assistance of pious and well disposed persons towards upholding a most extensive building erected for the most benevolent of purposes, the Cure and Reception of deplorable Lunatics.

The advanced price of every necessary of life, the wages and maintenance of the servants necessary for the care of 270 patients (which is the average number) many of whom are unable to assist themselves, who require the utmost vigilance and attention of their keepers and nurses, oblige the Governors to solicit the public assistance, as the funds are scarce sufficient to defray the necessary, actual and unavoidable expence.

NO OFFICER OR SERVANT IS ALLOWED TO ACCEPT OF ANY GRATUITY, DIRECTLY OR INDIRECTLY, ON PAIN OF EXPULSION.

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The following Reports of three charitable Institutions in the neighbourhood of the metropolis shall be subjoined.

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## MAGDALEN HOSPITAL.

*St. George's Fields.*

To enable the public to judge of the real good effected by this institution, and of the great proportion the women reclaimed bear to the whole number, the following correct statement has been extracted from the Books of the Charity.

Table of Admissions and Discharges, from the first institution,  
August 10, 1758, to January 3, 1793.

<i>Admissions.</i>		<i>Discharges.</i>	
1851	Reconciled to friends, or placed in service	1874	
	Lunatic, troubled with fits or incurable disorders	97	
	Died - - -	59	
	Discharged at their own request -	358	
	Discharged for improper Behaviour -	402	
		<hr/>	
		2790	
	In the House January 3, 1793 -	61	
		<hr/>	
<hr/>		2851	

*Note.* Of the number reconciled to friends, or placed in service, some few, undoubtedly, have relapsed into their former errors; but many, who left the house at their own request, have since behaved well; and many of those discharged for improper behaviour in the house have, to the certain knowledge of the Committee, never returned to evil courses. It may, therefore, be safely asserted, that two thirds of the whole number of women admitted have thus been saved from perdition.

To justify the above assertion, great pains have been taken to trace out the present situation of all those women, who left the house during the space of Four Years from May 1786, to May 1790. The result of which accurate inquiry is now stated; *viz.*

Discharged in the said Four	Now with friends, or in	
Years, of every description 246	service, behaving well	157
	Behaving ill -	74
	Insane, in confinement	4
	Died -	1
	Situation unknown	10
		<hr/>
		246

\* \* The women, when discharged from the house, are, for the most part, *under twenty years of age.*

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The following Institution is FOR THE RECEPTION OF FRIENDLESS ORPHAN-GIRLS, the settlement of whose Parents cannot be ascertained. Two hundred females of the above description are daily provided for in this charity.

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## The ASYLUM in the Parish of Lambeth.

An Account of RECEIPTS and DISBURSEMENTS from the  
25th of March, 1793, to the 25th of March, 1794.

	£.	s.	d.		£.	s.	d.
Balance remaining in the hands of sundry bankers	175	1	4	Provisions	343	10	8
Petty Cash	30	0	0	Linen and Cloathing	605	18	3
Subscriptions as annual guardians	793	16	0	Furniture	30	4	6
Ditto as perpetual guardians	179	11	6	Medicines	77	2	0
Benefactions	15	5	0	Rent and Taxes	157	19	0
Chapel collections	1285	13	0	Repairs and necessary alterations	191	4	8
Anniversary collections	223	8	0	Stationary, books, printing and advertisements	106	11	0
Dividends on Stock	943	0	0	Salaries and wages	534	11	2
Children's work	240	14	5	Gratuities to officers and servants	103	17	6
Dr. Ward's medicines	25	13	5	Ditto to 16 orphans for serving their apprenticeships faithfully	81	10	0
House boxes	3	5	0	Incidental charges	262	10	2
Produce of Leasehold premises	122	2	5	House and Chapel expences	592	18	8
Ground Rent due on the same	14	19	11	Hymn books	8	10	8
LEGACIES.				Apprenticeship premiums	50	0	0
	£.	s.	d.	Indentures paid for	10	13	6
Mrs. A. Affleck	50	0	0	Solicitor	27	16	0
Mrs. E. Cooke	100	0	0				
Mrs. Hammer	5	5	0				
D. Thompson,							
Esq.	31	10	0				
Mrs. Sweet	50	0	0				
R. Farrington,							
Esq.	200	0	0				
	436	15	0				

Beside these, there are in the metropolis, and its environs, at least forty other institutions for sick and distressed persons of different descriptions, under the name of hospitals, infirmaries and the like. These cannot be particularized. But one of them is of such importance, and aims to make so just an atonement for the defects of society, that I cannot pass it by without particular notice. The following judicious REPORT was drawn up by George Gregory, a clergyman well known in the literary world.

#### PHILANTHROPIC SOCIETY.

The Philanthropic Society aims at the prevention of crimes, by removing out of the way of evil counsel and evil company those children, who are, in the present state of things, *destined* to ruin. They propose to educate and instruct in some useful trade or occupation, the *children of convicts*, or other infant poor who are *engaged in vagrant or criminal courses*; thus to break the chain of those pernicious confederacies, deprive the wicked of successors, the jails of inhabitants, justice of it's victims, and, by all these means, *add citizens to society*.

This institution is not only calculated to decrease vice and infamy; but to increase useful industry; so that those children who would otherwise succeed to their parents' hereditary crimes, and become the next race of beggars and thieves, will now be taught to supply by honest means their own wants and the wants of others.

To carry into effect these desirable purposes, it is the first business of the society to select from prisons, and from the haunts of vice, profligacy, and beggary, such objects, as appear most likely to become obnoxious to the laws, or prejudicial to the community; and, in the execution of this duty, the assistance of the magistrates,

strates, the clergy, and all who are interested in the promotion of good morals and good government, is most earnestly requested.

For the employment of the children, a house of Reform has been erected in St. George's Fields, where, under able masters, they are instructed in the different trades of a Printer, Shoemaker, Taylor, Rop-maker and Twine-spinner, &c. so as to be able, when out of their apprenticeship, to get a comfortable livelihood for themselves. The girls are at present educated as menial servants, and have otherwise full employment in washing the whole of the linen, making their own cloathing, and shirts for the boys, &c.

Childhood is a season admirably calculated for virtuous impressions. The mind is tender and flexible. The disposition is moulded entirely by education. The miserable situation of infant thieves peculiarly disposes them for the reception of better habits. In that wretched state, having been exposed to extreme want, to severity and contempt, it is impossible they should not feel the comforts of their situation under the Philanthropic Society, whenever they contrast them with the evils from which they have lately been rescued.

These facts, indeed, meet the fullest illustration from the present state of the Reform, which now protects near 140 children, among whom are many who have been guilty of various felonies, burglaries, and other crimes. Yet, singular as it may appear, these very children have now become no less remarkable for industry, activity, decency, and obedience, than they formerly were for the contrary vices. Such are the grounds on which the Philanthropic Society claims attention, and solicits the patronage of the public.

If we regard humanity and religion, this institution opens an asylum to the most forlorn and abject of the human race. It befriends the most friendless. It saves from the certain and fatal consequences of infamy and vicious courses, orphan and deserted children.

If we regard national prosperity and the public welfare, it is calculated to increase industry, and it directs that industry in the most useful and necessary channels.



If we regard self interest, it's immediate object is, to protect our persons from assault and murder, our property from depredation, and our peaceful habitations from the desperate fury of midnight incendiaries.

Receipts and Expences from 1st January to 31st December, 1793.

## RECEIPT.

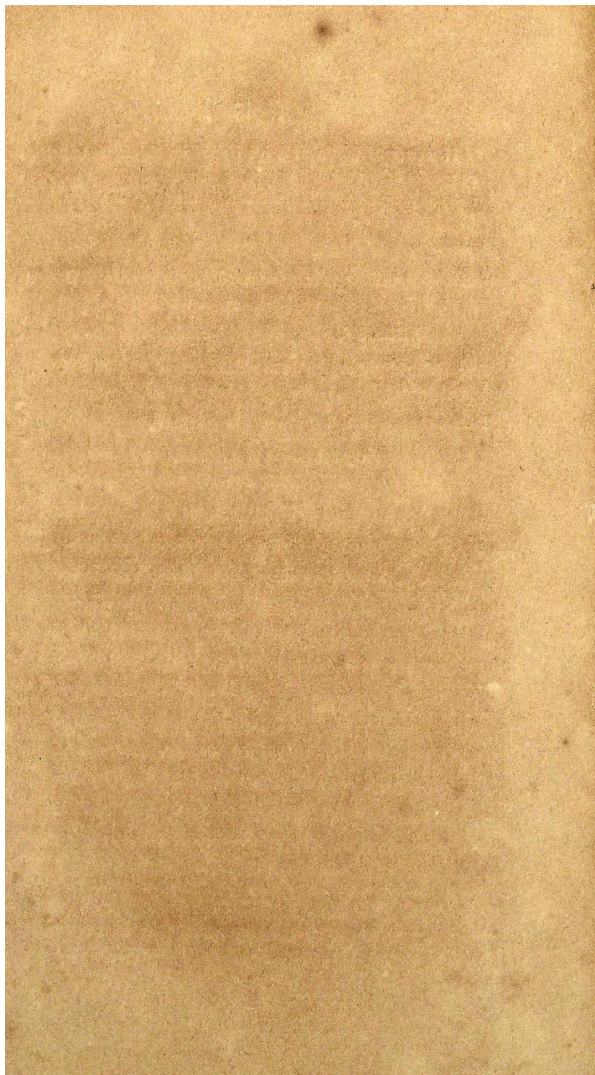
## EXPENDITURE.

