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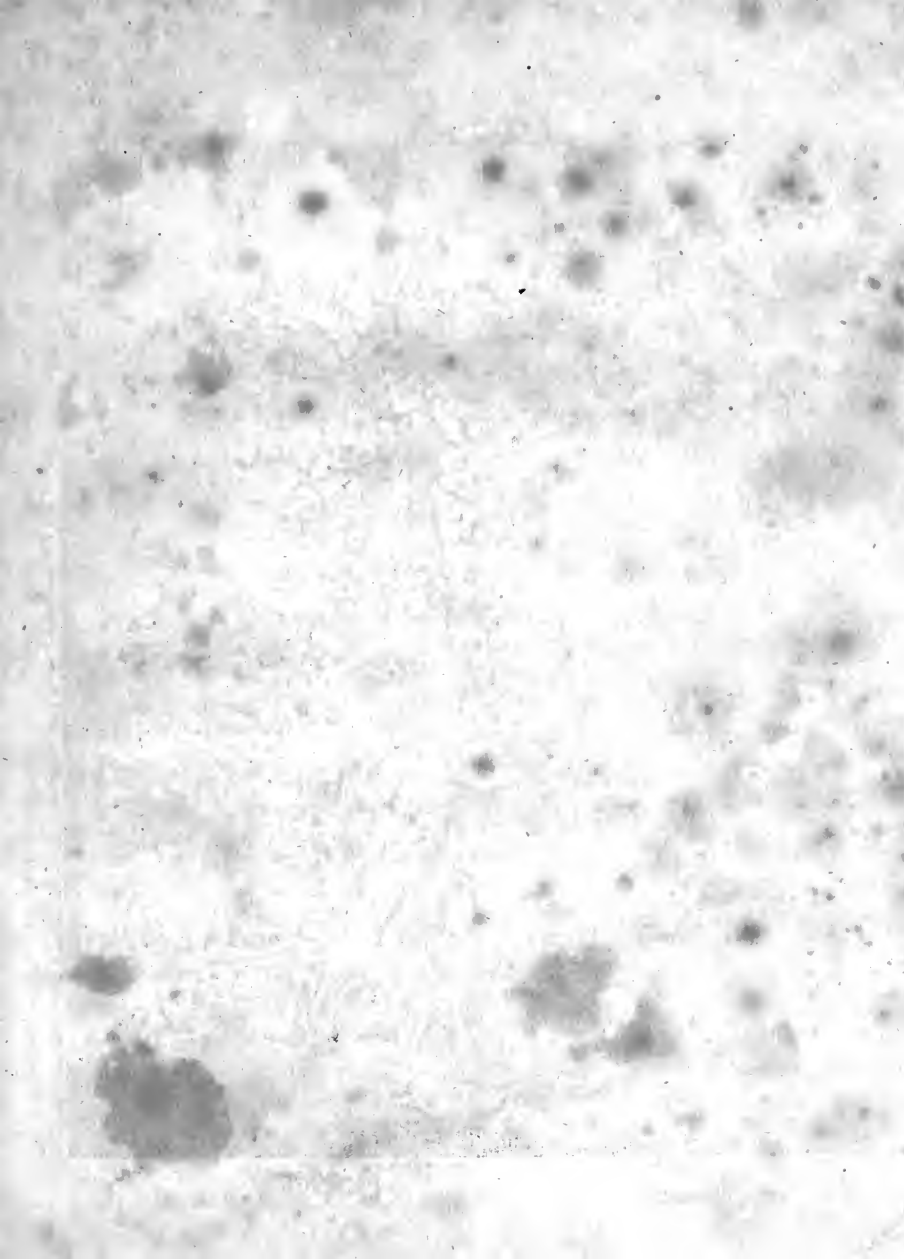
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A

JOURNAL

OF

EIGHT DAYS JOURNEY

FROM

PORTSMOUTH to KINGSTON UPON THAMES;
through SOUTHAMPTON, WILTSHIRE, &c.

WITH

MISCELLANEOUS THOUGHTS,
MORAL and RELIGIOUS;

IN A SERIES OF SIXTY-FOUR LETTERS:

Addressed to two LADIES of the PARTIE.

To which is added,

AN ESSAY ON TEA,

Considered as pernicious to HEALTH, obstructing INDUSTRY,
and impoverishing the NATION: With an Account of its
GROWTH, and great CONSUMPTION in these KINGDOMS.

WITH

SEVERAL POLITICAL REFLECTIONS;
AND THOUGHTS ON PUBLIC LOVE.

IN TWENTY-FIVE LETTERS to the same LADIES.

Harvey *Jonas Burney*
By a GENTLEMAN of the Partie.

L O N D O N :

Printed by H. WOODFALL, M.DCC.LVI.

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- Page** 40 line 5, *for* such, *r.* the.
 50 22, *for* silent, *r.* peaceful.
 143 12, *for* dwells, *r.* itirs.
 163 11, *for* were to be, *r.* were.
 214 21, *for* they, *r.* the CHINESE.
 216 4, *for* but about, *r.* about.
 263 17, *for* rapacious, *r.* voracious.
 269 1, *for* two, *r.* too.
 270 13, *for* of time, *r.* of the expence of time.
 288 4, *for* in, *r.* a.
 296 last line, *for* not over-rated as ours, *r.* more equal!y rated than ours.
 304 17, *for* in, *r.* on.
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INTRODUCTION.

LETTER I.

*To Mrs. O*****.*

MADAM,

YOU and your fair companion have reduced me to a great dilemma. From the moment I gave my word, you had a right in what I promised, and I can no more retain it, without your leave, than I dare convert the property of my neighbor to my own use. But I am bound also in gratitude to comply with your request. You to whom I am indebted for the happiness of eight days: a happiness so much beyond what falls to the lot of common mortals; you, to whom I am thus indebted, may surely challenge the slender services of my pen. But if in an evil hour, I made a rash promise; or if I mistook an inclination, for a capacity, as often happens in such cases, you must answer with me for the event: the less I have said to the purpose, the less I shall answer the ends of writing.

It is true, since I have been more my own master, than men of my level, in point of fortune, are generally disposed to make themselves; instead of reaping improvement from other mens labors, vanity, which no man, but especially no author, is with-

out, induced me to trade boldly on my own stock of memory and observation. The best way to compute my gain, is by the profit others have received, of which themselves are the best judges. The poet says, "No vanity is given in vain." Indeed when our vanity is animated with zeal for the welfare of mankind, our very weakness becomes our strength, and receives a lustre which neither wit, nor riches, learning nor beauty, can give without it. But it was not vanity alone, nor yet the service of mankind; I was in a mood to scribble. And I had a further reason for writing, and that not the worst: I HAD SOMETHING TO SAY.

You must consider these LETTERS, tho' more difficult to write in a proper manner, compared with the history of flourishing or ruined empires, as mushrooms which grow spontaneously in a night, to a fine plantation of oaks. To the one, an ingenious cook might have given some relish for an evening's repast: but the other delights the eye, gives fuel and timber, and affords a luxuriant shelter to the tired traveller, through a longer period than the life of man. This also seems to be the distinction, between the common herd of writers, who deal in trifling matter, and those by whom mankind are really benefited.

I have garnished my dish with some beautiful flowers transplanted in my early days of life; these are grown up with me, without fading in my memory; I have nothing better to present you, therefore I desire you will accept of them. I always found it most easy to remember rules and maxims delivered in verse; philosophy, harmonized by numbers, was my favorite reading;

reading; and what DELIGHTS the imagination, whilst it NOURISHES the understanding, seems natural, in the youthful part of life, to gain a preference to that which improves the understanding only.

You will find several passages in these letters in the strain of rhapsody, such as the subject leads to, and as it rises spontaneously, not premeditated, nor yet restrained by any established rule of writing.

Like an author of quality, or as one who aspires high in his DEDICATION, you see my book has a splendid cover to recommend it¹; and because I travel through the clouds, and treat of celestial matters, as well as those which merely belong to the earth, the gilded leaves may be looked upon as alluding to the glory of the sun, and not as an offering to mammon; for you are to suppose so philosophical a writer can have no immoderate attachment to gold. The green binding will naturally remind you of the livery of nature, and from thence carry your mind to groves, and meads, and lawns.

A mere journal, without any striking occurrence, could have given me as little pleasure in writing, as you in reading. I therefore throw it into the form of letters; if there is any spirit in them, it is derived entirely from the persons to whom they are addressed. But in any case you may consider them as true pictures of my mind, which letters to our friends are generally supposed to be.

¹ These letters were originally designed to remain in manuscript.

As the least pardonable fault in an author is prolixity, modern letter-writers seem to have established it as a rule to avoid being tedious, tho' they leave you to imagine a great deal more than they express. Happy it is for readers who by the force of their own fancy, or judgment, can draw amusement and instruction, by supplying what the author does not express. You are one of this number; but in general this is not the case: some people think much and read little; others read much and think little. In the last case, where the mind meets a gratification, it is painful to be left to its own suggestions; we rather wish for satiety than hunger. Yet I believe the most effectual way to answer the true purpose of reading, in general, is to leave the mind under a kind of necessity of exerting its faculties. For the same reason it is more easy to catch instruction by hints, than by elaborate discourses.

You may observe further, that as dramatic writers heighten their characters beyond real life, moralists are apt to be too abstracted. I hope you are safe with regard to any thing I shall advance. But having laid down these principles, I must divide even my poem into parts. I am yours, &c.

L E T T E R II.

To the same.

M A D A M,

WHATEVER fate attends the task I undertake, common prudence bids me to remind you, that five of our eight days journey were elapsed before a thought of my writing a journal

journal was suggested. But if I had memory to recollect, it requires skill to give descriptions of the splendid apparatus of great men's houses, or of those delightful scenes which have been the objects of your amusement.

Besides, you are not to think I am in TARTARIAN desarts now, but in a land where every mole-hill has its ingenious commentator, and where every particle of soil has been studied. I only wish I had language to convey the ideas, from whence I receive that portion of delight which I enjoy myself. It is true a man may talk like a SAINT and be a DEVIL ; so he may discourse with propriety upon objects of taste, with very few of those sensations which excite the applause of the heart, where the joy is chiefly seated.

There is another difficulty which occurs to me. I have somewhere read, I believe it is in LORD PETERBOROUGH's letters to Mr. POPE, in which there is mention made of writing to two ladies. " If, says he, I tell one that she is as fair as VENUS, and the other that she excels DIANA in chastity, neither of them will be pleased." But leaving this to your own good sense, I think it essential to observe, that if I do not mix the little delicacy and politeness which I am master of, with the austerity of the philosopher, and the zeal of the christian, you will think, if you are not tempted to say, " What an ill-bred fellow this is, who pretends to write under circumstances which require accomplishments so much superior to his!" Remember, this is the very thing I acknowledge, and by the acknowledgment acquit myself.

Thus, Madam, where the writer has but little to say in the descriptive part; where politics and commerce are impertinence; where invention is forbidden, because the design is to relate pure historical fact, his chief dependance is on RELIGION, the most important and most necessary of all subjects. And is this inconsistent with the familiar stile of letters? Whether it be so or not, it is a part of the true history of your travels. You will find the subject most familiar to my thoughts, and in which I give myself an unrestrained indulgence. I have dressed her in as pleasing a garb as my taste, and her appearance in such polite company, permits. Would to God she were more welcome in modern Assemblies, which think themselves elegant and refined in their pursuits of pleasure! If from trivial incidents, we can draw instruction of high concernment, and make the proper applications, we may safely pronounce that our time is not lost.

If I was less serious in your company than I am in my writing, you may learn this from it, that there is a great difference, in the comparison of some men's MANNERS, by which I mean their ordinary address and deportment in the world, and their CAST OF THOUGHT. 'Tis the last which influences their actions most, which forms their spirits, gives them that character by which they are best distinguished from each other, and makes them acceptable or unacceptable to heaven. You must acknowledge, that whether it relate to ourselves, or others, it is a much nobler task to mend the HEART, than to amuse the FANCY.

We are sometimes surprized to see a man, whom we first knew by his writing, so much more lively than we imagined ; as we are, that one who appeared like the rest of the world in conversation, should become serious as soon as he takes a pen in his hand.

If you are thus drawn in to be less gay than you INTENDED, or to think less pleasingly of me than you DESIRED, make the best use of it you can ; you may be equally sincere, and profit by your sincerity. Be assured that I am serious, where the subject is so : indeed I cannot dispossess my mind of an opinion I have long entertained, that life itself is a serious thing : therefore I appeal to your serious thoughts, not your gay ones, and stand acquitted or condemned by them. Was I to write unlike myself, I should be still less agreeable to you, who can distinguish nature from art ; for it is true in one sense, according to the poet, that

“ No man is, for being what he is, in fault ;

“ But for not being what he would be thought.”

Under these circumstances the more you exercise your own understanding, the better you will supply the defects of mine : and if I have told you any thing to the purpose, why need I apologize ?

O sacred TRUTH it is thy cause which I espouse ! but who can tread in all thy steps, or follow thee in all thy paths ! Permit me, at least, to offer my prayers at thy shrine. I profess myself thy votary, and adore thy charms. Thy influence cheers and

exalts

exalts the heart that diligently seeks thee, hide not thyself from mine; there is nothing truly pleasing without thee; nothing delights when thou art absent!

But, Madam, I have heard it said, that if we follow TRUTH too close, she will kick our teeth out; and that, amiable as she is, few ladies love her, because her food is too hard for their digestion. I hope this is not the case. On the contrary, you will certainly receive some pleasure, from that part of this account which relates to your adventures, because you know it is true; and it will afford you some joy to travel over the same ground on the wings of imagination. I am yours, &c.

L E T T E R III.

To the same.

M A D A M,

PERHAPS you will complain that I have taken so many flights into the skies, as hardly to leave you at liberty to pursue your journey upon the earth. If this were really the case, I might thus deceive you into the enjoyment of a happiness, much superior to any you could receive from a mere narrative.

The great fault of mankind lies in expecting too much, whether of life in general, or of particular parts of it. You recollect what you saw, heard, or understood. It was nothing extraordinary, but as you might by a skilful management of your mind, render the incidents pleasing or instructive: and yet, I know so much of the heart, that you expect something strange, or pretty, or NEW.

Thus

Thus it is: we commit ourselves to the guidance of fancy, and away it flies with us in search of things which have no existence, or where the reality by no means patterns the imagination; and what is worse, we hardly ever undeceive ourselves. The attentive experience of a short life teaches us that we are not MADE for any lasting joys, except such as arise from health and a good conscience. Happy are we when we learn what is meant by these, and think it DELIGHT, to be free from pain; and PLEASURE, to be CONTENTED; and HAPPINESS, to feel the POWER and EFFICACY of virtue. Then it is we form true notions of earthly felicity; and not in search of imaginary joys, despise or overlook the happiness which we are REALLY capable of.

We have the utmost reason to think that happiness is within every one's reach; the happiness I mean which is intended for us by the wise author of nature. To acquire this we need but think well and act right. The rule prescribed is very plain and intelligible, but the practice of it, indeed, requires GREAT CARE AND CIRCUMSPECTION. If upon making the trial we still find our state less happy, than we conceive ourselves capable of being, let us quicken our speed for the glorious prize in view; we know it cannot become entirely ours in the regions on this side the grave.

You see I have begun my JOURNAL LETTERS, with the solemnity of a dedication, and the length of a preface, which together sometimes contain the quintessence of a whole book. If I have said any thing which has a tendency to promote the cause

of virtue, I am in your debt for it; and it is no small increase of my own happiness, to have an opportunity of giving you this proof that I am, with the greatest respect,

MADAM,

Your most sincere,

and most obedient

fervant,

H*****

PART

P A R T I.

From PORTSMOUTH *to* SHAFTSBURY;With many MORAL REFLECTIONS,
not foreign to the purpose.

L E T T E R I V.

*To Mrs. D***.*

MADAM,

PORTSMOUTH had been now, for many months, the rendezvous of the fashionable world; every gay young man of fortune, and woman also, in their circle of joyous amusements, took a transient view of it; whilst those who have a relish of one of the noblest sights, which art or industry has yet produced, considered our fleet of capital ships, at this time in particular, with delight and exultation. I was in search of health, but I enjoyed much pleasure also, on the water, in the company of lively sea warriors, distinguished for their good sense as well as good nature. If to these we add that honesty of heart so peculiar to military men, we must reckon them amongst the most worthy part of mankind.

We left this place in the morning, and went on board a six-oar'd barge as far as SPITHEAD, where Miss H***** joined

our company ; and here we embarked in the commissioners yacht. The structure and elegance of this small vessel seem to vie with each other ; the whole is converted into apartments, yet it is surprising, from her external appearance, how much room and convenience there is in her.

The brightness of the sky, the coolness of the air, the gentle breezes, all conspired to afford delight ; but unluckily the winds proving contrary, we were obliged to quit this agreeable manner of sailing, and take to our six-oar'd barge. O what a falling off was here! You who had been so often rowed in pomp, by ten white-shirted, black-capp'd, joyful mariners, was now, by a hard destiny, condemned to plow the waters, for twenty tedious miles, with six poor dockmen!—So a traveller, who was out of humor, might tell the story : but in truth they were stout fellows, and performed their duty well ; there was no want of room in the boat, and we were much obliged to Miss H*****.

Your good humor began immediately to display itself ; and tho' a low'ring sky came on, every object was pleasing : and we no longer lamented the loss of the yacht, from which we soon rowed out of sight. Passing by the villages of STUBBINGTON and HELHEAD on the right, the ISLE OF WIGHT appears on the left with all the charms which woods and lawns with a beautiful inequality of ground, and the liveliest verdure, can exhibit.

At the height of TICHFIELD RIVER, whose waters reach about twenty miles to WEST MEAN, the northwest point of the ISLE

OF WIGHT, at the distance of about twelve miles, drew your attention. From the flatness of the ground, one might be led to imagine the trees grew in the sea, or were separated some distance from the shore.

On the other side of this island, is HURST CASTLE, built by HENRY VIII as a guard to the new forest, and from whence CHARLES I, it is said, was removed to the famous CARESBROOK CASTLE, in the ISLE OF WIGHT, the ruins of which you lately saw.

Opposite to TICHFIELD RIVER lie EAST and WEST COWES, which form the entrance into the delicious river which leads to NEWPORT. Do you remember the adventures of our PARTY, and the rapture which the company express'd when we rowed up this river, a few weeks before, the boat's crew keeping time to the music of FRENCH horns? Let us record in the annals of fame, till moth shall consume this humble manuscript, the gallant heroes of this jovial train, our honored friends Mr. W****, Mr. D****, captains H*****, P****, S*****, R*****, H*****, and major B*****. Heaven preserve them all to fight our battles! Nor must we forget the amiable Mrs. H*****, the warbling Miss H*****, the good-natured sensible Miss B*****, the gentle Miss B****, and her sprightly sister. I am yours, &c.

L. E. T.

LETTER V.

To the same.

MADAM,

WE had now a fair view of CALSHOT CASTLE, which is built on the east point of the new forest. This wood is famous in story. Here it was that WILLIAM THE CONQUEROR destroyed many towns and villages for thirty miles round; and exposed many thousands, perhaps some more virtuous than himself, to misery, for the gratification of his pleasure in hunting: and yet he might then lay the foundation of the glory of this nation, in the oaks which grew here, and the ships which were made with them. At this diversion, and in this forest, his son king WILLIAM RUFUS lost his life. WALTER TYRREL was the name of the man, who shooting an arrow at a deer, it struck a tree, and flanting off, wounded the king to death.

You may imagine the superstition of the times led men to impute the accident to the judgments of heaven, for the crimes of the father in distressing the inhabitants of this part of the country. It might be so: but the wisdom and mercy of men being finite, and these attributes in God infinite, I think we have no right to draw conclusions of this kind, especially in the punishment of children for the faults of their parents.

CALSHOT CASTLE is supposed capable of guarding the entrance into SOUTHAMPTON water, which is not two miles broad, and the channel for ships very narrow. The land on both sides has a very pleasing effect. About two miles from the castle, on the

opposite side, is the mouth of the river HAMBLE, which flows up part of twelve miles to BISHOPS-WALTHAM. Would you increase your pleasure in travelling, and enlarge your ideas? consider the different quarters of the compass, and how rivers and towns lie with respect to each other.

I remember, the remarks you made on the wisdom of our forefathers, in chusing the most delightful situations for their convents and nunneries. If the precepts of christian philosophy allow of this kind of seclusion from the world, do you not think that these pious mortals ought to be indulged in the enjoyment of beautiful situations? Their innocence cannot be endangered by it; rather it teaches them the more exalted love of him, by whose power the face of the earth is covered with so many objects to delight the heart.

NETTLY-ABBY, by which we now passed, is most pleasantly situated. It is not fifty years since the roof of this building was standing; and there are said to be many vestiges of grandeur and convenience yet remaining. Close to the water is the ruins of a fortification, which seemed to be the defence of the nunnery. You longed to go ashore to see this place more minutely, and I should as gladly have waited on you.

Had it not been for the abhorrence of ROMISH superstition, many a stately edifice which is now in ruins, might have been preserved and converted into schools, or employed in other useful purposes. But such has been the fate of antient buildings, which costing much to repair, and new modes and fashions being

ing adopted, are for these reasons generally neglected. I have also heard it remarked, by some ingenious persons, that no house ought to be built to last above a hundred years, alledging that the taste of ages alters, and arts and industry are much promoted by building; but I apprehend they will consent to give to palaces and public edifices, a longer date.

From the entrance of SOUTHAMPTON water to the town, is about ten miles; and the distance from PORTSMOUTH computed three-and-twenty. We had been FIVE hours on our way, but it did not appear above THREE: If I could be dishonest and flatter, I should say it was not quite ONE. Except a voyage of about three hundred miles, on the VOLGA, I never made one, in an open boat, so long as this; and neither in boat or ship, ever half so pleasing. My remembrance of the several objects which presented themselves, is yet in full life. FAREWELL.

L E T T E R VI.

To the same.

MADAM,

METHOUGHT at the entrance into SOUTHAMPTON, that the town might be much improved by walks on the water-side: but it is the mistake of mankind, and argues our weakness; that although the happiness of a whole community is concerned, no skill nor cost are employed for the public use except by accident: whilst the gardens of a private man are often improved with the labor and art of ages.

What

What adds much to the charms of SOUTHAMPTON, is the river *ITCHIN*: it is on the east side, and reaches northward twelve miles to *WINCHESTER*, &c. thence about nine to *ALRESFORD*, where it branches into many lesser streams. How far it is affected by the tide I forgot to enquire. On the western side of the town is the river *TEES*, whose streams water *RUMSEY*, *STOCKBRIDGE*, and *WHITCHURCH*, for near thirty miles; whence it still communicates its serpentine course six or eight miles to the eastward.

SOUTHAMPTON is well known in story for having a commodious harbor for ships, and carrying on a considerable trade, particularly with *PORTUGAL*. Like many of the least considerable ports it was once suspected of *SMUGGLING*, but I hope the inhabitants are now too virtuous to fly in the face of that government, under which they are happy in the enjoyment of so many advantages. This town has several remains of antiquity, particularly part of the old wall which once defended the place. It is well peopled, and has five churches: the great street is remarkably broad and long. In this reign of *SALTWATER*, great numbers of people of distinction prefer *SOUTHAMPTON* for bathing; but you agree with me, that the bathing-house is not comparable to that of *PORTSMOUTH*; not only as being smaller, and uncovered, but here is no water, except at certain times of the tide; whereas at *PORTSMOUTH* one may always bathe. Shall you forget the proof we saw here of the fantastical taste of the age we live in, by the bathing vestments, intended for the ladies, being flounc'd and pink'd?

It is recorded of CANUTE, one of our antient kings, that he took occasion at this place to check the parasites of his court, who wantonly extolled his power. As he sat on the shore, he bid the tide not to approach him to wet his feet. You see what little incidents are handed down to us by historians. No body can doubt but that knaves and fools were as plenty in early times, as they are now; and just as little may be learnt from the whim of that prince, as from your ITINERANT LETTER-WRITERS, who record the PINKING the sleeves of a bathing habit.

But what can we say of any town in the kingdom! How eagerly we fly from it to some rural scene, to suck in the ambrosial air; to delight the ear with the melody of birds, and the eye with shady groves; and verdant lawns. This you remember was our case; we had hardly dined before we went to PADWORTH to see BEVIS-MOUNT, the seat of the late LORD PETERBOROUGH, now the property of colonel MORDANT.

In our way to this place, we passed under the north gate of the town, over which is the prison: here we heard the praises sung of lady A****, who lately lodged in the neighbourhood of it, and the relief she afforded the wretched persons confined, is recorded to her great honor, whilst all the balls and entertainments which have been made in this town, from the reign of CANUTE down to the present time, are buried in utter oblivion. If the memorial of acts of beneficence are register'd in heaven, careless as we often are, how that account may stand, we must not be surprized that a lady's charity should be talked
of

of to her praise, when the expensive feast, or the late hour, at which her companions danced, evaporate like the blaze of straw, remembered only by those who injure their health by excess, instead of giving health and life to others by a generous dispensation of the goods of fortune. I am yours, &c.

LETTER VII.

To the same.

MADAM,

MY curiosity to view BEVIS MOUNT, was the stronger from my remembrance of this noble lord at LISBON; I believe it was in the autumn 1736. Then it was Sir JOHN NORRIS, who commanded a powerful fleet in the TAGUS, paid the last honors, to the remains of this intrepid general, and sagacious leader of armies. It was about the year 1705 when he made so rapid a progress through great part of the dominions of SPAIN. When he was in winter quarters at LISBON, how often did he rise before the sun, and in person solicit the dispatch of business with DIOGO DE MENDONÇA CORTE REAL, secretary of state to the late king of PORTUGAL. This faithful and acute minister was yet alive when LORD PETERBOROUGH came to LISBON, at the time just mentioned, in hopes to protract life a little while, under extreme age, and more extreme decay. "Alas," says the good old secretary, "where now is all his martial ardor?—Will he rouse me before the day, and not suffer me to rest a moment till his business be done?—Those days are gone for ever: we must all yield to the more powerful arm of death!"

You know, Madam, this noble lord married Mrs. ROBINSON, a person who sung upon the stage ; but she made him an admirable wife. She too has lately taken her flight into the regions of immortality.—The great globe itself will one day dissolve, heaven only knows how soon. In the mean while, it is our glory and felicity to contemplate that almighty power by which we EXIST ; and that bounty by which we are capable of enjoying the various delights which the visible world affords.

BEVIS MOUNT is a mile from SOUTHAMPTON : it is but a small house, and did not excite our curiosity to visit the inside ; but the garden is extremely agreeable. On an eminence, by the river side, is a summer, or banqueting house, of an agreeable structure, and well furnished. This spot commands a beautiful view of the town ; and on the east side it looks down upon the mouth of the river ITCHIN, which is bordered by high banks covered with wood. At the flowing tide it exhibits a charming piece of water : but it is remarkable, that the old LORD would never suffer any body to be admitted into the gardens at low-water.

There are many choice busts of marble of various colours, and several antient ROMAN altars of the same material. Do you remember the limpid stream which fell into a marble basin, where you allayed your thirst ; or rather where you drank, because the water looked so pure ? It is easy to discover how much the garden might be improved, by taking in some of the adjacent ground, which they told us the late LORD intended. The

opportunities he had of making collections of curiosities, and the elegant taste he has here shewn, in this age of improvement in gardening, are very demonstrable. I am very sincerely yours, &c.

L E T T E R VIII.

*To Mrs. O*****.*

M A D A M,

A Sabbath day's journey among the JEWS was not to exceed two thousand cubits, making about the eighteenth part of a mile. I presume they meant by this, that there should not be any travelling, properly so called, unless in cases of very urgent necessity, which destroyed the common idea of TRAVELLING. Would to GOD that christians were less faulty in this particular! I hope he will forgive me: I have OFTEN travelled on a sunday, tho' seldom without going to church in the morning. I would now have paid my devotion to heaven FIRST, and to YOU, as one of the objects most worthy attention in the visible world, in the second place; but you urged the necessity of going immediately to SALISBURY to see your friends, who were on the point of leaving that place.

I thought it a happiness that we had just time to take our leave of our charming fellow passenger Miss H*****; and after discharging our reckoning at the DOLPHIN, we set out. Travelling a little way on the banks of SOUTHAMPTON water, near the entrance of the TEES, we directed our course to RUMSEY a market-town, famous for its antiquity, and for giving birth to the ingenious SIR WILLIAM PETTIT. It is distant eight miles. The
country

country here is delightfully wooded, and abounds in corn lands; whilst the inequality of the ground affords an uninterrupted entertainment to the eye. This cross road, I presume, is difficult to pass in the winter season.

From RUMSEY, pursuing our journey, we stopt at the little village, I think they called it WHITE PARISH. Whilst the horses were watering I strolled into the churchyard. Whether from the consideration of our common mortality, or only for the pleasure of filling up a vacant moment in any rational way, but I always find myself led, on these occasions, by a kind of instinct. Good GOD! what nonsense is handed down to posterity, engraved on stone! 'Tis shameful to a nation that any of their clergy should be ILLITERATE or LAZY. Ought not the vicar or his curate to inform his parishioners, how admirably adapted many passages, in the old and new testament, are to these occasions? We see how the harmony of numbers enchants! These attempts of the unletter'd muse are a proof of it. But poetry does not consist merely in rhyme; and the words of men are not so good as the word of GOD. What think you of this EPITAPH?

*“ This world is full of crooked streets ;
 “ Death is a place where all men MEETS :
 “ If life were sold that men could buy,
 “ The rich would live, the poor must die.”*

Let us consider, on the other hand, such thoughts as these :

“ This

“ This corruption, shall put on incorruption; and this mortal, shall put on immortality.”

“ I am the resurrection and the life, saith the LORD : he that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die.”

“ I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another.”

Or, if they do not choose the words of sacred penmen, so emphatical, so interesting, so well adapted; moralists, divines, or poets of later times, might supply them. Thus might the rustic who is only taught to READ, learn the best and truest philosophy from a tombstone; and the gentleman of fortune, in the country, might turn this current of nonsense, at least in his own church-yard. Would it not be of use to the good sense and morals of the people, to help them in this instance? Is it necessary to indulge, or support them, in propagating such absurd nonsense, because it would be more absurd to attempt making them all LEARNED?

But here we have a striking proof of the fondness which mankind entertain for the children of their own brain: the peasant may say why should not I write my own poetry, as well as the curate his own sermon? both of us might be much better supplied

plied by other people. And, if you please, I will add another reflection, which is that you may be supplied with moral essays by a much better author than myself; therefore I will refer the vicar, curate, gentleman, and AUTHOR, to their own hearts; there are many things in this nation of more moment to be corrected. I am yours, &c.

L E T T E R IX.

To the same.

MADAM,

FROM WHITE PARISH we continued our rout a few miles, and entering WILTSHIRE at EAST DEAN, we passed over a down, and came into the great western road, at the distance of five or six miles from SALISBURY; the lofty spire of whose cathedral soon presented itself to view.

About two in the afternoon we arrived at the city. And here, Madam, we became still deeper in your debt, for one of the most pleasing circumstances that can attend travellers, or indeed which occurs in the ordinary course of life; I mean an introduction to the acquaintance of polite, lively, and sensible persons, especially of YOUR SEX; of this perhaps I am most sensible. I ought in gratitude to mention the amiable Mrs. D****, the ingenious and agreeable Mrs. E****, and her sister Miss S****, the polite sensible Mrs. G*****; the pretty musician her daughter, and the little cherubim and philosopher her son. Shall you forget what was said of this sweet boy of six years old? As he sat pensive one day, being asked what he thought

thought of; "I am thinking," says he, "of the great GOD of heaven, and that I must DIE!"—'Tis amazing how reason ripens in some children; how much depends on our parents; and how deep the belief of a GOD is implanted in us!

