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Dockter Brett

QUERIES

TO THE

People of *Ireland.*

Houses of the Oireachtas

QUERIES

TO THE

People of Ireland.

TO ALL THE

Serious, Honest, and Well-meaning

PEOPLE OF IRELAND,

The following

Q U E R I E S

Are affectionately Addressed and Recommended to their serious Perusal.

*Si Populus Vult decipi, Decipiatur
Pudet hæc opprobria nobis
Et Dici potuisse, et non potuisse refelli.*

To which is Prefixed,

A LETTER from the EDITOR to the PRINTER,

And at the End is Added,

An Epistle Dedicatory, to Sir
R-----d C---x, B----t.

Printed in the Year, MDCCLIV.

1754

People of Ireland

Q 7 E R I E S

To which is prefixed,

And at the End is Added,

Printed in the Year, MDCCLV.



THE
EDITOR
TO THE
PRINTER.

IF any one is so curious as to inquire about the Editor of the following Queries, you may inform them, that he is a Country Gentleman, who at different Times, had spent a few Weeks this Winter in Town, to see and observe what passed there.

A 3

That

That after the closest Attention, and strictest Examination, he thinks the Gentlemen who now call themselves Patriots, less intitled to the Honour of that Distinction, than any Set of Men, he ever heard or read of. That he thinks their Pretensions absurd, the Temper with which they have supported them wicked, and their whole Conduct unaccountably wild and extravagant.

That by what he has here writ, he intended no more at first, than his own Amusement. But now sends it abroad with the View of correcting the Folly of some, and rousing the Stupefaction of others. A general Reformation, he is too sensible cannot be the Effect of any thing of this Sort, even under the
best

best Intention, or a more masterly Execution : That must be the Work of Time, after the Application of others, and perhaps very different Means, some sharp and awakening, others lenient, and soothing ; administered too by those, who have Authority to give them Weight, and Power to give them Efficacy.

That for what appears of Sharpness or Severity, he is sensible there is some, but very little comparatively with what has come from the other Side. He can say for himself, what none of their Writers can, that his Allegations are all strictly true, his Suppositions reasonable and probable. He defies the best Advocate they have to convict him of Falshood, or impeach him of Slander : In which

had they dealt less, the *Mob* (whose true Character it is to swallow implicitly all that they hear) would not have so generally declared for them : an odd Foundation for the Pride of Party to rise or build upon, because History yields no Example of a Man severally attached to Truth and Virtue, who ever courted their Suffrage, or accepted the Proffer of it.

That the Editor is not an *Englishman*, or of a Family lately settled among them : That the first of his Name, whom he ever heard of, attended *William*, called the Conqueror, into *England*, and the first who settled here, bore a considerable Command under *Hugh de Lacy* : That in Consequence of this, he may be supposed to have near as many and as strong Prejudices

dices in Favour of *this his dear Country*, as even the oldest and most *respectable* of their Leaders, and without Place or Pension under the Crown, or personal Obligation to any Superior upon Earth ; he thinks his Countrymen are now playing a very foolish and desperate Game, and with Sorrow reflects upon the Prospect of the many Evils, and Mischiefs, they are bringing upon themselves.

That by Principle and Inclination, he is as much attached to Liberty as any Man ought to be : That upon proper Occasions he has warmly contended for it, and would be among the forwardest to do so again, if he saw or apprehended any direct Attack against it : But, (in the Words of an eminent Prelate, in one of the best Sermons
in

in our Language,) he has never mistaken Liberty for a Right to abuse the Government, nor has thought the Dignity of a free State consisted in acting without Regard or Reverence to those who are at the Head of it.

This, Sir, is all that you are at Liberty to say of me, or for me ; if you think it best to say it in my own Words you may. Put it into what Size you please, see only that the Lines be distinct and not crouded, the Letter clear and correct.

THE



T H E
Q U E R I E S.

Q U E R Y I.

WHETHER, tho' the Common and Statute Law of two Kingdoms be nearly the same, the Constitutions may not in some Respects be essentially different?

Qu. 2. Whether such Opposition to the Measures of Government as deserve the Name of Patriotism in one, may not be Faction in the other?

