

# GUARDIAN.

*IN TWO VOLUMES.*

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VOLUME I.

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PHILADELPHIA:

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“ essential parts of a fine gentleman ; but may be used  
 “ by him, provided he casts his eye upon them but  
 “ once a day.”



No. XXXV. TUESDAY, APRIL 21.

O vitæ philosophia dux, virtutis indagatrix ?      Cic.

O philosophy, thou guide of life, and discoverer of virtue ?

*To Nestor Ironside, Esq.*

SIR,

I AM a man who have spent great part of that time in rambling through foreign countries, which young gentlemen usually pass at the university; by which course of life, although I have acquired no small insight into the manners and conversation of men, yet I could not make proportionable advances in the way of science and speculation. In my return through France, as I was one day setting forth this my case to a certain gentleman of that nation, with whom I had contracted a friendship; after some pause, he conducted me into his closet, and opening a little amber cabinet, took from thence a small box of Snuff, which he said, was given him by an uncle of his, the author of “ The Voyage to the World of Descartes;” and with many professions of gratitude and affection, made me a present of it, telling me at the same time, that he knew no readier way to furnish and adorn a mind with knowledge in the arts and sciences, than that same Snuff rightly applied.

You must know, said he, that Descartes was the first who discovered a certain part of the brain, called by anatomists the Pineal Gland, to be the immediate receptacle of the soul, where she is affected with all sorts of perceptions, and exerts all her operations by the intercourse of the animal spirits which run through the nerves that are thence extended to all parts of the body. He added, that the same philosopher having considered the body as a machine, or a piece of clock-work, which performed all the vital operations without the concurrence of the will, began to think a way may be found out for separating the soul for some time from the body, without any injury to the latter; and that, after much meditation on that subject, the abovementioned virtuoso composed the Snuff he then gave me; which, if taken in a certain quantity, would not fail to disengage my soul from my body. Your soul (continued he) being at liberty to transport herself with a thought wherever she pleases, may enter into the Pineal Gland of the most learned philosopher; and being so placed, become spectator of all the ideas in his mind, which would instruct her in a much less time than the usual methods. I returned him thanks, and accepted his present, and with it a paper of directions.

You may imagine it was no small improvement and diversion to pass my time in the Pineal Glands of philosophers, poets, beaux, mathematicians, ladies, and statesmen. One while to trace a theorem in mathematics, through a long labyrinth of intricate turns, and subtilties of thought; another, to be conscious of the sublime ideas and comprehensive views of a philosopher, without any fatigue or wasting of my own spirits. Sometimes to wander through perfumed groves, or enamelled meadows, in the fancy of a poet:...at others, to be present when a battle or storm raged, or a glittering palace rose in his ima-

gination; or to behold the pleasures of a country life, the passion of a generous love, or the warmth of devotion wrought up to rapture: Or (to use the words of a very ingenious author) to

Behold the raptures which a writer knows,  
When in his breast a vein of Fancy glows;  
Behold his business while he works the mine;  
Behold his temper when he sees it shine!

*Essay on the different Styles of Poetry.*

These gave me inconceivable pleasure. Nor was it an unpleasant entertainment, sometimes, to descend from these sublime and magnificent ideas to the impertinences of a beau, the dry schemes of a coffee-house politician, or the tender images of the mind of a young lady. And as, in order to frame a right idea of human happiness, I thought it expedient to make a trial of the various manners wherein men of different pursuits were affected, I one day entered into the Pineal Gland of a certain person, who seemed very fit to give me an insight into all that which constitutes the happiness of him who is called "a Man of Pleasure." But I found myself not a little disappointed in my notion of the pleasures which attend a voluptuary, who has shaken off the restraints of reason.

His intellectuals, I observed, were grown unserviceable by too little use; and his senses were decayed and entirely worn out by too much. That perfect inaction of the higher powers prevented appetite in prompting him to sensual gratifications; and the outrunning natural appetite produced a loathing instead of a pleasure. I there beheld the intemperate cravings of youth, without the enjoyments of it; and the weakness of old age, without its tranquillity. When the passions were teased and roused by some powerful object, the effect was, not to delight or sooth

the mind, but to torture it between the returning extremes of appetite and satiety. I saw a wretch racked, at the same time, with a painful remembrance of false miscarriages, a distaste of the present objects that solicit his senses, and a secret dread of futurity. And I could see no manner of relief or comfort in the soul of this miserable man, but what consisted in preventing his cure, by inflaming his passions, and suppressing his reason. But though it must be owned, he had almost quenched that light which his Creator had set up in his soul, yet in spite of all his efforts, I observed at certain seasons frequent flashes of remorse strike through the gloom, and interrupt that satisfaction he enjoyed in hiding his own deformities from himself.

I was also present at the original formation or production of a certain book in the mind of a Free-thinker; and, believing it may not be unacceptable to let you into the secret manner and internal principles by which that phenomenon was formed; I shall in my next give you an account of it. I am, in the mean time,

Your most obedient humble servant,

ULYSSES COSMOPOLITA.