After dinner Mrs. G***** conducted us to the cathedral, where we performed our duty to GOD, enraptured with an anthem of her chusing. The highest foretaste of the entertainments of blessed spirits, seems to be that of the heart, devoted to the service of GOD, joined to a well-improved understanding, and assisted by a lively imagination. If to these we add that sensibility of the charms of music, which some possess as if it were by immediate inspiration from heaven, what pleasure can we conceive to be more exalted?

Whenever divines or poets attempt to give us a notion of celestial joys, how naturally they recur to the idea of music! What would the devotion of the vulgar be without singing? If we look into the world at large, we shall find that all nations, of all religions, use singing of some kind or other. The MAHOMMEDAN priests, at certain stated hours, from turrets erected for that purpose, pronounce their creed with loud acclamations, and invoke the people to pray; tho' in private they repeat their addresses to the ALMIGHTY in a low voice, or awful silence. The PAGANS invoke their gods with loud songs of praise and thanksgiving. The JEWS are very loud in their public prayers. You know the greatest part of the devotion of the ROMANISTS is performed by singing. The LUTHERANS and CALVINISTS, tho' separated from the PAPISTS, would think they

performed their duty to GOD in a very improper manner, if they did not chaunt his praise. And what would OUR common people say were they not permitted to sing psalms? Indeed the TRUE spirit of devotion is not always kept up in this manner of worshipping the ALMIGHTY; but without it, we may question if our common people would EVER chuse to come to the public worship of GOD.

Nor does this spirit predominate with the vulgar only. Besides anthems in churches, which all the world admires, except a few who think music and heaven have no connexion, you have heard old-fashioned people talk of spiritual songs. In this very polite age, we hardly know what is meant by SPIRITUAL SONGS; they are seldom mentioned but in ridicule. But let us do justice to the votaries of modern politeness, they have a taste for oratorio's, perhaps from the same motives. When this entertainment gives place to loose, or silly scenes, I shall think the cause of religion still upon the decline. Tho' immoral and unchaste representations are allowed on our theatres, still we pay a certain veneration to an oratorio. Who hears the MESSIAH unmoved? Who considers it as a mean entertainment? In spite of the little narrow taste which prevails amongst us, we still have a relish for the sublime compositions of HANDEL and some other masters in church music, and I hope we shall keep that taste alive.

MUSIC as well as POETRY depends much on the IMAGINATION, and the love of them leads some astray; they make strumpets of the muses, or by being captivated by them out of measure,

measure, make fools or madmen of themselves: but when we enter, with such assistance, into the true spirit of DEVOTION, these give us a MEANS of pleasure beyond what common mortals can enjoy. It is not that we are afraid of the power of music in religious worship: alas! we are too much inclined to employ our PASSIONS about every thing EXCEPT RELIGION. Yet as the passions are essential parts of the human composition, why should they not be exercised in DEVOTION? In musical worship our very SENSES are employed: when there is CONCORD in sounds, correspondent with our IDEAS, we may the more easily raise and fall, or tune and harmonize the soul.

But when sublime poetry is joined to sublime music, and both these to devotion, they improve each others charms; they give auxiliary powers to the soul; and, if you will allow the similitude, convert the MAN into an ANGEL.

Those who have a lively sense of religion, may have observed how languid the action of REASON ALONE often proves. Shall we therefore turn ENTHUSIASTS? no: by no means. But there is a DISPOSITION, for which we want a name, that partakes of ENTHUSIASM, and without which devotion is GENERALLY very languid. It is the ERRORS of the head, rather than the WARMTH of the HEART, which turns the brains of some of us in this island: as the BLAZE of piety dazzles and confounds, whilst the PURE FLAME cherishes and enlightens.

“ Enthusiasm has made villains martyrs.”

But ZEAL has made virtuous and wise men die for their faith: we see how far that zeal and piety, which has some MIXTURE

of enthusiasm, often carries men, in WAR, in FRIENDSHIP, in LOVE, in PATRIOTISM, in RELIGION.

There are many advocates for the total exclusion of the passions in all religious concerns. They judge from the fatal effects these have sometimes produced: but I think they judge partially, for they do not seem to observe what fatal effects arise from a languid indifference.

But, not to launch out into too great a field; in whatever degree the passions are necessary, in the exercise of the most exalted worship of GOD, the pleasures of devotion are undoubtedly the most pure and unmixed. Therefore upon the very principle of the love of pleasure, we ought to set apart a portion of our time, every day, to the worship of GOD, without interruption from the affairs of the world. Those whose circumstances are so happy as to admit of it, ought to perform this duty in PUBLIC, as well as in PRIVATE; and those who have a taste of the CATHEDRAL service, must receive a greater pleasure than those who have none. I am yours, &c.

L E T T E R X.

To the same.

MADAM,

AFTER recommending ONE of the entertainments exhibited on the stage, I must tell you how much I disapprove of ANOTHER, as it is at present conducted, tho' in itself most delightful and beneficial. It would be happy, I think,

for

for this nation, if handsome salaries were allowed to two or three men of character, distinguished for their piety and skill in poetry, to act under the lord chamberlain. Their business should be to suppress all plays which are of an evil tendency to morals, to reform such as are good in themselves, but have passages in them which are injurious to virtue.

The power lodged in the lord chamberlain, is calculated to suppress every thing which might be exhibited on the stage, derogatory to the dignity of the throne, the sacred person of the king, and the welfare of the state. Experience teaches us that this restriction is very far from being injurious to LIBERTY, but rather calculated to support its cause, and prevent its degenerating into LIBERTINISM. But is not the honor of GOD, and the interest of mens SOULS to be likewise taken into the consideration? If a BRITISH audience departs from that good sense for which they were always distinguished, or gives up virtue a prey to the servile prostitution of a poet's pen, who makes them the compliment of supposing they have no relish for a performance which has not a great mixture of lewdness and immorality: If this is the case, does it not become the duty of the legislative power to correct so crying an enormity? Let this be done with all the art and gentleness which the acutest policy can suggest. But if it is not established as a maxim, that nothing but downright BLASPHEMY is exceptionable, the laws of civil society call aloud for a reformation in so scandalous an instance.

Vice is vice, in male or female, and in both, detestable in the sight of GOD. But there are certain weighty reasons why the
virtue

virtue which we call DECENCY, should appear more AMIABLE, and INDECENCY more SHAMEFUL, in your sex than in mine. One may easily discern how CUSTOM triumphs over common sense: even some of the most sacred regards of life submit to the TYRANNY of it. That which a woman would blush to SEE, or HEAR in PRIVATE, or be obliged to confess her corruption of heart, she both hears and sees in PUBLIC, with all the eyes of an audience upon her, with an easy indifference. There are passages in some of our plays, which very few women, who are truly modest, hear or see without blushing. But supposing that persons advanced in years, could hear and see ALL that passes on the stage, with the utmost indifference, which is making a compliment few of us deserve, can this be the case with the youthful of both sexes, who compose the greater part of an audience? Impossible!

*“Vice is a monster of such horrid mein,
 “As to be hated needs but to be seen;
 “Yet seen too oft, familiar with her face,
 “We first endure, then pity, then embrace.”*

So says Mr. POPE; and is not this one of the dictates of common sense and experience?

But can any thing be more apparent, than that the correction of this scandalous abuse of the stage, depends on women of distinction? You may do just as you please. We may say, with great propriety, that you have an absolute authority in this instance. Go to these immoral, or lewd plays, and you support them. ABSENT yourselves, show your DISLIKE by not appearing

appearing at them, they will be CORRECTED, OR NEVER PERFORMED, and consequently fall into OBLIVION.

Granting that the stage is obliged to LOVE, more than to all the other passions ; and that this subject being taken from the poet, he will throw away his quill : how infinitely diversified are the scenes which this passion creates in real life ! Without departing from nature, he may make his incidents very interesting, and yet keep up to the DECENCY of a PUBLIC EXHIBITION. Why should he attempt to unfold the dark corners of the heart ? But to represent actions in themselves black and detestable, with all the glosses which WIT can furnish, and all the gay colors which a lively IMAGINATION can paint, is a vile prostitution of the faculties of the soul, which were given for very different purposes. What proofs has our inimitable SHAKESPEAR given, that this passion may be treated DELICATELY, DELIGHTFULLY, VIRTUOUSLY ! Without proceeding to such romantic heights as some dramatic writers have carried this passion, their scenes of LOVE might be more generally calculated for common life, to inspire an audience with a right sense of social virtues,

“ And marriage be no more the jest of fools.”

FAREWELL.

L E T-

LETTER XI.

To the same.

MADAM,

NOTHING can be more obvious than this: whatever is shocking to decency, to common honesty, and consequently to the sacred regards of RELIGION, is productive of examples pernicious to society, and ought not only to be avoided, but punished. This ought to be esteemed the CRITERION, whether a state is really CIVILIZED or not. With regard to the PUBLIC, all kinds of amusements which tend to destroy that virtue on which the PUBLIC WELFARE depends, ought to be guarded against, and as carefully watched in all its symptoms, as an epidemical distemper which endangers the unpeopling a state.

Perhaps novelty and variety were never in greater repute amongst us than at present, and yet we are not TOTALLY departed from our character of a grave and intelligent nation. So at least it seems to me, with regard to THEATRICAL representations: for tho' we are extremely faulty in the instance before us, what passages are so much ADMIRÉD, or, if I may use the expression, more eagerly DEVOURÉD, than such as contain the deepest reflections on the being of a GOD, the immortality of the soul, and a state of rewards and punishments? Who can SEE the incomparable GARRICK, without thinking they behold the very prince of DENMARK? Or who can HEAR him ask,

“Whether 'tis nobler in the mind to SUFFER

“The stings and arrows of OUTRAGIOUS fortune;

“Or

“ Or to TAKE ARMS *against a SEA of troubles,*

“ *And by OPPOSING, END them ?*

Who, I say, can hear him ask this question without resolving,

“ *That there IS SOMETHING after DEATH.*”

The consideration of which ought

“ *To make men rather choose those ILLS they have,*

“ *Than FLY to others, which they KNOW not of.*”

Or, to speak in the simple language which christianity dictates, will not such a lesson induce us to resign to the dispensations of heaven, and to think that what the world calls MISFORTUNE, may be turned to our ADVANTAGE? And may we not depart from the playhouse more edified than too many are in churches?

I think we have a great deal of virtue remaining, though we are careless and inconsiderate. A little attention might cure the evil: IT BELONGS TO YOU TO REFORM BY YOUR EXAMPLE. The INTEREST of the female world is concerned in a high degree. It would not only raise trophies to your fame, but give you a more solid pleasure in your expectations of immortality. With regard to temporal felicity, it is certain if there was more VIRTUE, there would be more CONJUGAL love: or, if you please, if there was less VICE, there would be less MISERY, not in the married state only, but in all others. Without making HISSING PARTIES yourselves, you might show your dislike; and easily commission your friends to DAMN, not the play, but all passages in it offensive to modesty: the poet would then leave them out on the second night's acting. Our NEWEST plays have already purer sentiments than some of the OLD ONES,

fo that the buſineſs is already in a happy train, and might be very eaſily accompliſhed.

You will eaſily underſtand that I am now pleading FOR the theatre, the intereſt of which I have much at heart. As to what regards the lives of moſt players, it is not my buſineſs to enquire; but if, in general, the playhouſe is not dedicated to DIANA, yet there are ſome as chaſte and religious people on the ſtage of the theatre, as on the ſtage of the world. Upon the principle I now recommend, there would be no rake on the ſtage, or he would be ſo little countenanced by the poet, as hardly to dare to be ſo OFF of it. Actors would be habituated to ſpeculative virtue, from the parts they performed; and from thence, ſome of them would become practical philoſophers, and ſhining examples, and BE the CHARACTERS they moſt coveted to APPEAR in.

If nothing was SEEN or HEARD offenſive to the chaſte or pious, corrupt as we are in many inſtances, theatres would not be leſs frequented than they are. The profeſſion of a player would receive a dignity which it is far from having now. Gentlemen of education might then become actors, without any of thoſe RESERVES and EXCEPTIONS which prevail under the preſent eſta bliſhment of the theatre; conſequently the difficult and laborious ſcience of acting, would be eſteemed WORTHY, in proportion to its UTILITY, and be carried to a much greater height of improvement than it now is.

As virtue would be thus repreſented to us in more amiable colors; inſtead of going from the PLAYHOUSE to the BROTHEL, the
the

the BRAVE youth would grow enamoured of religion; be fired with the love of his country, and with a generous contempt of life in the cause of virtue. The VICIOUS would be ashamed of vice, which they saw thus discountenanced. The inferior CLERGY, of whom some, perhaps, want piety or industry, might learn to be more vigilant in promoting the cause of religion: and reverend PRELATES would suffer no diminution of respect to their character and office, if they were frequently present at the theatres. As the case now stands, the VIRTUOUS are seldom the BETTER for the stage, and the VICIOUS much the WORSE for it.

Historians tell us, that neither GREECE, nor ROME, nor ATHENS, allowed the liberties which we countenance. AS HEATHENS they disdained, what we ENGLISH CHRISTIANS not only SUFFER, but APPLAUD. The stage in FRANCE is chaste; the greatest libertine will not bear a DOUBLE ENTENDRE to be uttered. This shows the good sense of the people at least, and that they keep up to the primitive institution. If they are not better christians in FAITH nor PRACTICE, than we are, they have more regard to DECENCY, and would probably be still more abandoned themselves, if their stage was no chaster than ours.

To attempt a reformation in the GROSS, proves the projector to have a great deal TOO MUCH wit, or a great deal TOO LITTLE: but NOT to ATTEMPT it, in a particular instance, so very level to common sense; so very interesting to truth and virtue; and so essential to religion, is a stronger proof of a national DELIRIUM;—from which may GOD, of his infinite mercy, deliver us!
I am yours, &c.

LETTER XII.

To the same.

MADAM,

Sunday.

MUSIC and theatres lead us to the harmony of numbers, and we will consider it particularly in religious worship. Poetry, alas, has been often prostituted to the offering incense to the devil, to bring the soul down to a level with brutes: it may indeed be employed to celebrate the feats of warriors, as well as martyrs; or the stories of honest lovers, or honest satyrists; but the noblest use of it is in religion. It is very piously, as well as poetically said,

“Whom shall I sing but him who gave me voice.”

Were you an angel, whom could you praise, so worthily, as him who made you such!

Our greatest masters in poetry have sometimes employed their talents in heavenly songs. Mr. ADDISON has left us several short hymns, which glow with the true spirit of piety. Be yourself the judge, if it is possible to read them without receiving some PLEASURE: or if you can make them your own, by the force of memory, without being occasionally led to repeat them. And can you repeat such poems, without feeling some of those emotions which distinguish the pious from the profane? The soul is framed to a sense of our dependance on GOD; and it seems natural to INDULGE ourselves in all such MEANS of piety as are calculated to raise the affections, that whilst we purify the heart,

heart, we may exalt it also. Upon this principle I recommend the following hymn of the celebrated author just mentioned.

I.

*When all thy mercies, O my GOD,
My rising soul surveys ;
Transported with the view, I'm lost
In wonder, love, and praise.*

II.

*O how shall words with equal warmth
The gratitude declare,
That glows within my ravish'd heart !
But thou canst read 't there.*

III.

*Thy providence my life sustain'd,
And all my wants redress'd,
When in the silent womb I lay,
An hung upon the breast.*

IV.

*To all my weak complaints and cries
Thy mercy lent an ear,
E'er yet my feeble thoughts had learnt
To form themselves in pray'r.*

V.

*Unnumber'd comforts to my soul,
Thy tender care bestow'd,
Before my infant heart conceiv'd,
From whom those comforts flow'd.*

VI.

*When in the slipp'ry paths of youth,
 With heedless steps I ran,
 Thine arm unseen convey'd me safe,
 And led me up to man.*

VII.

*Through hidden dangers, toils, and deaths,
 It gently clear'd my way ;
 And through the pleasing snares of vice,
 More to be fear'd than they.*

VIII.

*When worn with sickness, oft hast thou
 With health renew'd my face,
 And when in sins and sorrows sunk,
 Reviv'd my soul with grace.*

IX.

*Thy bounteous hand with worldly bliss,
 Has made my Cup run o'er,
 And in a kind and faithful friend,
 Has doubled all my store.*

X.

*Ten thousand thousand precious gifts,
 My daily thanks employ,
 Nor is the least a chearful heart,
 That tastes those gifts with joy.*

Through

XI.

*Through every period of my life,
Thy goodness I'll pursue,
And after death, in distant worlds,
The glorious theme renew.*

XII.

*When nature fails, and day and night
Divide thy works no more,
My ever-grateful heart, O Lord,
Thy mercy shall adore.*

XIII.

*Through all eternity to thee
A joyful song I'll raise,
For, oh! eternity's too short
To utter all thy praise.*

I shall have a higher opinion of the good sense of this nation, when I see YOUNG persons taught, and OLD ones teach themselves, the proper use of such poems. We should LEARN to READ poetry, as we learn to SING, and exercise ourselves most in such kind as this. It will afford a more constant ENTERTAINMENT, and ought to be deemed a more necessary ACCOMPLISHMENT. The HYMNS in question are only preparatives for PIETY ; they are but helps to call back our wandering thoughts, to warm a cold attention, and to give us a more lively sense of our condition.

What foolish mortals we are to think of arriving at the END without the MEANS ; and what folly is it to neglect such MEANS as reason and experience prove to be INTRINSICALLY VALUABLE !

And what are the most animated compositions, compared to the writings of such inspired penmen ? nothing merely human seems to approach them in majesty, force, or sublimity ! Read JOB, read DAVID, or read ST. PAUL ; however obscure some passages may be to us, those we clearly understand, cannot be read without our feeling a power resembling inspiration in ourselves : and yet, alas, these books are very little studied ; I might say hardly ever read, except by the POOR and ILLITERATE, or perchance at CHURCH, where we do not often enter sufficiently into the beauties of the LANGUAGE or the SENTIMENT. There are many remarks of this kind, much superior to any I can make, to be found in the spectators and other authors, and I refer you to them. I am yours, &c.

L E T T E R XIII.

To the same.

M A D A M,

LET us now contemplate the charms of this world. You remember after church we went to WILTON, the seat of the earl of PEMBROKE, which is distant from SALISBURY three miles. Near this place is the borough town, of that name, where was first established the famous manufactory of carpets, which are now made in several parts of the kingdom. I have often thought that, considering their thinness and small breadths,
it

it may be called a very imperfect manufactory, and such as we ought to blush to be excelled in by TURKS, whose carpets make me think of a fine mossy turf.

If you would know more of WILTON than our observation could supply in so short a time, there is a whole quarto volume of LORD PEMBROKE'S medals, in which, if I mistake not, are included his statues and busts. I am also told, there is a small volume, with an account of the ornaments of this famous house. It was finished about 110 years since, but the greatest part of the building is as old as the reign of HENRY VIII. If I remember, this building is square, with turrets at each corner, and a quadrangular area within. It is built with stone, and of GOTHIC structure, and richly ornamented on the outside of the walls, as well as within. The geometrical staircase is said to be the first erected in this island; the walls of it are beautifully ornamented with paintings.

This palace, for so we may call it, is distinguished as a collection of the richest statues, busts, antiques, and relievos, of any nobleman in ENGLAND; or, perhaps, of any man in the world. Indeed it is a grand repository of curiosities. The lower apartments are so crowded, that they appear like so many shops or magazines of marble merchandize. But amidst this profusion of grandeur, the arrangement seems to be as elegant as such a number will admit.

Of the upper apartments there are several very noble. Here it was SIR PHILIP SIDNEY wrote his ARCADIA, a romance com-

monly known by the name of PEMBROKE'S ARCADIA, from its being address'd to his sister the countess of PEMBROKE. One of the rooms has the pannels painted with the several most remarkable stories in that romance; but it is now old, and was badly executed at first. I think, madam, the character which is given of the author, sets him so very high above common mortals, if I was to read any romance, it should be this: and yet I am told he has follow'd the ITALIAN poets, and introduced very strange and absurd flights of fancy.

The grand apartment, or dining-room, is very noble indeed, being 60 feet long, 30 broad, and 30 high. The busts which are ranged opposite the windows, through the whole length, have a very fine effect. There is a great number of pictures, in the house, but some of them are so bad, they seem to have no right to hang there; that which is most distinguished is the family piece in this grand apartment, painted by VANDYKE: it is 20 feet long, and 12 high, containing thirteen figures as big as the life. You will never forget the noble ideas with which your mind swell'd, when you was surprized at the sight of this picture, in which the painter has reached so near to nature, that one almost imagines it is real life. In this room is a great deal of rich furniture, the particulars of which I cannot recollect.

We were told, that the present young LORD intends to build a library, or to convert one of his apartments to that use; in the mean while the books sleep in their huge chests, of which a large room was full.

It was in this house we saw some prodigious slabs of marble; indeed they are the largest I ever beheld, except at the famous church which the late king of PORTUGAL built at MAFFRA, near LISBON. I am yours, &c.

L E T T E R XIV.

To the same.

MADAM,

SINCE our time permits only a transient view of the noble ornaments and costly collections at WILTON, let us hasten from the works of men, to the more glorious works of GOD! We may here contemplate the beautiful lawns on the south-east side of the house, and the bright streams which water them. Over this river is a PALLADIAN bridge of exquisite architecture, much admired by all connoisseurs. Above this, to the southward, you must not forget that noble rising ground, to the summit of which is about a quarter of a mile. Here stands a very large equestrian statue, in lead, of MARCUS AURELIUS, a ROMAN emperor, whose virtues are so much extolled by historians. From this eminence there is a view of the valley below, and of part of SALISBURY, which looks very rural, the cathedral, as well as other parts of the city, being embower'd with trees.

From the contemplation of beautiful nature, the mind is easily led to that of moral rectitude. True taste in the arrangement of material objects, such as delight the senses, or exalt the heart, seems to have a great analogy with the harmony, or order, which the love of virtue inspires. It now occur'd to my

mind, of what little worth all these glories of this visible world would be, to me who might be snatched from them by a sudden blast from the north-east, if I had no hopes beyond the grave, nor any sure ground on which to build those hopes! Of what moment are all the works of art or nature, compared to the happiness of a FUTURE state? How glorious soever material objects may appear, the impression remains but a little while, and at best they are but as the outlines of a picture, compared with the most finish'd piece.

The weather was very serene and delightful. Heaven, and the earth, now seem'd to smile upon us, as if they approved the pleasure we enjoyed. Nor did these give me more delight, than the recollection of the lines in POPE, which the sight of the statue just mentioned brought to my mind, and chimed in with my thoughts at this time :

“ Who noble ends by noble means obtains,

“ Or, failing, dies in exile or in chains ;

“ Like good AURELIUS let him reign, or bleed

“ Like SOCRATES, that man is great indeed.”

But let us not leave this charming scene of WILTON, without looking back to the serpentine walks, in the hanging wood, on the south-west side of the house ; nor pass over in silence the beautiful and extensive prospects, which are seen from the room on the summit of this hill.

Amidst all this pleasure, I was afraid your health would receive harm from the mossy damp turf in walking by the sides
of

of the river, to the FALL, which forms a sheet of water. At this place is a summer-house with several apartments elegantly finished. Whether these are dedicated to the god of the river, or to the zephirs which play upon it, I forgot to enquire.

Night now came on; and shut us out from all further enjoyment of this kind.—Time will not stand still;—we may enjoy, but cannot detain the moments as they fly. We changed the scene to the company of our friends at SALISBURY, who entertained us at supper with the same politeness, good-humor, and good-sense, as we had already experienced. I am yours, &c.

L E T T E R XV.

To the same.

MADAM,

SALISBURY is the capital of WILTSHIRE, and is to be considered with the more reverence on account of its antiquity. The OLD SARUM stood upon an eminence about three miles distant, and sends two members to parliament, who are, to this day, elected upon that spot, tho' at present there stands only a farm-house. OLD SARUM is esteemed one of the finest situations in the world; but the want of water induced the inhabitants, in process of time, to move into the valley where the city now stands.

SALISBURY is not a well-built city, with regard to the elegance of the houses, but the streets are conveniently broad, and much distinguished for being regularly divided into right angles. The streams of the AVON are carried by small channels

made with brick, through the streets, and supply the inhabitants with water in the most commodious manner.

The close, or inclosure, round the cathedral is large and well planted, and adds an awfulness to this temple, the lofty and elegant structure of whose spire, has been often mentioned with admiration. It is very small for its height, yet not so small as ST. BRIDE'S in FLEET-STREET, the top of which I have seen rock whilst the bells were ringing. The houses round the close are mostly of freestone, and make the best appearance of any in the city.

The air here is esteemed very wholesome, and the adjacent country has charms which give SALISBURY the preference to most places in ENGLAND. There are some people of fortune who have made choice of it upon this account, nor esteem it the less for being eighty miles from the capital.

Here are several manufactures, and the conflux of the AVON, WILLEY, and NADDER, would have made a navigation for small vessels from CHRISTCHURCH, if the current had been less rapid below the city. They now bring it within two miles of the town. ADIEU.

L E T T E R XVI.

*To Mrs. D***.*

MADAM,

Monday, August 11.

WE were just on departure this morning, when you was blest'd with a sight of your honored friend Mrs. M*****. You have reason to honor her for her good sense,

and

and good humor, for which she is so much distinguished; and what higher joy can we receive than, after a long absence, to meet the eyes of those we love, especially if we are beloved by them? If to see others happy, in these instances, can give very quick sensations of pleasure, those which the parties themselves enjoy, with the same humane disposition, must be more affecting. But, alas, you hardly received your friend into your arms, before you was snatched away from her to pursue your rout.

Leaving SALISBURY we directed our course to LANGFORD the seat of LORD FOLKSTONE. This place lies three or four miles north-west from SALISBURY, and the garden is watered by a branch of the AVON. It is situated upon a dead flat, consisting chiefly of a lawn; and a gravel walk, between a plantation of flowering shrubs, terminated by a little summer house. You observed that the river lies too open, the trees being thinly planted, and not affording any shelter from the sun, as we found by a painful experience, for it was then intensely hot.

The view of the adjacent country is most agreeable, being well wooded, and rising with a gradual ascent: indeed every spot in this country seems to have some peculiar charm.

The house is remarkable for being built in a triangular form: it is composed of many good apartments; and convenience with grandeur seem to be so admirably mixed, that one is rather tempted to envy the possessor for the COMFORT he may enjoy in it, than for the gratification of his pride, or ambition.

The gallery contains many fine pictures, of which two by LORRAINE, are most distinguished; and tho' the ceiling is hardly of sufficient height, it is a very pleasing, as well as a grand apartment.

The chapel, at one corner, is an octagon, lined with wainscot; the windows being adorned with painted glass representing the several passages of our SAVIOUR's life, as contained in the creed.

In another corner is an octagon adorned with new tapestry, from the droll paintings of TENIERS.

The chamber furnished with blue damask, and that with chintz, are both very agreeable; these seemed to strike you most; but I think, my lord has shewed no less taste in the apartments dressed with green, of which there are several furnished with different manufactures, and various hues of this pleasing color. It is remarkable that all who see this house express their satisfaction with regard to its comfortable appearances.

Here has been great sums laid out; the pictures in the Gallery it is said cost above eight thousand pounds. I think we were at no place treated with more politeness than here, and we must not forget the obliging manner in which you was invited to drink chocolate by the good house-keeper. I am, &c.

L E T-

L E T T E R XVII.

To the same.

MADAM,

FROM LANGFORD we directed our course for the most part over delightful downs about twelve miles to WIDGATE. Here you beguiled the way with very interesting and affecting stories of your departed friends, how entirely they were reconciled to death.

It is a very different thing to “blazon the king of terrors” with the TONGUE, and to see him with the EYE.” Those who have wrote, or talked most familiarly of him, have not therefore been the least afraid. A very little study has made complete philosophers of some, when all the efforts of a long and laborious life has not accomplished this important business in others.

It is also a bold thing to say, but I think, madam, there are more practical philosophers from habit of mind, and pious resignation, of your sex, than of mine. Could a SENECA or a SOCRATES have behaved with more fortitude and resignation, or been more lovely in death, than Miss Y*****, who took her leave of this world, with as easy an indifference, as if she had been going to a ball?

I was much struck when I read SHAKESPEAR’S HENRY VI. I believe it is the king who attends cardinal BEAUFORT in his last moments, and says,

H

“ Lord

“ *Lord cardinal, if thou hast hope in heaven’s joys
 “ Hold up thy hand! Make signal of that hope!
 “ ————be dies, and makes no sign!*”

Alas! how many of my acquaintance have I seen, as far as I could observe them, not so ambitious as the cardinal, but live in indolence; and, with respect to religion, die in stupidity! What indeed can we expect? As we LIVE we shall probably DIE; except that the unwelcome hour sometimes brings with it dreadful fears. Dr. YOUNG tells us,

“ *Men may live fools, but fools they cannot die.*”

But, I think, if men live without a PLAN, they can hardly die with one. Without a steady principle of belief, reduced to action, we must expect as great confusion in thought, as to RELIGIOUS concerns, through the whole progress of LIFE, and in the finishing stroke by DEATH, as in SECULAR concerns of importance, where no regular method is observed in the conduct of them.

But this lady seems to have been regular throughout: her behavior in the great article of death, makes me think of Dr. GARTH’S notion, who seems to have mixed the philosopher with the poet and physician. He says,

“ *To die is landing on some silent shore,
 “ Where billows never beat, nor tempests roar,
 “ E’re well we feel the friendly stroke, ’tis o’er.*

“ *The*

- “ *The wise through thought th’ insults of death defy,*
 “ *The fool through blest insensibility.*
 “ *’Tis what the GUILTY fear, the PIOUS crave,*
 “ *Sought by the wretch, and vanquish’d by the brave.*
 “ *It eases lovers, sets the captive free,*
 “ *And tho’ a tyrant, gives us liberty.”*

We all pray and wish for length of days ; we think it a blessing ; and so it is when we live WELL. But he seems to bid fairest for happiness, who is most free from solicitude about the length of his life. MILTON says,

- “ *Nor love thy life, nor hate,*
 “ *But what thou liv’st LIVE WELL :*
 “ *How long, or short, permit to heaven.”*

I have generally observed, that the youthful part of both sexes, as they are the least timid, are also the least wedded to the world : of all ages, the pious and the bold may most properly be said to part with the world, not the world with them. There is a pleasure, more easy to conceive than describe, in seeing others take their last farewell of this world in a graceful manner. They appear with irresistible charms ; charms which ought to make a DEEPER, as they make a BETTER impression, than all the pride of youth, or bloom of beauty. To this we must all come !

- “ *The boast of heraldry, the pomp of power,*
 “ *And all that BEAUTY, all that WEALTH e’er gave,*
 “ *Await alike th’ inevitable hour,*
 “ *The paths of GLORY lead but to the grave.”*

Mifs Y***** lived longer than many who see their children's children. We are told, by a very wise man, "That honorable age is not that which standeth in LENGTH OF TIME, nor that is measured by NUMBER OF YEARS; but wisdom is the grey hair unto men, and an UNSPOTTED life is old age." But we seldom think we have lived long enough with regard to duration of time. This does not arise so much from the hopes of temporal happiness, as the distrust that there is none after death, or that we shall not arrive at the fruition of it. From whatever cause it proceeds, we still thrust the fatal hour from us.

Seeing there is in our nature so great a reluctance to die, we may plainly discover the indulgent care of providence in that mixture of fear, hope, and expectation, which are blended together, and which every thinking person feels, tho' it is very hard to describe. Mr. POPE says,

*"To each unthinking being heaven a friend,
 "Gives not the useless knowledge of its end:
 "To man imparts it, but with such a view,
 "That whilst he dreads it, makes him hope it too.
 "The hour conceal'd, and so remote the fear,
 "Death still draws nearer, never seeming near.
 "Great standing miracle that heaven assign'd,
 "Its only thinking thing this turn of mind!"*

Our misfortune is that we generally indulge this TURN OF MIND a great deal too much: we neglect the medium, and convert that which is given us as a BLESSING, into a CURSE.

