acquainted. He ſtaid, in the midſt of poverty, hunger, and contempt, till the miſtreſs of a coffee-houſe, to whom he owed about eight pounds, arreſted him for the debt. He remained for ſome time, at a great ex­pence, in the houſe of the ſheriff’s officer, in hopes of procuring bail; which expence he was enabled to defray, by a preſent of five guineas from Mr Naſh at Bath. No bail, however, was to be found; ſo that poor Savage was at laſt lodged in Newgate, a priſon ſo named in Briſtol.

But it was the fortune of this extraordinary mortal always to find more friends than he deſerved. The keeper of the priſon took compaſſion on him, and greatly ſoftened the rigours of his confinement by every kind of indulgence; be ſupported him at his own table, gave him a commodious room to himſelf, allowed him to ſtand at the door of the gaol, and even frequently took him into the fields for the benefit of the air and exerciſe: ſo that, in reality, Savage endured fewer hardſhips in this place than he had uſually ſuffered du­ring the greateſt part of his life.

While he remained in this not intolerable priſon, his ingratitude again broke out, in a bitter ſatire on the city of Briſtol; to which he certainly owed great obli­gations, notwithſtanding the circumſtances of his arreſt; which was but the act of an individual, and that attended with no circumſtances of injuſtice or cruelty. This ſatire he entitled *London and Briſtοl delineated;* and in it he abuſed the inhabitants of the latter, with ſuch a ſpirit of reſentment, that the reader would imagine he had never received any other than the moſt injurious treatment in that city.

When Savage had remained about ſix months in this hoſpitable priſon, he received a letter from Mr Pope, (who ſtill continued to allow him 20 h a-year) contain­ing a charge of very atrocious ingratitude. What were the particulars of this charge we are not informed; but, from the notorious character of the man, there is reaſon to fear that Savage was but too juſtly accuſed. He, however, ſolemnly proteſted his innocence; but he was very unuſually affected on this occaſion. In a few days after, he was ſeized with a diſorder, which at firſt was not ſuſpected to be dangerous: but growing daily more languid and dejected, at laſt a fever ſeized him; and he expired on the 1ſt of Auguſt 1743, in the 46th year of his age.

Thus lived, and thus died, Richard Savage, Eſq; Leaving behind him a character ſtrangely chequered with vices and good qualities. Of the former we have ſeen a variety of inſtarrces in this abſtract of his life; of the latter, his peculiar ſituation in the world gave him but few opportunities of making any conſiderable diſplay. He was, however, undoubtedly a man of ex­cellent parts; and had he received the full benefits of a liberal education, and had his natural talents been cul­tivated to the beſt advantage, he might have made a reſpectable figure in life. He was happy in a quick diſcernment, a retentive memory, and a lively flow of wit, which made his company much coveted; nor was his judgment both of writings and of men inferior to his wit: but he was too much a ſlave to his paſſions, and his paſſions were too eaſily excited. He was warm in his friendſhips, but implacable in his enmity; and his greateſt fault, which is indeed the greateſt of all faults, was ingratitude. Hc ſeemed to think every thing due to his merit, and that he was little obliged to any one for thoſe favours which he thought it their duty to confer on him: it is therefore the leſs to be wondered at, that he never rightly eſtimated the kindneſs of his many friends and benefactors, or preſerved a grateful and due ſenſe of their generoſity towards him.

The works of this orginal writer, after having long lain diſperſed in magazines and fugitive publications, have been lately collected and publiſhed in an elegant edition, in 2 vols 8vo; to which are prefixed, the ad­mirable Memoirs of Savage, written by Dr Samuel Johnſon.

Savage is a word ſo well underſtood as ſcarcely to require explanation. When applied to inferior animals, it denotes that they are wild, untamed, and cruel; when applied to man, it is of much the ſame import with *barbarian,* and means a perſon who is untaught and uncivilized, or who is in the rude ſtate of unculti­vated nature. That ſuch men exiſt at preſent, and have exiſted in moſt ages of the world, is undeniable; but a queſtion naturally occurs reſpecting the origin of this ſavage ſtate, the determination of which is of con­ſiderable importance in developing the nature of man, and aſcertaining the qualities and powers of the human mind. Upon this ſubject, as upon moſt others, opinions are very various, and the ſyſtems built upon them are conſequcntly very contradictory. A large ſect of ancient philoſophers maintained that man ſprung at firſt from the earth like his brother vegetables; that he was without ideas and without ſpeech; and that many ages elapſed before the race acquired the uſe of language, or attained to greater knowledge than the beaſts of the foreſt. Other ſects again, with the vulgar, and almoſt all the poets, maintained that the ſirſt mortals were wiſer and happier, and more powerful, than any of their offspring; that mankind, inſtead of being originally ſavages, and riſing to the ſtate of civilization by their own gradual and progreſſive exertions, were created in a high degree of perfection; that, however, they degenerated from that ſtate, and that all nature degene­rated with them. Hence the various ages of the world have almoſt everywhere been compared to gold, ſilver, braſs, and iron, the golden having been always ſuppoſed to be the firſt age.

Since the revival oſ letters in Europe, and eſpecially during the preſent century, the ſame queſtion has been much agitated both in France and England, and by far the greater part of the moſt faſhionable names in mo­dern ſcience have declared for the original ſavagiſm of men. Such of the ancients as held that opinion were countenanced by thc atheiſtic coſmogony of the Phenicians, and by the early hiſtory of their own nations; the moderns build their ſyſtem upon what they ſuppoſe to be the conſtitution of the human mind, and upon the late improvements in arts and ſciences. As the queſtion muſt finally be decided by hiſtorical evidence, before we make our appeal to facts, we ſhall conſider the force of the modern reaſonings from the ſuppoſed innate powers of the human mind; for that reaſoning is totally diffe­rent from the other, and to blend them together would only prevent the reader from having an adequate con­ception of either.

Upon the ſuppoſition that all mankind were original­ly ſavages, deſtitute of the uſe of ſpeech, and, in the ſtricteſt ſenſe of the words, *mutum et turpe pecus,* the