	£.	s.	d.		
Annual Subscriptions	3129	8	0	Total amount of all the	
Life Donations and				expences of the society,	
casual beneactions	943	19	6	from 1st Jan. to 31st	_____
Profit on the Trades	416	0	0	Dec. 1793	£.4659 16 0
					_____
	£.4489	7	6		

The Carpenters having been entirely employed on the new Buildings, the profit on *their* work belongs to that account, and being added to the above, the earnings of the children in the year 1793, amount to 53ol.

The number of children under the care of the Society in this year has been 155, including those provided for. And the number on the 31st Dec. 1793, was 92 boys, and 42 girls.

The expences of the society have been much increased this year by the fitting up and putting in repair all the premises occupied by the master-workmen and children previous to their removal into the new Building of the Reform—also by the rent of those premises—by the necessary furniture and utensils of the new houses and workshops—by setting up the additional trade of rope-making—and by many incidental charges, the detail of all which may be seen at the Reform.



## CHAP. II.



## POVERTY AND DISTRESSES OF MEN OF LETTERS.

THE case that next presents itself is that of men of letters.

However we define Genius, it is certain, that those, who possess it, are not always the most successful men in their pursuits. Whether it be, that a delicacy of taste may, sometimes, produce a fastidiousness, unfavourable to industry; or that an ungovernable imagination is apt to throw off the restraints of judgement, and to start aside from the directions of prudence: Or whether men of letters, through their ignorance of the world, are often made subservient to the views of others, and pay, too dearly, the price of their indiscretion: for authors and booksellers are, frequently, like those voracious creatures, that devour their own species: each follow a profession, in which the fair trader is not always the most successful man.



However, to do the world justice, it should be acknowledged, that honest men are frequently led into mistakes: and, if a poor author is now and then starved to death, they, at least, should be acquitted of cruelty. When a writer has published a book, he is supposed to have procured a maintenance. Men suppose, that his profits keep pace with his reputation; and, who would suppose, that praise has been his only reward?

The more learned a work, the less likely it is to meet a general reception, and, consequently, the less likely to be profitable to the author. One of the most valuable works on British antiquities, is, Spelman's Glossary, in folio. The whole performance was offered to the king's printer for five pounds, to be received in books: this small price, however, was refused. Spelman, therefore, printed the first part at his own expence: and most of the books remained on his hands, till taken off by two book-sellers.\*

The learned Edmund Castle passed great part of his life, broke a fine constitution, and spent twelve thousand pounds, in compiling a Lexicon.† After the ruin of his health, and the consumption of his property, this celebrated work was, at

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\* Bibliotheca Legum.

† Lexicon Heptaglotton.

length, published, and the books remained on his hands unfold.

There might be shewn instances, in which a respectable list of subscribers, standing at the head of a publication, has been a most unfortunate circumstance for an author. Many readers have begun immediately to calculate pounds, shillings, and pence; and supposed, at random, that the author's pockets must be lined with bank notes. They are not aware, honest men, that the writer, during the long period of preparing his work, and of bringing it through the press, has not been living on the air: they forget, also, that printers and bookfellers follow a profession as well as authors, and that they rarely work out of pure charity.

Will it be prudent in an author to throw himself among a host of criticks? An author runs no danger, but such as he ought to encounter, among real scholars, among criticks who possess the powers of discrimination, and the principles of justice. The real critick, if an honest man, will not wilfully mislead the publick taste: but he cannot be wantonly unjust. The criticks, whom an author has just cause to dread, are such, whom the publick ought to despise; those who enter not into the merits of a publication: who examine its character by their own prejudices: who, what-

ever side of a question they adopt, either in politics, theology, or interest, decide on the merits of every work in reference to their own creed, or their own profit. It is not here asserted, that any journal is so conducted: but only, that such a journal would do great injury to authors; and whether the writer should take the side of high church, of low church, or no church, would be of inconsiderable account.

But if a man of letters can obtain a patron, he may defy the critick---True. But a patron is not always so easily found, as sought after: and it very often happens, that a writer obtains no patron, till he can either do tolerably well without one, or till disappointments and penury may have almost harassed him out of the world. An able leader in the field of letters, may be flattered and over-powered with distinctions; while the pioneer of literature is frequently left to perish amidst the rubbish, which he was doomed to remove.

The notice of a great man, it is true, may prove beneficial: but such notice may eventually be the most unfortunate circumstance in a man's life. The GREAT are sometimes apt to make men of talents their tools, and to expect illiberal compliances, at which a delicate genius may recoil, or an upright conscience may revolt:  
a vague



a vague belief of the importance of such friendship, may lead to mistaken notions prejudicial to the author. And while the world may suppose the poor fellow has found a Mæcenas, he may be fortunate to have escaped a Nero \*.

What has been said on this subject may be thought the mere conjectures of one little conversant in the world. Let them pass for mere conjectures : but that authors, even of the first character, are liable to great distresses, whatever the cause be, may be seen by a table of FACTS. It is ready made to my hands, and transcribed from THE CURIOSITIES OF LITERATURE†.

“Homer, poor and blind, resorted to the publick places to recite his verses for a morsel of bread.

“The facetious poet, Plautus, gained a livelihood by assisting a miller.

“Xylander sold his Notes on Dion Cassius for a dinner. He tells us, that at the age of eighteen he studied to acquire glory, but at twenty-five he studied to get bread.

\* The circumstances alluded to in the above paragraph are illustrated in the ADVENTURES OF HUGH TREVOR, a well-written novel, by Thomas Holcroft : I refer to the conduct of the patriotic peer, and of the orthodox bishop. Vol. II.

† Vol. I. p. 29.

" Aldus Minutius was so wretchedly poor, that the expence of removing his library from Venice to Rome made him insolvent.

" To mention those who left nothing behind them to satisfy the undertaker, were an endless task.

" Agrippa died in a workhouse; Cervantes is supposed to have died with hunger; Camoens was deprived of the necessaries of life, and is believed to have perished in the streets.

" The great Tasso was reduced to such a dilemma, that he was obliged to borrow a crown from a friend to subsist through the week. He alludes to his distress in a pretty Sonnet, which he addresses to his Cat, entreating her to assist him, during the night, with the lustre of her eyes—

*' Non avendo candele per iscrivere i suoi versi !'*

having no candle by which he could see to write his verses !

" Ariosto bitterly complains of poverty in his Satires: when at length the liberality of Alphonso enabled him to build a small house, it was most miserably furnished ! When he was told that such a building was not fit for one who had raised so many fine palaces in his writings, he answered, that the structure of *words* and that of *stones* was not the same thing. The reader may be pleased

to have his own expreffions—*‘ Che porvi le pietre,  
, e porvi le parole non è il medefimo !’*

“ The illuftrious Cardinal Bentivoglio, the ornament of Italy and of literature, languifhed in his old age, in the moft diftreffful poverty ; and, having fold his palace to fatisfy his creditors, left nothing behind him but his reputation.

“ Le Sage refided in a little cottage on the borders of Paris, and while he fupplied the world with their moft agreeable Romances, never knew what it was to poffefs any moderate degree of comfort in pecuniary matters.

“ De Ryer, a celebrated French poet, was constrained to labour with rapidity, and to live in the cottage of an obfcure village. His bookfeller bought his Heroic Verfes for one hundred fols the hundred lines, and the fmaller ones for fifty fols.

“ Dryden, for lefs than three hundred pounds, fold Tonfon ten thoufand verfes, as may be feen by the agreement which has been publifhed.

“ Purchas, who, in the reign of our Firft James, had fpent his life in travels and ftudy to form his *Relation of the World* ; when he gave it to the public, for the reward of his labours, was thrown into prifon, at the fuit of his printer. Yet this was the book, which, he informs us in his Dedication to Charles the Firft, his father read every night with great profit and fatisfaction.

“ John



“ John Stow quitted the occupation of a taylor for that of an antiquarian; but his studies placing him in embarrassed circumstances, he acted wisely in resuming the shears. Afterwards he was so fortunate as to meet a patron in Archbishop Parker.