If this were not the case, could the frequent intimations of mortality ; could the daily, I might say hourly, remembrances we receive, that it will be OUR TURN soon, make so faint an impression, and so little enforce the duties of religion ?

To learn how to die, is beyond all doubt the most important lesson of life : it is the great business of living. All other affairs, which are interesting, we generally attend to with care and assiduity, especially if they promise any acquisition of fame, or riches, or pleasures. What can we resolve our neglect into, but foolishness and perverseness ? We are always on the confines of eternity ; but when, to appearance, we are arrived on the very verge of it, we still cling to EARTH, instead of striving to mount to HEAVEN. There is but one way to correct this fatal mistake : “ Set your affections on things above, not on things “ on the earth.” I am yours, &c.

L E T T E R XVIII.

To the same.

THUS it is, MADAM : to-day we triumph in our transient existence ! We think of joys to come, which we have no reason, from the past, to believe will ever happen. To-morrow comes, and we fall ; we crumble into dust, which serves only to nourish the plant which men or beasts feed upon. But shall we lament that we are but creatures of a day ? That day lights us to eternity ! It leads us to those regions where we shall LIVE FOR EVER !

The

The oftner we entertain the awful consideration of a future state, the more firmly persuaded we shall be of the reality of its existence. Not to THINK, is not to be a man; and how can we think of life, without thinking of death also? Death gives the finishing stroke; it blots with infamy, or crowns with honor: it is the only cure of human frailty, for it puts us beyond the reach of vice or folly. There is but little reason to wish for life WITHOUT probity of mind; and WITH it there is still less reason to fear death. And how glorious it is to think of there being no longer a POSSIBILITY to offend!

But how shall we learn to think of death without fear? I will not say this is as easy as to think of wealth and titles without ambition, for that leads too far; but it is certain that fear is a very PAINFUL passion; and for the same reason that we naturally fly from PAIN we ought to subdue it. If he in whose breast it predominates cannot be happy: if it draws a gloom over all the delights, and even the comforts of life: if, as it is emphatically expressed, "it betrays the succours which reason affords." Shall we countenance so painful, so unprofitable a passion?

What then is to be done to enable us to march on calmly, deliberately, joyfully? How shall we learn to meet this king of terrors with a good grace?

*"With terrors round, CAN REASON bold her throne,
"Despise the known, nor tremble at th' unknown?"*

THAT reason can do. THAT reason has OFTEN done. Give reason fair play, and as your passions become subservient to it, fear will vanish as unprofitable; whilst hope, ambition, even that generous effort of the mind, which I will call PRIDE, will help you on. Thus both worlds will be your own. Cherish a confidence in the parental love and mercy of him who made you, and you become invincible!

But we are COMMANDED to work out our salvation with FEAR and trembling. Fear is here mentioned as a passion of the mind implanted in our nature to make us watchful for our own preservation. The distinction is most obvious. A timid dereliction of spirit leads to despair: 'tis the reverse of that masculine firmness which religion demands of us. Cowards will die for religion, no matter how absurd the tenets of it. So far from fearing, in the sense of a servile passion, the christian ought to wish for some glorious cause to give up life. Fear is necessary to check our presumption, and create an awful reverence; but it must not check our hope nor pious confidence.

The distinction is the same as in SORROW. "Not to be SORROWFUL, as men WITHOUT hope," is one of the prime admonitions of christianity: and yet that same christianity teaches us to be very sorrowful for our SINS.

Shall AVARICE, AMBITION, LOVE, REVENGE, transport their votaries to a contempt of DEATH, in the pursuit of their respective objects? And shall not hope, RELIGIOUS HOPE, inspire us with a noble DISDAIN of life but as heaven may please to grant it? WITHOUT a reconciliation to DEATH, nothing in LIFE can be truly great;

great ; and WITH it our minuteſt actions are glorious. Heathens have often ſmiled at death. Wrapt up in the contemplation of the charms of virtue ; and truſting that there MIGHT BE a juſt and merciful ſupreme diſpoſer of all human affairs, they have met death as their friendly guide and happy deliverer. And will not the CHRISTIAN, “ in ſure and certain hope,” fly to his great lord and maſter, his friend, his lawgiver, his redeemer, and his GOD ?

And what will fear avail ? to give us a thouſand deaths inſtead of one ?

“ *An angel's arm can't ſave thee from the grave.*”

But a ſteady reſolution will ſupport you : HOPE inſpires, it inſufes courage, and animates the glorious purſuit, whilſt REASON and FAITH unite their forces to ſubdue our enemies. 'Tis but to contend, with all your heart, you are ſure of conqueſt.

Theſe thoughts occur to almoſt every thinking man : the great point is to give them their due weight, and carry them into practice. As to our fondneſs for life, we ſee what it IS, and what it IS NOT. We cannot be completely happy here ; we are always wiſhing for ſomething :

“ *Hope ſprings eternal in the human breaſt,*

“ *Man never is, but always TO BE bleſt.*

“ *The ſoul uneaſy, and confin'd from home,*

“ *Reſts and expatiates IN A LIFE TO COME.*

RELIGION, with words, ſweet as the voice of angels, and breathing health to the ſoul in every ſound ; RELIGION tells us it is
impoſſible

impossible the GOD OF TRUTH can LIE. And what has he told us? If we will not READ, or do not COMPREHEND, can we forgive ourselves for such NEGLECT or IGNORANCE? From these books we shall learn that, upon the comparison of the PRESENT with the FUTURE life, we only BEGIN to LIVE, when we DIE. And whilst we enjoy the use of reason, for reason still must be our guide, shall we not prefer a BETTER state, to a WORSE, and BOLDLY try the experiment which WE MUST MAKE? Religion teaches us to absorb our FEARS in HOPE; it teaches us to part with the body as one would part with an intimate friend. If we derive no support from RELIGION, I am speaking as a believer in CHRIST, all is DARK and INTRICATE! I think, madam, if you tell your stories often, to your own heart, they will not be dull, like a TWICE-TOLD-TALE, but prove of the greatest consequence in teaching you how to die WELL. The example of one of our OWN LEVEL, excites our SHAME, or raises our EMULATION. If “the thought of death is the directing helm of life,” steer by it: heaven will open to your view: you will reach the port, without danger of being wreck’d on the shoals and rocks with which life abounds. This is not fashionable advice: but it is not therefore the less worthy your acceptance.

The EVENTS of MY life teach ME what is to be expected; and I hold LIFE and DEATH, in a great measure, indifferent. I hope to become a BETTER man, and therefore I wish to live; I may be a worse, and therefore I consent to die. A man’s true ambition should be to live a life of reason. In sickness, or in health; with applause, or contempt; let the world treat me WELL, or ILL, whilst I live, I ought to do all the service I CAN to my FRIENDS, my COUNTRY, and MANKIND. I expect NO RETURN HERE, but what I have learnt to submit to be disappointed in:

but I HOPE for FAVOR HEREAFTER; not from any consciofness that I deferve it, but becaufe I ftrove for it, and believe the mercy as well as juftice of GOD, is infinite. I have no clearer idea of infinite mercy, joined to infinite juftice, than the goodnefs of the creator, as exercifed towards man, in the moft important inftance. I truft in that mercy and juftice through the merits of the REDEEMER of mankind. For the reft, who can answer for his own conftancy, or that he fhall always act confiftent with his own principles? but we muft be watchful; we muft endeavor to do it: DEATH only can fecure us!—I am indebted to you for an occafion of committing my thoughts to writing; and, in my prefent mood, methinks I could write over my CELL the lines of a FRENCH author, with as little felf-deceit, efpecially as I never had any confiderable connections with the GREAT, which feems to be the chief fubject of his complaint,

“ *Las d’esperer, & de me plaindre,*

“ *De l’amour des grands, & du fort,*

“ *C’est ici que j’attens la mort,*

“ *Sans la defirer ni la craindre.*”

I feel a generous pride and comfort, in the fuperiority which I enjoy, or, which I would perfuade myfelf, I enjoy, that is not in the power of FORTUNE to GIVE, or TAKE AWAY; tho’ alas thefe may be more eafily DIMINISHED than INCREASED, if the accidents of life fhould happen to call forth the bafe inftead of the noble paffions. And fince it is beyond all difpute that life is very SHORT and very UNCERTAIN, let us think it the higheft folly to act as if it was LONG and CERTAIN. ’Tis now many years fince I read doctor SHERLOCK on death: this is the book which ought to be read as the year goes round, by every one who can read at all, if they mean to meet DEATH as a FRIEND: I cannot be more yours than by recommending it. FAREWELL.

LETTER XIX.

To the same.

MADAM,

TO return to our journey. The inn at WIDGATE was not of the most elegant kind, but such is our happiness in this fertile island, it ever secures us against the terrors of hunger, tho' we cannot always enjoy a luxurious superfluity. I need not remind you of the simplicity of our food, nor the moderation of our meals. The philosopher complimented his friend, who entertained him the evening before at a simple repast, and thank'd him, that he had possessed his soul in tranquillity since that time, free from the dreadful effects of intemperance. I have heard it remarked, that the longest livers have generally had good appetites, and the reason is plain. But how many die early by INDULGING their appetite, in eating and drinking too much, or of improper kinds? How many hurt the faculties of the mind? In a word, how many live and die miserably, when, by the power of temperance and moderation, they might enjoy a continual feast in life, and death?

Leaving WIDGATE, we travelled over delicious downs, about twelve miles to the village GUNVILLE, which leads to EASTBURY, the seat of Mr. DODDINGTON: it is a very large stately mansion, built of freestone: the area before the house is covered with two wings, which form the offices for the servants. The entrance is by a flight of steps near twelve feet high, into a grand portico supported by columns of near fifty feet; through which you enter into a very stately saloon highly decorated. Here are

many grand apartments, and some very richly furnished; but there is an awkward clumsiness in some parts of it; at least it wanted elegance to please so common a spectator as myself. We may conclude that there is something in true taste not dependant on opinion or fancy, but reducible to a CRITERION. Some places are universally applauded, some as universally condemned; not that there is half so many have an opinion of their own, as pretend to it.

The owner of this stately fabrick may find in it comfort and delight; I dare say there is warmth in winter, and coolness in summer; I am sure there is cleanliness and grandeur. Methinks when I am admitted to see a gentleman's house, gratitude forbids me to criticize. I am not at all qualified for this invidious task; and what is more, I am rather pleased in my ignorance, than desire knowledge which may render me the less happy.

Besides the two stories of grand apartments, you remember the ATTIC story is very neatly furnished; but I apprehend the cielings are too low, and will hardly bear the smoke of a candle in winter, or protect from the heat of the sun in summer.

The gardens seemed to please you as little as the house. The temple, which stands at the extremity of the lawn, opposite the back front, is indeed heavy; and tho' adorned with the busts of the most celebrated of the antient and modern poets and philosophers, gives no great idea of the taste of the founder of it. It must be acknowledged, at the same time, that the situation

is admirable. The downs and plantations which belong to this house, take in seven or eight miles in circumference, and constitute a very pleasing scene.

Night now drawing on, and curiosity satisfied, we proceeded further five miles, still travelling over downs, to BLANDFORD. SIR CHARLES HOWARD's dragoons being here on their march towards LONDON, you remember how difficult it was to find proper lodgings, and how many civil speeches were made by those who could do NOTHING for us. It is some alleviation of a misfortune, to be treated with gentle language; one is naturally pleased with this exercise of humanity, whether it proceed from the heart, or not. At length we were conducted safe to the RED LION, where I wish you a good night. I am, &c.

LETTER XX.

To the same.

MADAM,

Tuesday.

HOW precarious is human happiness! You who had meditated the enjoyment of drinking deeply of the waters of LETHE, and of burying, not your cares, for you seemed to have none, but all your thoughts in oblivion, was so cruelly interrupted before the dawn of day with the noise of a thousand giants mounted on elephants! so they might appear in a dream, or the confused interval between sleeping and waking. But indeed there were two or three troops of dragoons, who seemed to be no respecters of any persons, except their officers. It was mortifying: but have you not often slept since that time, many

a long hour, as little to the benefit of your health, as this interruption of sleep might be? In spite of this accident your vivacity was not diminished, nor consequently the pleasure you gave your friends.

BLANDFORD is a pretty neat market town. It is built chiefly of stone, and is in some measure obliged to the flames for its present elegance. We were now not above ten miles from POOL, and consequently yet within the scent of the sea, which adds to the softness of the air, and renders this a healthy situation.

The church here is advantageously situated, near the centre of the town; and if we may judge from the tomb stones, this place enjoys its share of good sense, with a little more skill in poetry than I had hitherto discovered. According to my usual entertainment, before my fellow travellers rise, I stroll'd into the church-yard. It is a pretty, but common thought which I found there, in memory of a poor girl of sixteen, HENRIETTA MARIA PERCY, and not without instruction to those who have a mind to learn.

“ See from the earth the fading lilly rise,

“ It springs, it grows, it flourishes and dies.

“ So this fair flower scarce blossom'd for a day,

“ Short was the bloom, and speedy the decay.”

I am yours, &c.

L E T-

LETTER XXI.

To the same.

MADAM;

OUR chief business being the sight of agreeable objects, we were now directed to Mr. PORTMAN'S cliff, which is a little mile distant from BLANDFORD. The mention of a cliff gave me immediately an idea of DOVER, or the coast of SUSSEX, but this is of a far different nature. It is a hill planted in the modern taste, which is a simple and beautiful irregularity, with many stately trees. It is already extended a considerable distance, and is designed to be carried in a semicircular form near two miles towards BLANDFORD, a view of which is presented to the eye. The fine turf and soft mossy walks, the easy decline in some places, and the steep descent in others, render the whole very delightful. But what adds much to the charms of this place, is the river STOUR, which runs in sweet meanders in the valley below: indeed it is one of the most superb and pleasing scenes of the kind, that can be imagined.

There is nothing remarkable in the house: it is new fronted, and makes an agreeable figure. Mr. PORTMAN has formed a plan for great improvement, for which there is sufficient room, both as to the order of the out-houses and the plantations. The whole, except the CLIFF, now lies rude and indigested.

From Mr. PORTMAN'S we were conducted through his grounds, into the road to SHAFTSBURY; it lies for the most part over
2
downs,

downs, affording many delicious prospects; rich flocks, and fertile valleys beautified with plantations, on every side delighting the senses.

After travelling about fourteen miles further, we reached SHAFTSBURY. In this place are neither manufactures, nor gentlemen's houses, the people subsisting by agriculture and pasture. It is entirely built of stone, tho' it makes but a mean appearance. The situation is on a lofty hill; and near the town is an agreeable walk, called the PARK, from whence is a very extensive view of the adjacent counties of WILTSHIRE and HAMPSHIRE.

Here I entertained myself with thinking on the pleasure of compassing the surface of the whole earth, as the eye now takes objects within the distance of two or three hundred yards; concluding that we MAY enjoy such capacities in a FUTURE state; for what is this power for HIM to communicate, who possesses immensity!—In this contemplation I forget all earthly concerns, except my respect for you. FAREWELL. I am yours, &c.

P A R T II.

*Ridicules a female fondness for animals and birds,
and thence makes many weighty reflexions till we
arrive at STOURTON.*

L E T T E R XXII.

*To Mrs. D****.*

MADAM,

WE were in the full enjoyment of an elegant repast at SHAFTSBURY, and as happy as sober people should ever be on such occasions, when we accidentally learnt the SAD news that our friend Miss ***** , who, for her goodness of heart, we will call CORDELIA, had lost her favorite MAKAKO, and was in great tribulation on the occasion.

“What MIGHTY ills from TRIVIAL causes spring!”

This is applicable to more cases than even wise men are aware of. But whatever the subject of distress may be, those who have hearts susceptible of a true sense of human misery, will take their share in it. From whatever cause your sympathy arose, your countenance discovered a suspension of your happiness. I must therefore take my leave of you, and consider what counsel is best upon so IMPORTANT an occasion. I am yours, &c.

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L E T T E R XXIII.

To the same.

MADAM,

UPON my word the business is of so INTERESTING a nature, I cannot undertake to give my advice: will YOU engage to laugh CORDELIA into good-humor? Tell her that in antient times a lady, whom they call DIDO, killed herself when ENEAS was so unkind as to run away from her. ENEAS, she may have heard, was a rational animal with a beard; MAKAKO is an animal of instinct, somewhat resembling a man, with short ears. Both had their charms it is plain: but ENEAS was a very sad fellow for leaving so fine a lady; MAKAKO a silly jackanaps for thus deserting his charming mistress. ENEAS indeed was conducted by his mother VENUS; but our MAKAKO lived under the auspices of a terrestrial being, who, if she is not quite so handsome, is more amiable than the goddess, because she is adorned with innocence: her only guilt is an inordinate affection for a monkey; and what pity 'tis she should have any guilt at all! DIDO was certainly very fond of ENEAS, or she would not have been transported to this extremity: and how often has MAKAKO been fondled by the fair hand of his mistress, and caressed in her very bosom!—

If you cannot LAUGH her into good-humor, exercise all your lenient arts: teach her, if you can, to reserve her passions for noble objects. It is true, ALL of us have our FOIBLES: Shall we not compassionate CORDELIA? may not she whom so many of the

the GRACES attend ; may not the good-natur'd CORDELIA, shed tears for the loss of her monkey ?

It is a very interesting consideration, not to this young lady only, but to the OLD, as well as YOUNG ; to MEN as well as WOMEN ; and to the people of every clime : it is what every day's experience teaches ; that the best way to subdue ONE PASSION, is to set it at variance with ANOTHER. Thus a great part of mankind are kept within bounds ; and hence arises, in a great measure, the beauty and harmony of life. It is hardly possible CORDELIA can be totally devoid of AMBITION ? What is more nourish'd in a young lady's breast, than the desire of being beloved, if not admired ; esteemed, if not venerated ? Who dares say she is a FOOL ; they might as well tell her she is UGLY. But you may tell her to be cautious not to depart from her own principle. PITY and CONTEMPT stick as close to FOLLY, as PRAISE and ADMIRATION are the rewards of GOOD SENSE and DISCRETION.

If this doctrine is founded in reason and experience, CORDELIA will not treat it with contempt, nor will you despise this medley of jest and philosophy, nor I hope the author of it, who is very sincerely yours, &c.

L E T T E R XXIV.

To the same.

MADAM,

PERMIT me now to write to you with respect to the MANNER in which you may venture to give advice to CORDELIA. If possible you must make this PLEASING, tho' she dislike

like the SUBJECT of it. Let it therefore fall like DEW; do not over-whelm her with a SHOWER. If you tell her too much, tho' you tell it never so well, she will not regard it; and if you repeat it often, she will think you gratify YOUR inclination in ONE instance, as she may do hers in ANOTHER. Convince her, above all things; that you have no meaning but what is directed to promote her felicity. But as this is so delicate a task, you must adapt your very words to her TASTE; your voice to her ear; your sentiments to her peculiar turn of thought: you must exert all your art to render your advice ACCEPTABLE: that will be received kindly from you, who are so much nearer her age, and for whom she must needs have a greater regard, which, from me, might appear as philosophical arrogance.

To reconcile her the more easily to your admonition, remind her that a spectator often sees faults, which the actor, tho' superior in skill, does not discover in himself. I know you will shew more compassion for this young lady than my remarks SEEM to carry with them: make use of as FEW, or as MANY, of them as you please; only I beg you will observe, that as much a philosopher as I may pretend to be, I have too much wit to WAGE WAR with ALL the YOUNG ladies, or OLD ones either, who have inordinate affections for monkeys, parrots, or lap-dogs. FAREWELL. I am yours, &c.

LETTER XXV.

To the same.

MADAM,

I WILL now confess, with the same honesty which always directs my pen, that I think a woman of sense may entertain a certain DEGREE of affection for a BRUTE; I do not mean a HUMAN brute, but a DOG, for instance, which is a faithful animal, and preferable to a monkey, because a dog has no vile resemblance of the human species, as monkeys have. Most dogs are SYCOPHANTS, but they are FAITHFUL, which is more than can be said of the generality of parasites of our species. They are useful too in some few instances.

The great fault seems to lie in the degree of esteem in which we place such objects; and the MANNER in which we express our humanity towards them. Add to this, the inconvenience which arises from a great attention to them, either with regard to the abuse of our time; or the inelegance and vexation which arises to ourselves, or to others. Some animals are of so nasty and mischievous a kind, that it is the most absurd TASTE imaginable to attempt to render them domestic.

But to the honor of LAP-DOGS, this is not the case with them! When under PROPER DISCIPLINE, how GREATLY are they instrumental to the FELICITY of fine ladies! and how happy are these to find an object to amuse their idle moments, and perchance to preserve themselves from the DANGER which always attends having nothing to do. But, alas! the BEST things may be abused,

fed, and the kind intentions of providence perverted! Thus we may sometimes see a fine lady, act as if she thought the DOG, which happens to be under her precious care, is incomparably of more value, in her eyes, than a HUMAN creature, which is under the care of any other person, or peradventure, under no care at all. From hence we may conclude, that an immoderate love of a brute animal, tho' it may not destroy a charitable disposition, yet it often weakens the force of it. Where "the MILK OF HUMAN KINDNESS," where the choicest powers of humanity prevail most, there most care ought to be taken to find the proper object of them, lest this disposition, excellent and admirable in itself, should degenerate into a foolish and absurd tenderness, or an undistinguishing regard for the NOBLEST OR VILEST OF GOD'S creatures.

We sometimes see instances, where cruelty is shewn to all the animated works of the ALMIGHTY, except half a dozen birds, and as many four-footed beasts. BETTY and JOHN are considered as inferior beings to TABBY and POMPEY. The costly chicken is ordered for the CAT or DOG, by her who never thinks of giving a morsel of bread to relieve the hunger of a MAN. This is strange; but it sometimes happens to those who permit their affections to take a wrong bias!

We are told that a merciful man is merciful to his beast. This conveys more sense than we are generally aware of; and shews the contradictions there are in the character and conduct of nations, as well as private men. In GREAT BRITAIN we compliment ourselves, and perhaps justly, with the reputation of

great humanity ; but the proverbial saying, “ that ENGLAND is “ the best country in the world for WOMEN, and the worst for “ HORSES,” is often verified. With respect to the true medium of regard to the brute creation, the KISSING of a DOG, and the DRIVING a HORSE, without an urgent necessity, till he drops down dead, seems equally absurd, tho’ the first may be least offensive to humanity.

To judge of things with propriety and delicacy, or in other words, according to reason and nature, a man of taste and sentiment may look on a country girl milking a cow, with great complacency : his pleasure may be proportioned to her figure, and beauty, because she is acting in character, and performing a useful office. But the same person will be SHOCK’D to see a lady ravishing a dog with her caresses ; and the more distinguished she is for her personal charms, the more shocking she will appear. If it is in character for a FINE LADY to do absurd things, a FINE LADY then is a FOOLISH lady, which is a hard definition to be applied to that species of beings, who of all the visible creation are ambitious of being thought the most charming. ADIEU. I am yours, &c.

L E T T E R XXVI.

To the same.

MADAM,

I Will now be ENTIRELY serious, and tell you that it is not dogs, nor horses, monkey, cats, nor elephants, which have been so much the objects of my thoughts, on this occasion, as immoderate grief for trifles.

To

To estimate things as they really are, is a lesson few ever learn. Incidents of this kind generally give occasion to satyr or ridicule; but, tho' it is not generally thought, those who grieve for IMAGINARY evils, are much oftner objects of PITY, than CONTEMPT: for whatever the object is, the concern should be proportioned to the suffering. A wise man may shed tears, IN MEASURE, for the death of his son. And a young lady we see WILL weep for the elopement of her monkey. We may sympathize with the ONE, because he acts according to nature; and be sorry for the OTHER, because she forsakes her reason.

There is a certain measure of grief due to real misfortunes, that adds a lustre to the brightest eyes, which have most power to charm, when bathed in tears; and from the knowledge of this truth arises the counterfeit passion of grief, sometimes practised by the deceitful part of your sex. Sorrow, confined within its proper bounds, is one of the noblest passions of the soul; it is one of those sensations which leads men to relieve like heaven. Rain in season nourishes the earth, and generous tears refresh those for whom they are shed. But whilst such sorrow dignifies humanity, what shall we say, when the same external marks of affliction appear for trivial things? We must mourn that rational beings, subject to so many real calamities, can act so irrationally as to waste their grief, and torment themselves for objects of so little value.

You must not pretend to TRIUMPH over this poor girl; it may be your turn, or mine, e'er long, to be vexed for trifles.

Nothing

Nothing is more common, than to see the most delicate of both sexes rousing from a drowsy repose, and calling up their fortitude, subdue the greatest calamities; and yet those very persons are subject to be ruffled by the most trivial incidents. This truth is put in a very good light by a celebrated saying of the great prince DE CONDE: "No man," says he, "was ever esteemed a HERO by his "valet de chambre." Nor I believe many women HEROINES by their fille de chambre. But true heroism leads us to command ourselves in the least, as well as in the greatest events of life. Those who are never called to GREAT trials, may be equally acceptable in the sight of GOD, by discharging their duty well in LITTLE ones; and should, for this very reason, be watchful to acquit themselves well, and not become the slaves of their own folly.

We are apt to forget that we are accountable for every moment of our time; for what we SAY, as well as what we DO: every petulant expression must be deemed a foolish word; as well as every immoderate transport of grief, especially for trifles, an inordinate affection. Mediocrity in all things is best. "Immoderate grief, or excessive joy, are equally unbecoming "man that is born to die," says SENECA, who was a heathen. But CHRISTIANITY has a thousand CHARMS, to cure this sickness of the mind, more, perhaps, than either you or I ever thought of. We ought to keep our sorrow for our sins: real calamities will indeed have their tribute; but all the rest is productive of infinite mischiefs to ourselves, and for the most part, very injurious to others. The important lesson which common sense, as well as religion and philosophy, teach, is to consider life itself as held by

a precarious tenure, that when NIGHT comes we may throw it off, as a loose garment when we retire to rest.

Whilst you instruct your young friend, improve your own mind, as I enlarge mine by writing to you. Virtue is never unrewarded. You may laugh, or look serious, as you are disposed: I began my XXII^d letter with a monkey's elopement from his mistress, and I end this with a reflection on mortality. The truth is, fools and philosophers are near akin; and yet, you know as well as I, there is an eternal difference between folly and wisdom; misery is the companion of the ONE, immortal happiness will crown the OTHER. "He hath set FIRE
"and WATER before thee; stretch forth thy hand unto whether
"thou wilt." ADIEU. I am yours, &c.

L E T T E R XXVII.

To the same.

MADAM,

OUR ideas are link'd together by a very wonderful chain. Would you think that a monkey should give occasion for a moral and religious essay? I know not how it happens, except it arise from flattery joined to a pernicious self-complacency in the contemplation of their own charms, that women, particularly if they are young and handsome, often TALK and ACT, as if they imagined there was a difference of sex in souls; or that the same reason did not preclude in both sexes.

Do you think there is really any difference in the original constitution, as appointed by the author of nature? We see indeed a

very different turn of thought arising from education, and the different objects the sexes are conversant with, even from the cradle to the grave. But we may also observe how great affinity there is in souls, and how naturally we court our like, with regard to the pleasures of the understanding. Hence it arises that women of strong sense, generally prefer the conversation of men, tho' not to the prejudice of that delicacy which supports the most amiable and necessary distinction. And here let me quote from a man of great reputation, tho' I change a few of his words: "If thou seest a WOMAN of understanding, get thee betimes unto her, and let thy foot wear the steps of her door."

If what the poet says is not a mistake, you differ from men in one essential point. According to him,

"Every woman is at HEART a rake."

He did not mean surely that women are inherently more disposed to vice than men: but you love pleasure more; you are more gay and volatile; and as you delight in pleasures which are more lively, and require little thought, you are more subject to err by the delusions of a lively imagination: and yet, I will undertake to pronounce that you are not so MUCH drawn astray by CORRUPTION of WILL. If you are LESS habituated to REASON closely, you are MORE used to LIVE well. These are no paradoxes.

But men sometimes pretend that you have no principles; that you are active, or passive, in every part of life, from fear or shame, or fashion; from pride, or such low motives; that you

do not consider what is RIGHT, but what will best support your fame or vanity.

Is not this an effect of our arrogance?—Alas poor mortals! “Out of the heart are the issues of life.” And are your hearts less susceptible of good impressions? Heaven deals its bounties with an equal hand; if we have STRONGER heads, you have BETTER hearts. And what shall we say of your constancy, be it in love, in friendship, in prudence, in religion? Here again I offer to compound the matter. But do women in general show so much virtue in friendship, or humanity, for their own sex, as a man for his friend? You are apt to be envious of BEAUTY tho’ in POVERTY; and I think custom does not exact quite so much of you as of us. Men are said to excell women in friendship, as women do men in love: but indeed your situations, in general, do not admit of exercising all the virtues you are inclined to. But you will forgive me if I mistake this matter: I know you are, from native tenderness of mind, more disposed to CHARITY, than men. And allowing for those reserves which custom has established, the woman of sentiment will show more virtue in her regard for a man, than men of sentiment generally show for a woman. As to the foolish and vicious part of both sexes, it is hard to draw any conclusions from their conduct. And it is true, that were there fewer villains among men,

“*So many of your sex would not in vain,*

“*Of broken vows, and perjured man complain.*”

But you must not complain of men only; complain of yourselves also: if there was more true honesty, simplicity, and native

tive goodness of heart among women, there would be also more among men. Custom and education has warp'd your affections. The young female reader of romances, will assuredly think of lovers more than she ought; but how seldom do we hear of such generosity in love, as well wrote romances teach!—You may retort this upon us, if you please; and I will grant that money, with the pride and vanity that generally attends it, have, in some measure, extinguished that nobleness of sentiment which brings both sexes near to a level with angels. As the case now stands, reproaches on either side are no great proofs of understanding: GOD made both male and female equally dependant on each other for their happiness: he made them noble creatures, let them be careful not to deform themselves, or think meanly of so excellent a part of the creation as themselves; happy are they, when once UNITED, if they shun domestic broils, and do not convert the blessings of heaven into misery and destruction.

There is one circumstance of great moment to be observed in this enquiry. The equality of men and women would be brought much nearer, and produce many happy consequences, if women were taught to lay aside the puerile fears, and fantastic inquietudes, which are so apt to prevail in the female breast, and which might be subdued, without destroying their delicacy. FORTITUDE is generally represented in the figure of a woman, tho' not of the most tender frame; but it has really no sex, the possession of it is the prerogative of rational beings, and adds a brighter lustre to female charms, than all the diamonds which INDIA or BRAZIL ever produced.

If you ask me, is not the fault in men, that you are not, in general, BETTER instructed? — That more care is not taken in female education, seems to arise from one capital neglect in men: they do not attentively consider, that you are half the species, and have half the government of the world, tho' it does not appear so to vulgar eyes: they often forget that both sexes are under your care and tutelage in the dawning of reason; and that our first impressions are the most lasting. If you were taught to be MORE like MEN, in understanding, you would teach men to be LESS like WOMEN in the folly and vanity which your want of instruction first occasions. ADIEU. I am yours, &c.

L E T T E R XXVIII.

To the same.

MADAM,

WILL you now give me leave to make a few more observations, which may perhaps be of some use to your friend, whose inexperience afforded matter for this lucubration, if they are of none to yourself?

In comparing the learning and more extensive knowledge of men with that delicacy, in MANNERS, as well as PERSON, which are the characteristics of an amiable woman, our great poet MILTON observes, that what she says, or does,

“ Seems wisest, virtuousest, discreetest, best.”

Thus it happens at least to men who receive impressions of her charms: but whilst men have reasoning faculties she will appear,

pear, if not exactly what she is, yet certainly not amiable, when she is foolish or wicked.

If we take in the idea of external charms, beauty is considered, with respect to the body, what virtue is to the mind; it is external virtue. Nothing is more perishable than BEAUTY; a winter's wind, or a summer's blast, oftentimes destroys it in an instant.

“ All flesh is frail, and subject to decay,

“ And FAIREST lillies, soonest fade away.”