Qu.

Qu. 3. Can Feuds and Divisions have the same Effects here as in *England*, and when they happen are the Remedies as easy?

Qu. 4. Whether if *Ireland* had fallen under any other Government than that of *England*, the Natives would not at this Day have been in a State of as wretched Slavery, as any of the conquer'd Provinces of the *Roman* Empire?

Qu. 5. Whether there be an Example in the History of the World of any conquer'd Province enjoying that Ease, Tranquillity and Freedom, which the People of this Nation enjoy?

Qu. 6. Can *Ireland* prosper or flourish but under the Protection of the King and his Ministry; and can there be any Wisdom in disobliging or quarrelling with them, before we are hurt, or aggrieved?

Qu. 7. Is a Thing, strictly and properly, the Right of those who have given

ven it away, or of those to whom it is given?

Qu. 8. If a Thing has been legally granted and conveyed to me, and I afterwards consent to restore it, have I not a Right to insist upon a Recognition of that Consent?

Qu. 9. Will a Recognition of that Consent, in Terms clear and of no ambiguous Meaning, infer a Right in me to call afterwards for as much of that Person's Property as I please?

Qu. 10. Will, in this Case, the Premises bear the Conclusion; and is there any Rule of Logick or Ethicks by which it can be defended?

Qu. 11. Whether Divines, who have Time out of Mind had the Property of all *Logomachys*, should be disturbed in their Possession and Right?

Qu. 12. Whether a Man who had not a Morfel of his own to eat, if his Neighbour sent him a Dish of Meat, would not be a Fool to throw it out of the Window,

dow, because it was not garnished to his Liking, though he knew it to be wholesome and sound, or because he did not like the Face of the Person who brought it?

Qu. 13. Whether all that has yet been offered in way of Answer to a Pamphlet, entituled, *Considerations*, &c. be not merely Suggestions of Phrenzy; and whether a full and rational Answer can be given to said Pamphlet?

Qu. 14. Whether a Majority of Four or Five Voices can determine the Sense of a Nation, when Men of greater Property, Weight, and Figure in their Country, of equal Capacity and greater Distinction for their Attachment to Liberty civil and religious, are on the other Side?

Qu. 15. Whether Men who through a long Course of Conduct have shewn themselves incapable of being corrupted, of swerving from the Lines of Duty or Measures of Right, can reasonably be supposed to act now from a contrary Principle?

Qu.

Qu. 16. Whether this be not the true Character of Numbers who voted with the Court on the 17th of *December*, 1753?

Qu. 17. Whether the Man who in many Instances has demonstrated, that a Lust of Power is the governing and directing Principle of his Mind, be a fit Person to take the Lead in Government?

Qu. 18. Whether the Man who in several Instances had grossly abused the Power with which he was intrusted, to the general Hurt of the Society, the Destruction of some of its most valuable Privileges, and the Disgust of many Friends, should not have that Power wrested from him?

Qu. 19. Whether one remarkable and incontestable Instance, to prove this, will not sufficiently justify those who combine to wrest it from him; and if the last *Dublin* Election was not an Instance in point?

Qu.

Qu. 20. Whether the Man who acts arbitrarily and illegally in one Instance, would not do so in every Instance if his Power were equal to his Ambition?

Qu. 21. Whether a Man who by his Post is subject to no Check, is not likelier to play Tricks in a wanton Abuse of Power, than he who is?

Qu. 22. Whether the King is not at Liberty to chuse among his Subjects in whom he will repose Confidence, and through what Hands he will dispense his Favours?

Qu. 23. Whether to contend this Privilege with him be not an actual Forfeiture of Allegiance?

Qu. 24. Whether, if it came to be disputed, whether GEORGE the Second, or *John-a-Nokes* should be King of *Ireland*, would any Man in his Wits hesitate how to determine; and if this at present be not in Fact, or nearly, the Case?

Qu.

Qu. 25. Whether a Man may be fairly charged with the Abuse of Power before he has had the Trial of it?

Qu. 26. Whether a Man should be suspected of bad Designs, who has yet had no Opportunity of shewing what his Designs are?