“ It appears in the Harleian MSS. 7524, that Rushworth, the author of ‘ Historical Collections,’ passed the last years of his life in jail, where indeed he died. After the Restoration, when he presented to the king several of the privy council’s books, which he had preserved from ruin, he received for his only reward, the *thanks of his Majesty!*

“ Dr. Dee, in the reigns of Elizabeth and James, the celebrated mathematician, (whose intercourse with invisible spirits the reader may recollect) was a very learned man. After having collected a library of 4000 volumes, and enriched it with mathematical instruments and MSS. and even in possession of a wide reputation, died in extreme poverty.

“ Rymer, the collector of the Foedera, must have been sadly reduced, by the following letter, addressed by Peter le Noire Norroy to the Earl of Oxford, preserved in the British Museum—

“ I am desired by Mr. Rymer, historiographer,  
 “ to lay before your lordship the circumstances of  
 “ his

“ his affairs. He was forced some years back to  
 “ part with all his choice printed books to subsist  
 “ himself; and now, he says, he must be forced,  
 “ for subsistence, to sell all his MSS. collections  
 “ to the best bidder, without your lordship will be  
 “ pleased to buy them for the queen’s library.  
 “ They are fifty volumes, in folio, of public affairs,  
 “ which he hath collected, but not printed. The  
 “ price he asks is five hundred pounds.”

“ Simon Ockley, a most learned scholar in oriental literature, addresses a letter to the same Earl, in which he paints his distresses in colours not less just than they are glowing. After having devoted his life to Asiatic researches, then not less uncommon, than they were valuable, he had the satisfaction of dating his preface to his great work from Cambridge Castle, where he was confined for debt; and he does this with an air of triumph, as a martyr feels enthusiasm in the cause for which he perishes.

“ Spencer—amiable poet!—languished out his life in misery. ‘The queen,’ says Dr. Granger, ‘was far from having a just sense of his merit: and Lord Burleigh, who prevented her giving him a hundred pounds, seems to have thought the lowest clerk in his office a more deserving person. He died in want of bread.’

“ Savage, in the pressing hour of distress, sold that eccentric poem, *The Wanderer*, which had occupied him several years, for ten pounds.

“ Even our great Milton, as every one knows, sold his immortal work for ten pounds to a bookseller, being too poor to undertake the printing it on his own account ; and Otway, and Butler, and Chatterton, it is sufficient to name. The latter, while he supplied a variety of monthly Magazines with their chief materials, found ‘ a penny tart a luxury ;’ and a luxury it was to him, who could not always get bread to his water.

“ Samuel Boyce, whose poem on creation ranks high in the poetic scale, was absolutely famished to death ; and was found dead in a garret, with a blanket thrown over his shoulders, fastened by a skewer, with a pen in his hand !”

To enlarge the above catalogue would be no difficult task : if any reader choose to pursue the enquiry, he will find abundant examples in Bayle’s Dictionary, and in *de Infortunio Literatorum*. Enough has been here noticed to justify the following conclusions : That genius, like beauty, may be ruinous to those who possess it ; that literature, like virtue, must, sometimes, be its own reward ; that poetry is allied to poverty, so as to justify the belief, that universal consent assigns poets to



poverty ; and that, after what has happened to Homer, Taffo, Milton, Spencer, and Butler, no poet has a right to complain of hard fortune.

When Butler, needy wretch, was yet alive,  
 No generous patron would a dinner give ;  
 See him when dead, and turn'd again to dust,  
 Presented with a monumental bust ;  
 See here the poet's fate in order shewn ;  
 He ask'd for bread, and he receiv'd a stone.

SAMUEL WESTLEY'S POEMS.

Oh ! Genius, art thou to be envied or pitied ?  
 Doomed to form expectations the most sanguine,  
 and to meet with disappointments the most mortifying ? To indulge towards others the most generous wishes, to receive thyself the most illiberal treatment ? To be applauded, admired, and neglected ? To be a friend to all, befriended, often, by none ? Oh ! Thou creative, discriminating power, source of inexpressible delights, and nurse of unknown sensibilities, that perpetuate distress. Fancy shall embody thy form ; and often visit the grave of Chatterton, to drop the tear of sympathy, over that ingenious, unfriended, unfortunate youth !

It has often been objected to schemes for relieving authors, that there are few persons, who possess not the means of support if they will but

employ them, and if no unnatural force resist their endeavours. This is true. To do the first, therefore, is a part of prudence, that every individual should comprehend: to prevent the last, is a part of justice, that political institutions should secure. It is incumbent on the man of letters to take these maxims along with him in the out-set of his literary career. Every one who thinks he can write, the publick are not bound to read, much less to support; but he who possesses the talents to instruct or amuse the publick, has the powers to procure a maintenance, by some course of industry. The man of fortune, who patronizes genius is entitled to esteem; but every man of fortune is not bound to be a patron, though every man of letters is bound to know how to live.

But there are cases of distress which prudence cannot foresee, and against which industry cannot always provide. An endeavour to form a just calculation of such cases, so as to make them fall within the reach of assistance, was an honourable undertaking.

In the metropolis are several societies, which address themselves to men of genius, that deserve respectful mention: such as the Society for decayed actors: the ABCDARIANS, for the relief of decayed schoolmasters: the Society for the relief of decayed musicians: the royal ditto: the

the new musical for ditto, their widows and children: the society for the relief of medical men, in the neighbourhood of London, their widows, and children.

It is only within a year or two that a SOCIETY TO SUPPORT AUTHORS IN DISTRESS was constituted. The plan of this society is drawn up with much good sense, and, it is to be hoped, requires only to be more widely known, to be more generally encouraged.

### CONSTITUTION OF A SOCIETY, &c.

All the boasted distinctions of England have great obligations to the press. Princes are influenced, ministers propose measures, and magistrates are instructed, by the industry of literature; while the authors of hints, suggestions, and disquisitions, may be languishing in obscurity, or dying in distress.

“ This injustice, operating on irritable minds, generates that particular species of rancour incident to genius in free states; producing personal satire on those of elevated condition; the malignant jealousy of literary emulation: and an indiscriminate, general calumny, as injurious to public interests, as it is dishonourable to human talents.

“ It



“ It is thought these evils may be meliorated, or removed, by an institution to obtain justice or compassion for talents injured and depressed; to withdraw the dreadful apprehensions and prospects, which warp integrity, and pervert genius; and to produce candor and harmony in the provinces of literature.

“ Every description of genius and merit has some mode of compensation, except that devoted to general science, political disquisition, and the Belles Lettres. The learned professions, and all the provinces of arts merely imitative, have probabilities of remuneration or refuge:--- Literature alone is neglected, when become a distinct pursuit, and absorbing the faculties of the mind.

“ It is the purpose of this institution to establish a fund; on which Authors properly recommended, may rely for assistance, in proportion to the produce of that fund.

“ The annual subscription to be not less than a Guinea; as much more as the abilities and inclination of the subscriber may admit.

“ Donations of Ten Guineas, and upwards, within one year, to constitute Subscribers for life; and legacies in trust will be gratefully received.

“ As the Theatres are supported by literary talents, it is not doubted, the managers will countenance such dramatic benefits as may be proposed

posed by the Committee for the advantage of the fund.

“ Every other mode of increasing the revenues of the institution will be adopted; whether suggested by public or private information.

“ All business to be transacted by a Register, Treasurer, a Committee of twenty, and a Council of fifty.

“ Every Subscriber to be a Constituent: and at noon, on the first Friday in May, to meet the other Subscribers, annually, to chuse Registers, Treasurers, a Committee of twenty, and a Council of fifty, if the number of Subscribers exceed a hundred; if not, the Subscribers to discharge the offices of Council.

“ At the meeting of the Subscribers, Councils or Committees, the President or Chairman is to be appointed only for a year; the decisions to be by a majority; and the President to give only a casting vote on an equal division. The Quorum of the Subscribers, or Society, in respect to the Council, to be one hundred and one; that of the Council twelve; and that of the Committee five.

“ The pecuniary appointments, for the Collectors, Messengers, &c. must be assigned and approved at their election. These officers may be suspended or discharged by the Committee, on a complaint well supported by a member of the Committee,

Committee, or of the Council, or by a Subscriber. Security may be taken, by the Committee, for the execution of their trusts.

“ All applications for relief are to be made to a Register; who, if the cases be urgent, may immediately summon a Committee; if not, he is to submit them at the first meeting: and the Committee is to meet at a convenient and appointed hour, on the last Friday of every month, at a fixed and known place, where it may execute its offices; and where messages, letters, and applications, may be received.

“ If the Subscribers should be too numerous for the room or rooms appropriated to the Committee and Council, their yearly assembly must be held in some large and public building, at a small price of admission; but all unnecessary occasions of expending the revenues of the institution should be avoided.