This being so apparently the case, she who makes a higher estimation of beauty than it deserves, which generally happens, may find herself miserably mistaken in the issue.

On the other hand, VIRTUE, which is justly called internal beauty, never fades; it springs, it blossoms, and the nearer it approaches to maturity, the higher pleasure it receives and gives. If we cultivate and improve the soil in which it grows, its charms will become every day more engaging, at least to those who see with virtuous eyes. But however virtue may pass unobserved here, “where we see, as through a glass darkly”, we shall certainly carry it with us into the regions of immortality, there to shine in glory amidst myriads of blessed spirits, and attract the admiration of angels.

We see, however beauty may flourish for a time, the admiration of it often dies away, by being familiarized to the eye, even before it is yet decayed. And have you ever observed a woman enamoured of her own beauty, without giving some
proof

proof of deformity, or weakness, of mind? And are not those constantly exposed to danger, in whom the love of ADMIRATION becomes their ruling passion? The reason is plain: the body and mind are such distinct objects, differing as essentially as spirit and matter, that the care and sollicitude employed about the first, generally hurts and injures the last.

Those who think of making their fortune by their beauty, think of little beside. Hence it sometimes arises, that the most homely sister in a family has more virtue and understanding than the greatest beauty in it: not so much from any cause in the organization of the body, as from the neglect of the mind.

Happiness is much more equally divided than we generally apprehend. The beauty, which is so much admired, is for the most part severely taxed. GREAT BEAUTIES, like GREAT PRINCES, seldom hear truth: and how many good HEADS have been TURNED, and good HEARTS PERVERTED, by the dangerous adulation to which beauty is exposed! Beauties often pervert their own ends: they mar their FORTUNES, or their HAPPINESS. I believe it is Dr. SWIFT who observes of them, that they are so busy in making SNARES, that they never think of CAGES. The power over men, which they observe to be derived from their beauty, is apt to make them forget to exercise the power which GOD has given them over themselves, in the use of their own reason. It must be acknowledged, however, that under these circumstances, it is a proof of superior understanding, when you think justly on this subject. There are FEW women for whom this LESSON is not much too HARD.

Be this as it may, as the triumphs of beauty are of short duration ; and as it is apt to do as much mischief, as good, to mankind, the stronger reason arises from hence, to improve the charms of piety and constancy ; the charms of sense and reason ; the charms of gentleness, and truth ; in a word, the superiority of virtue over all external advantages ; even over this mutable and perishable, tho' much admired appearance. You remember Mr. ADDISON calls BEAUTY a set of features, and the tincture of a skin : but however we may analyze it, let her who is WISE, and desires to be HAPPY, prefer

“ *Inward greatness, unaffected wisdom,
And sanctity of manners.*”

Winning modesty, and attractive smiles, will follow of course ; and from hence will arise that persuasive gentleness which softens the rigor of mens austere virtue. 'Tis thus the POWER of your sex might become of yet greater importance to yourselves and men, than it now seems to be ; since, without injuring external beauty, or the power of it, which are gifts of nature, you will add charms which are yet more intrinsically valuable.

It is not, however, of beauty alone of which women are apt to take unwarrantable advantages : as you sometimes find your wisdom and knowledge inferior to that of men, you are tempted to practice the little arts of CUNNING : with the FOOLISH or VICIOUS part of mankind, and sometimes with the WISE and VIRTUOUS, these devices answer your PURPOSES. But you will grant, that she deceives HERSELF who departs from truth : she

eclipses her own charms ; and in the issue makes herself DE-TESTABLE.

If gentleness and kindness ; if truth and honor ; if protection from all harm ; if every thing the world calls polite, are expected from the man, it is presumed to be your due, as the reward of virtue, without which there can be no merit. She who expects these advantages, on any other terms, must first put a man's eyes out, or lead him a dance till he is giddy.

When MILTON makes the angel show our great progenitor, in a vision, the complicated miseries which should happen in the world, ADAM remarks,

“ — *Still I see the tenor of man's woe*
 “ *Holds on the same, from woman to begin.*”

The angel rebukes him, and says,

“ *From man's effeminate slackness it begins.*”

We must acknowledge, that whatever vice or folly arise from the influence the sexes have on each other, fools of their own making, seem to be less pardonable than those who become such by an immediate consequence of that influence : but this does not alter the nature of GUILT or folly. The argument, which of the sexes is most to blame, is ridiculous. The discontented on either side, are apt enough to reason as if mankind were in a state of war, and that the sexes had a right to make reprisals on each other for injuries committed. This has carried many to sad extremities : they have not been sensible of the absurdity of the

doctrine, till they felt the fatal consequences of it. We may rest satisfied that no man or woman can be truly amiable WITHOUT virtue, nor any contemptible WITH it. I am yours, &c.

L E T T E R XXIX.

To the same.

MADAM,

AMONG the thousand different ways which happiness is pursued, lavish encomiums are often bestowed on WEDLOCK, but experience and observation do not warrant a belief that there is no intermediate condition between the bliss of good spirits, and the torments of the bad, in this state. The inconsiderate part of mankind are extremely apt to think, matrimony, celestial or infernal, as they see married persons happy or miserable. A very little reflection convinces us of their mistake: it is men and women who are heavenly-minded, or diabolical. The Institution is of vast importance: christianity cannot stand without it; nor can the common liberty and rights of mankind subsist without some contract which shall be equally binding to both sexes. But if love, or avarice, ambition, or any other passion, are the cause of engagements which are not consistent, we must not lay it to the charge of the institution. But even here, the laws of GOD and of the land have provided for our security; no more is required than in all other cases, a pious resignation to our condition, and to make up for the deficiency of one pleasure by another: I mean so to cultivate reason, as to raise our sense of duty, in proportion as our affections flag.

And which do you think is most easily reformed, a vicious man by a virtuous woman, or the contrary? By vice, I mean to take in every defect of mind, or corruption of heart. Women are generally most disposed to piety; and, when kindly treated, give the strongest proofs of native ingenuousness; therefore, notwithstanding man's boasted pre-eminence, YOUR defects are most easily corrected: the very SUPERIORITY which he claims, makes him impatient of control.

Hence you may discover the indulgent care of providence; for even the subjection of which women inconsiderately complain, is generally conducive to their happiness. Your felicity arises from your subjection, and so does your POWER. "As the climbing of a sandy way to the feet of the aged, so is a wife FULL OF WORDS to a quiet man. But if there be kindness, meekness, and comfort in her tongue, then is not her husband like other men!" This is very emphatically said, and conveys the strongest sense of a man's happiness, whose wife has tender affections, good sense, and a virtuous mind. She who makes the trial with sincerity, may easily find the meaning of these words. I have read many beautiful passages on this SUBJECT, with regard to men as well as women, in honor of which I recollect ONE more of great force, and it seems to be very natural: "Where no hedge is, there the possession is spoil'd; and he that hath NO WIFE, will wander up and down MOURNING." It often happens, that unmarried men are unhappy, they know not why: whilst the capricious in taste, inconstant in temper, or vicious by inclination, are reformed

by a GOOD woman. And as we may with great propriety say, blessed is she who converteth a sinner to repentance, I think we may add, cursed is she whose carelessness or folly induces her husband to go astray.

Whatever our state or condition may be; how keen soever our pursuit of happiness; how infinitely diversified our opinions on which our felicity so much depends; and how contradictory soever our practice may be to such opinions: so long as we have senses to distinguish light from darkness, or bitter from sweet; so long as we have a ray of reason to distinguish truth from falsehood, or pleasure of mind from anguish and perturbation, we must agree with the poet.

- “ *Then to be good, is to be happy;*
 “ *Angels are happier than men, because*
 “ *They’re better. Guilt is the source of sorrow,*
 “ *’Tis the fiend, th’ avenging fiend,*
 “ *That follows us behind with whips and scourge:*
 “ *The BLEST know none of this, but rest*
 “ *In everlasting peace of mind, and find*
 “ *The height of all their heaven is goodness.”*

You see, MADAM, I learn my morality from poets as well as divines, and have my ears open to instruction in a playhouse as well as at church. But as we cannot be quite so GOOD, we must be contented not to be quite so HAPPY as angels. Let us keep in view the glorious rewards of virtue, nor suffer our enjoyment of a small portion of felicity, if a large one is not our lot, to dishearten us in the pursuit. The time will very shortly come, when the seeming inequality among mankind will be settled. FAREWELL. I am yours, &c.

P A R T III.

*From our arrival at STOURTON to STOCKBRIDGE
races, with several weighty reflections.*

L E T T E R XXX.

*To Mrs. O*****.*

MADAM,

Tuesday.

I Was much fatigued when we arrived at SHAFTSBURY: the motion of the coach did not agree with me, but the refreshment of dressing, and a temperate meal, restored me to myself, and I will proceed.

Our next object in view was STOURTON, the seat of Mr. H****. The road to it from SHAFTSBURY, by heaths and narrow lanes, was not the most agreeable to us, who had so lately travelled over the sweet downs of WILTSHIRE. The distance is about ten miles; but the house being situated on a high ground, soon presents itself to view. Passing through MERE, we arrived in the evening at this delightful place, which is sometimes called STOUR-HEAD, from its being near the head of the river so named.

Here, MADAM, it was our happiness to be again indebted to you, for an introduction to Mr. H****, his daughter, and nephew,

phew, who received us with that agreeable politeness and hospitality, which did justice to their own characters, whilst it gave us the highest pleasure.

This house is built of stone pretty near a square ; not very large, yet the exterior part has an air of grandeur, which is heightened by the eastern front, having a double flight of stone steps supported by ballusters. The furniture and disposition of the rooms appear comfortable as well as grand and agreeable. Contrary to the absurd custom which prevails in this our very inconstant climate, I observed the stone floor of Mr. H***** hall is covered with a thick TURKEY carpet, by the assistance of which it is rendered very habitable even in the winter.

The saloon has something peculiar ; it pleases extremely, by having, at once, all the charms of a grand apartment, and all the comfort of a small one. I was struck with the propriety of it, without knowing the reason, 'till Mr. H***** bid me take notice that there is but one door into it, tho' it is 60 feet long, 30 broad, and 30 in height. It is adorned with eight capital pictures, most of which appear to be painted by the first masters, representing

HERCULES attended by WISDOM.

The daughter of HERODIA, with the head of JOHN THE
BAPTIST.

The death of DIDO.

The judgment of APOLLO.

VENUS and the THREE GRACES.

The rape of HELEN.

ANDROMEDA chain'd to a rock.

King CHARLES and his three children.

The FLORENCE boxes, placed on the marble tables, in this saloon, deserve great notice : they are set with many curious, and with some costly oriental stones.

In the drawing-room is a cabinet supported by a rich frame or pedestal, which I understood was once the case of an organ. This cabinet formerly belonged to pope SEXTUS V. The effigies of this pope, and the PERETTI family, from whom one of his nephews descended, are taken from the life, and set in the cabinet in round recesses, with glasses before them, in order to preserve them. The last of this family was a nun, who left the cabinet to a convent in ROME, where Mr. H**** made a purchase of it. The whole is a great curiosity, and of high value. In this apartment are also many excellent paintings of the first masters. Within this is a smaller room, which is also a cabinet of pictures.

You remember in the apartment we first entered, I believe it is on the west side of the house, the curious piece of plate, in relievo, which was placed over the table at the upper end of the room, and served as a rich ornament. Over the chimney-piece is a good picture of the interior part of ST. PETER'S church at ROME, and coloured exactly from it.

I need not mention the library, which is well furnished, and a comfortable apartment : nor can I say any thing of several other rooms which I did not visit. FAREWELL. I am yours, &c.

LETTER XXXI.

To the same.

MADAM,

I AM never half an hour in a fine house in the country, without impatience to walk into the open air. The most costly carpets of PERSIA, with plafonds enriched with the labors of the greatest masters, have no joys equal to a grass-plot, and the azure canopy of the heavens. But here the groves and lawns called us abroad with all the blandishments of the most inviting pleasures.

In the east and west fronts are beautiful lawns: that on the west falls with an easy decline into a valley, where stands the small village of STOURTON; the prospect of whose steeple, tho' in repair, has almost as good an effect as a ruin. On the brow of this hill is a walk, of considerable extent, of the softest mossy turf, bordered on each side by stately SCOTCH firs of Mr. H*****'s own planting about four-and-twenty years since; they seem to be too thick set, as well as the wood behind them. This noble broad walk is terminated by an obelisk of 120 feet, built on the highest ground; it has a mythra, or sun, of six feet diameter, in gilded copper, at the top. This obelisk is divided from the garden by an haia; but the view of the sheep feeding at the foot of it, has as delightful an effect as if there was no such separation.

Upon the same brow of the hill, below this fine walk, are several irregular walks of different breadths, leading into the
 N valley.

valley. These are covered by stately trees, and receive the most heightened charms by a very large piece of water at the bottom, on which there is a very pretty boat. You will remember it the longer by the female rower, whose vivacity induced her to try her skill: it was not one of the least pleasing adventures of the day; Miss H****, her cousin Mr. H****, and the reverend Mr. B****, composed the crew. We made a coasting voyage on the little enchanting ocean, where we discovered several little islands, which are either planted or covered with rocks, uninhabited except by the feathered kind. This piece of water is also rendered the more charming, by a light wooden bridge of one arch; another of more cost and beauty is intended to be built, to serve as a communication with the opposite side.

After passing the bridge, the ground is steep and lofty, and covered with wood: a narrow path at the bottom of it leads to the grotto of the nymph, which is formed in rude rock work, almost level with the water. Here is a marble basin of pure water, which is made use of as a cold bath. In the interior part of the niche over the basin, is a marble statue of a sleeping nymph, to whom this grotto is dedicated: she is covered with a light garment, which hardly conceals her limbs. At the foot of this bath is a marble slab, with these lines, from our celebrated POPE, which are admirably adapted to this pleasing gloomy scene;

“ *Nymph of the grot, these sacred springs I keep,*

“ *And to the murmur of these waters sleep:*

“ *Stop, gentle reader, lightly tread the cave,*

“ *Or drink in silence, or in silence lave.”*

If my reason should ever forsake me, as story says that of a very wise man once abandoned him, methinks I should, like him, sooner turn idolater for the sake of a living woman, than idolize a dead one. But if the object must be made of wood or stone, the work of mens hands, fondly supposed to represent some superior agent, it should be a nymph like this, arrayed in native innocence, seated by the pure waters of a subterraneous bath; not the filken rob'd virgin, arrayed with ribbands, crowns, and perriwigs. How often have I seen the statue of the pious virgin, placed in lofty grandeur, in solemn temples, hail'd with anthems of celestial music, but dressed out in gaudy colors, as if she had been a harlot, whose prostitutions they meant to commemorate!

From the grotto of the nymph, we proceeded to that adjoining, which is sacred to the river god STOUR, and to him inscribed by some latin verses. Here he sits in gloomy, awful majesty, in a very natural attitude, with one of his legs in a pure basin of water, formed in rock-work, arched after the same manner, at the foot of a steep hill covered with trees, which look venerably antient. This statue is of lead.

As one advances, upon a more open and rising ground under the hill, is the temple dedicated to HERCULES. This is a rotunda or pantheon, calculated to receive in the centre a pedestal of about three feet high; and the figure of this heathen deity is about eight. It is a beautiful piece of marble-work, and weighs about eight tuns: the ingenious Mr. RYSBRACK, after ten years labor, has at length finished it.

Perhaps I should first have mentioned the temple of CERES, which is on the side of the water nearest to the village. Here is the figure of the goddess, with her proper emblems, standing in front as you open the door. On each side are two commodious seats, which are made in imitation of the pulvinaria, or little beds which were placed near the altar at the time of sacrifice, and on which the pagans were wont to lay the images of their gods in their temples. This building has a portico supported by columns. Eight or ten feet below, level with the water, in a subterraneous grotto, is another figure of the river god.

But it is not only what delights, but what does not shock. In this delicious abode are no CHINESE works; no monsters of imagination, no deviations from nature, under the fond notion of FASHION or TASTE: all is grand, or simple, or a beautiful mixture of both.

Mr. H**** has formed his plan for extending his walks upon the brow of the hill, through his park for near five miles. By this means he will take in the delightful views which DORSETSHIRE, WILTSHIRE, and SOMERSETSHIRE afford: these counties all meet in his grounds. Part of HAMPSHIRE is also to be seen, and contributes its share to heighten the charms of this august and captivating scene. I wish I was qualified to give you a description equal to the merits of it. I am yours, &c.

L E T-

LETTER XXXII.

To the same.

MADAM,

CAN you bear with this medley of both worlds? You can have no RELISH for these epistles, but as your taste is formed to moral sentiment. If we heighten our enjoyment of this, by the pleasing expectation of a better world, we may pass from the serious to the gay, or from the gay to the serious, with all the freedom and ease of the most accomplished courtier. We are indeed so compounded of body and soul, so MORTAL, and so IMMORTAL, we can never arrive at a right knowledge of the present life, without reflecting attentively on a future state. Whatever our present joys may be, they must arise, in some measure, from the passions, of which HOPE is joyful, if not the most pleasing; and the highest object of hope is everlasting felicity.

Those, whose hearts are strangers to envy, must rejoice to see a man blessed with the goods of fortune, and dispensing them with a liberal hand. Mr. H**** declares, by his countenance, address, and manners, the benignity of his mind. He has seen the great world abroad, as well as at home; and this seems to give him a certain ease and freedom, without which it is impossible to discover the TRUE ART OF LIVING. It is an unhappiness which attends men of large fortunes, to be exposed to the intrusion of crowds of company: they must show their grandeur; and, consequently, often receive many they do not chuse to entertain, and as many more, whom it cannot be imagined they esteem. Mr. H**** is liberal without prodigality, and
chari-

charitable without ostentation. These virtues grace his fortune, and give real charms to his wealth.

I could not help observing, on this occasion, that the true grandeur of ENGLAND is in the country: this is the proper scene, for those who do not hold the helm of state, to display great talents in cultivating the arts of peace. We have already improved our roads so very much, they appear in many places as avenues to gardens; and indeed our fields and grounds are, in many places, superior in beauty to those gardens where the most cost and labor has been bestowed.

One essential part of the riches of a nation, consists in good buildings, whether in towns, villages, or farm-houses; and in this delicious island, what a number is there of magnificent edifices. Clean, well-built, and commodious habitations, contribute much to the easy passage through life. The greater the DOMESTIC comforts, the less irksome will be the toils of the FIELD: clean clothes, wholesome diet, and sweet rest, are the rewards of honest industry; the wealthy can ENJOY but little more. But for want of virtue, or attention in landlords, if families increase too fast, if skill is wanted, or if the seasons are unkind, the poor tenant suffers: my lord sometimes chuses, that TWENTY HONEST women in the country should go in RAGS, rather than ONE in town, who is NOT honest, should go without TWENTY suits of silk and velvet.

How regular, moral, and happy, might the lives of men be rendered, were half the labor and expence bestowed in the country, upon generous and useful purposes, that is squandered in

costly entertainments of eating, and rich apparel. This appears strange in the eye of reason, but it is true: both are NECESSARY ON SOME OCCASIONS: and yet the first is apt to embitter life with diseases, and shorten the natural period of it, whilst the latter is but a splendid incumbrance.

The more virtue and industry, the more the face of the country will be improved; and the more it is improved, the more pleasure it must afford; so that men of true taste and fortune whilst they cultivate the pleasures and advantages of rural life, may improve their morals. And since this poor nation is governed by fashion, it may be hoped the time will come, when it may be less fashionable to make journies to town, and more so to abstain from the pomp and vanity which prevail in great cities. I think it is demonstrable, that the assembling so vast a number of people as LONDON contains, is a POLITICAL DISEASE; it has been often observed, that it swells the head out of proportion to the body. In the country there is scope to exercise the most fertile genius, without mens preying on each other. Agriculture is the most antient, and most honorable of all employments: grain and pasturage are the true sources of commerce. The means of improving and augmenting them, are worthy the study of men of the best education, not only for the benefit of their particular estates, but for the happiness of their country in general.

We ought, however, to cast an eye of pity on those who being betrayed by their vanity, or got into a wrong tract, live more EXPENSIVELY than some SOVEREIGN PRINCES. The
proper

proper SUBJECTS of the man of fortune, in the country, are his tenants: is he ambitious of being truly great, let him seek THEIR happiness? The GREATNESS derived from hence, would even enlarge the fields of ambition, and yet there would be fewer competitors for POWER, in the courts of princes, and consequently fewer corroding passions to imbitter their lives, and mix theirs, and the peoples joys, with sorrow. I am yours,
 &c.

L E T T E R XXXIII.

To the same.

MADAM,

AS I was rambling in the fields, before the family was stirring, I met a farmer, who mistaking me for Mr. H****, saluted me with the appellation of GOOD SIR! This is a common phrase, but the halt he made, and the air with which he uttered the words, gave me great pleasure; I thought it was a proof of the sincerity of his heart, and of the high sentiments which he entertained of his landlord.

Whilst I was ruminating on this subject, I could not help enquiring of my own heart why a man of sense may not be happy with a small fortune as well as a large one?

“ *Reason’s whole pleasure all the joys of sense,*

“ *Lie in three words, HEALTH, PEACE, and COMPETENCE;*

“ *And health consists with temperance alone,*

“ *And peace, O Virtue! peace is all thy own.*

But here the poet does not tell us what competence is, about which mankind are so much divided, concluding that as peace

is the reward of virtue, contentment must go along with it; and he that is contented, has a competence, or something better than a competence; for many have this, and yet are not contented. I always understood that a common foldier, of a sober character, might live upon six-pence a day, and feel no pain of body or mind arising from his having no more, and therefore that six-pence a day was HIS competence. To me, a clean room, clean clothes, common food, with the LIBERTY of walking into the open fields, in fine weather, is competence. If to these I can add health, with some opportunities of doing good to my neighbor, it is more than competence; it is VIRTUOUS INDULGENCE. And as the kindness of providence is shewn in the wonderful effects of custom and habit, the deprivation even of SOME of these, might not deprive me of the MEANS of happiness.

The love of EASE is as natural to the mind, as SLEEP is to the body; whether in riches or poverty, both must be exercised, or they will decay. But can a wise man desire to be rich? Great riches almost unavoidably create numerous connexions and dependences. In little minds they produce care and inquietude, in the same manner as great and incessant motion disturb the harmony of the animal œconomy, and throw us into fevers. "Wealth is a stumbling-block to them that SACRIFICE unto it; "and every FOOL shall be taken therewith."

Here in Mr. H***** we saw what a great fortune can purchase when WELL employed. The compass of mens wishes, as founded in reason and nature, is very narrow; but fancy and opinion, which have no bounds, ever lead us into a fool's pa-

radise ; they deceive us to the very end of life : under their influence we never discover the MEANS of happiness, much less the END. Well regulated passions, and the joys of religion, are things to which large possessions seldom contribute. Virtue is confessedly our supreme felicity : but that condition of life which experience proves to be most assistant to virtue, is not therefore most coveted. The reason is plain. Too much attention to the means of obtaining worldly goods ; or too great confidence and complacency in the possession of them, give the mind a wrong bias. Hence rich men are oftentimes vicious, who probably might have been virtuous in an humble fortune. And hence arose that declaration, in the hyperbolical strain of the eastern languages, that “ sooner shall a cable go thro’ the “ eye of a needle, than a rich man enter into the kingdom of “ heaven !” — Heaven forbid it should be literally true ! Large possessions are SOMETIMES the secret spring of diffusive virtues ; and we may say, “ Blessed is the rich who is found without BLE- “ MISH, and hath not GONE after gold.” True greatness of mind consists in mediocrity of enjoyment, and is not dependent either on riches or poverty. Indeed men’s minds differ much in this respect. As the physician who prescribes without seeing his patient, may be more easily mistaken than he who watches the symptoms of the disease, so the philosopher, or divine, ought to consider what kinds, or quantities of their medicines, ought to be applied in particular cases. But still I must say, that to put us above temptation, or to keep temptation the further from us, the petition, “ Remove far from me VANITY and LIES ; “ give me neither POVERTY nor RICHES ; feed me with food “ convenient for me,” is a wise prayer ; and men of easy cir-
cumstances,

cumstances, who find themselves VIRTUOUSLY disposed, ought to think themselves more HAPPY than if they were RICH. And if they are NOT VIRTUOUSLY inclined, less miserable than if the MEANS of sinful gratifications were put into their hands; since for the very reason that they find themselves inclined to evil, they must conclude, that the object which they desire, in the fond hope that it will render them HAPPY, may prove their BANE. If we carry in constant view this great POINT, that virtue is our supreme felicity, riches will not dazzle, nor poverty dismay us.

I think, MADAM, Mr. H**** is an instance of great mediocrity with a large fortune, for his temperance and moderation constitute a considerable part of his character, and render him as amiable as his other good qualities.

You see my attention to the concerns of the moral world, leads me to contemplate the beauty of characters, rather than the delights of houses and gardens.—Houses and gardens will moulder into ruin, but the man will stand when the WORLD shall be no more! FAREWELL. I am yours, &c.

L E T T E R XXXIV.

To the same.

MADAM,

WE could not but acknowledge the highest obligation to Mr. H**** for the entertainment he gave us at STOURTON. You indeed are DOUBLY obliged, because you enjoyed a DOUBLE pleasure. You, who have given such proof of a good taste in the disposition of your rooms, and the pleasing orna-

ments of your own house, must necessarily enjoy a pleasure in this way, as much beyond common mortals, as my lord knows the smack of the choicest WINES, better than his groom who aspires no higher than PORTER.

This morning the sky lowr'd, and threatned an interruption of our pleasures ; but as soon as you appeared, the sun began to shine again with the same benignant influence.

Mr. H**** gave us a fresh proof of his politeness, and humanity, by insisting on our taking his servant as a guide to WILEY. This place lies nine miles distant, within the limits of WILTSHIRE ; the road to it is by WHITE SHEET hill, and the greatest part of the way is over downs. The beautiful mixture of woods and corn-lands, with downs covered with numerous flocks of sheep, animate the views, and at once gives us the highest idea of the opulence of this nation, and of the various enchanting scenes with which this island abounds.

The place of most consequence near the road, is HINDON, a market-town, near which stood the famous seat of the elder Mr. B*****, which was lately destroyed by fire. I am told, that when the news was brought to this gentleman, he said nothing, but took out his pocket-book ; and being asked what he meant, he answered, with a philosophical indifference, " I am reckoning how much 'twill cost me to rebuild my house."

WILEY is but a mean village, and lies on low ground. You remember our walking on the causeway, the road which led to the inn being deep and full of water. We were not accommodated

dated here in an elegant manner ; but being free from noise and hurry, it was more comfortable to me than the inns in great towns.

After dinner we set out for AMBRESBURY, distant about nine miles, over the fine turf of SALISBURY PLAIN. The computed miles of these cross-roads appear much longer than measured ones ; or perhaps it is, because here are no mile-stones, which by convincing us that we are in the right path, beguile the way. I am yours, &c.

L E T T E R XXXV.

To the same.

MADAM,

IT was not till the close of this evening when we arrived at STONE-HENGE, which lies within the distance of three or four miles from AMBRESBURY. We had not time to survey these stones with that awful homage which is due to such remains of antiquity. If we contemplate them on a supposition of their having been once embowelled in the earth, just where they now stand, and the soil washed from them by the deluge, it fills the soul with religious fear, and awakens the heart to a sense of that infinite justice, which once condemn'd mankind to abandon their iniquities with their lives. This thought occurred to me from having often seen in PORTUGAL, rocks which bear some resemblance to these stones in the position, but where no-body ever imagined any art had been employed ; but here they say are marks of human design, and the labor of mens hands.

They

They say also these stones are the ruins of a temple of the DRUIDS.—You know the druids were pagan priests, in whose hands the ecclesiastical power was lodged, and as being persons the most distinguished for their learning, they were submitted to, in those early times, with a more implicit obedience than some christians now submit to papal authority: though it may be asked, if an antient BRITON could pay more respect to a DRUID than a ROMANIST when he professes to believe in transubstantiation? The DRUIDS believed the immortality of the soul. They likewise offered the sacrifice of beasts, after the manner of the chosen people of the ALMIGHTY; but as these lighted their altars to the great maker of the world, their king, their parent, and their GOD; the druids burnt incense to MERCURY, and other imaginary deities to whom they blindly ascribed the attributes of the one supreme.

The punishment inflicted on those who refused to submit to the decision of these priests, was excommunication: this was so dreadful in its consequences, and held as so great a misfortune, that they became in some measure masters of the civil, as well as the ecclesiastical power. Their influence extended so far, that they have even sometimes prevented the calamitous effects of war, and stood between armies on the point of engaging.

These priests spread themselves over GERMANY as well as many other countries; at what period of time it is not easy to discover; but the CÆLTI, who came from GREECE, peopled GAUL (OR FRANCE) and thence transplanted themselves into this delicious island. I am told, that the WELCH, and inhabitants of

BRITANY, yet understand each others language. But the learning of the east is not supposed to have been communicated to these western regions, till about the year of the world 3440, when CAMBYSES king of PERSIA marched into EGYPT with a great army, and by his cruelties scattered their priests, and diffused their learning.

We may suppose it was about this time, 500 years before CHRIST, that the high-priest, or ARCH-DRUID, made choice of this plain to erect a temple of stupendous structure, as if he intended it as a memorial through all the vicissitudes of time, even to the dissolution of the globe. We see it was composed of stones of such quality and dimension, that the circuit of 2250 years has made but little impression on some of them; the vestiges of this temple yet remaining, in spite of the ravages of time. It is computed that some of these stones weigh forty tons, tho' it is said, they could not be brought from a less distance than near MARLBOROUGH, which is sixteen miles.

It is not easy to discover the use of such costly inventions as are calculated to remove whole mountains, when the same work may be easily done in parts; but we must conclude, that our progenitors had some extraordinary vehicles for the conveyance of these stones. We know that a way may be made of timber, with grooves, and carriages fitted to them, either to be drawn on an exact level, or an easy decline; and by the meer weight of the load to run down hill. This method will convey prodigious weights with an easy purchase. To draw forty tons in the common way, upon the hardest even surface, upon wheels, would

would require near sixty yoke of oxen : and if these could pull all together, what strength of tackle would be required to drag so great a weight.

If it is granted that this was an antient temple of the DRUIDS, and that the figure and dimension of its parts can be traced out, it must follow that many stones have been broken and removed ; that others have remained for this long tract of years, is the more probable, from their being a kind of blue coarse marble. There are twelve or fourteen of these prodigious stones yet standing near each other, of about 20 feet perpendicular. I observed, that there are some, of near the same dimensions, placed horizontal on the upright stones, and supported by them. It seems as if the different parts of the building consisted each of one solid stone, hewn to a proper size : nor ought we to be surprized at this kind of pride, since we see it prevail in every quarter of the globe where grand edifices are erected, tho' they are now differently modified, and more labor'd with ornaments, than these probably were. We are told, that the foundations of these stones are made by holes dug in the chalk, which is found here after a shallow stratum of earth. The greatest part of these downs are chalk near the surface, notwithstanding many parts of them have, in these latter ages of industry and skill, been converted into corn-lands.

What confirms antiquarians in a belief that this was really a temple of the DRUIDS, is the great number of barrows or hillocks which surround this place. I think they reckon above a hundred, where it is supposed the princes and great men of

those times were interred. Near them might stand such plantations as were necessary to the performance of the religious rites of the DRUIDS : you know they held the mistleto in great veneration, and oak branches were also used at their sacrifices.

It was so late as the reign of HENRY VIII. when plates of tin were dug up here, with inscriptions on them ; no body could then decypher the characters, and since that time they have been lost. Much later researches have discovered urns with ashes and the bones of human bodies ; also the heads and bones of oxen, and other animals, supposed to be used in the sacrifices which the DRUIDS were wont to make.

Let us conclude, for there can be no great harm in it, that this was the ST. PAUL's of the DRUIDS, of that time ; and that no less honors were paid to it, than the MAHOMMEDANS now shew to MECCA and MEDINA, or the ROMISH christians to JERUSALEM.