Qu. 27. Whether a Man who is first in Commission, can be blamed for claiming an equal Share in the Exercise of those Powers with which his Commission invests him?

Qu. 28. Whether admitting what the Evidence of History seems to confirm, that generally Church-men have made a bad Use of Power, Men of that Character should, for that Reason, be for ever excluded from any Share in the Government of a State?

Qu. 29. Whether a Man in the highest Elevation to which he can be raised, is not likelier to act disinterestedly and uprightly, than he who is only labouring to ascend?

B

Qu.

Qu. 30. Whether there have not been some, and recent Instances in this Kingdom of Churchmen intrusted with the highest Power and greatest Confidence our Constitution would admit, who yet have acquitted themselves to the general Satisfaction of the Nation, and left behind them Names that should be ever dear and precious among us?

Qu. 31. Whether this having happened before, be not a good Reason for supposing that the same may happen again?

Qu. 32. Whether a Man of known moderate Principles, Passions, and Appetites, may not be safely trusted with the Exercise of a legal limited Power, subject in various Ways to check and controul whatever his Profession may be?

Qu. 33. Whether a Man who has a great Stake and Interest in this Kingdom, and none in any other, can be presumed to be partial to the Interest of another in Derogation, Injury or Contempt of this?

Qu.

Qu. 34. Whether the Man who has the fewest Relations, Dependants, and Family Connexions, *cæteris paribus*, be not the most eligible Person to take the Lead in this Kingdom, and likeliest to serve the Generality in their just Pretensions?

Qu. 35. Whether the Views, Sentiments, Interests, and Principles of *English-men* who have settled lately among us, can or ought to be supposed so contrary to the Views, &c. of those who came here upon the same Motives and Encouragements, two or three Generations ago, as many give out and assert?

Qu. 36. Whether the same Objections now urged against *English-men's* being put into the principal Posts of Honour and Profit in this Kingdom, were not as plausible and cogent in the Days of our Forefathers as they are now?

Qu. 37. Whether since the first Conquest of *Ireland*, there ever was less Reason for Murmur or Complaint on this Account than at present?

Qu. 38. Whether if it were a fixed Rule, that none but Natives shou'd be Lords Justices of *Ireland*, any but their Relations would be the better for it?

Qu. 39. Is being popular, or the contrary a sure Sign that a Man has acted a good or a bad Part?

Qu. 40. Did not a Peer of *England* from being the most popular Man in the Kingdom, become the Object of publick Detestation, merely for saving the Nation from a civil War?

Qu. 41. Is it likely, that they who are the Favourites of the Mob now, will be so some Months hence?

Qu. 42. Will not Feeling, convince those who judge only by that *Sense*; and therefore, whether Fame can stand long upon that Foundation?

Qu. 43. Whether the Applause which a Person of high Rank has so eagerly courted,

courted, in the Opinion of wise Men, be most to his Honour or Dishonour?

Qu. 44. Whether *Phocion* was not a wiser Man, who, when the People applauded him with Huzza's, used to ask *What he had done amiss?*

Qu. 45. Whether when Men are so abandoned, *as to Glory in their Shame*, it be not a Sign that they are lost to all Sense of Good, greatly infatuated, and ripe for Destruction?

Qu. 46. Whether it were not adviseable for some Men to study the Limits of their own Understanding, and to proportion their Undertakings to their Abilities?

Qu. 47. Whether improbable Falsehoods impudently asserted, should be attributed to Ignorance or to Malice.

Qu. 48. Whether they who retail them, are the real Authors of them?

Qu. 49. Whether Slander and Outrage be Indications of a true Spirit of Patriotism,

tism, and if our modern Patriots have not overstocked the Market with that Ware?

Qu. 50. Whether it be honest or reputable to mark a Man out for the Object of publick Hatred and popular Fury, before some Crime has been proved against him?

Qu. 51. Whether a certain Prelate's bitterest Enemies, are able to prove that he has yet been guilty of any Crime against the State, or any Conduct that might deserve the slightest Imputation thrown out against him?

Qu. 52. Whether the Insults offered, and the Menaces thrown out, do not point out a Necessity for a general Association of all good Men, for their mutual Defence and Protection?