“ The assistance afforded to Authors in distress, or to their widow and children, shall be at the discretion of the Committee, and be transmitted by a Treasurer according to its order.

“ All the stock, property, and revenues of the Society shall be in the public funds, in public and competent securities, and at a banker's. No money shall be drawn for, but on an order of the Committee; no securities shall be changed; nor shall



shall any part of a capital, whether in estates or funds, be disposed of, but by the consent of a general meeting of the Subscribers.

“ Books of Accounts by a Treasurer, and books of transactions and occurrences by a Register, shall be always liable to inspection by the Committee and Council, or by any of their members. They shall be open four days in every year to any Subscriber : *i. e.* on Christmas, Lady, Midsummer, and Michaelmas days.

“ The monthly meetings of the Committee shall be open to any member or members of the Council, or of the Society, if there be no Council; who may attend to the occurrences of the institution, but not immediately interfere or vote. If any irregularities or abuses be supposed to arise, four members of the Council, or of the Society; if there be no Council, by directions to a Register, or by letters from themselves, may assemble the whole, to consider the measures in question, to obviate or approve their effects, and to suspend the operations of the Committee, of the Register or other Officers, until the general sense of the Subscribers be taken.

“ Temporary vacancies in the Committee, or in

the offices, are to be filled up at the discretion of the Council."

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The above constitution was drawn up by David Williams, the author of many excellent political writings. It received its origin in the misfortunes of poor Sydenham, the translator of Plato. This worthy man had been most cruelly deprived of his property, under the false pretence of his being a lunatick, and reduced to the greatest necessity. He was, at length, arrested for a debt of forty pounds. This he was unable to pay; and through horror of a jail, in the act of being arrested, expired. Several humane persons, on hearing this, immediately formed the design of establishing the above society. Many ingenious, unfortunate men, have received timely assistance from it: and may its influence extend\*!

This institution confines itself entirely to the *relief* of authors.

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\* Subscriptions are received by the following Bankers: Hammersley and Co. Pall Mall; Coutts, Strand; Dimfdale and Co. Cornhill; Le Fevre, Curries, Yallowley, and Raikes. By the Treasurers, Thomas Morris, Esq; No. 54. Park street, Grosvenor-square; E. Brooke, Bookseller, Bell-yard, Temple Bar.

It has been frequently observed, that though useful discoveries in literature depend on the exertions of individuals, yet societies may afford them considerable encouragement and support. Accordingly, learned men in different parts of Europe have formed themselves into literary fraternities. For the origin of these we are indebted to the Italians: The Academy of Lyncei, instituted in 1603, served as a model for similar societies in Great Britain. Hence proceed the Royal Society, the Antiquarian Society, the Society of Arts and Sciences in London: the Manchester Society, and Bath Society of Agriculture; the Royal and Antiquarian Societies in Edinburgh; and the Royal Society in Dublin. The sole object of these institutions is, if I mistake not, the *improvement of the Arts and Sciences*.

The utility of a society, that should unite in its design the progress of elegant literature, with the means to assist distressed genius, has frequently struck my mind: and men of understandings more inventive than mine, and possessed of more influence and authority, might be able to realize a scheme, productive of permanent advantages in both those respects.

There exists a mathematical society in Spital-fields, consisting, in general, of persons in the



middling classes of life. Many eminent mathematicians have been members. It was first established in the year 1717, by Joseph Middleton. In the year 1772, another mathematical society held in Spitalfields, was incorporated into this, and brought with them their books, instruments, &c: and in the year 1782, the two societies, being then united into one, removed to the Black Swan, Brown's Lane, Spital fields, where they now meet. In the year 1783, an historical Society, held in Carter's Rents, Spital-fields, united itself to this and brought with them their historical library. In the same year their regulations were printed. The following are some of them.

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### A R T I C L E S.

“ I. The number of members, who compose this Society, shall not exceed — — — —

“ II. This Society shall meet every Saturday evening, between the hours of seven and ten; when each member present shall pay four-pence; and every member not present shall be fined one penny.

“ III. Every member shall pay one shilling per quarter, towards defraying the expences of the Society.

“ IV. If

“ IV. If any member curse, swear, game, or lay a wager, during the hours of meeting, he shall forfeit one shilling for each offence.

“ V. A member being accused of behaving riotously, or of using abusive language, during the hours of meeting, the sense of the Society upon his behaviour, shall, at the request of any member present, be taken by ballot the same evening; and if the charge be confirmed, the offender shall immediately pay a fine of two shillings and sixpence, or be excluded from this Society.

“ VI. No person shall take either a book or instrument out of the Repository, without the permission of a steward, on forfeiture of sixpence for each offence.

“ VII. If any member takes out a book, or instrument, for the evening, he shall return it to the stewards before they begin to shut up the Repository, or pay a fine of three-pence for neglect.

“ VIII. Any member may borrow, on any other night of meeting, than quarterly night, any instrument, (except the large globes, the large air pump, the large microscope, and the large electrical machine) with a book of its use, and a book having a table of Logarithms; or may borrow either from the mathematical or historical Library

brary any book, or one from each, (or, two from the mathematical Library, provided they are by the same author and the subject be not contained in one, for each of which, he shall be fined in the same manner as if he had borrowed one from each Library) but if not returned the first night of meeting following, he shall forfeit one penny to each Library; the second night of meeting following two pence; the third night of meeting following three pence; and so on, rising in arithmetical progression, whose common excess is one penny, to the end of eight weeks; but no fines shall be charged on the night the books, or instruments, are returned: And if not returned within the time limited, or if damaged, the borrower shall make good the loss sustained thereby, or be excluded the Society. And when any member returns a book or instrument, he shall not be permitted to take it out the same evening, if previously applied for by any other member.

“ IX. For the more easy transacting the general business of the Society, the first Saturday in January, April, July, and October, shall be quarterly nights, when every member shall clear the book of his quarterage and fines, or forfeit sixpence; and those who do not clear it, on or before the next monthly night, shall be excluded.

Also,



Also, the first Saturday in every month shall be monthly night; on which every thing proposed, and ready to be ballotted for, shall be determined by a majority: and the business shall commence between the hours of nine and ten, and the meeting of the Society be continued until the business be closed.

“ X. Any member, if seconded by another, may propose in writing, what he thinks may be for the benefit of the Society; (the reservations in article thirty-six excepted.) But if what is proposed, shall have been agitated within twelve months, it must then be made with the consent of the majority of the Society, who shall subscribe their names thereto; and all proposals shall be entered in the proposition book, and delivered to a steward present, and be read three successive nights before they are ballotted for. And whatever is first agreed on, of things to be purchased, shall be first bought, if to be procured.

“ XI. When there is a vacancy for a member, the stewards shall give notice of it, between the hours of nine and ten; and no person shall be proposed to fill it, before the Saturday evening following; when any member, if seconded by another, may propose a person, who must be twenty one years of age: known to the proposer; present,

sent when proposed ; and declare his name, employment, and place of abode, and pay one shilling : After which he shall make his appearance three several nights of meeting, within eight weeks of the time of proposal, or lose his proposal money. If he completes his appearances in time, his admission shall be ballotted for the next monthly night after his third appearance. But if more than one person be proposed, then all who have compleated their appearances shall be ballotted for in succession, and he who has, or they who have the majority of votes shall be declared elected, and shall each pay four shillings more ; and within four weeks after, shall sign these articles, or lose the benefit of them.

“ XII. If the person, or persons proposed, have formerly been a member, or members ; or have been proposed before, when there were more candidates than vacancies, and he or they were not negatived, then his, or their admission shall be ballotted for the next monthly night, after the proposal of him, or them, has been read three successive nights of meeting, though he, or they, make no appearance.

“ XIII. During the discussion of a proposition, previous to the ballotting for it, every member (except the one who is speaking) shall be  
seated

seated, and silent; and whosoever interrupts the speaker in any way whatever, shall be fined one shilling.

“ XIV. Members going abroad, or into the country, by giving notice thereof to the stewards, and clearing the book, shall, upon paying one shilling, have their names entered into a book to be kept for that purpose: And when they return and declare themselves present, they shall enjoy every privilege of members, (except that of ballotting) until there be a vacancy, when they shall come on in rotation, without any election.

“ XV. If any member be asked a question in the Mathematicks, by any other member during the hours of meeting, he shall instruct him in the plainest and easiest manner he can, or forfeit one shilling.

“ XVI. Every member shall take it in rotation to give a Lecture on Mathematicks, or some branch of natural, or experimental philosophy, or shew some experiment relative thereto, or cause the same to be done every night of meeting, (except monthly night) to commence between the hours of nine and ten, or forfeit one shilling. And if any member introduce controverted points of divinity, or politics, into his Lectures, he shall, if at the request of any member present it be



determined by ballot that the forfeiture is incurred, be fined two shillings and sixpence for so doing.