But whilst we look back with reverence for more than 2250 years, we may contemplate the condition of mankind, by considering the fate of the ROMAN empire ; and, if we may judge from its present state, the almost total dissolution of the PERSIAN monarchy, so often subverted within this period. How many lesser kingdoms have been established ; and what numbers of states dissolved and changed their form ! How many great cities have been destroyed, by the hostile hands of enemies, swallowed up by earthquakes ; or mouldered into ruins, from various causes ! —And, lastly, with how many millions of inhabitants the regions beyond the grave have been recruited !

If we suppose that the world was then as well peopled as it now is, and continued so; and that the present calculation reaches to four hundred millions: and if the lives of the human species, as is calculated and observed, one with another, do not exceed seventeen years, then there has been an increase of about fifty-two thousand nine hundred and forty-one millions of souls in the world of spirits, in this period only, near one hundred and thirty-two times as many as are now alive on the face of the whole earth!

If you ask me what I would TEACH by this far-fetched reflection? I only LEARN, MADAM, to regard this world with the more indifference, as my life seems to be but for a MOMENT; and MYSELF, in so vast a multitude, as an atom. But as I believe the immortality of the soul, my being is of infinite importance, and I will prepare to join with millions of blessed spirits, in joyful praises to him who gave me this being, and with it a capacity of happiness, not for two thousand years, but to all eternity!

(*“ Eternity! — thou pleasing, dreadful thought! ”*)

“ as a drop of water unto the sea, and a gravel stone in comparison of the sand, so are a thousand years to the days of “ eternity!” ADIEU.

L E T T E R XXXVI.

*To Mrs. D***.*

MADAM,

IT was late in the evening before we reached AMBRESBURY, which made the reception we met with the more inconvenient. There is something disagreeable at best, in the first moments

ments after a journey, even with all the advantages of good roads, an easy carriage, and a commodious house to come into. But you was again disturbed by soldiers; part of LORD GEORGE BENTINCK's regiment of infantry was now just arrived from SALISBURY, in their march for ESSEX.

You have seen how natural it is to men of speculative minds, to make reflections on every incident which is in the least uncommon. The alarms of war led me to consider, how these soldiers might be most advantageously employed, to succour us in case of necessity.

Do you remember the lavish assurances which the hostess gave us that she had good accommodation, and at the same time conducted us to an apartment where no less than fifteen or twenty soldiers had taken possession? It is true, they were under good discipline, for, at the command of this FEMALE CAPTAIN, they changed their apartment: more was not to be expected; and I made good your retreat to another house, with the same indignation of her behaviour, as if I had delivered you from the hostile hands of some bold invader, not without a sensibility of that pleasure, which true gallantry always affords to minds not devoid of generosity.

You observed how this poor woman was blinded and confounded by the prospect of a little gain: She neither saw, heard, nor understood. You have lived long enough to know, that these are but the natural effects of passions unguided, and unrestrained. You have also observed, how apt mankind are to talk, to act, to deviate from their true interest; how they grasp at the transient

pleasures of the present moment, and sacrifice truth and conscience for trifles. 'Tis a common misfortune, like this woman, to aspire at things beyond our reach: moderate desires, with probity of mind, will conduct us safe; we need not expose ourselves to danger. FAREWELL.

LETTER XXXVII.

To the same.

MADAM,

SINCE happily we had not a better opportunity to reflect on the nature of resentment, we will take the advantage of the slender occasion given us by our landlady at AMBRESBURY.

I have more than once observed, that from a fond notion of GENEROSITY of spirit, we resent offences committed by our EQUALS or SUPERIORS, when we consider those of our INFERIORS, as below our regard. SELF-PRESERVATION indeed pleads most for DEFENCE where the injury may be most HURTFUL; but in this case, more particularly, EVIL is most easily overcome by GOOD. This seems to be the most effectual way to conquer those who will be an over-match for us if we grow ANGRY. "The DISCRETION of a man DEFERRETH his anger; and it is " his GLORY to pass over a transgression."

But if we consider forgiveness as a divine precept, it is imprest with a mark of glory, as far beyond the gratification of the highest earthly ambition, as "thunder is louder than a whisper." Perhaps it favors too much of POLICY, and too little of

HONESTY;

HONESTY ; yet it is not bad advice which is given by the poet, when neither REASON NOR EXPERIENCE suggests a BETTER remedy.

“ *Learn to DISSEMBLE wrongs, to SMILE at injuries,
 “ To LAUGH at crimes thou wants the power to punish.
 “ That is the way to live in such a world as this.*”

SMILING AT INJURIES, and LAUGHING AT CRIMES, indeed found prettier in poetry than in moral rules ; for the integrity of the heart seems to forbid both. This however may be observed, that there are some occasions in which it is not only most safe, but most virtuous to DISSEMBLE wrongs.

And why should we expose ourselves to danger, because other people happen to be foolish or wicked ? Or why indulge a resentment, which corrodes the heart, and robs the soul of its tranquillity ? Can the PASSIONS do us justice ? Will not REASON do it much BETTER ? Those may increase the evil ; this will diminish it. And can resentment be indulged without some desire of revenge ? And what is revenge ?

“ *Revenge is but a frailty, incident
 “ To craz'd and sickly minds, the poor content
 “ Of little souls, unable to surmount
 “ An injury, too weak to bear affront.*”

Here again the word FRAILTY suited the poet for his jingle, or he would have called it WICKEDNESS. The saviour of mankind tells us “ his kingdom is not of this world.” So very different was his rule of conduct from the common practice of mankind, as the sacred history of his life informs us, that “ when he was reviled, he reviled not again !” Can we imitate

a more glorious example? Can the gratification of pride or anger afford so exalted a pleasure, as the following HIS steps, at whose very NAME the ANGELS bow? 'Tis a violence on common sense, as well as an insult to the MAJESTY of heaven, to repeat the LORDS prayer, and yet withhold our forgiveness. "He that sheweth no mercy to a man who is LIKE HIMSELF, doth he ask forgiveness of his own sins?"

"No man is truly GREAT," says your favorite author, "who does not look upon every thing in the world as LITTLE." And in the eye of religion or philosophy, is it not the least of all little things to indulge RESENTMENTS, which are not conducive to our own happiness, and injurious to that of others?

Our passions mix with almost every action of our lives, and most of all our pride; but what a superiority do those acquire who are ABOVE pride, who exalt themselves, and become invulnerable, even by their HUMILITY. This is to be greater than the greatest, whose grandeur is derived only from external things.

As to those SLIGHTS, which the most virtuous and judicious sometimes encounter, they are generally the effects of vicious passions, or a weak judgment. As to the DESIRE of monopolizing the love of those we value most; or the EXPECTATION that they will be constant, and equal, in the expression of their regards to us, when they are not so to themselves, nor yet we to ourselves, it is a folly which nothing but inexperience can excuse. The eager desire of being well spoken of by ALL people, and the showing resentment when we are not, is also a FOIBLE, for this cannot be, in the nature of things, if we act consistent with
common

common honesty. "Wo be to him of whom ALL men speak "well." Our happiness must be built on the foundation of a conscius innocence: the rest should be considered as merely accidental, and not lay us open to any great JOY or SORROW.

But to bring the matter HOME: in every instance in which you are conscius of error, say to your heart, "I was betray'd by "prejudice, or passion: or I judged ill; I will be more watch- "ful for the future, and correct myself." But if, in your opinion, the fault belongs to another; if you cannot correct it, without bringing on greater evils, you may at least bestow your CHA- RITY on all mankind, by being SORRY for their faults.

With regard to the more tender concerns of life; our resentments, for such will sometimes arise, ought to die as soon as they are born, whilst in spite of our frailties we should endeavor to make our friendships immortal. But virtue is the only true cement. Let a man be never so zealous in his friendship, if his principles are not good, he is dangerous. And can he be a good man who does not think that heaven's darling attribute is forgiveness? Or can HE be amiable of whom it is said "he is a "GOOD friend, but a BITTER enemy?" Is not this to be a slave to pride and anger? To be virtuous only as the ruling passion directs, be it according to reason or not? In a word, "Remember thy end, and let enmity cease. Remember corruption and "death, and abide in the commandments."

All the ties which bind mankind, have some mixture of blind affection; happy, perhaps, that it is so, since we are apt to see the faults of others in so different a light from our own.

But as these affections are regulated by a greater or lesser proportion of reason or virtue, they bid fairest to be most happy and lasting. In the mean while let us be cautious to whom we are much obliged, that we may not be ungrateful, nor violate truth by professing esteem where we have none.

But where vice or folly, passions or interests, separate those who were once united, still there is something sacred in those professions of regard, that were first made on virtuous principles, which ought to engage our care and sollicitude, even for those who are careless and negligent of themselves; for if our compassion and humanity ought to extend to ALL mankind, the duty becomes stronger in proportion to our knowledge of the wants of individuals; and, as our saviour tells us he came to heal the SICK, not the SOUND, we must never lose sight of such persons, whilst there is any hope of recovery; especially, if perchance the fault is, in some measure, chargeable to ourselves. I am yours, &c.

L E T T E R XXXVIII.

To the same.

MADAM,

THOU' I have thus taken the liberty to moralize, in consequence of the conduct of our hostess, we must not forget that she was so true to her own interest, as to provide us lodgings at a private house. My apartment had the most marks of poverty of any I have seen for many a long day; but as sleep visits the eyes of peasants, when kings must often submit to count the tedious hours, my rest was a perfect image of

of death. Such was not your good fortune ; you complained the next morning of noisy soldiers, who before the dawn of day drew up in order near your window, and for the third time prevented your repose.

You saw enough of military men, in this journey, to give you some idea of those alarms that happen in countries which are the seats of war ; an event which could not be thought miraculous was it to happen in this : but from which, may it ever please the ALMIGHTY to deliver us !

But since there is such apparent danger of war, we may indulge a few thoughts on so interesting a subject ; and rouse a MARTIAL spirit, if it does not excite too PASSIONATE a resentment. The great objects which we ought to keep in view, are JUSTICE and SAFETY ; these include the idea of NATIONAL HONOR, and are as far superior to the fond notion of what is generally understood by MILITARY GLORY, as humanity and the PRESERVATION of GOD'S creatures, are to be preferred to their DESTRUCTION. HEATHENS might idolize MARS, but CHRISTIANS cannot. War is as great a proof of the folly, as it is of the iniquity of mankind, and always carries its scourge along with it. Well may we say, with Mr. ROWE,

“Thou fell monster, war ! that in a moment

“Lay'st waste the noblest part of the creation,

“The boast and master-piece of the great maker,

“That wears in vain th' impression of his image.”

And yet how much more desirous is one part of mankind, to see WAR prevail, than REASON and JUSTICE to prevent it ! AVA-

RICE and AMBITION lurk secretly in many a good heart, which would throw blushes into the cheek, were it sensible of the weakness. To form a right judgment of this subject, we must mix the SAGACITY of the FOX, with the GENTLENESS of the LAMB, and add the STRENGTH and RESOLUTION of the LION, but not his FIERCENESS.

But will our superiority in naval strength ; will our numbers in AMERICA, induce FRANCE to submit? Will so proud, so powerful, so active, so skilful a nation, give up a point of such vast importance, without a struggle? There is this in favor of the opinion, she may acquiesce at this time, that her submission will give her an INCREASE of power, to make provision for a FUTURE DAY, when LUCIFER shall again tempt her to disturb the repose of mankind by her encroachments.

You will hear many depreciate the power of FRANCE, and accuse those of having FRENCH hearts, who speak with some respect of her strength at sea. It is very happy for us, at this time, that it is not greater ; and yet, if we consider, that she probably will abandon her merchants for a time, and COLLECT her force to direct it all at one point, whilst we must divide and subdivide some portion of ours, as we cannot tell where the blow may be directed, the SUPERIORITY on our part becomes so much the LESS.

Granting that both nations prepare for WAR, it does not appear that either DESIRE it, as an eligible thing, at this time. To commercial nations it is never eligible ; for whilst it consumes their blood and treasure, it strikes at the root of their greatness. It is OUR duty to ourselves, to bring things

things to as speedy and certain an issue as possible ; therefore, under our present circumstances, negotiations which may be spun out to a great length, must leave us in a worse condition than we are now in. We have begun in AMERICA : will it not be dangerous if we cease to act ? ENGLISH policy seems hitherto a match for FRENCH, but it is because we have added ACTION TO DEBATE, and spoken from the mouths of our great guns : happy, if by the effectual use of these, we can recover the OBJECT in view, and, by a sudden rapid success, CONFOUND the FRENCH, and prevent a WAR !

Men who are interested with regard to private gain ; or those whose blood has too quick a motion, who think only of revenge and slaughter, or of leading the captive enemy in chains ; such persons should be taught to know, that WAR is a very great EVIL, and the FORTUNE of it UNCERTAIN. We cannot tell to what dangers it may expose us ; nor, with all our seeming superiority, what evils we may suffer by it.

Happy if we could prevent the effusion of FRENCH blood and our own ! Humanity forbids us to distress the FRENCH if we can avoid it. As nations, and as individuals, we ought to consider what men should be to men : they are under the common care of the same beneficent being, who has no delight in the misery of his creatures.

Thrice happy then if we can prevent the heart-bleeding sorrows of the widow, and the lamenting tears of orphans ; the pangs of tender mothers, and the sad sighs of fraternal love ;

the father's anguish for his bleeding son, or for his daughter weeping for her lover now no more.

Safe from the fears and cares of WAR, let the shepherd watch his flocks, and the weaver attend his loom. Let the husbandman sow and reap till his granaries are full. Whilst the great and noble give living proof that "a man's life consisteth not in the abundance that he possesseth;" that virtuous moderation is preferable to ill-bought splendor; and well DISCIPLINED passions, more pleasing companions than those which are MUTINOUS. Then may we save this SPENDTHRIFT nation from the DANGERS which LURK in our PATHS; joy and calm repose will meet us on the fair banks of silver THAMES; and, in seraphic language, we may sing hallelujahs to the prince of peace; "glory be to GOD on high, on earth peace, good-will towards men!"

But if there is SAFETY only in the humiliation of our foes; if HISTORY will not warrant our NEGLECTING this occasion, lest a worse should shortly overtake us: if FRANCE is averse to THIS WAR, only from being conscious she is not yet equal to the trial she designs to make hereafter; or SEEMS more averse than she is, in hopes to lull us into a dangerous repose: MAY HEAVEN ASSIST US! And if our hearts must keep time to the shrill trumpet's dread alarms, let us play off the BRITISH thunder with BRITISH spirits: let us, when the occasion demands, range our squadrons by sea or land, in all the pomp of WAR. And if a pious reverence for our religion and laws, no longer influence us, as they did our ANCESTORS, whose blood

has so often stream'd for us their POSTERITY, let us beg, with
Mr. ADDISON,

“ *May'st thou, great LIBERTY, inspire our souls,*

“ *And make our LIVES in thy possession happy,*

“ *Or our DEATHS glorious in thy just defense.*

And surely it is better to run the risk of dying, a little before the common period of life, than SUBMIT to receive laws from a conqueror, who will take those LIVES if he pleases, as he already may have taken OUR PROPERTY.

“ ——— *To live, is to enjoy*

“ *What MARRS our blifs does life destroy ;*”

Let us then possess our souls in piety and resignation to GOD, and look on life and death indifferently. It is not in mortals to COMMAND success ; but when the occasion calls, let our piety and valor deserve it.

Thus, upon the principle of love to GOD and man, as our cause is just, I hope we shall discharge our duty. Our counsels seem to be conducted with WISDOM ; and, as we do not rush into this war with more spirit than wit, I hope we shall not leave it with more caution than steadiness. As the case now seems to stand, there is no danger of having our views frustrated by other powers ; we are going on a NEW PLAN ; may heaven prosper it ! We were in a fair way of being totally ruined by FLEMISH wars, and now we must rouse all our vigilance and bravery to ward off the danger of INVASION. I hope we shall prepare a larger portion of our strength than we have generally employed in the beginning of former wars.

Happily

Happily for us, our armies are under the command of a PRINCE who has knowledge and experience ; is attentive to discipline, and watchful of opportunities ; who is beloved by his FATHER and his SOVEREIGN united in one ; whose glory it will be, not to DEFEND US only, but to HUMBLE OUR ENEMIES. In the mean while as our naval strength being so much under the direction of a noble lord who loves his BUSINESS, and understands his DUTY ; whose ruling passion is to promote the honor and welfare of the service, may we not expect that, by his skill and bravery, with that of our admirals, officers, and seamen, our navy will answer all the purposes which can REASONABLY be expected ?

As speculative warriors and politicians, we may expatiate at large. It is an impious presumption to pretend to FORETELL any thing with regard to WAR : but it is a duty to hope we shall strike BRAVELY HOME, where we CAN strike home ; not SCALE FORTRESSES, as if we meant to deliver captive virgins from ENCHANTED CASTLES. And however romantic the notion may appear ; if it please GOD to give our arms success, I hope it will please him also, that, by the JUSTEST methods, we may set bounds to the growth of that naval power which must give such umbrage, distrust, and well-grounded suspicion on our side, as will probably occasion FUTURE WARS. The nature of mankind must be altered, or both nations cannot be VERY POWERFUL at sea : which of the two has the right of being SAFELY SUPERIOR on the principle of SELF-PRESERVATION, let the honest and discerning of every nation under heaven, determine.

With

With regard to ourselves; in general, let us do our duty; let him who has no sword, buy one, and resolve to possess his soul in fortitude, and freedom from dismay, tho' FRANCE, by any hard destiny to us, were to land a potent army. But whatever principle or rule of conduct we may adopt, be it the effect of national pride, or fear, ambition or avarice, if we are not virtuous in reality, we must endeavor to appear so. There is a time when the APPEARANCE of national virtue is essentially necessary to the support of a free state. The love of MONEY, and of PLEASURE, are ruling passions with us; but can we gratify them equally in war, as in peace? when the state is in danger, and our foes contriving our ruin, as when we enjoy an undisturbed security? Is not this inconsistent with these very passions? We must FIRST consider what is properly called the MAIN CHANCE, for even that may be at stake.

But not to attempt to prove what ought to be done upon motives of pecuniary INTEREST, let us consider what is our duty, on those of national honor, safety, and the moral obligations of individuals. This indeed requires a degree of zeal which is not much in fashion; but we have occasion for it; and we must not suffer it to be EXTINGUISHED, for that would RUIN us in the END. He who would have it THOUGHT that he has the welfare of his country at heart, and does not demonstrate that he has, when the occasion requires, but neglects the opportunity, or looks on it with indifference, offends against his own self-love. Can HE expect to be considered as a GOOD subject, or a GOOD man? Can HE, with a good countenance, intreat for PROTECTION ON EXTREME EMERGENCIES? Can HE expect

pect to receive that care and indulgence which is naturally due, from a wise government, to those who perform their DUTY to it?

The love of our country includes almost every social duty; let us be ready to fly to the succour of it: as our ancestors have hazarded their lives for us, let us not be sparing of ours for posterity. It is a virtue which will certainly be rewarded. If of the TWO EVILS we judge WAR to be the LEAST, let us make it as light as possible, by pushing it on with VIGOR, in hopes of bringing it to a speedy issue. But for this purpose MONEY is essentially necessary, and it must be raised in some shape or other.

I think, MADAM, you have too much spirit to consider this subject as useless or unprofitable to yourself: indeed you are INTERESTED deeply; every lady of sentiment, every woman of understanding, must be sensible that WAR cannot be carried on without SUPPLIES, and that those supplies must come from the hands of individuals, women as well as men. The question is plain and intelligible; nothing is required but common sense, and good affections. A BRITISH LADY, who has a right education, and is endowed with understanding, has also the same love of liberty and her country, as a BRITISH LORD OF GENTLEMAN. Who can tell what occasion there may be for your services? But it is certain, that she who voluntarily gives up her jewels and plate, with a view to assist the state, as the ROMAN ladies did, on several occasions, acts with as gallant a spirit, as her husband, her brother, or her son, who offers his service, upon an emergency, and exposes his person in battle. I am yours, &c.

L E T-

LETTER XXXIX.

To the same.

MADAM,

Thursday.

THE gay morn arrived glittering with dewy gems! How rapturous 'tis to behold the sun on the horizon's verge, rising in SOLEMN majesty, replete with genial warmth and radiance, to gladden the sons of men! In COMMON LANGUAGE, have you ever experienced the advantages of rising early? No body disputes that it conduces to health, since it not only renders the night sleep sound and refreshing, but prevents the body from being softned and enervated: and what is of no less importance, it invigorates the mind. Health is the salt of life, without which it has no relish: "It is the VIRTUE of the BODY, and "the GOOD FORTUNE of the SOUL." Or, in other words, of greater authority, "there are NO RICHES above a SOUND body, and no "JOY above the JOY of the HEART."

The ideas of HEALTH and LONG LIFE, are oftentimes united, but they are very distinct things: rising early, indeed, increases both; and whilst we live a greater number of days, several hours are added to each of those days; hours of most enjoyment, because in these we have most the command of ourselves; whilst the intemperate and the idle, of every denomination, suffer themselves to be detained in the arms of death, of which sleep is an image; or meditate with broken and entangled thoughts, expressive neither of life nor death.

With regard to the concerns of this world, it is very emphatically said, "he that riseth early shall sit among princes, he

R

" shall

“ shall not fit among common men.” The promise of temporal advantages extends equally to the female world, and to the highest as well as the lowest classes of mankind. If we consider it philosophically, it is departing from nature, for man, who is a thinking, active being, to sleep more than nature requires; and it is impiety to imitate those irrational animals, of whom nature makes no other demand than to sleep, except the gratifying their appetites. FAREWELL. I am yours, &c.

L E T T E R XL.

To the same.

MADAM,

WE left our private quarters, and broke our fast in public, at the GEORGE. Three more companies of the same regiment were then just arrived from SALISBURY. They made this a short march, designing to reach MARLBOROUGH the next day.

AMBRESBURY is a very antient place. Historians tell us here once stood a monastery built by a BRITISH prince for the reception of monks. These were to pray for the souls of those who were slain by HENGIST the SAXON, who treacherously murdered all the followers of king VORTIGERN. But to come down to later ages, we find that in this village was a nunnery, where the queen of HENRY III ended her days in quiet, with many ladies of the first quality, who chose this retreat from the world.

The neighboring country is indeed delightful, but the town or village makes but a mean figure at present, and therefore I
am

am the more obliged to our landlady who gave occasion for my thoughts on resentment, a subject more interesting than whether a battle was fought at this, or any other place, five hundred years ago.

The object which next invited our eyes, was AMBRESBURY-ABBY, the seat of the duke of QUEENBOROUGH. This mansion adjoins to the village, and is situated on the river AVON, whose waters meander through the gardens. The duke has inclosed a hill, and planted it in a beautiful manner. The ascent on the side towards the river is very steep, and part of it is formed into a terrass, one side of which is thirty or forty feet, almost perpendicular: but there seems to be an impropriety in a narrow walk so situated without rails. Above this, the ground still rises, and the summit affords several grand and delightful views of a rich and fertile country. The descents from this ground towards the house, are easy, and form many pleasing walks of mossy turf.

There is a bridge over the river, and also an IMITATION of a CHINESE house, which is well shaded, and agreeable, but it consists only of one room, and is yet unfinished. Here is great scope for the improvement of the neighboring meadows, and the canals which border the avenue to the house, are very foul. Thus they appear without form or beauty; whereas, if the banks were made into an easy descent, and the canals cleansed, they must afford that delight which the assemblage of other objects would then add to them. I think, Madam, our curiosity flagg'd in not visiting the palace of a duke, built by the famous INIGO JONES; but indeed it has no great reputation. FAREWELL.

L E T T E R XLI.

*To Mrs. O*****.*

MADAM,

FROM AMBRESBURY-ABBY, we proceeded fourteen miles to STOCKBRIDGE, the road for the most part lying over downs, which divide the delightful counties of WILTSHIRE and HAMPSHIRE, and afford many charming prospects.

The zephyrs which now sported in the air, the brightness of the sky, and the beautiful variety and verdure of the earth, seemed to vie with each other, whether they should most enchant the mind with the love of rural joys, or excite a contempt of those pleasures, that nourish the corroding passions which prevail in great cities.

It was in this morning's journey, that my imagination took a flight above the earth. The brightness of the azure sky, received an uncommon beauty from the clouds which flew on high, cloathed in milky white, and presented to the eye of my fancy the appearance of an ANGEL. Methought I saw one of these winged messengers of heaven directing his course, through the vast expanse, towards the local seat of that ineffable glory, which incloses the MORE IMMEDIATE presence of the GOD, invisible to mortal eyes! I saw the spirit approach, as near as ANGELS can approach, the throne of that ONE SUPREME, in the contemplation of whose perfections, all the powers of my soul were absorbed.

*Lo! the great ruler of the world, from high,
Look'd smiling down, with a propitious eye.*

With the eye of CONTEMPLATION, I saw the ALMIGHTY looking down with parental tenderness on all the children of men ; observing all their words, and actions ; all the counsels and devices of their hearts ; SLOW in PUNISHING their CRIMES, and DELIGHTING in their VIRTUES ! I considered myself of the species of created beings, the noblest of the visible world, and, appointed by GOD, under his own government, the sovereigns of it. I reflected how plentifully nature, or that COURSE of things which is directed by GOD, has provided for all our wants ; and that the omnipotence of this great governor of the universe, is constantly employed to guard, and to preserve us through the JOURNEY of life.

Hence it was but common virtue to conclude, with what a WARMTH of gratitude ! with what a STEADY, uniform purpose of soul ! with what a SINCERITY of heart, we ought to employ OUR FREEDOM OF ACTING, to engage the continuance of his love and protection !—His loving-kindness and mercy will endure through all the vicissitudes of this mortal state ; through all the changes we must pass ; beyond all the records of time ; far, far beyond the utmost periods which the human soul can grasp, even to eternity !

After indulging this reverie, like a common mortal I pursued my journey on the surface of the globe, in hopes that we were all in the fair road to that elyzium, of which the warmest imagination of poets, or the heart, flaming with seraphic love, can form but imperfect ideas.

And:

And now, MADAM, what use will you make of this rhapsody? If I have the happiness of reaching those regions of immortality, where I have been wandering, I shall be glad to meet you there, and all my friends: HAPPY IF ALL MANKIND COULD MEET! Perhaps my seat may be LOWER than yours, and yet part of my pleasure may be to know that you possess a HIGHER than my own; for if it is so pleasing to see our friends happy here, it must be more so, where there is NO ENVY, NO ENMITY, or PERTURBATION, where ALL are COMPLETELY happy, tho' not ALL in the same height of felicity. FAREWELL.

L E T T E R XLII.

To the same.

MADAM,

IT was about two when we arrived at STOCKBRIDGE, where we found the KING'S-HEAD full of soldiers and horses: alas, there is too much reason for our gracious and puissant monarch to THINK of WAR!—But this was only the SIGN of the KING'S-HEAD, and these soldiers were, at this time, men of pleasure, come there not to fight, but only to attend the contest between three horses.

STOCKBRIDGE is a borough in HAMPSHIRE, of no great note, containing very few good houses; but the great breadth of the road through the town, gives it an elegance which very few of our country towns and villages enjoy. One would imagine, from the manner in which most of our villages, as well as towns, are built, that our forefathers were straitened much for room,

or delighted to live like bees in a hive. They judged well, however, in making choice of valleys rather than hills.

This place is situated in a most agreeable valley, where the removal of some vile huts would open a view to delightful meadow grounds, and plantations adorned with a delicious verdure. But perhaps the inhabitants here choose to guard against the current of a north-wind in winter; or, more probably, are contented, and do not think at all about it.

The adjacent downs and corn-lands rise gradually, and throw themselves into the eye. Prospects thus bounded, yield a more lasting pleasure than where the sight is bewildered by extensive views of undistinguishable objects. Such situations are also more agreeable to the common sense of mankind, not only as being defended from the wind, but better supplied with water. I am yours, &c.

L E T T E R XLIII.

To the same.

MADAM,

AFTER many kind words and entreaties, for such are necessary on these occasions, we had the happiness to see our dinner brought to table; and at four in the afternoon we went to the downs, about a mile and a half distant, to attend the feats of the third and last day of STOCKBRIDGE RACES.

This diversion, which is so peculiar to us, if it had no marks of cruelty, nor promoted idleness among the lower classes of the people, must be confessed to have its charms. To see a

numerous assembly of persons of fortune and distinction, on horse-back, and in gay equipages, on a fine turf, in an open country, in bright weather : to observe their evolutions from place to place, within a circle of two or three miles, with eager eyes to view the horses in their course, is no vulgar entertainment. The anxious looks of some, and the wild transports of others, have some allusion to a field of battle, without the terrors of such a scene.

But whilst this gay picture affords delight to the lively part of both sexes, what a pity it is, that the generous horse, the most beautiful of the brute creation, should be pressed so unnaturally beyond his strength ; and more pity still that this amusement should furnish an occasion of rank villainy ! JOCKEY and THIEF are, in the ideas of some people, synonymous terms : but, alas ! if the GENTLEMAN seldom treats his FRIEND, and hardly ever an indifferent person with strict honor, in SELLING a horse, what are we to expect of those who have been BRED among horses ? Those who make a trade of buying and selling these animals, have generally a worse reputation than those who only RIDE them ; but the fraudulent practices committed at races, I am assured are a very great reproach to those who interest themselves in them.

I presume, MADAM, you have been often told of GENTLEMEN'S gaming very high on these occasions, tho', I thank GOD, I never heard of LADIES playing deep, except by meer accident, in love, or at cards, at the nocturnal assemblies which attend these meetings.

Be this as it may, I cannot help thinking, it would be happy if a law were made to curb the licentious spirit of gaming, which prevails on these occasions. At the same time this entertainment of horse-racing might be varied, as well as rendered useful. Horses of most speed are of least use, unless they are also hardy and fit for the road. But if premiums were allotted to those who produced the three largest, or most beautiful horses of best paces, either for the cart, coach, or saddle, it might produce very happy effects. In this case, in order to prevent idleness, the meeting should be only once a year, in such counties as the legislature should appoint, and the horses not to be brought to the race-ground above ten miles from the places where they were foaled.

What heightened the pleasure of this evening's entertainment, was a second meeting with all our SALISBURY friends, and with them the agreeable Mr. G*****, whom we had not seen before, with my little philosopher, his son. Amongst many fine persons of both sexes, who appeared on this occasion, the most distinguished was LORD P*****: his equipage, and assiduous courtship of lady R*****, attracted the eyes of all beholders. If fame said true, she had already given him a flat denial, but now relented, and 'ere long might deny again. The poet might say what he pleased, but the woman who CAPITULATES is not therefore lost. Contrary to the law of arms, you strike your colors; and, if you think fit, let them fly again, without any danger of military execution. Indeed there is greater generosity in saving after condemnation, than to execute after promise of a reprieve. ADIEU. I am yours, &c.

P A R T IV.

CONVERSATION *on* RELIGIOUS SUBJECTS, *till we arrive at* WINCHESTER.

L E T T E R XLIV.

*To Mrs. D***.*

MADAM,

BEFORE we leave the croud at STOCKBRIDGE race, let us indulge a grateful thought on your happy escape: how near was your post-chaise from being tumbled over by a coach wheel; an ounce of weight more had done it. I was sorry to observe, that some who ride in coaches have less politeness than those who drive them: if this were not the case, the gentleman who saw the accident would have asked your pardon.

What dangers surround us in the common occurrences of life! our pursuits of the most innocent amusements, are not exempt from them. May the good providence, which is watchful for the safety of mankind, protect you! or, if there be such, may your guardian angel never forsake you!—I will venture to assure you he never will, if you do not forsake yourself.

Night was already approaching, when we left the field; but it was determined to make the best of our way to WINCHESTER.

The

The objects with which we had been so well entertained, being now shut from our eyes, it was but natural to beguile the hours, with some profitable discourse.