Qu. 53. Whether the great Pains taken for some Months past to inflame the Populace in Town, and to raise Feuds and Divisions in the Country, be genuine Expressions of Loyalty, or consistent with the Professions of their Abettors?

Qu.

Qu. 54. Whether the same Means and Methods in any other Case, at all Times and in all Places, would not produce the same Effects; and if the *Devil* himself would give the Mob Money to buy Drink and make Bonfires, they would not *hail him*?

Qu. 55. Whether the Pomp and Parade of Coaches attending the Corps of the Wife of a paltry, scurrilous Printer, nine Miles from Town in bad Weather, and borne by Gentlemen most distinguished in the Opposition, be not full Proof who their Abettors are?

Qu. 56. Whether the Subscriptions now carrying on to buy Medals, can serve any good Purpose, and will not intail Infamy on the Subscribers?

Qu. 57. Whether a Man who really meant the publick Good, or the Quiet of his Majesty's Government, would countenance or encourage such Measures?

Qu. 58. Whether Beef and Claret have not experimentally been found to be as

great Corrupters of moral Rectitude, as even Places and Pensions?

Qu. 59. If when a Man is drunk, be not the best Time to extort a Promise, and if a Cast of Bottles after Two, will not engage more effectually than a cool Application to Reason after Eleven o'Clock in the Morning?

Qu. 60. If by such Expedients, a certain Party has not in a great Measure been kept together?

Qu. 61. Whether private Connexions and Family Interests, are not real Impediments to publick Good, and hinder Multitudes from seeing and acknowledging, what they would see and acknowledge, if those Ties were dissolved?

Qu. 62. Whether a certain renowned Orator and Statesman had been suffered to go on awhile in his own Way, he would not of himself, in Time, have divided and broken the greatest Interest in this Kingdom, that arises from Family Connexions?

Qu.

Qu. 63. Whether a certain Knight has not suspected this, and been for some Time jealous of his Credit and Interest ?

Qu. 64. Whether a certain great Statesman be indeed the Leader, or the Dupe of his Party ?

Qu. 65. Whether it would not be a Proof both of his Wisdom and Honesty to disengage himself from it, whilst he has it in his Power to make an honourable Retreat ?

Qu. 66. Whether in his Conscience he believes That our Ch - f Gov - r had any or more Designs to the Prejudice of this Kingdom, than his Predecessors, and was not therefore as much intitled to his Complaisance ?

Qu. 67. Whether if any Design to the Prejudice of this Kingdom and the private Advantage of the Administrators had been really in View, it is not likely more Pains would have been taken to humour *Him* ?

Qu.

Qu. 68. Whether upon the same Supposition, a blue Ribband, or a Ducal Coronet would have been thought too high a Purchase for six, seven, or eight Voices?

Qu. 69. Whether a certain Patriot, who thought himself secure for his own Life, would not have been as staunch a Courtier now as heretofore, if he could have had the same Security for his Son's Life?

Qu. 70. Whether the old Adage, *Ex quovis Ligno non fit Mercurius*, be not true, *ex. gr.* Whether a Barber's Block with a broad Hat and full bottomed Wig would make a Chancellor?

Qu. 71. Whether Caution and Discretion in the Choice of Persons to fill honourable and lucrative Employments, be not a commendatory Quality in a Minister of State, and ought not to endear him to the Publick?

Qu. 72. Whether if another had been raised to a S———r instead of a Scrj——t
it

it would not have softened or altered the Signification of the Word *Consent* ?

Qu. 73. Whether Men whose avowed Principles, it is always to oppose the Court, and have always acted on that Principle, can be safe Subjects or good Commonwealths-men, and if we have not several of this remarkable Character at present in our Senate ?

Qu. 74. Whether when Men are resolved to quarrel, they can be long at a Loss for an Occasion, and yet whether it did not cost some Consultations this last Session of Parliament to discover the few that were started ?

Qu. 75. Whether any of them would have been thought reasonable Grounds of Dissention at any other Crisis ?

Qu. 76. Whether the People of *Ireland* may not quickly find Reason to bewail the Conduct of their Patriots, and if they do not already feel the bad Effects of it ?