“ XVII. The Society having chosen a committee to prepare a course of Lectures, any member, whose turn it is to give one, may deliver that from the course, that comes next in rotation; which shall exempt him from the forfeitures in the preceding article.” &c. &c.

THIS SOCIETY has now a Library containing many valuable books in history and philosophy, and a good mathematical apparatus: the value of which amounts to 501. 16s. 6d. A few only of the rules are here produced; these being sufficient to shew the nature of the institution.

This fraternity, as before observed, is composed of persons in the middling classes of life; but from the inconsiderable expences attending their meetings, it is clear, that the lowest classes might form similar societies. The advantages that would result from promoting reading societies through a country are too obvious to need pointing out. The monopoly of science is particularly injurious. It retards the progress of truth, the advancement of intellect; and encourages that insolence, not improperly called the aristocracy of literature, too common amongst academicks. The popular libraries, that abound in America, form the difference

difference between the people of that country and of Great Britain. There is more polite literature in this country; but more general information in America.

Societies, of so æconomical a kind as the Mathematical Society represented above, might, indeed, even comprehend two objects, and answer the purposes of reading, and of what are called FRIENDLY, SOCIETIES; the latter, it is well known, are supported by the small contributions of the members, and were established for their occasional assistance.

Literary societies, consisting of persons of some degree of independence, and of sufficient talents and learning, answer the most valuable purposes. That of social intercourse is in the highest degree agreeable and profitable. Societies of this kind might, indeed, pursue great designs: one object at least, they might without difficulty accomplish: they might amuse and instruct the publick. A body of learned men might easily effect what can rarely be obtained by individual exertion: and where there was a sufficient stock of brilliant talents, abilities less splendid need not be disregarded. Works, stored with amusement, like certain well-known periodical publications; or tending to improve arts and sciences, to furnish

important hints, and to exhibit useful discoveries, might proceed from such fraternities. But this Dissertation enters not into the plans of such societies.



### CHAP. III.

#### THE CASES OF PERSONS LATELY INDICTED FOR TREASON AND SEDITION.

WE now proceed to consider the cases of those, lately put on their Trials for Treason or Sedition; which, though the last in the order of this Dissertation, were the first in my mind.

In a legal and political point of view this subject has been treated of by various writers; and will, doubtless, undergo still further discussion. It occupies here a place of moral consideration: moral, not in regard to the justice or injustice of putting these men on their trials; nor to the principles or characters of the accusers; but in regard to the inconveniences and losses sustained by the defendants.

In the present view of the subject it is natural for the writer of these pages to feel not a little interested; approving, as he did, the object of their pursuit;



purfuit; for his opinion is, that their real object was the publick good: and they were evidently placed at the poft of danger. They have, it is true, moft juftly efaped the punifhment of traitors, but they have fuftained confiderable injury.

“I have a right,” fays the worthy THOMAS WALKER, who was tried at the affizes at Lancafter, April 2, 1791, for a Conſpiracy to overthrow the Conſtitution and Government of this kingdom, and honourably acquitted, “I have a right, fays he, to complain  
 “ of the expence of law, when I can acquaint the  
 “ reader with truth, that the expences of the trial,  
 “ to which this is a fequel, including the profecution of Dunn, amounted nearly to *three thouſand pounds\**.” This injury, however, is comparatively very trifling. The means taken to ruin Walker’s credit, as a merchant, both at Manchester and on the Continent, muſt be placed to the ſame account: an injury, to one engaged in ſo large a range of buſineſs, of far greater magnitude.

The firſt of thoſe, lately tried for high Treason, at the Old Bailey, is THOMAS HARDY, Shoemaker, in Taviftock Street. Concerning the

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\* REVIEW OF SOME OF THE POLITICAL EVENTS, that have occurred in Manchester during the laſt five years, &c. p. 89. By THOMAS WALKER.

crime imputed to this honest man, and the circumstances of his trial, I say nothing: and in a case, that involved so imminent peril, and was attended with such serious distress, as connects itself with the loss of a wife and child, there can be no calculation of damages, and no indemnification. But from the preceding remark in Walker's REVIEW, which though incidental, is important, some probable conjectures may be formed of the expences attending the trial of Hardy. In the case of the latter, indeed, the injury, arising from loss of time, and neglect of business, may, it is hoped, be somewhat repaired, by due encouragement: but the expence of attorneys, of counsel, and of witnesses, will create a great similarity in the two cases.

The English law professes a sacred regard to the personal liberty of individuals: and with justice professes it: for the damage sustained by loss of time, and by length of imprisonment, is of the highest consideration, and may run out to a most ruinous extent. It may be questioned, indeed, whether our practices strictly accord with this profession; certain it is, that precedents do not harmonize with the fundamental maxims of our law; with those principles, that are received as the basis of the English government, and to which our ancestors were accustomed to refer as the  
exemplars

exemplars of Justice \*. Imprisonment is attended, in many cases, with circumstances singularly distressing, and notoriously unjust.

This is particularly the case on a charge of high treason,

The person may be innocent, but he is to be harassed with all the horrors of uncertainty, and the tediousness of delay. Embarrassments arise from considerations of time, and place, and from the nature of the fact. These circumstances may be rendered still more embarrassing from *closeness* of confinement, and the health of the prisoner. Such observations apply to the cases of all those, lately indicted for high treason; but more particularly to that of JOHN HORNE TOOKE, whose ill state of health, before, and during his confinement, rendered it probable, that he would not survive his imprisonment. To the serious expences, therefore, of attorneys, of counsel, and of witnesses, should be further added the damages consequent on a tedious imprisonment†; damages, which might have proved, and in some sort have proved, beyond calculation. But may the intelligent author of the *DIVERSIONS OF PURLEY* long live, to amuse and instruct mankind, by completing his most ingenious and learned undertaking.

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\* See the Preface to the *Mirroure of Justice*, and Ch. I.

† *Omnis pœna corporalis quamvis minima major est omni pœnâ pecuniariâ quamvis maxima.* i. e. The smallest corporal punishment is greater than the largest fine.



And thanks to the fundamental MAXIMS of the English law, the courage and talents of an Erskine and a Gibbs, and the independence of an English jury !—Justice hath obtained a triumph. The worthy persons, indeed, knew themselves to be innocent ; but where power intervenes, and power supported by corruption, even innocence is no pledge of security. It was not, therefore, without reason, that they at times expressed the most serious apprehensions of danger ; and it may not be unamusing to some readers to be acquainted with the feelings of JOHN THELWALL, when in view of the impending storm.

The following composition is expressive of an innocent mind, and possesses poetical merit.



# S T A N Z A S.

*On hearing for a certainty that we were to be tried for  
High Treason.*

SHORT is perhaps our date of life,  
But let us while we live be gay—  
To those be thought and anxious care  
Who build upon the distant day.

Tho' in our cup tyrannic Power  
Would dash the bitter dregs of fear,  
We'll gaily quaff the mantling draught,  
While patriot toasts the fancy cheer.

Sings not the seaman, tempest-toft,  
 When surges wash the riven shroud—  
 Scorning the threat'ning voice of Fate,  
 That pipes in rocking winds aloud?

Yes;—he can take his cheerful glass,  
 And toast his mistress in the storm,  
 While duty and remember'd joys  
 By turns his honest bosom warm.

And shall not we, in storms of state,  
 At base Oppression's fury laugh,  
 And while the vital spirits flow,  
 To Freedom fill, and fearless quaff?

Short is perhaps our date of life,  
 But let us while we live be gay—  
 To those be thought and anxious care,  
 Who build upon the distant day.\*

*Tower, Sept. 28, 1794.*



It appeared on Thelwall's trial, that he was a person of great integrity, maintaining himself, and others, who rested on him for support, by his personal industry. The means, therefore, during his confinement, were necessarily suspended; and his publick lectures, part of those means, have not as yet been resumed: These damages,

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\* POEMS written in close Confinement in the Tower; sold by Ridgway. Thelwall's other works are, THE PERIPATETIC, an ESSAY towards a Definition of Animal Vitality, and POLITICAL LECTURES, printed for Eaton, Ridgway and Symonds.

therefore, are to be added to the expences of his trial; and it is not entirely without design, that I have thrown the list of his publications in a note.

The manner in which this prosecution hath affected THOMAS HOLCROFT, shall be stated in his own words. In his PLAN of DEFENCE, submitted by him to Messrs. Erskine and Gibbs, he thus expresses himself.

“ This strange charge, Gentlemen, has brought upon me the consequences I have stated. Torn from my family, my literary labours suspended, my body imprisoned, my life threatened, and every exertion called forth lest it should be lost by false accusation, my usual resources of subsistence were instantly swept away: for I have no resources, nor ever have had, nor ever wish to have, but in my labours.