When the delights of IMAGINATION fail, the gayest mortals often fly for succour to the pleasures of the UNDERSTANDING: unhappy those to whom such pleasures are not grateful! Tired with gay amusements nature demands of us to be serious: attention to GRAVE SUBJECTS is, however, a very laborious task to those who have no RELISH for them. My discourse would hardly have been so much confined to religion, if your questions had not prepared the way, and in some measure constrained me to expatiate: and it would be an ill compliment, to suppose that nothing more than your politeness to me, was concerned in your enquiries. ADIEU. I am yours, &c.

L E T T E R XLV.

To the same.

MADAM,

OUR first subject, on the road, was the VANITY and FOLLY of mankind: we considered the great difference between the same person living, and dead; and thence concluded, that as life is so very precarious, it is extremely foolish to SUFFER the concerns of it, whatever they may be, to torment us with anxious thoughts. It seems to follow as certain, as pleasure is preferable to pain, that we ought to make it our study to support a constant habit of tranquillity; or, in other words, to meet a gratification in every thing we see or hear, supposing it is not criminal. If this can be most easily

accomplished, by promoting the happiness of others, as we would wish them to promote ours, we shall, on this principle alone, become devotees to VIRTUE. If the mind cannot enjoy any solid happiness, but as it arises from virtue, we must not complain of the VANITY of LIFE, but of the vanity of pursuing any thing which does not tend to promote VIRTUE. And how deeply is the love of virtue implanted in the soul! How it leads us to trace out our divine original! As certain as that there is a GOD,

“ He must delight in VIRTUE, and

“ That which HE delights in, MUST be HAPPY.”

All pursuits of happiness on any other principle, are vain indeed! “There is nothing in the world,” says Dr. YOUNG, “but “GOD and a MAN’S OWN SOUL.” But who can act as if he believed the existence of the one, or the immortality of the other, unless he applies himself to a religious performance of the duties of society, with regard to an ACTIVE BELIEF of the commands of that GOD? It is as clearly demonstrable, that our happiness depends on our acting agreeable to our make and constitution, as we came out of the hands of our maker, as it is that we are rational or social beings. If we deviate from this principle, and find ourselves unhappy, let us not therefore complain of the vanity of life.

“It is no great matter,” says an ingenious divine, “whether “we spend our time most in VANITY, or in VEXATION OF SPIRIT.” And, indeed, why should not the vanity which only DIVERTS the thoughts, be preferred to that which ONLY TORTURES them? The amusements of which this age is so foolishly fond,

fond, are not to be rejected, because they divert the fancy, and give us pleasure: on the contrary, they may, on this account, be allowed to have some degree of utility: 'tis the IMMODERATE love of PLEASURE which is dangerous. When we forget the true end and meaning of these amusements; when we make them our BUSINESS or CHIEF employment, and contract a distaste to sober and essential duties, our LIVES are VAIN; or, to express this thought in clearer words, WE are CRIMINAL. But such amusements as are either indifferent in their nature, or suited to our gayer thoughts, without CORRUPTING the HEART, or DECEIVING the UNDERSTANDING, if used in MODERATION, are desirable things. Always remember this great lesson,

“ Pleasure, or true, or falsely understood,

“ Our greatest evil, or our greatest good.”

We may boldly pronounce that THAT life bids fairest to become a life of PLEASURE, which is most a life of VIRTUE. To have GOD, and the welfare of mankind, in ALL our thoughts, must FILL the soul with JOY: “The fear of the LORD maketh a merry heart, and giveth joy, and gladness, and a long life.” 'Tis this fear which leads us to honor and obey the great parent of mankind: it leads us to such an exercise both of the head and heart, as will render it the VAINEST thing of all, to complain that life is NOTHING but VANITY! We need but ask ourselves, whether our pursuits contribute to the honor of GOD, and consequently to the good of society; or whether they have a contrary tendency? Our hearts may SOMETIMES deceive us in the decision

decision of this question, but very RARELY, unless we take PAINS to assist such deceit.

Yet, alas, there is a great deal of vanity in the world ; more, I fear, than men, who pretend to wisdom, are aware of. If we make GODS of the objects of our fancies or opinions, appetites or passions, we render OURSELVES vain creatures, but not LIFE ; unless by LIFE we mean to confound the ORDER of nature, as GOD has appointed, with the DISORDERS of fancy and passion, as men have introduced them : let us be INGENUOUS :

“ See ! and confess, ONE comfort still must rise ;
 “ ’Tis this, tho’ man’s A FOOL, yet GOD IS WISE.”

Not that we are FOOLS, in a religious sense, from NECESSITY : but if we idolize man or woman ; if we are CAPTIVATED with the splendor of life, or the amusements of it : whatever EXCESS we fall into, it must create just cause of complaint : even knowledge or valor, which have a tendency to vice, or are not in themselves BENEFICIAL to mankind, are VAIN :

“ Who WICKEDLY is wise, or MADLY brave,
 “ Is but the more a FOOL, the more a KNAVE.”

’Tis vain also to attempt more knowledge of any thing than experience evinces we can compass :

“ To know in MEASURE what the mind
 “ May well contain, oppresses else with surfeit ;
 “ And soon turns wisdom to folly,
 “ As nourishment to wind.”

And if I was a master of SCIENCES, and an adept in ARTS, I might also say, with the poet,

“ *How EMPTY learning, and how VAIN is art,
But as it MENDS the life, and GUIDES the heart!*”

In a word, whatever we indulge ourselves in beyond REASON, is VAIN. I ought to throw away my pen with disdain, if this moral writing, instead of exercising and improving my thoughts, diverted them from heaven; or if it occasioned my neglecting one social duty of greater moment: for, as surely as man is a thinking being, or as we are CHRISTIANS, we must discover this great truth, that

“ *Virtue alone is happiness below,
And our BEST knowledge is ourselves to know.*”

How VAIN then is it to seek ways of dissipating our thoughts! If we abandon thought, we ABANDON ourselves; and where are we to find happiness, if we are at variance with ourselves? But, alas, what we think of least, is how to subsist on our own stock: we continually fly abroad, as poor indigent wretches, begging for a morsel of bread, and generally take what is given us, be it ever so coarse. I do not forget how much our happiness depends on social intercourse: but when all is RIGHT in OUR OWN BREAST, we shall find no JUST cause to complain of the vanity of life! And if it is NOT right, we have the power to correct ourselves, and this consideration ought to enliven the mind, and support its energy. We have more at stake than the enjoyment of a dull repetition of the gratification of our senses. Let the thoughtless laugh, or sing, or dance; let them triumph in jollity, or in pomp, they will grow TIRED; it cannot last; it is

the pleasures of piety and virtue, alone, which do not CLOY; these will remain whilst reason can act freely; and REASON, if we attend to its dictates, will guide us safe to the end of our journey, till we change the OBJECTS of THIS, for those of ANOTHER STATE. Nature performs her task most wonderfully, let us perform ours. Even in the great article of life and death, what the poet says is literally true, that we are gently conducted to the grave,

“ Taught HALF by reason, HALF by mere decay,

“ To WELCOME death, and CALMLY pass away ! ”

Would any one WISH for more? It is enough that our glass runs out FAIRLY. It may also be as truly said of the virtuous sensible man, who has seen what life is, and is contented to die,

“ From nature’s temp’rate feast he rose WELL SATISFY’D,

“ Thank’d GOD that he had LIV’D, and that he DY’D. ”

Surely this is not VANITY! nor is it so, I hope, to receive instruction from these poetical sentences. But

“ Let us, (since life can little more supply,

“ Than just to look about us, and to die,) ”

consider attentively for what END our being is given us, and by what MEANS to obtain that END. Happiness is the object in view, not of this life only, but of a future state also. From OUR EAGERNESS to grasp that portion of felicity which this world affords, we may form some idea of those permanent joys which we have in reversion; and hence learn to quicken our endeavors towards the attainment of them; that whether it pleases heaven to make our abode in these regions of mortality of very long or short duration, we may be always READY and WILLING to launch into eternity.

eternity. Virtue has charms to inspire us with such resignation ; it is the MEANS, the only means of doing it : whilst we are virtuous we shall never grow DISSATISFIED with life, for dissatisfaction arises chiefly from a wretched satiety which virtue never knows. The virtuous mind can hardly be at variance with ITSELF, nor yet with the WORLD ; RESIGNATION, HOPE, COMFORT, PLEASURE, JOY, are always its attendants. Under these circumstances we shall desire to LIVE as long as nature appoints, and then be contented to die.

Let us try to find out where this great misfortune lies, which has made so many, even wise men, complain in very pathetic terms, of the vanity of life : let us freely enquire, if we had the same active belief, not merely a passive assent, but I say the same ACTIVE belief in our HEARTS, which we are so liberal in declaring with our TONGUES, that there is a GOD !—that the soul is IMMORTAL !—that there is a state of REWARDS for GOOD, as well as PUNISHMENTS for EVIL, would it still be a subject of complaint that LIFE is a scene of vanity ? or would it be DELIGHTFULLY employed in the SERVICE and ADORATION of that GOD ? And if his infinite wisdom and goodness has appointed to every thing its proper end, how can the life of man be VANITY ? FAREWELL. I am yours, &c.

L E T T E R XLVI.

To the same.

MADAM,

I TAKE it for granted, that neither you, to whom I am writing, nor any body whom I shall venture to encounter, hesitates a moment to acknowledge the belief of a GOD. Whence

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could

could you, or I, or any rational being, derive our reason, and all the faculties of our SOULS, but from some FIRST CAUSE, which possesses these powers in perfection? Or what workman could contrive and execute so admirable a piece of machinery, as a human body, but some agent whose wisdom, knowledge, and power, is incomprehensible to our finite capacities? How can such EFFECTS be without a CAUSE; and what could this cause be less than a GOD? This belief is not only founded in REASON, and the almost universal consent of mankind, but REASON is corroborated by FAITH, faith in an invisible and incomprehensible being, derived from the evidence of things seen. Reason and faith having received a satisfactory testimony, our very SENSES also compel us to acknowledge this great truth. What do we see, or hear, or feel, that, if we attempt to trace it to a first cause, does not enforce the belief of a GOD? Look up to the heavens; behold the sun, moon, and stars; or down on the earth, and ask yourself if every object does not proclaim his existence, together with his wisdom and power?

I.

- “ *The spacious firmament on high,*
- “ *And all the blue etherial sky,*
- “ *And spangled heavens, a shining frame,*
- “ *Their great original proclaim.*

II.

- “ *Soon as the evening stars prevail,*
- “ *The moon takes up the wond'rous tale,*
- “ *And nightly to the list'ning earth,*
- “ *Declares the story of her birth.*

While

III.

“ *While all the stars around her burn,*
 “ *And all the planets in their turn,*
 “ *Proclaim the tidings as they roll,*
 “ *And spread the truth from pole to pole.*

IV.

“ *What tho', in solemn silence, all*
 “ *Move round this dark terrestrial ball ;*
 “ *What tho' no real voice, nor sound,*
 “ *Amidst their radiant orbs be found :*

V.

“ *In reason's ear they all rejoice,*
 “ *And utter forth a glorious voice,*
 “ *For ever singing as they shine,*
 “ *The hand that made us is divine !”*

Thus far Mr. ADDISON, to the best of my memory. Indeed if we observe attentively, either the calm or tremendous operations of nature : if we mark only common appearances ; the amazing beauty and variety of the visible world ; with the wonderful powers of human reason, and the order of moral agents : do they not all convince the philosopher, and the peasant ; the christian, and the jew ; the mahommedan, and the heathen, of the DOMINION of a FIRST CAUSE, from which all things must derive their existence, and on which all things must depend ? I am yours,

Ⓔc.

LETTER XLVII.

To the same.

MADAM,

YOU demanded next what notions I entertained of the IMMORTALITY of the soul. I told you that I endeavored to adopt a principle which might relieve the anxious researches of my own heart, whether it corresponded with the general received opinions of other men or not. 'Tis with difficulty we collect our thoughts on this important subject. By a habit of ACTING inconsistent with this belief, our HEARTS, I am sorry to say it, do not seem to have an exact correspondence with our TONGUES.

But from what I remark of others, from what I observe of the operations of my own mind, with all the attention I am capable of supporting; when my SENSES are composed, and the avenues to my heart guarded; when my soul makes herself her own object, I rise superior to all earthly concerns; I forget I have a body; I feel the influence of a POWER which tells me I AM IMMORTAL!

The arguments drawn from my REASON co-operate with my FAITH, neither of which will suffer my UNDERSTANDING to doubt of the authority of divine writ; whilst the purity and consistency of revelation draws my HEART also to subscribe to it. As sure then as we are thinking beings; as sure as the christian religion is not a fraud, to delude mankind, the soul is IMMORTAL: it CAN and DOES exist after its separation from the body.

Without

Without attempting to puzzle you, or myself, concerning the IMMATERIALITY of the soul, as deducible from the nature of its powers, what meaning have we when we say, "What will BE-COME of ME when I am DEAD?" Common sense teaches us to consider the soul as very different in substance from the body. Every peasant, every child knows the body will moulder into dust; but the rustic who, in a fit of the stone, said, "If I could once get this breath of mine out of my body, I would take care it should never get in again," was it not from a consciousness of an existence after death, separate from his body? His declaration by no means implies that he ever once thought of CEASING TO BE; he only wished to be free from PAIN, and supposed he should be HAPPY some how, or some where. To us, as christians, these are no difficulties; 'tis enough that we RESIGN to heaven, and BELIEVE we shall be happy.

Whatever the INSTINCT of beasts may be, their POWERS, tho' they RESEMBLE reason, are surely of a very different nature; THEY cannot be considered as creatures which are accountable; THEY give no tokens of any apprehension of the being of a GOD. But for the reasons I apprehend they ARE NOT accountable, it is as PLAINLY DEDUCIBLE, from the NATURE of MY thoughts, and the freedom with which I act, that I AM an ACCOUNTABLE being. The consciousness of this, convinces me that my soul is immortal:

- "Else whence this pleasing HOPE, this FOND desire,
 "This LONGING after immortality?
 "Or whence this secret DREAD, and inward horror
 "Of falling into nought?"

Whether

Whether I should have entertained a belief that my soul will exist after death, had I been nourished by a wolf, and bred in a forest like a savage beast, I do not think essential to enquire: let it suffice that the free exercise of my reason, as improved by society, furnishes me with the means of arriving at the knowledge of a truth so essential to my happiness. As I now deliver my thoughts to you, I have read, and heard others talk on this subject. It is thus we mutually improve and assist each other: mankind are not equally enlightened, nor have we all the same opportunities of knowledge, but it is one of the social duties to communicate our thoughts.

Since it is so repugnant to the dictates of reason, to believe that a MAN, after death, is no more than a DOG; since it is so natural to the soul to

“Shrink back and startle at destruction,”

we must hence also conclude, that it is IMMORTAL. But can we hesitate a moment to adopt the belief of what is so explicitly revealed by GOD himself in the scriptures, and which, if we abandon, we shall find ourselves BEWILDERED? And what thought can fire the soul with a nobler AMBITION, than the desire of CONQUEST, that we may LIVE FOR EVER; being ASSURED of victory if we exert our strength; but if we do not combat, that we must DIE, we must be lost and undone for EVER? Ask yourself fairly, what can REASON, what can the NATURAL GREATNESS of the soul, desire more? What stronger intimations of a future state can we wish for, to animate our pursuits, than such as we have received? Think seriously on this subject, and be

AS INGENUOUS AS SERIOUS. Generous minds are always ingenuous with others, shall they not be so to themselves? And if they are so in the lesser affairs of life, shall they not be the same in the momentous concerns of eternity! We CEASE to be CHRISTIANS, when we CEASE to believe the IMMORTALITY of the soul. Indeed we cannot adopt the TENETS of JEWS, or MAHOMMEDANS, nor of some PAGANS, without believing it.

However the mind might labor under the ignorance in which it was once involved, the common dictates of REASON, if we could separate them from the religion we profess, now seem to plead irresistibly in behalf of this great truth.

“Tis the divinity that dwells within us,

“Tis heaven itself that points out an hereafter,

“And intimates eternity to man!”

GOD! man's freedom of acting! virtue! vice! immortality! eternity! the distinct ideas of these, enforce the belief of each other. ADIEU. I am yours, &c.

L E T T E R XLVIII.

To the same.

MADAM,

TO form an adequate notion of religion, we must consider that the great object of the soul, is the GOD from whom it is derived, who made US and the WORLD; who made all that is made. Hence we may conclude, how unworthy it is of the excellency of our nature, “that the children of THIS WORLD should be WISER, in THEIR generation, than the children of

LIGHT :” that is, that mankind should know so well how to conduct the common affairs of life, and be ignorant or inattentive towards him who made the world ! We should think that man foolish as well as ungrateful, who forgot the donor of the stately edifice, through a ridiculous sollicitude how to arrange the pictures in a certain apartment of it, especially if he depended on the further bounty of the donor for the support of it.

TO THINK of GOD, and to practice VIRTUE in obedience to his laws, is the supreme happiness of men ; and not to think of him, or to be VICIOUS, will as certainly render us miserable. Adopt this as a principle ; adhere to it, follow it ; part with your life, but never abandon it, neither in theory, nor in practice. To observe this the more exactly, we must take into the consideration OUR WHOLE existence, and not the moments of a transitory life only. FAREWELL. I am yours, &c.

L E T T E R XLIX.

To the same.

MADAM,

THE notion I entertained of rewards and punishments after death, and what may immediately follow the separation of soul and body, was the next subject of your enquiry.

The great question is, what are we to do to inherit ETERNAL life ? you know our SAVIOUR’S answer was, “ to love GOD with ALL OUR HEART, with ALL OUR SOUL, with ALL OUR STRENGTH, with ALL OUR MIND, and our neighbor as ourselves.” We do not appear capable of reaching to the HEIGHT to which the mind

mind aspires. I suppose, at least, no man ever reached to the summit of his own longings after virtue; perhaps no man can act up fully and entirely to his own idea of it. This is another proof that the soul is immortal; or, in other words, that we are MADE, and INTENDED by the MAKER, for a state of greater perfection than the present is capable of. Every rational being must be well assured, from the deductions of REASON, and also from the WRITTEN LAW OF GOD, that in order to be happy after death, the virtuous part of our character must PREPONDERATE: but who can comfort themselves in this article, who do not ENDEAVOR to be COMPLETELY VIRTUOUS? We ought, in a religious sense, to have GOD in ALL our thoughts: and the more we OBEY him, the more we shall delight to THINK of him. As soon as we are removed, by death, from the objects which, in some measure, now obstruct the free operations of the mind; having no longer any bar or hindrance, we shall be capable of all the happiness which we can now possibly conceive the most happy on earth do, or can enjoy; and a great deal more, of which we can have no conception at present. The ambition which is natural to the soul, and with which we now see brave spirits often fired, I suppose, will then be gratified: the thirst with which it languished in the pursuit of virtue, will be relieved and completely satisfied.

You know that we are told, it hath not entered into the heart of man to conceive the full extent of either rewards or punishments. It seems to be as vain to attempt fixing their limits, as to form adequate ideas of INFINITE mercy, or infinite JUSTICE? One of the sins we are apt to fall into, is being cu-

RIOUS, beyond the bounds prescribed by religion. I do not mean, however, to condemn your enquiries; I should think myself happy, if I could give you any satisfaction. My belief is, that we shall enjoy a FORETASTE of the felicity of blessed spirits, or suffer some degree of the miseries of the damned, immediately after death. I have no notion of existence without consciousness; or of consciousness without pain or pleasure; more than I have of being MORTAL, and IMMORTAL, at the same time: but to what DEGREE our consciousness after death will rise, heaven only knows. Were there no consciousness, we might say, with HAMLET,

“ To die,—to sleep,—no more.”

but, with him, we must add,

“ To die,—to sleep;—to sleep, perchance to dream!

“ Ay’e, there’s the RUB; for in that sleep of death,

“ What dreams may come, when we have shuffled off

“ This mortal coil!”—

OUR HABIT of thinking, be it GOOD or EVIL, I believe, will remain with us: and I have generally observed, that as we LIVE, we DIE. It is not uncommon to mistake a DESIRE, or INTENTION, to devote ourselves ENTIRELY to the practice of virtue, for that REAL change which such devotion of ourselves implies: but remember, that unless we FIX clear and determinate points, in which we suppose virtue consists; and observe them when FIXED, in resolving to be VIRTUOUS, we really resolve on we know not what.

Since

Since death closes all accounts, with regard to our probation, or ability of doing any thing acceptable to GOD; however interesting this enquiry, about immediate pain or pleasure may be, considered in the light of inducing us to LIVE WELL, it is otherwise but an empty speculation; and therefore it may be, that we have so few lights to guide ourselves by.

As HOPE is so pleasing a passion, and FEAR so painful, perhaps our consciousness may consist in something similar to them. The measure of our present virtue or vice, to which the decrees of heaven have appointed such a pleasing or painful condition, can be discovered only by the TRIAL.

And what shall we gain by supposing that we shall SLEEP till the great day of accounts? We know not when that day may be: but be it TEN, or TEN THOUSAND years distant; be the interval ever so great between the point of time, in which our consciousness ceases, and that in which it is restored to us, it must appear but as a moment.

Not to amuse ourselves with vague conjectures, we may contemplate the parable of the RICH MAN and LAZARUS. We may also draw instruction from the declaration of our SAVIOUR to the penitent thief: his words are, "To-DAY shalt thou be with me "in PARADISE." You know divines have taken care to guard us against the presumptuous sin of deferring our repentance, and explained the folly of resting our hopes on this singular incident. It is very plain, however, this was a GOOD man, at this time, tho' he was condemned to suffer death for theft.

But IF the soul preserves its conscioufness after death ; IF the PENITENT thief was to enter upon a state of PLEASURE ; the impenitent one, we may presume, would enter upon a state of PAIN. The case might be singular as to the forgiveness of sins, upon the supposed LATE repentance ; but we cannot imagine it was so, as to the promise of immediate blifs in a future state.

As a further reason for this OPINION, concerning pleasure or pain, immediately after death, we may consider the PLEASURE which generally attends GOOD actions, and GOOD thoughts ; and the PAIN we suffer from the contrary, in our PRESENT state, immediately after the commission. Upon this principle it is almost demonstrable, that we may carry heaven or hell with us, in our own breast, into the regions of departed souls. As this notion seems to add weight to the motives which rouse us to a sense of virtue, let us adopt the belief of it ; remembering, that the precepts of our religion forbid us to PERPLEX ourselves about unnecessary knowledge.—We are commanded to proceed on our way with COMFORT and HOPE :

- “ *Hope humbly then, with trembling pinions soar,*
 “ *Wait the great teacher DEATH, and GOD adore ;*
 “ *What FUTURE blifs, he gives not thee to know,*
 “ *But gives that HOPE to be thy COMFORT now.*

May YOUR hope find its object in the blifs of happy spirits !
 ADIEU. I am yours, &c.

L E T T E R L.

To the same.

MADAM,

MUCH more may be said in two hours conversation, than any reasonable man would attempt to include in two or three letters, especially when they are addressed to a LADY.

The passions and different tempers of men; our various situations in life, and the good or evil arising from thence, with regard to a future state, was also a subject of our discourse. I told you my notion, that as GOD is infinitely wise and just, therefore it must follow that all things are weighed in the scales of INFINITE JUSTICE, and considered with INFINITE MERCY. It is impossible to fathom these attributes; the very attempt is impious; neither ought we to pry into the concerns of others; we shall find business enough AT HOME: man is a WORLD to himself, and must be careful how he conducts the concerns of it.

Every mortal is prone to evil, but some propensities are not so much the effects of malignity of disposition, as of weakness or infirmity of mind, arising from its affinity with the body:

“Hence diff’rent passions more or less enflame,

“As strong, or weak, the organs of the frame.”

But as with regard to the BODY, men who are subject to fevers, ought by all means to abstain from hard drinking; so in the SOUL, the causes which increase the disorders of it, ought with equal care to be AVOIDED. Virtue and vice depend so much

on the PASSIONS, that things appear to us in quite different lights, as these are gentle or turbulent, well, or ill governed. Mr. POPE says,

*“The ruling passion, be it what it will,
“The ruling passion governs reason still.”*

These lines sound very prettily, but I hope they are not strictly true. In plain prose it may stand thus: The strongest passion in the breast always prevails over reason. Every breast, I believe, has its RULING PASSION, but surely reason is not ALWAYS subservient to such passion. The predominant inclination of the mind may give reason a BYAS, but does not therefore GOVERN it. We may grant, indeed, that when this ruling passion has the greater mixture of GOOD, tho' EVIL be blended with it, then Mr. POPE's remark is true;

*“Th' eternal art educing GOOD from ILL,
“Grafts on THIS PASSION our BEST principle.
“'Tis thus the MERCURY of man is fix'd,
“Strong grows the virtue with his nature mix'd;
“The dross cements what else were too refin'd,
“And in one interest body acts with mind.”*

You will find that this philosophical poet goes on to explain his meaning, which seems to be entirely agreeable to experience, and demonstrates how reason and passion mutually act on each other, perhaps near the same in him whose reason is strong, as in him whose passions are weak. Nor is the wisdom of providence less demonstrable, that those who have the strongest reason, have generally the strongest passions. Our
actions

actions are often ascribed to strength of passion, which ought rather to be charged to the weakness of reason. He remarks further, that our VIRTUES often arise from our PASSIONS.

- “ See anger, zeal, and fortitude supply ;
 “ Ev’n avarice, prudence ; sloth, philosophy ;
 “ Lust, thro’ some certain strainers well refin’d,
 “ Is gentle love, and charms all woman-kind :
 “ Envy, to which th’ ignoble mind’s a slave,
 “ Is emulation in the learn’d or brave :
 “ Nor virtue, male or female, can we name,
 “ But what will grow on pride, or grow on shame.”

I apprehend this to be the state of the human soul. If we are not deaf to the voice of reason, we shall find the proper object of the passion, and consequently both reason and passion will be employed together in promoting our own good, and the welfare of society. But if we leave REASON disregarded, the passions will arrogate the command, find THEMSELVES their objects, frustrate the end of life, and produce misery. From the RULING passion just mentioned, arises many of the differences we find in the dispositions and situations of men, their virtues or vices, and even their prosperity and adversity. It is a great point to discover this passion, early in life, and to cherish or correct it, as we find it beneficial or injurious to ourselves or others. Many have been wreck’d without discovering their danger ; and some have made war with nature, by a fierce opposition of their best good quality, or lost their wits by attempting a height of virtue which they were not capable of.

It is more easy to say what we should NOT do, than what we SHOULD ; but neither our REASON nor our PASSIONS will ever be entirely at REST. To complain of being what we are, is to complain of the author of nature, that we are not made as we ought to be. Man is a PERFECT creature ; as perfect surely, in his kind, as a horse or a crow. We, indeed, have REASON to direct us, to CHOOSE or to REJECT, whatever our appetites or passions may lead us to : but these animals being left to instinct, there can be no harm in their eating hay, or feeding on carrion.

You may observe further, that there seems to be some analogy in the government of the soul and body, compared with political government ; the least imperfect form is a mixture of the lowest with the highest members of the community : so the government of the human soul very plainly arises from PASSIONS as well as REASON. Frequent contests will arise in the POLITICAL as well as MORAL government ; but as the common end is HAPPINESS, where no unnatural violence is used on either side, the result will be CONCORD and HARMONY. We find the same in the material world,

“ Where ALL subsists by elemental STRIFE,

“ And PASSIONS are the ELEMENTS of life.”

Nor can this doctrine be in the least dangerous : we cannot err so much as to commit ourselves to the guidance of our passions, and think it right to do so. No reasonable creature doubts that the pleasures of REASON are the BEST, that is, the most pure, durable, and exalted ; that a man's greatest glory is the exercise

exercise of his reason : or that his happiness must arise from the good government of his passions ; but yet there are few actions or thoughts in which the passions are entirely uninterested. It is not easy to TALK OF PURE ABSTRACT REASON, but how DIFFICULT is it to act up to the dictates of it ! Those who in their discourses have deified reason most, have not been the less sensible of the power and influence of the passions ; tho' they may have been best acquainted how much the virtue and happiness of life depends on their being well regulated. We must endeavor to distinguish the DICTATES of reason from the INFLUENCE of the passions ; and to make them both subservient to our duty to GOD and man.

But who can tell the exact measure of ALLOWANCE which will be made for us under the various circumstances of life ? 'Tis difficult, if not impossible, to know our own hearts ; how much more to comprehend the knowledge which GOD has of them. Men of tender minds are apt to be depressed with the consciousness of INFIRMITIES, as if they were VICES. Others, of lively spirits, exult in a presumption of possessing VIRTUES which are sometimes the produce of pride or vanity ; whilst both are apt enough to ascribe all their good actions entirely to a sense of moral obligation. The enquiry may be reduced to this issue : as there are degrees in VIRTUE, so there are in UNDERSTANDING, also, to distinguish virtue from vice.

With regard to the passions of pride or humility ; ambition or lowliness ; avarice or beneficence ; hope or fear ; love or hatred ; meekness or anger ; compassion or cruelty ; there is no doubt our virtue depends much on them. And not to deceive

ourselves, we must not consider so much what the WORLD will think of us, in regard to any of these, but what we think of ourselves; what are the real duties of RELIGION and humanity; and which is the BEST way to be happy here and hereafter. We must deal with our hearts, as acting under the eye of an omniscient GOD, and render all our MOTIVES, as pure, regular, and consistent as possible. Tho' men differ so much from each other, the human heart is so near the same, that the same causes generally produce the same effects; and we may generally learn how to become virtuous or vicious, by observing and imitating the conduct of others. You will hear some accused of hypocrisy, who are really no hypocrites, but only inconstant in temper, or irresolute in their pursuits of virtue, and act most against their own hearts, when they are least virtuous.

Our thoughts, and consequently our actions, our virtues and vices, undoubtedly receive a tincture from our constitution, education, external circumstances, and the objects with which we converse; but most of all from the TURN OF MIND which characterizes the man. And after all the enquiry we can make, for the several causes of virtue and vice, which do not seem to be entirely the result of thought and design, and which we cannot trace out, let these causes be what they may, we seldom mistake vice for virtue, and may still be assured that VIRTUE IS OUR SUPREME FELICITY.

We also know, that the greatest temptations, and the worst situations and circumstances in life, afford occasion for the most heroic virtues. Without the consideration of an after-reckoning,

ing, our tempers and inclinations are seldom so good as to render us enamoured with virtue for virtue's sake: but taking in this consideration, the motives to correct the worst dispositions are strong enough to render them subservient to the precepts of religion. FAREWELL. I am yours, &c.

L E T T E R L I.

To the same.

M A D A M,

TIS a standing maxim in politics, and in war, as well as in religion, that SECURITY is our greatest ENEMY. From our very make we are subject to fall. We could not, as free agents, be entitled to a reward, if we did not choose virtue; and if vice were unavoidable, we could not be subject to punishment.

Consider life as a CAMPAIGN, in which mankind are equally engaged to bear the toils, and submit to the DISCIPLINE of it. "Learn of me," says the great captain of our salvation, for "I am meek and lowly, and you shall find rest unto your souls." You may easily infer from hence, how entirely inconsistent pride and ambition are with the christian religion. Consider attentively the POWERS of RESIGNATION; you will then be sensible of the FORCE of religion. If we reflect on our own make, we shall easily discover, that without an entire resignation to GOD, there can properly be no true religion. Christianity, in particular, depends on MEEKNESS, and a docile disposition. If we do NOT reflect on these things, we shall not discover them, MORE than we shall UNDERSTAND a language without LEARNING

it. This is TRUE, not in a religious or philosophical sense only, but in COMMON SENSE. Thus you see the necessity of attention, vigilance, humility, resignation.

If the scriptures have brought immortality to light, and contain a revelation of the WILL of GOD, as I firmly believe, by them we learn that the great PRINCE and savior of mankind, will one day come to judge the world: we must now summons all our fortitude and piety, to prepare for that great event, as if it might happen to-day. We are sure it WILL happen, and with respect to us, it may be to-day or to-morrow. Eternal pleasures, and eternal pains, will then be dispensed with such an equal hand, that however we may startle at the word ETERNAL, the WICKED themselves will approve the sentence that CONDEMNS them. I am yours, &c.

