
THREE LETTERS.

T H R E E
L E T T E R S,
ADDRESSED TO THE
R E A D E R S
O F
P A I N E ' S A G E O F R E A S O N .

BY ONE OF THE PEOPLE CALLED CHRISTIANS.

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1797.

TO THE

R E A D E R.

“ **M**EN of rank and fortune, of wit and abilities,
“ are often found, even in Christian countries, to
“ be surprisngly ignorant of religion, and of every
“ thing that relates to it. Such were many of the
“ heathens.—Their thoughts were all fixed upon
“ other things; upon reputation and glory; upon
“ wealth and power; upon luxury and pleasure;
“ upon business or learning. They thought, and
“ they had reason to think, that the religion of
“ their country was fable and forgery, an heap of
“ inconsistent lies, which inclined them to suppose
“ that other religions were no better. Hence it
“ came to pass that, when the Apostles preached the
“ Gospel, and wrought miracles in confirmation of
“ a doctrine every way worthy of God, many Gen-
“ tiles knew little or nothing of it, and would not
“ take the least pains to inform themselves about
“ it. This appears plainly from ancient history.”

JORTIN.



94.25303

T H R E E
L E T T E R S,

&c. &c.

L E T T E R I.

THOSE who know the value of *genuine religion*, love virtue for her own sake, and for man, their brother's, sake; and are but little alarmed at the spring which the human mind has, within the present age, taken to liberate itself from the yoke of spiritual slavery. That the outworks of superstition have been irresistibly assailed, and that even the citadel itself should shake to its foundation, wounds not that spirit which breathes only the language of, "Glory to God on high, on earth peace, good will to man."

But that the Christian religion itself, the pure offspring of heaven, the best friend of man, "the pearl of great price," should be abused by those who are ignorant of its value; and that their

abilities, on subjects to which they are competent, should give their poor irony weight in a matter of the highest importance, is painful to the real lover of mankind, and excites pity for the too easy receivers of their doctrines.

But knowing truth to be founded on an eternal rock, they see, amidst all these attempts, that which is purely evangelical stands unshaken,

- “ Fix'd in the rolling flood of endless years,
- “ The pillar of th' eternal plan appears ;
- “ The raging storm, the dashing wave, defies,
- “ Built by the Architect who built the skies.”

Those, indeed, who had scarcely the means of knowing what Christianity really is, were more to be excused ; for their *disgust* at what priestcraft had substituted for it, was the natural process of reason advancing to mature strength. But those who had the Bible before them, and were blest with common discernment, might have distinguished what it is, from what it is not ; and are in a high degree blamable for their misrepresentations. When the Author of the Age of Reason acknowledges, that he can recollect but a few texts, of either the Old or New Testament, worth reciting in his work, it only proves how little their excellence has impressed his mind, or how seldom he has read them. The truth is, (agreeable to the partial and little

views which many other mighty pretenders to enlargement have exhibited in treating of Christianity) he sees not that the whole Bible revelation is a history of the means by which God preserved the knowledge of himself ; separating and preserving a peculiar people for that end, who were distinguished by peculiar attentions from him, till the end for which they were raised up was fulfilled ; and that, in the fulness of time, Christ came, and introduced a more pure and perfect religion.

Excellent as, what he calls, the morality of the Gospel is, (and which, in spite of himself, he is constrained to revere), he loses sight of the state of the world when it was introduced, and the impossibility of accounting for the sudden appearance of such pure and admirable doctrines, without admitting revelation. We know the first publishers were too unlearned to collect the scattered light which ancient philosophy had, at times, displayed ; and that the whole weight of the Jewish clergy was opposed to the simple and unencumbered system then introduced. It seems, however, (p. 3.) that the disgust he has taken at Christianity, is from the institutions of churches which may possibly differ much from Christianity itself ; as “ every invention, set up to terrify and enslave mankind, or monopolize power and profit,” most certainly does. But,

because these institutions, under the abused name of Christianity, have been made subservient to the views of mercenary or impious priests and potentates, is it fair or candid to deny, unexamined, and almost unheard, the evidences of Christianity itself? That infidelity has been increased, if not caused, by this vile prostitution of heavenly things to secular purposes, (sometimes to cover the vilest and most oppressive measures), is a truth long lamented by the sincerest friends and followers of Jesus. There is, however, it must be confessed, another latent cause of the cavils of unbelievers—it is the awful sanctions by which the Gospel enforces obedience to its precepts, of uniform purity and virtue.