“ The moment when, by the operation of the indictment found against me, the evils I have stated beset me, was the most fatal that in my case could have happened. It was when I had two pressing works to engage in and complete, for the season of exhibition and publication. This season is come; I am wholly unprepared, my time must still be engrossed by endeavours to wipe away the

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\* See A NARRATIVE OF FACTS relating to Prosecution for High Treason, &c. printed for Symonds.



aspersions that have been cast on my character, and the means of support for my family, for I know not how long, are gone.

“ To these evils are added the law expences of this prosecution: and think, Gentlemen, what those must be, where two lists were given me, of Jurors and Witnesses, amounting to four hundred and thirty-six persons; whose characters, passions, and prejudices, the Solicitor and counsel for the defence had to examine, through channels the most numerous and intricate, before they could be satisfied that the lives of the accused might not fall the sacrifice of mistake or perjury. I and my fellow sufferers were not wallowing in affluence; we could not give 8400*l.* to our counsel with their briefs\*; nor expend thousands and hundreds of thousands in our defence. We had no national treasury to draw upon. Alas! we had the wealth of the nation, the prejudices of the nation, and the power of the nation to encounter. By what miracle could we escape? The innocence of those men must be evident indeed that could endure such an inquest, and withstand such an assault.”

J. A. BONNEY, STEWART KYD, JER. JOYCE, THO. HOLCROFT, J. RICHTER, and J. BAXTER, though not brought to trial, have had separate

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\* The Counsel for the Crown had this sum.

counsel, and been involved in the unavoidable losses, which attended a long separation from business. There were also in the same indictment THOMAS WARDLE, MATTHEW MOOR, and RICHARD HODGSON.

The expences of these three trials amount to between three and four thousand pounds. Yet each has been pronounced NOT GUILTY, and this verdict has been most cordially sanctioned by the publick voice.

JEREMIAH JOYCE has published a sermon\*, to which he has subjoined an Appendix, containing an account of his arrest, &c. In the last page of that appendix is the following passage.

“The trial of Mr. Hardy commenced on Tuesday, Oct. 28, and, contrary to the custom in criminal cases, continued, with adjournments, until Nov. 5, when he was *acquitted*. The Court then adjourned to the 17th of Nov. when the trial of Mr. Tooke commenced, which was concluded at a quarter past eight in the evening of the 22d with the verdict of NOT GUILTY. “The burst  
“of exclamation that took place *in the Court*, upon this verdict, and which the judges neither

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\* A SERMON, preached on Sunday February 23d, by Jeremiah Joyce, twenty-three weeks a close Prisoner in the Tower of London. Printed for the Author, and sold by Ridgway.

“ tried to repress or reprove, was the signal of  
 “ acquittal to the multitudes *without*. A sym-  
 “ pathetic shout broke from the mass of the people,  
 “ which was caught and echoed to every part of  
 “ the metropolis in an instant. No telegraph—  
 “ no artificial organ could convey the news with  
 “ the electrical velocity of their enthusiasm. It  
 “ was known at the remotest corners of the town  
 “ in a minute after the event, and the satisfaction  
 “ was as general, as the interest which was felt in  
 “ the cause.” *Morn. Chron. Nov. 24, 1794.*

There are still confined on a charge of High  
 Treason, George Higgins, in Tothill-fields Bridewell;  
 Paul Le Maitre, New Prison, Cold-Bath  
 Fields; John Rouffell, and John Smith, on the  
 Felon's side, in Newgate.

The situation of the latter is peculiarly hard,  
 and deserves particular notice. How long it may  
 yet be, before Smith is brought to trial, cannot be  
 ascertained. In the mean time, he has lost his  
 employment of Clerk to Macklin's Picture Gallery,  
 which brought him in sixty pounds a year; and  
 this would not be restored to him on his enlarge-  
 ment. The profits arising from a small pamphlet  
 shop are very inconsiderable: and he has a wife,  
 four children, and an aged mother \*.

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\* It may not be amiss to acquaint the reader, that they  
 live at No. 1, the corner of Portsmouth-street, Lincoln's  
 Inn Fields.



There are several other cases, that deserve consideration: among others, that of THOMAS SPENCE, the publisher of PIG'S MEAT; and his requisition is so modest, that it would be unpardonable to pass it unnoticed. In a short address to the publick, he expresses himself thus, " Fellow-citizens, I am again restored to my shop, after a tedious confinement of more than seven months, but change of circumstances renders my return productive of small joy. I beg leave, therefore, to observe to the friends of freedom and political truth, that by assisting in the sale of my book called PIG'S MEAT \*, they will essentially serve me."

THOMAS BREILLAT was indicted for seditious words, and upon the evidence of a profligate butcher's boy, expressly contradicted by two respectable witnesses, was found Guilty. He was sentenced to twelve months imprisonment, to pay a fine of 100l. and to find 1000l. security for three years. He says, that in consequence of his confinement, he has lost a business which netted him 300l. a year, and that when he

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\* This is a political work in two small volumes. Spence lives at No. 8, Little Turnstile, High Holborn.

should get out of prison, he should have to begin the world again. When in Newgate he said, his friends had promised to lend him the money to pay the fine, and that he expected to be liberated in a few days. Thomas Breillat has borrowed the money, paid the fine, and is now at large.

All the particulars of WILLIAM WINTERBOTHAM'S trial may be seen in the account of it published for Ridgeway and Symonds.—An opinion has rarely been given in this Dissertation concerning any supposed crime, or the justice of any particular punishment; but, I believe, there is a pretty general opinion concerning the injustice, even according to the forms of law, of Winterbotham's sentence. He is now publishing a *Geographical, Commercial, and Philosophical View of the present Situation of the United States of America*, one shilling each number. Sold by the editor, and Symonds and Ridgeway. His sentence is four years imprisonment, and a fine of 200*l.* His expences in Newgate amount nearly to 100*l.* a year. The Dissenters have hitherto been civil to him; and it is hoped they will continue their favours.

Three persons now in Newgate shall speak for themselves ; in a letter, which they now have it in contemplation to circulate, they speak as follows :

“ SIR,

“ Experiencing all the rigours of confinement, and daily feeling the severe and calamitous pressure of a long, distant, and ruinous separation from our business, our families, and our friends at large, without any prospect of speedy alleviation, we are, at length, reluctantly compelled to throw ourselves on the humanity and benevolence of the Public, and to solicit from the generosity and justice of the British nation, that support which so long a suspension from our commercial concerns has rendered, in some measure, necessary.

“ As we consider ourselves suffering in a public cause, we think it hard that our families should so essentially become sufferers, who are not guilty of any crime, even if we are. We are not, however, conscious of any criminal intention ourselves.

“ It would be impertinent and unnecessary, Sir, to trouble you with a recital of the ruinous circumstances attending our trials, convictions, and sentences, as they have already been so often before the public ; but we would, respectfully wish to state the severe consequences of those proceedings



ings, and sentences of imprisonment for four years; which, indeed, form our only apology for troubling you with this application.—The expences incurred by defending the various prosecutions against each individual amount, in the whole, to £.800.—The loss of business, occasioned by our separation from it; the amount of money that has been expended for maintenance, from the commencement of our imprisonment, to the present time £.900. more.—If to these sums is added, the probable amount of maintenance, loss of business, &c. for the remaining period of our respective sentences, the aggregate will be the sum of £.3200. independently of the fines, which amount to £.500. more, making together the heavy sum of £.3800.—Destitute of fortune, and dependent on nothing but our own (now, in some measure, suspended) industry, it is impossible, Sir, for us to contemplate this object without anxiously wishing to avert so serious a calamity:—a calamity brought upon us, we conceive, not by any intentionally improper conduct of our own, but by inadvertency, or, perhaps, by the malignity and party spirit of others. Without wishing to arraign the laws of our country, by which we have been convicted, or the justice of the power by which we are now imprisoned, we yet are anxious, respectfully to state, that we were placed in professional situations, and in such cir-

cumstances, that even the most cautious prudence could not have saved us from the confinement which we now experience inasmuch, as one of us is actually suffering an imprisonment of two years, for only reprinting a paper, which was first printed and published ten years before, by some of the most exalted characters in the nation \*. Thus circumstanced, Sir, we respectfully beg permission, to solicit your attention to the peculiar hardships of our situation.—Your benevolent assistance will confer honour on, and be ever acknowledged with gratitude, by,

Sir,

Your most obedient Servants,

*State Side, Newgate,*

*Jan. 3, 1795,*

*2<sup>d</sup> Year of our Imprisonment*

H. D. SYMONDS.

J. RIDGEWAY.

D. HOLT.

This letter was written previous to the meeting to celebrate the Trial by Jury, on the fourth of February, but it has never been circulated. For it being intimated to them, that a Subscription was to be opened for defraying the expences of the late Trials for High Treason, they indulged hopes, that their cases might pass under the considera-

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\* See a VINDICATION of the conduct and principles of the Printer of the Newark Herald, sold by the Author, and Ridgeway, Symonds, and Eaton.

tion of those worthy and respectable persons, who will form the Committee. In expectation of that, they keep back their letter.