L E T T E R LII.

To the same.

MADAM,

NOTHING is more frequent in common life, than to observe people aiming at things which it is not possible to accomplish for want of the MEANS. Philosophers may harangue, and divines may preach; but if they do not bring their instruction down to the capacity of the hearer; or if he refuses to hear the voice of reason, all will be to no purpose.

Can we reasonably expect to be religious, without reading the scriptures and religious books? Religious conversation is not in fashion: if we cannot CONVERSE on these subjects, we must READ: and reading will naturally qualify us to think: we must

must also LEARN TO THINK, as we learn to TALK. Can we enter into the concerns of a FUTURE state, without FREQUENTLY and silently conversing with ourselves? impossible! What shall we make of our last long reckoning? How will it be perplexed with intricacies, unless we account often with our own hearts, fairly and distinctly? Is this the language of the pulpit? It is the language of reason and common sense.

If the heart is STAINED, and whose, alas, is not, we must strive to CLEANSE it; it will NOT cleanse itself. If the mind is diseased, we must seek the remedy from his prescriptions who is emphatically stiled the great physician of souls: and with what irresistible persuasion does HE invite! "Come unto me ALL that TRAVEL and are HEAVY laden, and I WILL refresh you." Do you believe that words exactly correspondent with these, tho' not in our language, were really spoken by the savior of mankind? Do you believe he intended by this declaration to comfort and support, not only those who were in his company, at that time, but all the children of men, through all generations, to the end of the world? If you DO believe, you will consider this as a very strong and persuasive invitation to accept of mercy: if you DO NOT believe it, you may as well give up all pretensions to the belief of the SCRIPTURES.

I propose the question dogmatically; I know you BELIEVE: but the best trial we can make of our own hearts, how our accounts stand, is to examine ourselves if we perform our addresses to the ALMIGHTY in a proper manner. You remember the instruction given us by a very wise man: "Be not rash with
" thy

“ thy mouth, and let not thine heart be HASTY to utter any “ thing before GOD : for GOD is in HEAVEN, and thou upon “ EARTH, therefore let thy words be FEW ;” but FEW, as they ought to be, they may be TOO FEW, as they are always too MANY, when the mind wanders from the subject. We are apt to flatter ourselves that all is well, when we recover from ONE folly, tho’ we fall into ANOTHER. But this seems to be the criterion ; if we can address our maker with a RATIONAL PIETY, we may hope he will HEAR US. For this purpose the heart must be sincere, and not fondly devoted to any other object. It is true, the integrity of our words and actions sanctifies our lives, and is an indispensable preparative for prayer : and if we LIVE well, ’tis probable we shall PRAY well. But it must be remembered, that some minds are with great difficulty confined to any object ; and unless we keep our attention close to the sense and meaning of our words, I fear we shall never perform our devotion in a manner acceptable to GOD ; nor CAN we offer the incense of prayer without zeal ; nor without an awful sense of HIS power and perfection to whom we address ourselves. If we previously considered the measure of our own strength, this duty would become more easy : some are more able to pray for an hour, than others for a minute. You have often heard it said, that to SAY prayers, is not praying. I know a certain lady of quality, indeed she is old, who has prayers constantly in her family as well as prays in her closet ; and if she is conscious of forgetting what she is about, she at any time begins again. Prayer, by a very apt figure, is called a sovereign BALM to heal the wounds which sin and folly make in the soul : but if we do not use it properly, we shall hardly obtain the cure.

Our

Our public prayers, I apprehend, are a little too long : if the priest is apt to be lazy or inattentive, or has unhappily so bad an EAR, that one cannot tell if he reads, or sings, let him have some other honorable employment, but not attempt to be the LEADER of prayers. Let us enjoy all the advantages which can be desired, we shall often be cold and listless ; this, among many others, is one instance of human FRAILITY.

The polite world is certainly more negligent than those who have fewer advantages. Was the EVENING service of the sabbath, for instance, appointed only for domestics and mechanics ? Among the LOWER classes of the people, we hear of some going to the gallows for breaking the sabbath ; that is, not going to church, and performing the duty of prayer. And among the HIGHER, those who attend the worship of GOD, ONLY in the morning, seem to perform ONLY half their duty ; and according to the common course of things, must be the worse christians for such omission, and will be accountable for it hereafter. It is obvious to common sense, that this neglect took its rise from a want of piety, and is supported by indolence and luxurious indulgencies.

Instead of contenting ourselves with a mere indolent inactive belief of a GOD, and of our dependance on his providence, we ought to make use of all opportunities to demonstrate the impression this belief makes upon us by every proper act of devotion. There are certain times that call for our acknowledgments in so high a degree, that when we withhold them, we deny,

deny, in fact, that GOD is the beneficent LORD of all we enjoy.

We usually say with transport, upon the arrival of any good news, "thank GOD!"— But it is not the fashion of many GREAT tables, nor of all LITTLE ones, to give any testimony of acknowledgment to him for their daily bread. You may have heard old people talk of the antient custom of great families keeping CHAPLAINS. Was it the fault of the lord, or the priest, that this custom was discontinued? I fear piety has not gained any ground upon it. As to the practice of FANATICS in praying over their meat till it was cold; this being enthusiastic, if not hypocritical, we are fallen into the contrary extreme, and refining upon the too great FORMALITY of former ages, are become a GRACELESS generation. GRACE, as it is vulgarly called, is either not said at ALL, or ONLY SAID. You must have observed, that the common words, "FOR WHAT WE ARE GOING TO RECEIVE, THE LORD MAKE US THANKFUL," are hurried over as a matter of form, seldom heard by half the company, and never regarded by a quarter of it. Even your middling sort of people, whose fortunes give them no title to be fashionably irreligious, are fashionable enough in this respect. Is not this absurd? is it not TRIFLING with the ALMIGHTY? We see, in this instance, a COLDNESS and INDIFFERENCE, to religious concerns, which is almost become the characteristic of this nation. It is indeed the contrary extreme to superstition; yet it is an evil of so DANGEROUS a nature, that we ought to shudder at the thought of it.

Among the few who keep up to the seriousness and recollection which becomes every kind of prayer, can you hear GRACE

pro-

pronounced in a proper manner, without confessing a GOD, and acknowledging your dependance on him for your support? If we do not collect our thoughts on this occasion, we had better not repeat the WORDS, which are intended to excite correspondent IDEAS. Those who cannot pray over their meat for a quarter of a minute, (for I would not recommend such prayer to be longer) how can they pretend to pray at church for three quarters of an hour? Suppose the GRACE were to this effect;—“Supply, O LORD, the necessities of other men; and inspire our hearts with gratitude for thy continual mercies to us, for the sake of our redeemer JESUS CHRIST.” If the daily repetition of any particular form of prayer destroyed its effect on the mind, we might change it: but the same objection may be urged against all forms in the public worship of GOD. The fault lies in a HABIT of inattention, not in the form of prayer.

Do we mean what we say, even when we acknowledge a GOD, the supreme governor of the world, who exacts the CONSTANT homage of his creatures? Or do we talk like PARROTS? If we think ourselves bound at any time to pray with attention, why not at this? If we perform the duty of prayer as a ceremonial, which we had rather excuse, there is very little reason to HOPE it will be acceptable; but there is great reason to FEAR it will be punishable as an affront to the MAJESTY of HEAVEN. FAREWELL. I am yours, &c.

L E T T E R LIII.

To the same.

MADAM,

IF I suggest any thought to you which falls in with your own way of thinking ; or if you have any partiality for the author of these letters, you will read them with at least as much attention as they deserve ; and let the dignity of the subject atone for such defects as you may discover.

My next subject was charity, that which I desire of you is, to be the BETTER for what I am writing. RESOLVE to be the BETTER, and YOU are so : I need not remind you, that charity is the VIRTUE which covers a MULTITUDE of sins? You have some, I suppose ; I dare say you would be glad to atone for them in a manner so agreeably to your natural disposition. “ Shut up alms in thy store-houses ; and it shall deliver thee “ from all affliction.” This is a strong FIGURE to express the belief that our TRUEST, if not our only RICHES, in the sight of GOD, is the CHARITY we have bestowed on others. The mind which constantly cherishes a habit of beneficence, perpetually offers incense to the GOD of heaven and earth. Humanity exercised to all creatures, is an imitation of the divine mercy. Those who indulge themselves in this pleasure, in every action of life, are objects delightful to GOD and men.

Our public charities, in this island, are very extensive : but if we employed LESS money, and MORE attention, POLITICALLY as well as MORALLY considered, there would be much less misery amongst us : Some acts of beneficence are productive of great

mischiefs: We feed many who can work, and suffer some to perish who CANNOT. What a REPROACH is it to a nation, that the AGED, the BLIND, the MAIMED, or SICKLY, should disgrace human nature, by being exposed in our streets! Either these objects wickedly impose upon the humanity of the passenger, and ought to be corrected by the civil magistrate; or they are in real distress, and yet are suffered to pine in want and misery. In either case the law is DEFECTIVE, or it is not OBSERVED. The want of maternal tenderness amongst the poor, renders some new regulation indispensibly necessary. If the revenues of the FOUNDLING HOSPITAL were to be augmented, it would prevent millions of infants falling victims to the carelessness and intemperance of those who bring them into the world. In the way we are going, I say millions will fall victims to IGNORANCE, VICE, and IDLENESS, unless some alteration takes place, by which the infants may be taken under proper care and inspection, to have a FAIR CHANCE for their lives.

You thought it strange when I rebuked you for giving money to a COMMON BEGGAR. This is one of the circumstances which often distresses me. When I feel the impulse of humanity in the sufferings of a fellow creature: when I reflect on that admonition, "Turn not thy face from any poor man, and the LORD will not hide himself from thee," I am afflicted; I wish my pockets were filled with pence. On the other hand, I am convinced that it is an excellent law, which forbids the giving to common beggars in the streets, under the penalty of forty shillings. Was no money given in this manner, no beggars would be found there; and the sums appropriated to the

relief of the indigent, would answer the end of all charities. We should then think it scandalous to suffer any object to languish in distress; whereas our streets are now full of them, and we familiarized to misery. I have heard the poor rate computed at THREE MILLIONS AND A HALF; and, including our public hospitals, that one twentieth part of the inhabitants of this island are provided for by the public. I believe charity, like many good things, is much abused in this nation; but I apprehend the sum in question does not exceed two millions. This would not be the case, were there more attention in the making laws relating to charities; or, which I take to be the case, if there was more virtue in the executing of them. We may easily discover that virtue is the thing on which the happiness of states, as well as of individuals, depends.

Never to give to an object in the streets, must blunt the edge of their affections, who walk much, and see them often. "Let it not GRIEVE thee to bow down thine ear to the POOR; and "give him a FRIENDLY answer with MEEKNESS," is the language of humanity; but as the case stands, we must leave them with a careless indifference, if not an INSOLENT contempt. To remedy this evil in some measure, and yet pay honor to the law, which is calculated for very wise purposes, the most obvious method is to appropriate a certain sum to the relief of the indigent, where we can be assured it is well employed: but this will be no easy task, unless you keep a purse for this purpose, distinct from all other expence; and remember that those are best able to give, whose PRUDENCE and GENEROSITY go hand in hand, and mutually assist each other. The RICH, who know
not

not WHAT, nor to WHOM they give, must dispense their charity very sparingly, or become beggars themselves.

I have often thought, that the cloathing or employing one single person, who seems to be under the protection of no human being, is far better than the precarious TEMPORARY relief of NUMBERS. How many miserable wretches live in rags, with their bodies maimed or sickly, on purpose to extort charity ! proper objects may nevertheless be FOUND, if we SEEK for them; and this relief seems to be one of the noblest kinds of private charity : by being acquainted with their sad story, you will have such a sense of their sufferings, as no transient regard can create ; and whilst you show mercy, you will receive it. FAREWELL. I am yours, &c.

L E T T E R L I V .

To the same.

MADAM,

IT has been often remarked, that to laugh and weep in due season, and with propriety, is no common excellence in man or woman ; but I have often thought, with Mr. POPE,

“ The broadest mirth UNFEELING folly wears,

“ Less pleasing far than virtue’s very tears.”

Heaven certainly beholds with favor the tears of commiseration ; but we generally check, if not conceal our sense of human misery ; and I question whether there is not as much FALSE MODESTY in CHARITY as in DEVOTION. The pure dictates of humanity would lead us to a thousand generous actions, which

we do not perform, for no other reason, I believe, than that it is not the CUSTOM; or that we are afraid of being thought singular. "Glorify thy soul in MEEKNESS, but give it HONOR according to the DIGNITY thereof," is a very important and wise admonition; but our present LIGHT BEHAVIOR leads us to think most honorably of such things as are pompous and shining, tho' they should happen to be proofs of splendid infamy. Our best actions may have some tincture of vanity, but we need but ask ourselves this simple question: "Will the thing I am doing, be acceptable in the sight of GOD?"

Pain of body, or anguish of mind, are also evils which grow in every foil: tho' there is always some hazard of being thought officious or impertinent, we may find frequent occasions to alleviate such misfortunes. The PROPER exercise of TENDERNESS and COMPASSION, when we can shew our good-will in no other way, have a magic power to charm the soul into peace. You remember the apostle's declaration, "Silver and gold I have none, but such as I have, give I unto thee;" and at the same time work'd a MIRACLE to cure a disease.

The composing of differences amongst friends, relations, or acquaintance, is likewise a duty of no mean rank. The desire of speaking well of others; to be always ready to do it; to suppress evil reports, and to take nothing upon popular rumor, are duties which will give proof, not of the goodness of your heart only, but of your head also. Credulity in matters of indifference, is a distinguishing mark of weakness; but where the welfare of another person is concerned, it has a great mixture
of

of malevolence. Great minds are always superior to calumny, but little ones are as fond of depreciating merit. We ought to cherish such a habit of benevolence, that even the INGRATITUDE of others should not excite our reproaches, unless the offender can be reformed by them.

“ Great minds, like heav’n, are pleas’d with doing good,

“ Tho’ th’ ungrateful objects of their bounty

“ Are barren in return.”

There is not a fault more common to your sex, than that of depreciating one another: and I am sorry to say, this prevails more in ENGLAND than in any other country. I have seen even the polite world err often in this respect. I told you of the rebuke given by a lady to her fellow visitors. Observing that they were severe on every one that left the company; when she took her leave, she said, “ Ladies, I hope you will be as indulgent to me as possible.” We should be careful for our own sakes, since it is senseless to expect we shall have more than neighbor’s fare. Women are apt to forget that every daughter of EVE has something peculiar in her voice, person, and manners. You do not sufficiently distinguish INFIRMITIES from FAULTS; nor whether these ought to be ascribed to nature, or to a wrong education. Yet you may be well assured, that the seeds of defamation once sown, are not easily eradicated. Every repetition of evil report, spreads a cloud of darkness over the moral world. I have no great faith in the doctrine of SYMPATHY or ANTIPATHY; but it is surprising how SLANDER, or injurious words, are known to those against whom they are levelled; in-somuch that it is the most absurd thing imaginable, to expect

to be well spoken of, whilst we speak ill of others. The admonition given by the wiseman is excellent: "Curse not the KING, "no not in thy THOUGHT; and curse not the RICH in thy BED-CHAMBER, for a bird of the air shall carry the voice, and that "which hath WINGS shall TELL the matter." The advice is founded in good POLICY, but CHARITY forbids us to defame under pain of everlasting punishment. It is very emphatically said, and as true of your sex as of mine, that "a man of ill tongue is dangerous in his CITY, and he that is RASH in his talk, shall be hated." This, MADAM, is no SATYR upon YOU; I do not remember to have ever heard you speak ill of any human being.

Charity leads us yet a great way farther; we must learn to bear the ILL MANNERS of some, and the IGNORANCE of others; to compassionate the PROUD, and forgive THE REVENGEFUL; and, in general, to support such a HABIT of good-will towards mankind, as will dispose us not only to defend the poor from oppression, and to preserve the indigent, but also to be ready even to die for the service of mankind.

If nothing is truly our own, but what we have given to others; to be rich in the sight of GOD, is to be charitable: and, indeed, what is the wealth of INDIA to the man who is taking his leave of this world? and what slender security have we of remaining in it for a single day! We ought, therefore, not to extend our solicitude to remote consequences. I am in easy circumstances, my neighbor is in distress; if I enter into the merits of his case, I shall do a good action. Reason no farther; for if we add, if I do not enter into the merits of his case, I

shall deliver myself from such and such inconveniences ; my children will have the more money hereafter ; I shall be in a capacity to indulge myself in such and such gratifications. Let me reason thus, and 'tis a great chance but I am carried beyond the bounds which religion and humanity will warrant.

We are apt to droop or exult as OTHERS seem to think us wretched or happy. Leaving our OWN REASON out of the question, we build our SATISFACTION on the weak foundation of THEIR caprice or false judgment. Thus we live the DUPES of each other's FOLLY ; and, as if we were inclosed within a magic circle, we dance round till we are intoxicated, and lose all sense and ability how to extricate ourselves. We OUGHT indeed to live for OTHERS, not as slaves to their OPINION, but as ministering spirits, the instruments of providence, to relieve their WANTS, both of body and soul. Indeed happiness or misery must ultimately center in SELF, but a small share of virtue will discover the difference between a VIRTUOUS and a VICIOUS self-love.

- " Self-love but serves the virtuous mind to wake,
 " As the small pebble stirs the peaceful lake.
 " The center moved, a circle straight succeeds,
 " Another still, and still another spreads.
 " Friend, parent, neighbor, first it will embrace,
 " Our country next, and next all human race.
 " Wide, and still wide, the o'erflowings of his mind,
 " Takes every creature in of every kind :
 " Earth smiles around with boundless bounty blest'd,
 " And heaven beholds its image in his breast."

Thus far Mr. POPE ; and these lines seem very prettily and philosophically to correct the vulgar notion concerning the MEANNESS of human nature, with regard to our doing nothing but with a view to OUR OWN INTEREST. It is true, virtue will certainly be rewarded, but the interest which extends to a claim of the rewards of virtue after death, has, humanly speaking, no mixture of malignity in it. On the contrary, the wisdom of GOD is demonstrated in the amazing ORDER and design in which the happiness of his creatures here, coincides with their felicity in a future state.

I have somewhere met, I believe it is in Mr. POPE's thoughts, a strong recommendation of charity, to this effect : " I believe," says the author, " that NO man will be saved WITHOUT charity, and no man damned WITH it." Not to enter into the merits of this opinion, we have an indubitable authority, in the words of a better author, ST. PAUL, for the true properties of this CARDINAL VIRTUE, which leads men, as far as they CAN go, in the imitation of their maker. What was the business of our SAVIOR upon the earth, but one uninterrupted scene of charity ? " He went about doing good : " Such was his tenderness, he was often seen to WEEP for the miseries which vice and folly had introduced into the world. He told the women of JERUSALEM, to weep for THEMSELVES and for their CHILDREN ; but HIS tears also flowed for THEM.

Tho' the GOD shined forth in glory, when he raised LAZARUS from the dead ; yet as a MAN he appeared adorably amiable, when he sympathized with his relations and friends. HIS COM-

PASSION as a MAN, seemed to human eyes, to call forth his MERCY as a GOD; we must not presume to say after the same manner as the COMPASSION of MEN actuates their REASON, for of this we have some comprehension; but the union of his DIVINE and HUMAN nature is incomprehensible.

With regard to ourselves; which pleads most for CHARITY, our REASON or our PASSIONS? Reason alone, at best, performs but HALF the business of our lives. The man who is devoid of COMPASSION, must be a cold spectator of distress. "He that loveth not his BROTHER whom he HATH seen, how can he love GOD whom he HATH NOT seen?" Let us contemplate the BEATITUDES annexed to charity: let reason, passion, interest, the HOPES of heaven, and the FEAR of hell; the GLORY of our NATURE, in the most aspiring imitation of the DIVINE PERFECTION; let EVERY motive plead, to raise the highest sense of this duty, that it may at length exalt us to a glorious immortality. FAREWELL. I am yours, &c.

L E T T E R LV.

To the same.

MADAM,

WE are told that one of the heroes of old, fearful he should forget that he was born to die, commanded his servant, they say it was an old woman, but no matter, to wake him at a certain hour and repeat these words, "REMEMBER THOU ART A MAN." Alas! what is the superiority of a king? Is he not subject to hunger and thirst, sickness and pain?

If SLEEP, the daily call of nature, is the image of DEATH, what necessity was there for this remembrance?

But if he meant to humble himself before his gods, or his subjects; the christian, whilst he bows his soul in awful homage to the true god, extends his views beyond the bounds of mortality. The CHRISTIAN remembers HIM under whose banners we carry on this warfare of life. He remembers HIM who parted with life for us: who suffered a painful and ignominious death, to save us from perdition. He remembers HIM whose love for us rendered his mercy adorable! Every morn you rise speak to your own heart and say, I am a CHRISTIAN! Every night repeat the same; and ask yourself in what you have acted agreeably to this profession, and in what deviated from it. In every CONFLICT of your heart, summons up your resolution, and say, with ZARA in the tragedy, I AM a christian! rejoice that you was born a christian; and that you live where you may boast of that glorious appellation. Thus possessing your soul in a true sense of this honor and happiness, you will receive a pleasure beyond the pride of kings; beyond all earthly pomp; or the highest joy this world can give. Discharge this duty well,

“ *Then wilt thou see to what a GLORIOUS HEIGHT,*

“ *The CHRISTIAN virtue lifts up mortal man.*”

But this is RHAPSODY, unintelligible JARGON, to those who will not think SERIOUSLY WHAT IT IS TO BE A CHRISTIAN. Those, alas! whose days pass in a round of amusements, or anxious solicitude; in too great study, or no study at all: who have not sense to know the value of their own advantages, and like prodigals

digals squander them away: let them LIVE the objects of your compassion; and when they DIE, prostrate yourself before heaven, in HOPES they will receive mercy, tho' there is no FOUNDATION to hope for it, upon any promise made to those who violate the CONDITIONS of happiness after death. If we reject the merits of a crucified savior, or live unmindful of them, what can be expected? it cannot merit a reward, and the alternative is PUNISHMENT.

We must END life; we must account for the days and years of it: we have not a moment to lose. Let us direct our thoughts and actions so as to increase our FUTURE HOPES, let what will happen to our PRESENT ENJOYMENTS; and let us pray,

“ Save us alike from foolish pride,

“ Or impious discontent

“ At ought thy wisdom has deny'd,

“ Or ought thy goodness lent.”

Nor let us think that heaven does not smile upon the virtuous, because these do not ALL glitter in JEWELS. They have enjoyments infinitely superior: enjoyments for which gratitude and obedience are infinitely due. And what can we ask more?

“ This day, be bread and peace my lot:

“ All else beneath the sun,

“ Thou know'st if BEST bestowed or NOT,

“ And let THY WILL be done.”

REASON, as well as RELIGION, suggest to us, that 'tis our duty to study the REAL worth of things, with regard to both worlds, and to learn how to enjoy what is given us, be it little or much.

“ What

- “ *What blessings thy FREE bounty gives,
 “ Let me not cast away ;
 “ For GOD is paid when man receives :
 “ T’ enjoy is to obey.”*

And since it is the turn of our minds, in the concerns of both worlds, which constitutes our happiness, or prevents our misery, let us strive to acquire a RIGHT turn ; and above all to consider RELIGION as the prime object of all our pursuits ; not in THEORY or empty SPECULATION, but as what ought to be the constant object of OUR THOUGHTS, and the constant rule of our ACTIONS. Let us learn to look down upon the HIGHEST earthly splendor with INDIFFERENCE, ever carrying this in our minds, that it is the IDOLATRY of riches, not the USE of them ; the LUST of the eye after VAIN objects, and the FOOLISH pride of life ; not MODERATE desires, REAL comforts, and SUBSTANTIAL joys, which create a delusion in the mind, and conceal the TRUTH from us, and consequently prevent our reducing it to practice. FAREWELL. I am yours, &c.

L E T T E R LVI.

To the same.

MADAM,

TO make proof of the effects of religion on the mind, let us look round, and see if we can

- “ *Survey both worlds, intrepid and intire,
 “ In spite of witches, devils, dreams, and fire.”*

This

This cannot be done by being forrowful, nor yet by devoting ourselves to mirth and festivity ; it must arise from a well regulated spirit. But it is extreme folly to imagine a traveller will happily arrive at the end of his journey, without purse or conveyance. If there is nothing advantageous to be obtained without CARE and LABOR, will everlasting happiness be intruded on us ? will it come to us, if we do not go to meet it ? When grapes, which grow on unpruned vines, become more delicious than those where the skilful gardener has employed his art ; then may we hope that the carelefs or profane may become the favorites of heaven. Religion is a SCIENCE, in which, like many others, we can make no progress without application : the essentials of it, indeed, are level to common capacities, and therefore the honest peasant may SHINE, when the man of the acutest parts remains ignorant. Simplicity and integrity of heart, whatever some may imagine, are qualities of much greater value than genius or fancy.

If the heart is engros'd by the world, and estranged from GOD, what EXPECTATIONS do reason warrant ? not, surely, that we shall live and die like beings rational, and accountable to that GOD ? Go into the great world, you will find religious people ; 'tis absurd to say there are none ; there are many of various degrees of piety ; I will not pretend to describe them, nor what liberties they may take consistent with virtue. But I am sure the RAGING desire of living perpetually in a CROWD, is a distemper of a very dangerous nature : it creates such a habit of mind in those who indulge it, that the greatest part of them

are

are but ill inclined to account with THEMSELVES how their time passes : how will they account with their MAKER ?

To shun the unletter'd piety of the vulgar ; the demureness of the fanatic ; the madness of the enthusiast ; the superstition of the papist ; we are glad of an excuse for being ignorant, lazy, or stupid. The concerns of religion are what least employ our wits. Indeed, as the greatest sceptics are generally the most credulous fools ; so the most ingenious often refine away the SUBSTANCE of religion. We are unwilling to believe this ; it sounds HARSH ; we think it MAY not be so : but when we come to the TEST, we find ourselves miserably DEFECTIVE.

In the prime of life, when we are most CAPABLE of learning ; when all our thoughts and actions derive a peculiar GRACE from the attractive charms of beauty, and stamp the deeper impression on the minds of beholders : under these circumstances, what pity 'tis we see so few external marks of an active LIVING PIETY ; yet we know, from the nature of the human mind, that these alone can support a LIVELY sense of religion, even in the great article of belief in a GOD. Can any thing be more demonstrable, than that we are going in a wrong path ? The PUERILITY and LITTLENES of mind, apparent in so many of our pursuits, and the dignity and greatness of soul, demonstrated in so few of our actions, make one almost ashamed of being a man, and blush to see HUMANITY sunk so low.

We acknowledge that life is a state of trial, in which we can hardly be too LABORIOUS, and yet we take very little PAINS.— Every one who knows any thing of christianity, must own that

it is a religion of SELF-DENIAL ; but the good order of the PASSIONS, ON RELIGIOUS PRINCIPLES, does not seem to be the first OBJECT of our wishes and endeavors. We very aptly call life a warfare, and confess that we are placed as sentinels, to watch the approach of the enemy, that we may not be surprized by open violence or stratagem ; and yet we watch so little, that the common foldier, under such circumstances, would certainly be put to death for neglect of DUTY.—Do not both reason and religion suggest to you, that our truest security is in a firm masculine piety ? Is it not this which warms the HEART, and enobles the UNDERSTANDING ? Is it not this which renders our passions gentle, and our manners agreeable to the precepts of our great lord and master ? And if this is a preparative to an imitation of his life, our lives cannot become happy, nor our deaths glorious without it.—But can we lay our hands upon our hearts, and say, we labor to acquire such a habit of piety ; that we prefer it to all other things, and THINK ourselves truly happy, only when we can possess it ? No : the best of us are too much in a drousy repose : and the generality have need to be awakened from a mortal slumber ! For heaven's sake rouse from this LETHARGY !——Be gay as the spring, lively as the morn ; rejoice as if you were the favorite child of fortune, but let your joy be calm and rational ; let it be built on well-grounded hopes of heaven. If we laugh and sing on the brink of perdition, we must not call it JOY, but MADNESS. Let the ENTHUSIAST rave, and boast of supernatural gifts ; or the MAN OF LETTERS become an infidel as a mark of genteel distinction : let the BUSY torment themselves to acquire riches, and the AMBITIOUS titles and fame : let the youthful, of

both sexes, be eager to grasp at fleeting pleasures ; but the wife will never forget that the soul is IMMORTAL, that man is ACCOUNTABLE, and that GOD is JUST. Should I appear to you as an enthusiast, who renounces all pretensions to common sense, were I to expostulate with the thoughtless multitude in such terms as these ?

Oh ye sons of MAMMON, who idolize wealth, or offer incense to ambition ! Ye children of idleness and dissipation ! And you, FAIR DAUGHTERS OF FESTIVITY, who triumph in LEVITY, and BOAST of want of thought ! Foolish mortals of every denomination ! If you are not lost beyond the reach of hope, hearken to the voice of REASON ; CONSIDER what you are DOING, and what you leave UNDONE !——Will things not be as they are, because you do not think about them ? Or do you conclude that they will be as you WISH, tho' you hardly know, or are ashamed to own, what it is you wish.

“ Lay not these flatt'ring unctious to your souls.”

Because the things of a future state are evident almost to demonstration, will you make it a reason for your not attending to them ? Because you are satisfied that you KNOW what is to be HEREAFTER ; at least BELIEVE in a state of rewards and punishments, will you live as if you did NOT believe, or was entirely ignorant ? CONSIDER that your abode is on the verge of ETERNITY ; and that DEATH is DEATH, tho' you die with laughter.—CONFESS that you do not believe in a GOD ; or never bestow a moment's thought, whether the soul is immortal, or not. Maintain that SENECA and SOCRATES were fools, and ST. PETER and ST. PAUL madmen ; or act CONSISTENT with your faith and

hopes. If you are christians ; if you have confidence in JESUS CHRIST ; if you will obey him as your king and lawgiver ; if you believe that he has BROUGHT LIFE AND IMMORTALITY TO LIGHT, obey his laws. Study the precepts which have been carefully transmitted down from age to age, for your invariable rule and guide of life. In a word, USE YOUR REASON, or expect to be PUNISHED for ingratitude to the GOD who made you a RATIONAL being."

You may be sensible of the force of such an expostulation, and yet call me back and ask, how in this pleasure-taking world, where FANCY and OPINION have assumed the province of REASON ; where so many temptations are WITHIN OUR OWN breasts, and so many surround us from WITHOUT ; how, under such circumstances, you can get loose from the shackles of custom and fashion, and break the chains by which you are held ? Do you ask these questions seriously ? Do you distrust your own experience ? HAPPINESS, or perhaps you will better understand my meaning if I call it PLEASURE, is certainly the object we all pursue. And what can I say more than repeat my admonition, and assure you that the practice of virtue is the TRUEST, the HIGHEST pleasure ? "Her ways are ways of pleasantness, and ALL " her paths are PEACE." And yet, how many of us forfeit our HAPPINESS in pursuit of OUR PLEASURE ! We wander from the true path, run after a VAPOR, and fall into perdition.—If this is too GENERAL a lesson, I will bring it more HOME : I will recommend you to your own heart, to COMMUNE with it, not in a CROWD, but in your CHAMBER. In other words, will you do yourself the justice to THINK ? Will you be advised to READ such books

as are calculated to make you better and wiser, AND THEN to THINK again? Nor is this all: You must court the society of the WISE and VIRTUOUS, and shun the FOOLISH and the IDLE. Thus may you learn to IMPROVE your UNDERSTANDING; to CORRECT your FANCY and OPINION; and to regulate your PASSIONS. You profess to love GOD and your NEIGHBOR; sacrifice your VANITY, and let the good of others be your RULING PASSION. "VISIT " THE FATHERLESS AND THE WIDOW;" be watchful of your own integrity, "and keep yourself unspotted from the world."