“That human inventions and priestcraft are detected, and that men should return to the pure, unmixed, and unadulterated belief of one God, and no more;”—if these be the worst effects of modern revolutions, the true Christian will have to rejoice, and, in the end, will praise that Power, who thus

“Rides on the whirlwind, and directs the storm.”

Nothing but gross ignorance could believe all this took from us the blessings of the Gospel, which is **THE VOICE OF MERCY CALLING MAN TO HIS MAKER.**

The objections made to the admission of any revelation upon testimony, we may pass over, as scarcely deserving a serious reply. As well as those against miracles of a public and notorious nature—as many of Christ's were—to contradict which a greater miracle must be admitted; viz. that of the total subversion of the understandings of thousands of the Jewish nation, by no means favourably disposed to receive *Christ in the way he came*; and yet so convinced were they of the reality of his mission, through these supernatural attestations, that they gave up every worldly consideration for a religion, every where opposed and persecuted, both by Jews and Gentiles; and this they were prepared to expect, by their persecuted Lord and Master; of whose resurrection, had they not been as certain as they were of his death, his apostles would never have attempted to impose it on others, for the sake of procuring poverty, persecution, and death to themselves. The proof we should want, to believe they could have so acted, is, that men were not then constituted as we are.

A man, who sets up flatly to deny any historical fact, without the shadow of proof for such denial, may as easily deny one thing as another: for instance, the most striking occurrences in the Greek or Roman Histories—or that they were not written by the authors whose names

they bear. With respect to Cæsar's Commentaries, it has been observed, there are circumstances so differently related, or omitted by other writers, that objections as strong to the authenticity of the Commentaries might be set up, as any thing we find against the sacred historians; yet their authenticity is never questioned*. For the benefit of those who cannot well consult the Historical Evidences of the Authenticity of the Evangelists, the Acts, and the Epistles, in the learned tongues, I would principally recommend Paley's *View of the Evidences*, 2 vols. published in 1793; in which they may see the authorities fairly traced up to the time of Polycarp, the disciple of John: a chain of evidence which Paine appears never to have consulted, or even heard of. Indeed, from his avowed ignorance, both of Christianity and its history, it is one of the last subjects on which he should have attempted to write.

All we need remark, on his objections to the scriptures being denominated *the word of God*, is, that this error is not chargeable on genuine Christianity; and therefore, those who do not defend it, need not concern themselves about

* This Writer is not enough acquainted with the controversies between Christians and their opponents, to know that he has been bringing forth objections which have been long ago answered.

it. It is no new thing, that great numbers of sincere Christians have objected to the term, seeing the scriptures themselves bear testimony that the Bible is not *that word*, as is easily found, by substituting *Bible for the Word*, in reading the first chapter of John—viz. "In the beginning was the Bible," and so on.

The character (p. 25) which is given to the histories, or what he is pleased to call stories, with which, he says, more than half the Bible is filled, is so unwarrantably rash and untrue, that one can hardly believe it could be written by any *sober* man; and it is extraordinary, that a writer, who displays no common powers, should manifest such superlative ignorance, as to assert, that *prophecy* was anciently the art of making *verses*.

What pity this flourishing wit attempted to write about the Bible, without reading in it; because he might have saved himself the trouble of proving, in so many words, that the wisdom and goodness of God are manifested by the visible parts of the creation, (vide Romans, chap. i. ver. 20.) But such a quotation would have ill agreed with the thundering anathemas bestowed on it. Indeed, we must conclude, that man's memory to be wonderfully defective, with respect to any part of the Apostles' writings, who can

say, "He recollects not a single passage in them all, that conveys any idea of what God is."

The ridicule aimed at that great source of mental relief, under the various calamities of life, *prayer*, shews not only a mind depraved to an extreme, but a total misapprehension of what true prayer is.—But he keeps no Bible, and therefore might forget that excellent model of prayer left by Christ for us. This shews, that acceptable supplication consists not in desiring the Almighty to change the course of his providence, in order to suit our particular convenience; but is the filial breathing of the soul to its Father who is in heaven, as its supporter, and supreme good, attended with a most dutiful submission to his divine will.