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There are still in confinement, subject to the inconveniences that attend imprisonment, the following persons:—THOMAS LLOYD, a citizen of the united States of America, and an officer in the army during the American war is now in the prison of Newgate, for a supposed libel on Bastilles. Lloyd is a man of sense. What relates to him may be seen in the second edition of his trial, published for D. I. EATON, Newgate-street; where also may be had his MEMORIAL to Thomas Pinckney, the American minister. Lloyd is now among the common felons.

WILLIAM HODGSON is imprisoned in Newgate for sedition, under a sentence of two years confinement, a fine of two hundred pounds, and securities for two years, in four hundred pounds. He has two children. He is printing by subscription, in numbers, (price sixpence each) THE SYSTEM OF NATURE, translated from the French of M. Mirabeau: and, in the month of February, he intends publishing a work of his own, entitled, THE COMMON WEALTH OF REASON. THE SYSTEM



OF NATURE is printed for, and sold by the Translator in Newgate ; and may be had of Crosby, Stationer's-Court. Hodgson is *now* on the state side.—Captain Cummings is among the felons.

JOSEPH GERRALD acted as deputy from the London Corresponding Society : and has been in different prisons near a twelve-month. He is, at present, in close confinement in the New Compter, opposite Newgate. He is the author of a pamphlet, that affords proof of very superior talents, entitled, *A Convention the only means of saving the Nation from ruin*, printed for D. I. EATON. He is uncertain yet, as to his future destiny ; but whatever it may be, Gerrald behaves himself as one that is invulnerable. He closes his well-written DEFENCE in the following spirited manner.

“ Impressed with the justice of these sentiments, dungeons, fetters, exile, carry no terror to me ; for I say with the immortal Sydney, that  
 “ though I have a particular love to my country,  
 “ of which, I hope, that I have given some testimony ; though I think that being exiled from it  
 “ is a great evil, from which I would redeem myself with the loss of a great deal of my blood,  
 “ yet, when that country of mine, which used to  
 “ be esteemed a paradise, is now like to be made a  
 “ stage of injury ; the liberty which we hoped to  
 establish

“ establish oppressed ; the best of our nation made  
 “ a prey to the worst ; the parliament, court, and  
 “ army corrupted ; the people enslaved ; all  
 “ things vendible, and no man safe, but by such  
 “ evil and infamous means as flattery and bribery ;  
 “ what joy can I have in my own country in this  
 “ condition ? Is it a pleasure to see all that I love  
 “ in the world sold and destroyed ? Shall I re-  
 “ nounce all my old principles, learn the vile  
 “ court arts, and make my peace by bribing some  
 “ of the crew ? Shall their corruptions and vice  
 “ be my safety ? Ah ! no ; better is a life among  
 “ strangers, than in my own country upon such  
 “ conditions. Whilst I live, I will endeavour to  
 “ preserve my liberty ; or, at least, not consent to  
 “ the destroying of it. I hope I shall die in the  
 “ same principles in which I have lived, and will  
 “ live no longer than they can preserve me. I  
 “ have in my life been guilty of many follies, but  
 “ as I think, of no meanness. I will not blot and  
 “ defile that which is past, by endeavouring to  
 “ provide for the future. I have ever had in  
 “ my mind, that should God cast me into such a  
 “ condition, as that I cannot save myself, but by  
 “ doing an indecent thing, he shews me the time  
 “ is come when I should resign it ; and when I  
 “ cannot live in my own country, but by such  
 “ means

“ means as are worse than dying in it, I think he  
 “ shews me I ought to keep myself out of it.”——  
*See Sydney's Letter.*

“ Gentlemen, I am in your hands. About my  
 life I feel not the slightest anxiety; if it would  
 promote the cause, I would cheerfully make the  
 sacrifice; for if I perish on an occasion like the  
 present, out of my ashes will arise a flame to con-  
 sume the tyrants and oppressors of my country.

“ Moral light is as irresistible by the mind, as  
 physical by the eye. All attempts to impede its  
 progress are vain. It will roll rapidly along; and  
 as well may tyrants imagine, that by placing their  
 feet upon the earth they can stop its diurnal mo-  
 tion, as that they shall be able, by efforts the most  
 virulent, and pertinacious, to extinguish the light  
 of reason and philosophy, which, happily for man-  
 kind, is every where spreading around us.

“ Surely the experience of all ages should have  
 taught our rulers, that persecutions never can  
 efface principles; and that the thunders of the  
 state will prove impotent, when wielded against pa-  
 triotism, innocence, and firmness. Whether, there-  
 fore, I shall be permitted to glide gently down the  
 current of life, in the bosom of my native country,  
 among those kindred spirits whose approbation  
 constitutes the great comfort of my being, or whe-  
 ther



ther I be doomed to drag out the remainder of my existence amidst thieves and murderers, a wandering exile on the bleak and melancholy shores of New Holland, my MIND, equal to either fortune, is prepared to meet the destiny that awaits me.

“ ———— *Seu me tranquilla senectus*

“ *Expectat, seu mors atris circumvolat alis,*

“ *Dives, inops, Romæ, seu fors ita jusserit, EXUL.*

“ To be torn a bleeding member from that country which we love, is, indeed, upon the first view painful in the extreme ; but all things cease to be painful, when we are supported by the consciousness that we have done our duty to our fellow creatures ; and a wise man rising superior to all local prejudices, if asked for his country, will turn his eyes from “this dim spot which men call “ earth\*, and will point, like Anaxagoras, to the “ Heavens.”

C. SINCLAIR, a young man bred in the Artillery, a delegate to the Scotch Convention, forewent promising prospects in the army, and the proffered patronage, and even the solicitations of the Duke of Richmond, on account of his political principles ;—was actually brought to trial at Edinburgh, though the prosecution was afterwards dropt

by the Solicitor General, as it was supposed, on account of his youth;—is in consequence deserted by all his relations, people of high family and great opulence in Scotland, and was left for a considerable time to languish under many embarrassments.”

—This account is in the words of a person well qualified to speak precisely on the case of Sinclair.

JOHN FRANKLOW, taylor and ladies habit maker, No. 116. Tottenham Court Road, has been also in confinement, and received considerable injury; and JOHN HILLIER, a bookseller, No. 81, Bishopsgate-street.

Each of these cases contains its peculiar hardship; and those, which seem to carry the least, have a claim to particular notice. I allude to the case of the booksellers.

These persons, supposed to suffer in a professional character, draw not so great a share of the publick notice, as acknowledged patriots. Indeed, while the latter frequently obtain a distinction, the former may be happy to escape illiberal reflections: while imprisonment is thought to raise their reputation, and to extend their profits.

This, it is true, may be sometimes the case; but is not so in the present instance, but quite the reverse.

RIDGEWAY'S situation, indeed, is singularly hard, and merits a distinct consideration.—He is im-

imprisoned for four years ; his business has suffered ; and if he continue in Newgate the four years of his sentence, his expences cannot fall far short of £.1100. His fines amount to £.300, and his expences in Newgate cannot be estimated at much less than £.100 a year. In the mean time he has a wife and four children to support. It should be added, that with the exception of two guineas, one of which he received for a set of books, he has received no civilities during the time of his confinement, which is nearly two years. This he himself assured me, when he put the above letter into my hand, which it was his intention then to circulate \*. This is mentioned as the singularity of Ridgeway's case. The others, at least most of them, have received some civilities, and, indeed, they must otherwise have perished.

There are numerous other cases of this kind in different parts of the country, which ought to be specified, and laid before the publick. I have not been able to collect them ; but, I doubt not, others will pursue the enquiry. The witnesses from Sheffield should not, by any means, be overlooked. One of them, whose name is Moody, is a very poor man, and has a wife and seven children. Many persons have been obliged to leave their employments in the country, and are now in London in perplexed circumstances.

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\* One only has been sent to Major Cartwright, for the perusal of that worthy man : the rest are suppressed.



To those persons, whose names have been thus freely used, some apology may be thought necessary. But regard shall be paid to the wise maxim, "*neque culpa, neque lauda teipsum*;" neither blame nor commend thyself. Where there is no consciousness of a crime, no prudent man will condemn himself; and where services are slender, there is no room for self-commendation. In the way of apology, therefore, all that shall be said, is this: If there be any censure merited, the whole of it attaches to the author; no individual sufferer, at least, solicited his interference. But he knew that they were all entitled to such attentions, and some of them actually stand in need of it. They profess that they owe something to their families, as well as to the publick; and that however forward they may be in inclination, they possess not the requisites for encountering a heavy fine, and a ruined business. The names of others have been introduced to give an air of precision to the narrative, and a totality to the work; and, it is hoped, that nothing contained in these pages will be found inconsistent with the respect due to any individual.