Qu.

Qu. 77. Whether Money locked up in a Chest, or circulating thro' a Nation be most for the Nation's Advantage?

Qu. 78. If Scarcity should succeed Plenty, who will be to blame, they that shut it up, or they who would have scattered it?

Qu. 79. Whether some Men would not be better pleased, their Money should go to *Rome*, to buy Indulgences, than to *H——r*, and if there be not as great Likelihood of its being sent to the Former as to the Latter?

Qu. 80. Whether it be reasonable to expect that the Stronger will be bullied by the Weaker?

Qu. 81. When by Riot and Pampering the Blood is over-heated, whether strong Catharticks, Emeticks, &c. are not necessary to restore the true Tone, Temper and Spring, and to bring on Health?

Qu.

Qu. 82. Of the Multitude who have been so busy in writing and prating, is there one in an hundred that know what they are prating about ?

Qu. 83. Can any other Cause of our Divisions be assigned than the Rage of Ambition and Lust of Revenge, and must not a Man be wilfully blind not to see this ?

Qu. 84. Can any Thing be more prudent and proper, than to keep Men asunder, who if they met would be sure to fight, and to worry one another ?

Qu. 85. Whether they who make the loudest Pretensions to *Conscience*, have not generally the least of it ?

Qu. 86. Whether if *Conscience* prompted a Man to court a Place, it might not also prompt him to keep it ?

Qu. 87. Whether the *Cork Surgeon* can cure a dislocated Member ?

Qu.

Qu. 88. Whether the Oil of the *Ad-der* has indeed the Virtue ascribed to it by *Hudibras*?

Qu. 89. If the Conduct of certain Men in the Year 1749, and the Year 1753, can possibly be reconciled?

Qu. 90. If Mens Humours and Passions can alter the Natures of Things, so as to make what was confessedly irregular and illegal last Session, regular and legal this?

Qu. 91. With what Face can the Men who hindered a Motion for the Augmentation of the Army's Pay last Session, because in that way it would have trespassed on the King's Prerogative, justify their attempting it in a clandestine way this Session, in contradiction to their own declared Sentiments?

Qu. 92. What may reasonably be presumed to be the Views of such Men? Is it possible *France* and the Pretender may be in some of their Thoughts? Don't it at least look as if they were willing to throw

throw all Things into Confusion rather than fail in their Pursuit?

Qu. 93. Is it possible for the most humane and benevolent Heart to give a favourable Turn or Colour to such Proceedings? Will not a faithful and just Representation too probably incense M——y; and what can our G——r, with all his celebrated Good-Nature, say to mediate in our Behalf?

Qu. 94. Whether if *Faction* be a determinable Thing, This is not it?

Qu. 95. Whether Prerogative be a standing invariable Thing, ascertainable by Law and Custom, or variable and alterable with the Humours and Interests of Three or Four leading Men?

Qu. 96. However fashionable it is become to declaim against Prerogative, whether it be not the only sure Barrier we have against Sedition and Anarchy?

Qu. 97. Whether to be both a Knave and a Fool, which would have pass'd for a Para-

a Paradox a Year ago, be not common now?

Qu. 98. Whether our new Set of *Lucasians*, in respect of all known Systems of Politicks, be not rank Hereticks, and deriving from no old Heresiarch, should be tolerated in the State?

Qu. 99. Whether the Presbyterians in *Ireland*, by their Conduct now and at the Time of the Rebellion, have not shewn, that they are fit Tools for any Faction to work with, and ready to join any Party that will make them large Promises?

Qu. 100. Whether Men in Power ever did, or probably ever will, take them by the Hand, but with the View of serving their own Purposes, and then to drop them; and whether, in several Instances, they have not experimentally found this to be true?

Qu. 101. Whether the Gentlemen who lately declared for them, and in whose Behalf they so scandalously prostituted their Religion, are by Principle, Edu-

Education; or Inclination their Friends, and on any real Emergency, likelier to serve and espouse their Interest, than those whom they opposed?