Passing over his gross mistake, as to the influence Christianity had on the progress of knowledge, which, as pure religion began again to appear, the voice of history, and the known revival of letters, flatly contradict. The influence which popery, and the monstrous associations of religious concerns with secular affairs had, in this respect, is another point. I come to T. P.'s surprising discovery, that *a knowledge of the plurality of worlds* must overturn the Christian faith.—That Newton, after having more clearly than ever demonstrated the laws of the solar system, should be so stupid as to let it escape him, how astonishing!!!—Yet it is asserted, "that he who

thinks he believes both, has thought but little of either." These *little thinkers* are such as Newton, Locke *, Boyle, and many more, who have given the strongest demonstration of great powers of mind, and deep thinking; and what is more, men who appear always to have kept themselves in their sober senses. The assertion then, "that such is the strange constitution of the Christian faith, that every evidence the heavens afford, either contradicts it, or renders it absurd," is totally groundless, and the mildest epithet it deserves is, that of an impudent falsehood.

Having thus traced over a heap of the most loose and unproved assertions, relative to Christianity, that I ever saw, and most likely that ever was written, I shall, in my next, proceed to say a little on the subject for myself; well assured that it stands safe from all attacks, and will remain so, as long as truth retains its nature, or man the knowledge and love of his Almighty Maker.

I am, &c.

* * * *

* Watts says, (and he was certainly a judge of the matter),

"Locke had a soul wide as the sea,

"Calm as the night, bright as the day,

"Where might his vast ideas play,

"Nor feel a thought confin'd."——

L E T T E R II.

SINCE I wrote my last letter, I happened to cast my eye on the following excellent observation of Dr. Watson's, in his Address to Unbelievers, (occasioned by Gibbon's History). "It is somewhat remarkable, that the deepest enquirers into nature have ever thought with more reverence, and spoken with more diffidence concerning those things, which, in revealed religion, may seem hard to be understood. They have ever avoided that self-sufficiency of knowledge which springs from ignorance, produces indifference, and ends in infidelity." This applying very closely to the subject of my last, without further comment, I proceed.

There are several, besides Archdeacon Paley, who have written well on the *external evidences* of Christianity. There is also a very excellent tract, taken from Hartley's *Observations on Man*: it was published, in a volume of Theological Tracts, in 1793; and is so valuable, that I wish it were published separately, for the use of all sceptical people, who will not give themselves time to read larger works. But, for my own

part, I think the *internal evidences* are so strong and convincing, that much is to be learned on this subject *out of Book*, and that of the most valuable kind too.

By bringing the doctrines of Christ to the test of experience, we find their author to be, what he is declared to be, "the Son of God with power"—That the Gospel revelation not only furnishes the knowledge of the Divine will, but the means whereby it is to be done—That, in temptations, the "grace it proclaims is sufficient for us." In distress, conflicts, and cares, this blessed religion is found to afford streams of the most refreshing consolation. Amid the most severe and complicated duties of life—in the heat of the day, it is as "the shadow of a great rock in a weary land."—Taking for "the first principle of the oracle of God," that "his will" is the refinement and perfection of our natures, which the Apostle calls "sanctification," we go on making use of all the means he grants us, to attain towards it—which is, by a mind kept humbly "in the knowledge and in the love of God," always seeking that his will may be done on earth, as really as it is done in heaven; and expecting the completion of our happiness and glory in the promised kingdom of immortality. Historical evidence is somewhat like the testimony of the Samaritan woman, who, by conversing with Jesus,

was made the mean of bringing others to be acquainted with him; but their own experience produced an abundantly superior satisfaction. "Now," said they, "we believe, not because of thy saying,—we have heard him for ourselves, and know that this is indeed the Christ, the Saviour of the World."

In short, as Christianity was never designed to be a mere theoretic system, but a practical religion, adapted to all the circumstances, and entering into all the duties, of life; regulating all our propensities and passions, and carrying both private and public virtue to the highest degree of perfection, of which our nature is capable, those who content themselves with reading or disputing about it, seldom know sufficiently its real efficacy, or appreciate justly its unspeakable importance.