N. B. Mr. Ironside has lately received out of France ten pound averdupois weight of this philosophical stuff, and gives notice that he will make use of it, in order to distinguish the real from the professed sentiments of all persons of eminence in court, city, town, and country.

of the great. To be well-dressed and in health, and very impudent, in this licentious and undistinguishing age, is enough to constitute a person 'very much of a gentleman;' and to this pass are we come, by the prostitution of wit in the cause of vice, which has made the most unreasonable and unnatural things prevail against all the suggestions of common sense. No body denies that we live in a christian country, and yet he who should decline, upon respective opportunities, to commit adultery or murder, would be thought 'very little of a gentleman.'



No. XXXIX. SATURDAY, APRIL 25.

.....Ægri somnia.

HOR.

A sick man's dreams.

MY correspondent, who has acquired the faculty of entering into other mens thoughts, having, in pursuance to a former letter, sent me an account of certain useful discoveries he has made by the help of that invention, I shall communicate the same to the public in this paper.

" Mr. Ironside,

" On the eleventh day of October, in the year 1713, having left my body locked up in my study, I repaired to the Grecian coffee-house, where, entering into the Pineal Gland of a certain eminent Freethinker, I made directly to the highest part of it, which is the seat of the understanding, expecting to find there a comprehensive knowledge of all things human and

divine; but, to my no small astonishment, I found the place narrower than ordinary, inasmuch that there was not any room for a miracle, prophecy, or separate spirit.

“ This obliged me to descend a story lower, into the imagination; which I found larger, indeed, but cold and comfortless. I discovered prejudice in the figure of a woman standing in a corner, with her eyes close shut, and her fore-fingers stuck in her ears; many words, in a confused order, but spoken with great emphasis, issued from her mouth. These being condensed, by the coldness of the place, formed a sort of mist, through which methought I saw a great castle with a fortification cast round it, and a tower adjoining to it, that through the windows appeared to be filled with racks and halters. Beneath the castle I could discern vast dungeons, and all about it lay scattered the bones of men. It seemed to be garrisoned by certain men in black, of gigantic size, and most terrible forms. But as I drew nearer, the terror of the appearance vanished; and the castle I found to be only a church, whose steeple with its clock and bell-ropes was mistaken for a tower filled with racks and halters. The terrible giants in black shrunk into a few innocent clergymen. The dungeons were turned into vaults designed only for the habitations of the dead; and the fortifications proved to be a church-yard, with some scattered bones in it, and a plain stone wall round it.

“ I had not been long here before my curiosity was raised by a loud noise that I heard in the infernal region. Descending thither I found a mob of the passions assembled in a riotous manner. Their tumultuary proceedings soon convinced me that they affected a democracy. After much noise and wrangle, they at length all hearkened to Vanity, who proposed the raising of a great army of notions, which

she offered to lead against those dreadful phantoms in the imagination that had occasioned all this uproar.

“ Away posted Vanity, and I after her, to the store-house of ideas; where I beheld a great number of lifeless notions confusedly thrown together; but upon the approach of Vanity they began to crawl. Here were to be seen, among other odd things, sleeping deities, corporeal spirits, and worlds formed by chance; with an endless variety of heathen notions, the most irregular and grotesque imaginable: and with these were jumbled several of christian extraction; but such was the dress and light they were put in, and their features were so distorted, that they looked little better than heathens. There was likewise assembled no small number of phantoms in strange habits, who proved to be idolatrous priests of different nations. Vanity gave the word, and straightway the Talapoins, Faquins, Bramins, and Bonzes drew up in a body. The right wing consisted of ancient heathen notions, and the left of Christians naturalized. All these together, for numbers, composed a very formidable army; but the precipitation of Vanity was so great, and such was their own inbred aversion to the tyranny of rules and discipline, that they seemed rather a confused rabble than a regular army. I could nevertheless observe, that they all agreed in a squinting look, or cast of their eyes towards a certain person in a mask, who was placed in the center, and whom by sure signs and tokens I discovered to be Atheism.

“ Vanity had no sooner led her forces into the imagination, but she resolved upon storming the castle, and giving no quarter. They began the assault with a loud outcry and great confusion. I for my part made the best of my way and re-entered my own lodging. Sometime after, enquiring at a bookseller’s for “ A Discourse on Free-thinking,” which had



made some noise, I met with the representatives of all those notions, drawn up in the same confused order upon paper. Sage Nestor,

“ I am,

“ Your most obedient humble servant,

“ ULYSSES COSMOPOLITA.”

“ N. B. I went round the table, but could not find a wit or mathematician among them.”

I imagine the account here given may be useful in directing to the proper cure of a Free-thinker. In the first place, it is plain his understanding wants to be opened and enlarged, and he should be taught the way to order and methodize his ideas; to which end the study of the mathematics may be useful. I am farther of opinion, that as his imagination is filled with amusements arising from prejudice, and the obscure or false lights in which he sees things, it will be necessary to bring him into good company, and now and then carry him to church; by which means he may in time come to a right sense of religion, and wear off the ill impressions he has received. Lastly, I advise whoever undertakes the Reformation of a modern Free-thinker, that above all things he be careful to subdue his Vanity; that being the principal motive which prompts a little genius to distinguish itself by singularities that are hurtful to mankind.

Or, if the passion of Vanity, as it is for the most part very strong in your Free-thinkers, cannot be subdued, let it be won over to the interest of religion, by giving them to understand that the greatest Geni of the age have a respect for things sacred; that their rhapsodies find no admirers, and that the name Free-thinker has, like Tyrant of old, been wotted from its original signification, and is now supposed to denote something contrary to wit and reason. In fine, let