Qu. 102. Whether by their Behaviour they have not, in some measure, forfeited the Claim of *Merit* they formerly had with the Government, and are doing what they can to justify their Governors, if that Bounty and Indulgence which they have so long enjoyed, should be withdrawn?

Qu. 103. Whether the End nearest their Hearts, and ever uppermost in their Thoughts, can be accomplished, but by overturning the Constitution, and whether by that Event, Matters would be really mended with them?

Qu. 104. Are they indeed such Fools as to think they could rise upon the Ruins of the Establishment; or are they not in Fact mad, and out of their Senses?

Qu. 105. Is their collected Weight in five or six Counties, never to be exerted
C but

but against the natural Interest of their Individuals, and by the Prostitution of their Religion, of that real Significance and Importance which they take it to be?

Qu. 106. Could they in any one Country return a Member of their own Profession?

Qu. 107. Whether the *Popish* Priests in *Dublin*, are not now acting more rationally, and consistently with the general Rules of Religion, than the Teachers of the Dissenters in the *North*; and whether the latter, with the Advantage of so much greater Purity in Doctrine, should not blush to be reprimanded on this Score?

Qu. 108. Whether *Popish* Converts, and Protestant Dissenters, old Whigs and veteran Jacobites, can be long united, and like Oil and Vinegar, however you jumble and blend them, will not quickly separate and divide?

Qu. 109. Whether there be at this Day even an independent Nation upon Earth,
that

that enjoys more or greater Advantages than the People of *Ireland*, though in a State of Subjection and Dependence?

Qu. 110. Whether when People are well, there be not Wisdom in keeping themselves so?

Qu. 111. Whether if any thing adverse or unfortunate befall us, the Editor of these *QUERIES*, may not justly say, in the Words of —

*O ! Ireland ! Thou hast destroyed
thyself !*



A N

Epistle Dedicatory,

T O

Sir R---D C--x, B---t.

S I R,

I CONFESS candidly that I do not wait upon you with this Address in the common way of Dedicators, to derive Honour from your Name, but to give some to it, which at this remarkable
Æra

Æra of your Life, I presume, will be both welcome and agreeable.

I, for my Part, living only to myself, want none ; I am under no Temptation to look for it abroad : But yours is a different Case, you have long been in quest of Fame, and that you may not end your Life, as you have hitherto gone through it, I am induced, merely from Compassion and Good-Nature, to help you to a little.

Your State, Sir, is different not only from mine but from most other Peoples: It is pitiable, because nobody seems to pity it. A sad Thing it is, truly! after such *Herculean* Labour, after such long and painful Vociferation, after such perplexing Scrutiny to inform and settle your *Conscience*, after veering and shifting so often to shun the Ebbs and Shallows of Fortune, and after fixing at a Point where Power promised to rest, and the refreshing Gales of Court Favour to blow, at last, by an unexpected Variation of the Magnetick Needle, to be obliged to furl your Sails, and turn the Helm, and revert to the Point from whence you set out,

out, at once *et opus et oleam perdere*, to have no one to say a kind Thing to you, or of you; and when you look inward to read that upbraiding Sarcaſm, *What Fruit had you in thoſe Things whereof you are now aſhamed!* *Quis talia fando temperet a Lacrymis*: How doleful! how awakening is your Caſe!

I have, Sir, been caſting about to try if in this Night of Woe, ſome Way might not be found, to let in a Ray of Comfort to your tortured Soul: And after much Muſing and Meditation, three Conſiderations have been ſuggeſted, that ſeem to promiſe ſome; one indeed is, to my Apprehenſion, a wretched one, yet they who have tried it, it is ſaid, have found its Uſe: You are not ſingle and ſolitary in this State, *Solamen miſeris, ſocios habuiſſe doloris*. The ſecond muſt ariſe from your reflecting, that your Example may be a Warning to others to ſhun the Rock on which you have unhappily ſplit. And the third is, that there is a Bleſſedneſs promiſed to People in your Condition. But the Uſe of theſe two laſt, depend upon this, that the *Veteres Aviae* are not all extirpated, but that you retain ſome Nibblings

blings of the pious Instruction you received at your Mother's Knee. The last in particular requires a saving Degree of Faith, and if you have been as great a Sceptick in Religion, as you have been in Politicks, I can answer as little for your Soul in the next World, as for your Body in this; which, it is to be feared, since the Supplies of Ortolons and Sack are cut off, will quickly macerate, at least not return so plump and florid next Session, as it goes down at the Close of this?