The following recommendation of this divine religion is the more valuable, as coming from the pen of matured experience, and one whose knowledge, both of men and things, qualified him to be a good judge of what was most excellent:

"Nothing does so open our faculties, and compose and direct the whole man, as an inward sense of God, of his authority over us, of the laws he has set us, of his eye ever upon us, of his hearing our prayers, assisting our endeavours,

watching over our concerns, and of his being to judge, and to reward or punish us in another state, according to what we do in this. Nothing will give a man such a detestation of sin, and such a sense of the goodness of God, and of our obligations to holiness, as a *right understanding and a firm belief of the Christian religion*. Nothing can give a man so calm a peace within, and such a firm security against fears and dangers without, as a belief of a kind and wise Providence, and of a future state. An integrity of heart gives a man a courage and a confidence that cannot be shaken. A man is sure that, by living according to the rules of religion, he becomes the wisest, the best, and the happiest creature that he is capable of being—Honest industry, the employing of his time well, a constant sobriety, an undefiled purity and chastity, with a quiet serenity, are the best preservers of life and health; so that, take a man as a single individual, religion is his guard, his perfection, his glory—this will make him "the light of the world," shining brightly, and enlightening many around him.

"Then take a man as a piece of mankind, as a citizen of the world, or of any particular state. Religion is indeed "the salt of the earth," for it makes every man to be, to all the rest of the world, what any one can with reason wish or desire him to be. He is true, just, honest, and

faithful in the whole commerce of life—doing to all others that which he would have others do to him. He is a lover of mankind, and of his country—He may, and ought, to love some more than others; but he has an extent of love to all; of compassion, not only to the poorest, but to the worst; for the worse any are, they are the more to be pitied. He has a complacency and delight in all that are truly, though but defectively good; and a respect or esteem for all that are eminently so. In every relation of life, religion makes him answer all his obligations. It will make princes just and good, faithful to their promises, and lovers of their people—It will inspire subjects with respect, submission, and obedience to the laws. It will render wedlock a state of religious friendship and mutual assistance. It will give parents the truest love to their children, and inspire a just care of their education—It will command the returns of gratitude from children. It will teach masters to be gentle and careful of their servants; and servants to be faithful, zealous, and diligent in their master's concerns. It will make friends true to one another, generous, disinterested. It will make men live in their neighbourhood as members of one common body, promoting first the good of the whole, and then the good of every particular, so far as a man's sphere can go. Thus religion, if

truly received, and sincerely adhered to, would prove the greatest of all blessings to a nation. But by religion, I understand something more than the receiving some doctrines, though ever so true; or professing them, and engaging warmly to support them. What signify the best doctrines, if men do not live suitably to them; if they have not a due influence upon their thoughts, their principles, and their lives?—Men of bad lives, with sound opinions, are self-condemned, and live under an highly aggravated guilt; nor will the heat of party, arising from interest, compensate for the ill lives of such false pretenders, while they are a disgrace to what they seem to contend so earnestly for.

By religion, I do not mean an outward compliance with forms and customs, with an external shew of devotion; or, which is more, some forced good thoughts, in which many satisfy themselves, while this has no visible effect on their lives, nor any inward force to subdue and rectify their appetites, passions, and secret designs. Those customary performances, how good and useful so ever, when well understood and rightly directed, are of little value, when men rest on them, and think, because they do them, they have acquitted themselves of their duty, though they continue still proud, covetous, full of deceit, "unholy, unthankful." Even so-

cret prayer, the most effectual of all other means; is designed for a higher end; which is to possess our minds with such a constant and present sense of divine truths, as may make these live in us, and govern us, and may draw down such assistances as may exalt and sanctify our natures. So that by religion, I mean such a sense of divine truth as enters into a man, and becomes the spring of a new nature within him, reforming his thoughts and designs, purifying his heart, and sanctifying him, and governing his whole deportment—his words as well as his actions—convincing him, that it is not enough not to be scandalously vicious, or to be barely innocent in his conversation; but that he ought to be entirely and uniformly pure and virtuous—animating him with a zeal to be still better and better, more eminently good and exemplary.

This is true religion, which is the perfection of human nature, and the joy and delight of every one that feels it active and strong within him.—It is true, this is not arrived at all at once; and it will have an unhappy alloy, hanging long even about a good man. But as those ill mixtures are the perpetual grief of his soul; so, as it is his chief care to watch over and mortify them, he will be in a continual progress, still gaining ground upon himself; and as he attains to a good degree of purity, he will find a noble flame of

life and joy growing upon him. Of this I write with the more concern and emotion, because I have felt this the true, and indeed the only true, joy which runs through a man's heart and life; it is what has been for many years my greatest support—I rejoice daily in it—I feel from it the earnest of that supreme felicity, which I hope for—I am sure there is nothing else can afford any true or complete felicity."

