

# Parnassian Loom.

The PINK of the MODE.

A New SONG.

DEAR girls, by my life,  
I must have me a wife,  
For cold WINTER will quickly be near:  
I want a load of vice,  
To sing you my choice,  
That all ye sweet creatures might hear.  
O, for one who's possist,  
Of much gauze on her breast—  
And no sign of thought to be show'd,  
Who can truly dispise,  
What criticks think wise,  
And Huzza for the Pink of the Mode.  
On her person and grace,  
My passion I place,  
I have little concern for her mind;  
Let her be but full dress'd,  
And puff'd out in the chest,  
And pretty well moddled behind!  
Behind, did I say,  
When at this time of day,  
The train of the better sort comes;  
When *Swift's* wonderful wonder,  
Ought in truth to knock under,  
At the sight of such enormous bums.  
Such a fashion as this,  
Was brought up by a Miss—  
Convenience and shame must have taught her,  
With less virtue than pride,  
To swell at each side,  
When swelling about the same quarter.  
I mean she should wear,  
A crape-cushion, for hair,  
The quicker to give her commands,  
When billets surround her,  
And visits confound her,  
One can never have time on their hands.  
I wish she might spell,  
And read pretty well,  
That my billet—she may not mistake it;  
Let the skin of my dear,  
Be as smooth and as clear,  
As chalk-eating can clearly make it:  
Let her laugh in one's face,  
And swear with a grace,  
Let naught like religion be show'd,  
Let her think men fools all,  
And no Heaven but a ball,  
And huzza for the Pink of the Mode.

## A N E C D O T E.

AN Irish gentleman was lately carried before a magistrate of London, charged with assaulting and beating some watchmen and others. The watchmen as usual, were not very consistent in their story, one declared he was knocked down with his cane, another alleging that he was struck with a cutlafs, and some accusing his merciless hand as the instrument of laceration. Their examination being concluded, and the gentleman asked what he had to say in justification, he candidly confessed the liberality with which he dealt his pugnacular favours; but at the same time assured his worship, "that he had nothing in his hand but his fist."

From the Charleston City Gazette.

[Inserted by desire.]

A Dialogue between an old Puritan and a Friend, concerning the prevailing spirit or external characteristics of the public affairs of the North American states.

Puritan. FRIEND, I am glad to meet you, as you by profession are versant in things spiritu-

al, and we Puritans in things eternal; our ancestors, who were a plain, sober people, were offended at the reformation, with the external habits and vestments of the old mother church, which were still retained in our country; and because we dissented from them, we were persecuted, and obliged to leave our native country; and you Friends have ever been a plain, sober people, averse to all vain shew and empty parade:—Pray, how does the new world appear to you?

Friend. Truly neighbour Puritan, the new world appears to me as if it was turned upside down, and as if the manners of the present age, and of our children in particular, were totally reversed! Extravagant, raree processions, vain, unprofitable shews in our towns, especially in your town and ours, exceeding Roman triumphs when they had gained the greatest conquests, and for what? for a constitution with which one half of the citizens are dissatisfied: this seems like unto Caligula's marching his army to the sea shore to gather shells, and returning home to a triumph; so that from the high-flown encomiums, mysterious proceedings, and suspicious circumstances of this Constitution, I very much fear the constitutors were not influenced by an impartial republican spirit, nor guided by the true light within; but that they are leading us into a fool's paradise, and that we shall soon be as tired of the Government, as Sancho was of his kingdom. But friend Puritan, in what light do matters appear in thine eyes?

Puritan. From my own simple observation, and from the information given us by Martin, Gerry, and others, it seems calculated like the Roman state to aggrandize itself, and instead of lightening the burthens of the people, rather to draw all the substance and wealth to one common centre or seat of the empire, to command the purse and the sword; these and the abrupt arbitrary manner in which it hath been carried on by a profound secrecy, resembling the secrecy of a Turkish Divan, by high-flown encomiums, and persuasions to the people to trust implicitly to the wisdom and integrity of the constitutors, as if they had been more than human and fallible men; and as it had not been the right of the people in general to see with their own eyes, and yield their assent to those laws by which they were to be governed, by the partial & undue influence practiced upon the presses; and lastly, by the rare shews and pompous processions set on foot, to dazzle the eyes and lead the vulgar blindfolded, by that false glare and bewitching stratagem, by which all the superstitions and idolatries of

the world are imposed upon its blinded votaries; by which apothecaries gild over their bitter pills: these and many more suspicious-insinuating arts, appear to be the means by which this clandestine production hath been endeavoured to be crammed down the throats of the people.

Friend. Nay verily neighbour Puritan, thee has delineated our political proceedings in a very unpromising, disagreeable light, but was there not a sufficient centre of power, a centre of authority, and chain of connexion wanting between these states?

Puritan. My dear friend there certainly was—no human government was ever perfected at once, but the deficiencies of our government might have been amended, by adding to the power and energy of the common head the wisdom and strength of the whole, without too much weakening the outworks of the fortress or capital—by adjusting or appropriating to the public transactions pertaining to the expedition and good of the whole—and by reserving to each state all its internal rights and immunities, viz. the taxing and contributing its own money; the arranging, disciplining, and commanding its own forces in subordination to the general government; in a subserviency to the general authority; and in a proportionable consistency with the united plan, and concentration of the whole states:—Friend, it remains to have thy opinion of these matters?

Friend. As thou art desirous of hearing my opinion concerning these matters, I shall give it freely—I am afraid that the spirit of the world prevails in our public affairs, rather than the true spirit of wisdom, or of a sound mind; that an exorbitant spirit and thirst of power, of pride, and ambition, is predominant, rather than a spirit of humility, condescension, moderation, and justice; every one seeking and pursuing their own private interest, to the neglect of the public good—a spirit of dissipation, impiety, fraud and injustice mark our times, and when this is the case, it is just and consistent with the wisdom of the divine moral administration of the world, to leave us to suffer under the consequences of our vices. By our loyalty or obedience to the laws of Heaven we hold our lives and possessions in this world, & our right and title to an unfading inheritance and an endless life hereafter; it is therefore both our duty and interest to reform what has been amiss in our public and private character that we may become a righteous and holy people that God may plant and build us.