But, Sir, though I expect no Honour from this Dedication, I am not without the Hopes of some Profit: Do not mistake me, Dear Sir: My Design is not to draw upon your Purse (which I am sensible will not bear large Drains now) but upon your Understanding. You see, from what I have here presented to you, that I am as great a Sceptick in Politicks as you were once yourself. You will see how strangely my Political Faith is staggered, and what stubborn Doubts I have to be resolved: Here is the principal Design I had in waiting upon you; and to whom could I so properly go as to you; *You! who tot Percurris, tot Legis, tot Scribis,*

Scribis, tot Loqueris, I had almost said with Milton, *et Tamen* :—You, I say, if any one, must be able to do it : And let me tell you, Sir, the World expects it from you, I call upon you, and your Reputation, if it be any way precious to you, demands it of you : That you inform us by what Methods you wrought up your own Conscience to that State of Composure, which you told us not long since in the House of Commons, you then felt. What New Lights you have received since the Expulsion of Mr. L——s, and the Rejection of Mr. L——e, and your Preferment at *Corke*, how you cicatrized the gaping Wounds, that those refined Strokes of Policy made in it, and by what Method of Reasoning, you have persuaded yourself, that the same Man under a Conduct so wonderfully contrasted, could be a Patriot then and now.

By calling upon you for this, I do not suppose, that I either put you upon a difficult or disagreeable Task : I know that in your *Table-Book*, you have kept an exact Registry of the Occurrences of your Life, for many Years, and of your Observations on every Occurrence ; whence you
must

must be amply provided with Materials : I insist therefore upon your giving a distinct Answer to every Query in this Book, and I promise you, what I am sure will make the Undertaking agreeable, that if you can clearly and satisfactorily resolve these my Doubts, and remove these my Scruples, I will change Sides, and write a Book of Retractions to publish my Conviction to the World : I will join with you afterwards in all your Schemes, support by my Pen every Part of your System, rail with you at all the Men now in Power. His Lord G——, abuse the P——e, swallow Bumpers (which I have long abjured) for the E——l and R——r, and your Honour, &c. and twice a Week in the *Universal Advertiser*, send your Fame through all the Corners of this Island. Let me however, add one Request, that if you undertake my Conversion, you will not only be distinct, but succinct also, for I have a weak Head, and if you are as verbose and sonorous upon Paper, as you are in the House, you will quickly confound me, and I shall quickly drop you ; besides I am impatient of Fatigue, and hate every Thing that is tedious, insomuch, that I have

D

not

not yet been able to read through Sir C——s G——n, though there are so many fine Thoughts, beautiful Images, agreeable Lessons of Morality, and so much affecting Distress wrought up in it.

If I cannot prevail with you for the whole of this Demand, you will I am sure favour me at least, with a Dedication upon my Dedication, at which from a late Sample, I know you have a masterly Hand ; but take care, not to threaten me again with a Drubbing, as you did in that ; for I can tell you I am damned Cholerick, and you may catch a Tartar, and as the House is not sitting now, nor the Serjeant at Arms at hand, to take us into Custody, one of us might be in Danger of shedding our Blood, or exposing our Cowardice.

In short, Sir, if you can do, what I have here called upon you for, you will oblige great Numbers, as well as me, who stand gazing and quite astonished at all you have been doing, and saying, and writing, since the Ninth of *October* last, and expect, I should say demand
some

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some better Reasons to vindicate your own
and your Friends Conduct, than have
been yet offered to the World.

I am,

S I R,

As you Acquit yourself,

Your Friend or not,

Phil. Hib.

From my Garret in Twatling-street.

Feb. 21st. 1754.

(43)

Some better Reasons to vindicate your own
and your Friends Conduct, than have
been yet offered to the World.

I am,

SIR,

As you Respect yourself,

So I intend to do.

Phil. Hill.

From my Office in Treading Street.
Feb. 21st. 1754.