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L E T T E R III.

SINCE my last, I have had the pleasure of reading Bishop Watson's Apology, which, so far as it exposes Paine's incompetence to the task he has undertaken, is a very able performance, and written with the good temper of one who is sensible of the 'vantage ground of truth'* on which he stands. I have also seen Cogan's Appendix to his Evidences of Christianity, a chain of close-connected reasoning, in which is the following excellent remark. "The Jews, it is acknowledged, were inferior to other nations

* Lord Bacon.

in every species of polite literature, and in general science; and yet, though surrounded by idolaters, they maintained, as a community, the unity of God, and entertained more exalted and rational views of the divine perfections, than even the wiser philosophers of the most polished nations. The Christian religion is confessedly the most pure and philosophical that ever appeared upon earth, containing principles most highly beneficial to the general interests of mankind, and presenting a standard of morality to which no objection can be made."

I would now ask, when a writer has laboured to destroy a religion, admitted and revered by the wisest and best of men for more than seventeen centuries, whether he deserves much attention, till he is prepared to give us something better in its room; some surer foundation of our virtue; some more solid ground for our consolations in time, and our hopes in eternity. For even, were all the evidences of the Bible revelation to be discarded, yet a religion, recommending only purity of heart, love to God and man, and that has for its object the heightening of every virtuous, social enjoyment; and finally fitting us for heaven—for what, I ask, for what shall we reject it?—a religion teaching, for example, such doctrines as these:

"God is love: be ye therefore followers of

God, as dear children—Walk in love, as Christ hath also loved us, and hath given himself for us. But all uncleanness or covetousness, be it not named amongst you. Let no corrupt communication proceed out of your mouth. Let all bitterness, and wrath, and clamour be put away from you, with all malice: For the fruit of the spirit is in all goodness, righteousness, and truth."

EPHESIANS.

"God is no respecter of persons; but in every nation, kindred, tongue and people, they who fear him and work righteousness, are accepted of him." ACTS.

"All things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets." MAT.

I must again observe, the religion of Christ was not designed for a mere speculative system, of which the best evidences were to spring from learned disquisitions; it was intended for ALL, and therefore is to be understood by the illiterate as well as the learned. Hence its great Author tells us, "If any man will do the will of Heaven, he shall *know* of his doctrine whether it be of God." Here evidence of the clearest kind arises from the happy effects of obedience to its precepts. Thus, in many instances, the Christian's path has been "as a shining light, shining more and more unto the perfect day;" and those who

have wandered in the dark regions of infidelity, having submitted to that repentance and humiliation of soul the gospel requires, have found light and evidence arise, to which they were before strangers.—From convictions sent home to the heart, and not resting merely in the head, they could no more doubt of the goodness of God, and of his love in Christ Jesus, than they could of their own existence. Under these impressions, the bitterest cups of human life have been sweetened; and the most flattering gales of prosperity have been insufficient, to make them leave an anchorage for the soul so “sure and steadfast.”

They know that the gospel is calculated for universal happiness; that all its self-denying doctrines are only designed to promote our ultimate and highest good, and that if they restrain our passions, or moderate our worldly pursuits, it is only to save us from the most fatal of deceptions and disappointments.

In so transient a life, to be taught not to fix our hopes on what is perishable and passing away; and that, in order to be fitted for the kingdom to which we are called, we must acquire dispositions suited to its nature—can any thing be more rational than this?

If to the plain and simple doctrines of Christ absurd or mysterious creeds have been added,

either by mistaken or designing men, we should no more reject the gospel itself on this account, than we would refuse any other blessing of heaven, because it has been abused*.

Subscriptions and creeds have undoubtedly tended to divide the professed followers of one Lord; but under all the various names and distinctions which unhappily prevail among Christians, vital religion, “the faith that works by love to the purifying of the heart,” is the same, and they who possess it are of the universal and only true church. The force of custom and prejudice may keep them too much strangers to each other; but they ought to know better, and in these times to unite as brethren in the cause of evangelical truth and virtue. The creed they have to contend for, (the faith once delivered to the saints,) is this, that “the work of righteousness,”—a life spent in the duties Christianity enjoins, “is peace, and the effect quietness and assurance for ever.”