To speak once for all on this subject:—Publick utility is the basis of moral obligation and of political truth: and a consciousness of having discharged the duties of social life is the reward of publick virtue. He, whose only object is praise,  
never

never merited it ; and he, who under a mask of patriotism, merely pursues his own interest, is a mean and a wicked man.

“ Act well your part, there all the honour lies.”—POPE.

But where men unite, on legal and constitutional ground, in the cause of liberty, they pledge themselves to encounter common hazards. To such persons *suum cuiq;* is as applicable in a participation of difficulties, as of duties; of degradations, as of distinctions; of losses, as of profits; of sympathies, as of enjoyments. Each man, indeed, possesses a right to select his friend: no one is obliged to approve the conduct of a bad man: nor can individuals, though of the most enlarged humanity, remove the inconveniences, or satisfy the wants of every sufferer. At the same time, a just man will not shrink from his duty: he will guard against harbouring illiberal suspicions, or forming unreasonable prejudices; he will not impute to persons imaginary crimes, nor listen to false and injurious representations: he will do justice to acknowledged virtues, and make allowances for human frailties. In short, one who is just cannot be malevolent: nor will he regulate his conduct by such principles, as would leave any worthy man to be the abandoned scape-goat of a party; doomed to bear away either

the virtues or the crimes of others, and to perish in the wilderness.

On dismissing this chapter, it may be necessary to guard against any mistaken conceptions. The author is aware that he has thrust himself into a province, where he must expect to have his sensibilities put to the trial. He says, thrust himself into it; because, he has undertaken an office to which he finds himself unequal. And must he obtrude on the reader's notice the grounds of his conduct?

Must he acknowledge, that he was acquainted in a greater or less degree with most of the above persons? That many of their cases he knew to be distressing? That he possessed a disposition to befriend them, but was destitute of the power? That he also possessed little influence with others? And that by repeated applications to a few friends on former occasions, even that influence was diminished? Fully convinced, then, that there are some cases, and that these are such, which need only be known, to be attended to, and that hints thrown out at random by insufficient observers, are sometimes seriously taken up by powerful advocates, he has taken the present measure.

And here the exertions of the author must, he fears, slacken: he can go little further. Henceforth his own affairs must obtain his attentions: his favourite pursuits, which have been long suspended,  
must



*must* be resumed : and \* care must be taken, that in attempting to be generous, he lose not the means to be just. It is with pleasure, he has been given to understand, that a plan is now forming among some respectable persons, to bring before the publick several of the above cases ; and it is to be hoped, the plan will comprehend every case of real distress throughout the country, connected with pretended treasons or sedition. But feeble subscriptions will produce little benefit to the numerous sufferers, and reflect little honour on the publick. What has been said concerning the places of confinement, the abodes, or the publications of the above persons, were meant as hints to benevolent readers.

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Ergo fungar vice cotis, acutum  
Reddere quæ ferrum valet, exors ipsa secandi.

I, like the whetstone, useleſs and unfit,  
Know not to cut, but sharpen others wit.

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#### C H A P. IV. — *Conclusion.*

THE reader further is requested, before he forms a judgement concerning the present publication, to consider its precise character, and its avowed object. The former part of it only is *Dissertation* ;

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\* The circumstances of this publication, together with other subjects, that might have been mentioned, must form an apology to the friends of the late Robert Robinson, for unavoidable delays in publishing the *Memoirs*, long since announced.

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the latter is a Narrative of Facts: the former delineates the principles of Benevolence; the latter presents objects for its exercise. The detail is, sometimes, given in the exact words of the respective Reports,—not with a view to save labour, but to preserve accuracy. For it is easy to see, that less patience was necessary to take a general view of those matters, than to acquire accurate information, and to reduce it to order.

With respect to the THEORY of Benevolence, few men, it is apprehended, of much reflection, will materially differ; though persons of very serious minds, and of the most benevolent intentions, may differ widely about the PRACTICE. To ascertain a truth is one thing; to apply it quite another.

Thus for example, it will not be disputed, whether the minds of youth should receive instruction: but there may exist great variety of sentiment as to the persons, and means by which it should be conveyed:—Many arguments may be urged against the plan laid down in this work: young persons may be reckoned improper for patrons: and prescribed *rules* may be considered as shackles to existing institutions.

It may then be necessary to observe, that no attempt has been here made to deliver the most perfect scheme, but such an one only as seemed practicable; less liable to objections, and involved in fewer absurdities than many that now exist. The *rules* laid down have been constructed in con-  
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formity to the reigning custom of laying down *some* rules, and not to the author's more serious convictions. Indeed, they must be received rather as *hints*, to set men on thinking, than as rules or boundaries to confine their conduct. Societies that bind themselves to fixed maxims are in danger of being enslaved to erroneous theories, and absurd directories. For whatever purpose men assemble, they must be supposed able to comprehend their own views, and to express their own wishes. The best regulations, therefore, arise out of existing circumstances ; of which the patrons for the time are the most competent judges.

What, also, has been said relative to the advantage of having *printed rules* in workhouses should be received with similar abatements. Where the principle of any particular institution is disapproved, the administration of it is not likely to be very much admired. All intended was this ; to suggest, that where any institutions exist, which have the poor for their object, their particular aim, and their utmost extent, should be known ; so that the poor may the more easily procure relief, and be less exposed to the discretionary power of any oppressor.

Some persons, I know, object to the whole system of publick charities : and they are not likely here to find an antagonist. It has been admitted, that if justice formed the basis of society, charity, in the common acceptance of the word, might slack-  
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en her exertions : her schools, her workhouses, her hospitals, and her infirmaries might, perhaps, be converted into workshops, warehouses, or granaries : human wants and miseries would be diminished : and man in his most distressed and feeble moments would receive in the sphere of private life all those succours and supports, which he is now taught to expect from publick charities. It has even been asserted, that these institutions far from being blessings to a community, are rather its bane : and that the man who contributes largely to their support, would be more usefully and more benevolently employed, in relieving the distresses of individuals.

This subject is left to every reader's reflection. All that has been here attempted, has been, to describe the present state of these endowments. And the reader is at liberty to view the statements merely as historical details, or as addresses to his benevolence. These houses are, at least, considered by many persons, as the proper channels for their contributions : and this idea need not prevent even them from assisting private distress. The man that moves independent of these charities, has a wide world of distress before him, where he may direct his speculations, and indulge his benevolence.

With respect to publick institutions in general all that shall be added, is, that whether they possess super-eminent qualities, or radical defects, makes no leading question in the present work. On close and impartial examination, perhaps, it would

be found, that many, which have challenged long admiration, have been extolled too much ; and that various schemes and measures which have been deemed romantick, and that have proved abortive, only manifested either the insufficiency, or the degeneracy of the times, in which they were proposed.

Hence the necessity of keeping open all the avenues to knowledge, and of allowing the freest scope to human investigation : and where knowledge precedes improvement, and peaceable measures follow steady principles, society ameliorates as it alters : men become as willing to correct their mistakes as to discover them, and advance in benevolence, as they advance in wisdom. But certainly Admiration may exceed the limits of Justice \*.

In conclusion too, it should be observed, that Censure and Punishment also may exceed their just limits.—In the cases of the persons lately indicted for a conspiracy, treason or sedition, it should be recollected, that many of them have been pronounced NOT GUILTY by a JURY of their COUNTRY. Justice, therefore, requires that they at least should receive no pecuniary injury. In this pamphlet, indeed, those convicted of sedition, whe-

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\* It has been frequently observed, that the exertions of private humanity might reach almost every case of real distress : and I believe so in a proper constituted state of society.

ther justly or unjustly, are coupled with such as have been pronounced innocent of higher crimes. —They are here, it is true, stated merely as cases of distress, without any reasonings; and the reader must make what use of them he thinks proper. He must, however, be reminded, that the bill of rights has declared, that excessive fines ought not to be imposed, nor cruel and unjust punishments inflicted: that the reasonableness of fines too ought to be regulated by the determination of MAGNA CHARTA, one clause of which is, that no freemen shall be amerced for a small crime, but according to the measure of his crime, and that the amercement *should be in mercy*\*; and that this amercement should be according to the *particular* circumstances of the *offence* and the *offender*. In the present instance the persons are utterly incapable of paying their fines; and if they are not assisted, they and their families must be in danger of perishing.

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P. S. Accuracy renders it expedient to observe, that Thelwall's POLITICAL LECTURES were opened since p. 81. of this pamphlet was printed off.

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\* See Blackstone's Commentaries.—Vol. iv, chap. 29.