Keeping the impregnable fortress of pure and genuine Christianity, they have all that is

* If it be asked, where shall this religion be found pure?—I answer, in the New Testament, unclouded by the mysterious comments of the schools.

great and good in the universe on their side, against which the blunted shafts of infidelity must recoil, where they have so often recoiled before. The superficial and the giddy may unhappily be more struck with a flash of wit than with the clear deductions of reason: The jovial frequenter of clubs may relish more the buffoonery of Paine, than the sterling sense of Addison*, Lyttleton†, or Jenyns‡; but we may rest the whole on this one strong conclusion of the poet,

“ What only good men hope for *may be true,*

“ What none but bad men wish exploded, *must.*”

* * * *

* See his Evidences.

† His Treatise on the Conversion and Apostleship of St. Paul.

‡ Treatise on the Internal Evidences.

P O S T C R I P T.

IN this attempt to subvert Christianity, Paine has not been acting the part of a friend towards a nation which received him into its bosom, when he sought it as an asylum. When the leaders of the revolution handed the people the cup of liberty, dashed with licentiousness, in a state of much moral imbecility, they might have foreseen the dangers of intemperance, and the horrors of dissolution. Hence one of them, who had discovered the true *cement* of the United States in America, used to dwell on this text, “ *Ayez les mœurs.*”— He knew, that without this, the French could not preserve the republican form of government they had chosen; and the state of things among them, from that time to this, all tends to shew, that unless they come to build morality upon religious principle, they will be perpetually shaken by every wind of faction; and the superstructure they have raised, wanting a well-laid base, may, in some popular storm, be humbled to the dust.

I have seen a letter to Jourdan, *Sur les Cultes*, from Paine, wherein he again attempts

to invalidate the Bible on his old ground : viz. that a simple, undisguised relation of facts as they occurred, not concealing the failings, or even the vices, of the people of whom it treats, is a proof that the whole is imposture. Men of as much sense, and rather more learning, have thought this one circumstance a striking proof of the veracity of the historians.

With respect to those who call themselves Theophilanthropists, if they are honest men, they can scarcely refuse to admit Christianity, when they see it stript of all corrupt or burdensome appendages. Their religion, founded merely on the conclusions of reason, may hold out to them the power and goodness of God *afar off*. By Christianity we are (as said the Apostle) indeed "brought nigh unto God,"—assured of his benignity, by a messenger of peculiar qualifications, whose mission a long and wonderful chain* of prophecy points out, and which was opened to the conviction of thousands, by public supernatural attestations. Here we have not only the supposition, that a wise and good Creator *may* render to man the rewards of virtue, and

* See particularly the 53d. chap. of Isaiah ; a prophecy so circumstantial as to strike, with irresistible force, one of the greatest wits and infidels of this country, the penitent Rochester.

the punishments of vice ; but a solemn declaration, under the most awful sanctions, that *he will*. Here we are not left to variable and uncertain apprehensions of his good will towards us, in this ever-changing and often-afflicted life ; we are encouraged to look up to him, and call him "Our Father ;" he owns us for his children ; and the Son of God acknowledges us as his friends, if we do the divine will. Why then should they attempt to graft morality on any other *stock* ? We know *this* is capable of bearing the fairest of fruits. Would they but examine Christianity to its source, they would find it the spring of most pure virtue. All the dogmas, which the liberal mind rejects, may be winnowed away as the chaff, but the *unimpaired grain* remains, and endures throughout all the changes of seasons. May it germinate in France, take root and bear fruit there ; then shall the sincerely pious of the surrounding nations hail them as brethren, and joyfully unite with them in offering prayer and praise in his name, through whom (as one of the most ancient prophecies declares) "all the families of the earth shall be blessed."

F I N I S.



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A COMPARATIVE VIEW

OF

MILD AND SANGUINARY

L A W S ;

AND THE GOOD EFFECTS OF THE FORMER,

EXHIBITED IN

THE PRESENT ECONOMY

OF THE

P R I S O N

OF

P H I L A D E L P H I A .

By THE DUKE DE LIANCOURT.