Remember that you can do nothing but what will make your condition BETTER or WORSE. Both worlds are so far link'd together, that there is hardly any thing of an indifferent nature. This is our consolation: the observance of TRUTH, and MORAL RECTITUDE, renders our minutest actions acceptable to GOD. "TIME," says DR. YOUNG, in his bold manner, "is a GOD." It ought at least to be REVERED; for, indeed, every moment, as it flies, calls on us to adore him who gives us time for the performance of the duties he requires.

The things which engage your attention, your care, your solicitude, which amuse or delight, perplex or trouble you, what are they? the TOYS of CHILDREN? Compared with the things which belong to ETERNITY, they are, in the language of the scriptures, "as SOUNDING BRASS, or a TINKLING CYMBAL."—When you see men trespass on those LAWS which are given for their guide; when you behold them, in their eager pursuits of false pleasure, TRAMPLING ON VIRTUE; when you OBSERVE the issue, and that as they LIVE so they DIE: if you believe in a state of rewards and punishments, you may well break forth in the

the warm, but rational expostulation of the LADY, to her lover in the play, who had sacrificed his religion and conscience to his VANITY and REVENGE :

- “ *What is dominion, pomp, the wealth of nations,*
 “ *Nay of all the world ; the world itself ;*
 “ *Or what ten thousand worlds, compared*
 “ *To TRUTH unspotted, heavenly FAITH,*
 “ *And all the TRANSPORTS of a godlike mind,*
 “ *Fixt and unmov'd in the great cause of VIRTUE ?”*

ADIEU. I am yours, &c.

L E T T E R LVII.

To the same.

MADAM,

YOU see I extend my concern for my friends, beyond the narrow span of this life. Regards arising even from common intercourse and acquaintance, which have nothing of IMMORTALITY in them, will not stand the test of a rational examination : narrow, weak, or interested as these must be, our very constancy in them is but half the virtue we take it for ; nay it often degenerates into folly, and sometimes into vice.

And yet, alas, what little SOLICITUDE, with respect to a future state, do we generally express for those we love most, be they in the MORN or EVE of life ! We hardly entertain a thought about their eternal interest : rather than trespass on the rules of GOOD BREEDING, as they are generally understood, we leave them entirely to their own HEARTS, let these deceive them
 never

never so apparently. We seldom dare to remind each other of FOIBLES, much less of VICES. Yet I apprehend more might be done from good motives of humanity, than we see is done by common auricular confession; at least the ROMANISTS do not appear to have the more virtue for the confession of their vices. Notwithstanding the BEATITUDE annexed to the saving a soul, we think very little of this ADVANTAGE. We are told, that the PRIMITIVE CHRISTIANS were ready to suffer any temporal evils TO SAVE ANOTHER; this was their SPIRIT, and GALLANTRY. To what distant region is such virtue fled? How RARELY is it to be found, even among those who take up the profession of DEVOTING their lives to the CARE of men's souls!

Shall I now ask your pardon for assuming the office of a PRIEST, in writing this religious essay? I wish it were less imperfect; but such as it is, it would be ABSURD to apologize, unless I meant first to do that which I am conscious is WRONG; or was induced to think so meanly of you, as to imagine you could not discover it to be RIGHT; or being persuaded it was right, that neither you, nor any into whose hands it may fall, can receive any ADVANTAGE by such labors. So much as you in particular, are the BETTER for the doctrine, so much will the preacher be the HAPPIER. Did you imagine, when you desired a JOURNAL, I should commit such kind of discourse to WRITING? A journey of ten or ten THOUSAND miles has been often performed without making any RECORD of the conversation: and yet the best that can be written of the RECORDER of this, is that "he smote his breast, and said, LORD BE MERCIFUL TO ME A SINNER!" ADIEU. I am yours, &c.

PART

P A R T V.

*Remarks on the city of WINCHESTER, and
HAMPSHIRE, with some general reflections on
the love of our country.*

L E T T E R LVIII.

*To Mrs. O*****.*

MADAM,

I HAVE kept you so long in discourse upon the concerns of another world, and the joys of a FUTURE state, that it is but natural for you to wish to return to the innocent pleasures of the PRESENT.

Next to the hopes of glory, in the world INVISIBLE to mortal eyes, the beautiful face of the earth, and the heavens which cover it, is the most PURE, and most EXALTED pleasure we are capable of enjoying. How the angelic poet deploras his destiny, in being deprived of that, which we make so very little account of, generally beholding all the beauties of nature with a careless indifference. Perhaps I should not say ALL, there are some which DEMAND our homage, as well as esteem. The terrific MILTON laments his fate in this pathetic strain ;

“ LIGHT, *the prime work of GOD, to me's extinct,*
 “ *And all her various objects of DELIGHT*
 “ *Annull'd.*——

In another place he bemoans his fortune,

“ SEASONS *return, but not to ME return*
 “ *Day, or the SWEET approach of ev'n or morn,*
 “ *Or sight of VERNAL BLOOM, or SUMMER'S ROSE,*
 “ *Or FLOCKS or HERDS, or HUMAN FACE DIVINE.*

It is amazing how men of reading and reflection, who know BEST which are the truest objects of delight, and how to extend the scene of their joys, are however careless in the choice. What a world of delights does the contemplation of nature furnish! Who can survey the face of heaven and earth, without being transported? And what joy can exceed the joy of health, and the exercise of walking or riding in a fine country! Did common mortals keep alive a true sense of the pleasures of sight, and of the objects which a beautiful country discovers in fine weather, they would think of PROVIDENCE in a very different manner; they would see that, in comparison with these, all EXPENSIVE amusements, which are so much sought by the rich, are but a mere BABY-HOUSE, and prove, that as a sickly appetite requires variety, a false taste creates the same longing; that the CHEAPEST things are the BEST, in the STRICTEST sense; and that happiness is really divided much more equally than is generally imagined.

Let us now look back, and by the power of imagination take another view of the many miles of charming plains we have travelled

travelled over ! The downs of WILTSHIRE, and SALISBURY plains, may be well considered in one and the same light, and extend near thirty miles. I was once told, by a person of great knowledge and experience, that within six miles round the town of DORCHESTER, which is near the downs in question, are fed above six hundred thousand sheep. This is the more credible to us, who have just seen the numerous flocks on the chalky downs of WILTSHIRE ; but if from these hills, dress'd in green, and covered with sheep, we look down upon the rich pastures, and fruitful meadows, the plains, the woods, and delightful rivers, with towns and villages, intermixed with princely seats, we may justly sing the praises of this county. ADIEU. I am yours,
 &c.

LETTER LIX.

To the same.

MADAM,

Friday.

LET us now pursue the common occurrences of our journey. On our arrival last night at the CHEQUER-INN at WINCHESTER, COLONEL H*****, whom we had seen at STOCKBRIDGE, was so obliging, as to give us his company at supper, and added to this, an invitation to a review which was to be made the next morning of several companies of his regiment. You who had been twice disturbed within the space of five days, could hardly hear the words SOLDIER and MORNING, without thinking at the same time of INTERRUPTED rest ; but the COLONEL shewed his great politeness, as well as skill in military discipline, for you could not, from any thing I observed, discover there was a soldier within twenty miles of the place.

To travel through a city of such renown as WINCHESTER, and say nothing of it, would not be consistent with my duty as a journalist, nor with my inclination in point of curiosity.—This ancient city stands on the river *ITCHIN*, which receives here other rivulets, and runs through the town almost from north to south, till it empties itself into *SOUTHAMPTON* water. It is built on the declivity of a hill, on the north and northwest side, and is bounded on the east by a chalky cliff, from whence the antient *BRITONS* called it the *WHITE CITY*. Its walls seem to be somewhat less than two miles in circumference. To trace this city up to its origin, is beyond my reading; but we find that *CONSTANCE* the son of *CONSTANTINE THE GREAT*, made it his residence. In the great street there are several houses which make a good appearance; and in the close, which almost surrounds the cathedral, are many comfortable habitations, tho' not of the modern kind; these belong chiefly to the prebends and canons. This part is also well planted; and whilst it affords a pleasing shade, adds to the solemn grandeur of the church.

No manufactures are made here; but the school and the clergy, together with a fertile and delicious country round it, serve to support the inhabitants above indigence, tho' not in splendor. I am yours, &c.

L E T-

L E T T E R L X.

To the same.

MADAM,

THE cathedral of WINCHESTER has been lately beautified, infomuch that from the freshness of the stone in the inside, it looks like a new building: they acknowledge that it costs a considerable sum to keep it in repair. This church is a massy pile, which did not raise in me the idea of elegance or propriety, tho' for grandeur and usefulness, with respect to the worship of GOD, it must be considered as high in rank. It was finished at the close of the fourteenth century, and is consequently above three hundred and fifty years old. As this church was the burying place of our antient kings, there are yet the remains of tombs, which attract the eyes of the curious; in particular they show two stone coffins with arched tops, the inscriptions of which are entirely worn out, if they ever had any. The one is said to be of LUCIUS our first christian king, whose death some reckon to be about one hundred and eighty years after CHRIST; tho' it is generally thought that such a man as LUCIUS never existed. The other is of ST. SWITHIN, said to be interred there about the year eight hundred and fifty. They forgot to tell us that these coffins were removed from other churches; you may suppose that a church stood on the same spot, which, in process of time, yielded place to the present solemn temple.

To come down to later times, there is the monument of WIL-
LIAM RUFUS, who was killed in the new forest; and by the

sides of the altar are ranged six chests, containing the remains of EGBERT, ADOLPHUS, EDREDUS, EDMUND, CANUTE, and queen EMMA; but it is confessed, that the havock of intestine broils have disturbed these repositories, and scattered these ROYAL bones, perhaps with less regard than if they had been merely PLEBEAN.

In this church is the monument of bishop FOX, who, in a foolish vanity of piety, it is said, attempted to imitate our SAVIOR's fasting, and starved himself to death. This figure represents a dead man emaciated with hunger. The monument in the most modern style, is of the late bishop WILLIS: there are many of lesser note, which we will pass over in silence.

But we must not forget the pompous sepulchre of WILLIAM OF WICKHAM, which is yet perfect; the countenance of the effigy is very comely; he is dress'd in his mitre and episcopal robes; kneeling at his feet are three small figures of friars, whose faces you was bid to remark, represented as in a transport of devotion.

You have often heard the name of this eminent statesman and prelate, in the reign of EDWARD III. He was born in 1324, and began very early to shine in learning and politeness, as one of the most distinguished persons of the age he lived in. He was forty-three years old when he was nominated bishop of WINCHESTER: soon after he was made lord high chancellor, and afterwards president of the council. In these ages of papal authority, churchmen having the management of most secular concerns, held the first civil as well as ecclesiastical offices in the state. A powerful party however obliged our bishop, in

1371, to give up his office ; and three years afterwards he retired to his diocese. But the king soon found that his nobles were not capable of conducting his government so well as his clergy ; and notwithstanding the intrigues of the duke of LANCASTER, in 1389, WILLIAM OF WICKHAM was again made lord high chancellor, and executed this office with great honor for three years. After this he devoted his time, and large fortune, to the service of his country. He died in 1404, in the eighty-first year of his age, leaving this cathedral and college, together with NEW COLLEGE in OXFORD, as standing monuments of his charity and patriotism.

From the cathedral we pass'd to the school or college. It was here the worthy prelate just mentioned, designed that youth should be instructed and prepared for his college in OXFORD. The school-room is fitting up in an elegant manner ; but, I am sorry to say, the hall where the youths dine, did not do justice to the memory of their great founder.

This school is said to be fallen off ; whether it ought to be imputed to the want of knowledge or attention in those who have the care of it, or to other causes, I know not. One is not to expect delicacy and elegance, but there is a certain propriety which ought to reign in all public places, in every civilized state. You remember how we were disgusted with the appearance of their buttery. If cleanliness is to the body, what virtue is to the soul : if schools are the places whence we receive so great a part of the good a nation can enjoy, or the EVILS it can suffer ; every filthy appearance ought to be avoided. Virtue, cleanliness,

ness, order, and propriety, generally accompany each other. We have striking instances of this among the lower classes of the people ; and as, among them, we see what a vast difference there is in domestic comforts, between those who are temperate and industrious, and those who are brutishly abandoned to vice, and the use of spirituous liquors, so in the higher classes, the man who conducts his private concerns, or the affairs of his family, with most order and decency, always makes the best figure ; and, supposing other things equal, is most esteemed.

Next to cleanliness in apartments, care ought to be taken in these public schools, that boys should not appear in rags ; it is apt to give them a careless turn of thought, with regard to one of the essential duties of life.

In respect to their diet ; as they are seldom glutted with quantity, the quality becomes the less material : and yet, to indulge my concern for their welfare, I must observe that farinaceous foods, which are esteemed the best for them, being prepared after the usual manner of schools, are not near so wholesome as common bread, if this is truly good of its kind.

It must afford pleasure to benevolent minds, to see schools well conducted, and young persons under proper DISCIPLINE. Why this school should fall off, is a secret to me : the distance from LONDON is not great ; it enjoys a wholesome air, and plenty of provisions, with no inconsiderable revenue of the foundation. I who wish well to my COUNTY, as well as my COUNTRY, shall feel no little indignation if this school really suffers by any mis-

conduct of those who are charged with the care of it; and tho' you was not born in HAMPSHIRE, as a friend to virtue and mankind, you will join with me in sentiment: if the case is as represented, that the master being a TORV, and the head usher a WHIG, neither party choose to send their children thither; we must laugh at whigs and tories, who carry their notions so far.

Whatever the oeconomy of this school may be, their chapel is elegant and commodious, tho' their library is of no great note. The shell of the palace which was begun by CHARLES II. in 1683, is by far the most striking object: the design is very grand, and the situation equally noble and delightful: the front to the west is said to be above three hundred and twenty feet: the plan was laid for building a spacious street from it, down to the west end of the cathedral. Had the king lived to execute his design, he would have inclosed a large tract of ground, towards STOCKBRIDGE, and converted it into a park. One cannot but lament that so much expence should be rendered useles, and that no succeeding prince has finished this edifice. The adjacent country affords many delicious prospects, and is very proper for hunting, a diversion however which this prince did not delight in: he used to say, "it was riding post out of the road." It might have been happier for the morals of this nation, if his diversions had been all attended with as little guilt as hunting. FAREWELL. Yours, &c.

LETTER LXI.

To Mrs. D***.

MADAM,

AFTER hearing divine service at the cathedral, we took our leave of the agreeable DR. L*****, who is one of

the prebends, for whose civilities we were much obliged. The sky, which had been hitherto so indulgent to us, now let fall a shower, but it served only to cool the earth, for the sun soon cheered us again with his rays, and helped to support the good humor of the company. We are much oftener obliged for our happiness to the weather, than we are aware of; such is the state of the body, and its influence on the mind. We passed through ALESFORD, which is distant eight miles. This is a market-town, and distinguished for its neatness. About forty years since it was entirely consumed by fire, and the houses for the most part appear new. The polite captain RODNEY has a new house here, which is very pleasantly situated. ALESFORD is remarkable in this, that the road through it is broad, hard, and smooth, to a degree that does great honor to the inhabitants: at least it was so at this time. It is amazing how STUPID the greatest part of the people of ENGLAND are! Either from IGNORANCE, or INDOLENCE, one can hardly find a village, the road through which is broad, or rightly formed, and as seldom kept in complete repair. But, alas, what shall we say of the ROADS, if so we may call the PAVEMENTS, through the streets of LONDON and WESTMINSTER? IGNORANCE and INDOLENCE, a little narrow selfish spirit, with an IMPOLITIC contempt of the laws in being, all unite to render them abominably irregular, and consequently extremely INCONVENIENT, and PERNICIOUS to man and beast. It might be otherwise at a moderate expence to individuals, or I am extremely mistaken.

From ALESFORD to ALTON is ten miles, the road very fair and pleasant; the country abounds in corn and meadow lands, but

but it does not seem to be very rich in number of inhabitants. ALTON is a market-town, very neat, and well built ; it is well supplied with provisions, and manufactures BARRAGANS, NIMS, and other stuffs to a considerable amount. Near it is a school of good repute.

This day was distinguished from all others of our journey ; it was past five before we sat down to dinner, which hunger rendered more grateful than the highest sauces of the most ingenious cookery. There is something which gives a quickness to life, when we wander a little out of the beaten track of it ; and in these little irregularities consists some part of the pleasure of travelling.

From ALTON we directed our course to FARNHAM, which is nine miles : it is a turnpike-road, and for the most part through lanes. The boundaries of HAMPSHIRE is about three miles from this town. ADIEU. I am yours, &c.

L E T T E R LXII.

To the same.

MADAM,

WE have now taken our leave of HAMPSHIRE, and are at leisure to contemplate the charms of this delicious county, which we have so lately passed through.

It is common for travellers who take the rout from LONDON to PORTSMOUTH, by way of PETERSFIELD, to entertain a mean opinion of HAMPSHIRE ; and indeed the road which lies between

GODALMIN and PETERSFIELD, looks like a dreary waste: but even here the romantic situation of HIND-HEAD, has its charms; and tho' this part is not well inhabited, it has many fine views of a cultivated country. In general, HAMPSHIRE is well wooded, has many delicious downs, pleasant meadows, and fertile arable lands. It produces large supplies of corn, and great plenty of hops. It feeds great flocks of sheep, and great numbers of hogs. The honey of this country is much esteemed; and I am told there are some iron mines. It is enriched by manufactures, and receives no small advantages from commerce both foreign and domestic.

The coasts of this county, from ALLOM-HEAD to SPITHEAD, take in the harbors of CHRIST-CHURCH, LIMINGTON, SOUTH-AMPTON, and PORTSMOUTH, and exhibit a view of a fertile and delightful country. Indeed the coasts from PORTSMOUTH, eastward to EMSWORTH, which is the boundary of the county on this side, has but a dreary appearance.

As this county properly includes the ISLE OF WIGHT, so much distinguished for its fertility and rural charms, we may, with boldness say, that, for size and beauty, it vies with the most delightful province, of the most delightful island in the world. If to this we add the honor it receives by including the port, from whence we took our departure, which is the great rendezvous of our naval strength, it demands the higher place in our esteem. Am I partial to my own county? In truth I never saw half so much of it before I had the pleasure of attending you; and it certainly would not have appeared so charming, had I been with company less agreeable. FAREWELL.

L E T-

LETTER LXIII.

To Mrs. O*****.

MADAM,

Saturday, August 16, 1755.

FARNHAM is a considerable market-town, but I saw little more in it than dirty houses: besides we were now drawing near home; that was enough to engage my attention; I do not mean with desire to change my company, nor yet to enjoy the delights of LONDON.—This morning we took our leave of our landlord at the BUSH, and proceeded to GUILFORD, which is distant twelve miles. The road is in some places much broken up by heavy carriages: it lies very high on a chalky way, but the vallies and hills on each side appear very grand, the prospects extensive, and some of them inexpressibly delightful.—As one descends the hill, which leads to GUILFORD, this antient town has a very noble and romantic appearance. The ruins of ST. CATHARINE'S chapel, on an eminence, is a very striking object: of what antiquity this chapel is, I could never discover; but the materials of which it is built, are said to be as hard as iron; and to all appearance it has stood the storms of ages. On the other side the valley is a lofty cliff of chalk, which heightens the grandeur of the scene.

The entrance of GUILFORD is over the WEY: it is a very neat borough-town, and has many very good houses. The declivity on which it stands, joined to the view of the opposite hills, gives it an air of grandeur; whilst the WEY, whose streams water the lower part of the town, adds to the beauty as well as the advantage of the situation. This river is of the more

utility, as it communicates with the THAMES. Corn and timber are thus brought to the capital; and the mills which are worked on it, supply the neighboring country with meal, which is also conveyed in considerable quantities to LONDON.—This place is a great thoroughfare into HAMPSHIRE. It is well inhabited, and contains three churches, with an hospital for twelve old men, and eight women, built by GEORGE ABBOT, archbishop of CANTERBURY, in the reign of JAMES I. His monument being broken down by the top of a church tumbling in, the parts of it are now deposited in the hospital: it is said the occasion of building this house of charity, was to atone for his accidentally killing a man. This bishop, tho' descended from an obscure family in GUILFORD, one of his brothers became a bishop also, and the other lord-mayor of LONDON.—But what struck me most, was the ruins of an old castle, part of which now belongs to DR. MITCHEL; and some of the remains of a palace of great extent, which, as appears by the best authorities, was the residence of ETHELRED, one of the SAXON kings, near 800 years ago. It also appears from the foundations that have been dug up, at some distance from the place where the ruins now stand, that the whole declivity of the hill on the east-side of the river WEY, was occupied by this monarch. In those days this place was called GELDFORD; GELD in GERMAN signifies money; whence one would be led to conclude, that it had some allusion to the great fertility of this country, and the delightful prospects with which it abounds on every side. I believe it was the queen of this potentate, called EBBY, whose favorite residence was called EBBY'S hem, or EBBY'S home, now converted into EPSOM.

From GUILFORD we took the road to EPSOM, which is sixteen miles. Leaving the town, the downs, on which the races are run, lie a little to the right. This county of SURRY is distinguished for fine houses and delightful seats, and there are several situated near this cross-road. The most remarkable which struck me, was the LORD ONSLOW's, and ADMIRAL BOSCAWEN's; but the last has not so many marks of grandeur, as of pleasure and a healthy situation. Here are many inequalities of ground, beautifully variegated with woods, inclosures, and open fields, where CERES now seemed to smile with the most attractive charms. We past by the villages CLANDON, EFFINGHAM, and many others: this part of the country, being extremely well inhabited, is one of the most pleasant roads I have yet seen in ENGLAND.

At length we arrived at EPSOM. This place labors under the common fault, of the road, in the heart of the town, being much too narrow: however, it is well known to be the rendezvous of people of taste, pleasure, and fortune. Indeed, one would imagine ALL the inhabitants were very RICH, from the money which was charged us for our servants at the SPREAD-EAGLE. In this town we had the pleasure of waiting on our much honored friends MRS. B*****, and her three amiable daughters, with her sister MRS. L*****, in company with MR. and MRS. E*****, who received us with great hospitality and politeness.—The meeting of my friend MR. E*****, brought to my thoughts a journal of a different nature: this gentleman commanded one of his MAJESTY's yachts at HELVOET, in OCTOBER 1750, when a certain friend of yours returned from abroad. I am yours, &c.

L E T.

L E T T E R L X I V .

*To Mrs. D***.*

MADAM,

NOW we proceed to the conclusion. From EPSOM we pursued our journey by a cross ugly road of clay, which seemed to be only passable in dry weather. At length we came in view of the dead, flat, ENGLISH HOLLAND, HAMPTON-COURT, and about six in the evening we arrived at KINGSTON. The charming banks of the THAMES now began to captivate the fancy, and check the remembrance of other delightful scenes, which were now passing away like a dream, and of which this moralizing LETTER-JOURNAL can preserve the memory only for a day. But is not this the case of life in general? Those who pass through it most pleasantly, is it not CHIEFLY by means of a succession of objects, of which the last, in some measure, defaces the remembrance of the former? You must not mistake my meaning: constancy is a virtue of great worth: indeed there is no virtue without it, but they say, variety has its charms with your sex as well as mine; constancy in social duties, in whatever relation we stand to others, is a virtue united with constancy to GOD and ourselves.

Of all pleasures, that which is derived from company, is the most delightful. This is observable in the BRUTE creation: in us the love of it seems to be implanted by the GOD of nature, as a PASSION of the mind. But whilst we remember that our true glory consists in the exercise of our reason, we shall conclude, that the more rational our discourse, the more it will
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tend to exalt and cultivate the social affections; and the more these are improved, the more DELIGHTFUL life will be; not only from the mere pleasure of society, but as it leads us to make deeper discoveries of ourselves, and to adore the great MAKER who endowed us with such capacities.

MEN are not ANGELS, nor WOMEN neither, tho' we are both nearly related to these messengers of heaven when we do not debase ourselves. We complain of the instability of life, and of the imperfection of all things; but it is from the frame and habit of the mind, that objects derive their pleasing or displeasing APPEARANCES; and the truer light we see things in, the more we shall admire them, if we are contented to be what GOD has made us, and make REASON, and our natural love of VIRTUE, the umpires.

WE may do ourselves justice by observing, that our COMPANY was not vociferously merry: EXTRAVAGANT mirth is SAD mirth; it is MIRTH RUN MAD, it wastes the spirits, and dissipates those powers from whence the beauty of sentiments arise. "The furnace proveth the potter's vessel; so the trial of a man is in his REASONING." Not that it is essential our ideas should flow extremely brisk; but GOOD SENSE is necessary, and so is GOOD-HUMOR, but much depends on habit of mind and experience of the WORLD, and particularly on the degree of esteem which those, who associate, have for each other. The turn of mind, which we emphatically call GOOD-NATURE, and the desire of PLEASING, with very lively people, is apt to degenerate into WIT: and how dangerous a weapon is WIT in most hands!

How:

How much oftner it disturbs the peace, than promotes the harmony of society! Mr. POPE says,

*“Curs’d be the verse, how smooth so e’er it flow,
“Which tends to make one honest man my foe.”*

This perhaps was dictated by the GENIUS of the POET, rather than the true SPIRIT of the MAN. He was upon some occasions wittily satyrical perhaps beyond the bounds which humanity prescribes: I think he lash’d sometimes more SEVERELY than USEFULLY; yet it is plain he adopted it as a principle, to abandon his charming muse, CHARMING when she taught or sooth’d, rather than hurt one honest heart.

But, MADAM, tho’ a man has wit, virtue, and good sense, his friend may grow tired of his company. Will it argue most my want of wit, or understanding, if I say, this MAY happen where there are women also? But not so often under the same circumstances: and the reason is plain: let proud STOICS, or ill-natured cynical philosophers, say what they please, female conversation, when it is conducted with delicacy, tho’ it should be with a less portion of sense, has the greatest power to IMPROVE the understanding, and most assuredly to MEND the manners, and DELIGHT the imagination of MEN: you will judge the best how the case stands with regard to WOMEN. I hope YOU will both be the better for what you have SEEN, if not for what you have HEARD, at least for that part which is now upon record. You will believe me, when I say, that in the course of my life, I have been more than once SICK OF A PARTY, in a quarter part of eight hours: and that I now passed my time,

without one painful thought, for eight summer's days.—Here indeed, at the foot of this KINGSTON-BRIDGE, the magic wand, which had given objects so many charms, was broken : the happiness which I had fondly ascribed, to my own disposition to be pleased, I discovered was owing to my companions power of pleasing. Life itself has an end : we must rise from a banquet with gratitude for the pleasures we have received, not repine that we cannot always be feasting : and tho' I am now reduced to a level with common mortals, to find my way about the world, in the best manner I can, it shall always be consistent with my profession, that I am, with the greatest respect,

MADAM,

Your most sincere,

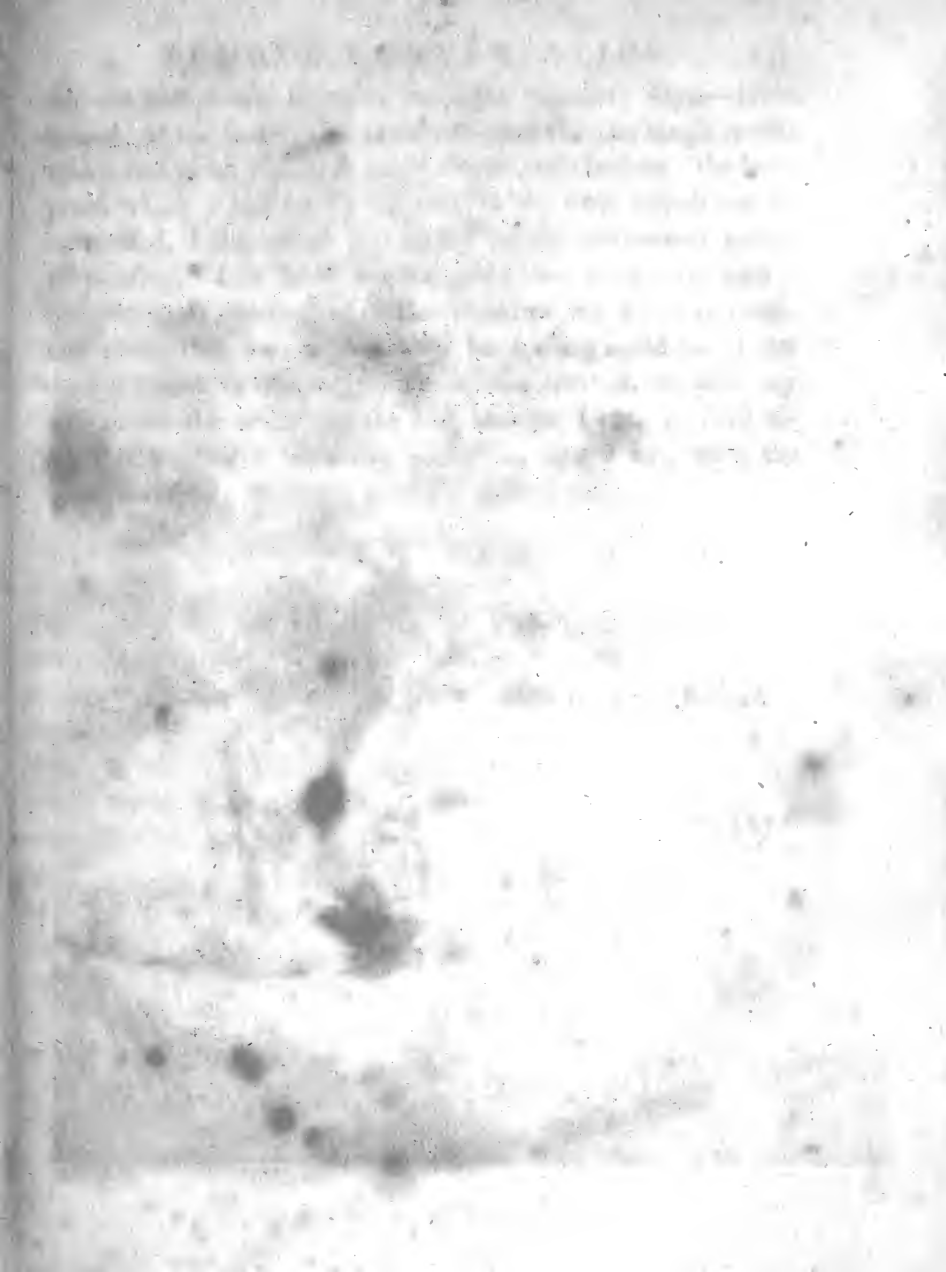
and obedient servant,

H*****.

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AN ESSAY ON TEA:

Considered as pernicious to HEALTH; obstructing INDUSTRY;
and impoverishing the NATION:

WITH

A Short Account of its GROWTH, and great CONSUMPTION
in these KINGDOMS.

WITH

Several POLITICAL REFLECTIONS.

IN TWENTY-FIVE LETTERS,

Addressed to two LADIES.

Jonas Swanwick

THE HISTORY OF THE

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II. *To the same.* *Manner of CHINESE drinking tea.*
III. *To the same.* *Introduction of tea into ENGLAND.*
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P A R T II.

- VI. *To Mrs. D***.* *Lives shortened by tea.*
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- XI. *To Mrs. O*****.* *Herbs of our own growth in lieu of tea.*
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P A R T

C O N T E N T S.

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P A R T

P A R T I.

Of the growth of TEA, manner of CHINESE drinking TEA; introduction of TEA into ENGLAND; TEA the cause of many distempers, &c.

L E T T E R I.

*To Mrs. O*****.*

MADAM,

YOU are arrived at HOME, but I hope not near the END of your journey: you must set out again, and it will give me great pleasure to hear that you take the RIGHT ROAD, not the beaten track of life, tho' you should find in it the BEST company.

I have yet something to communicate, to which I desire you will lend a serious attention. It is of great importance to the lives and fortunes of your fellow subjects, and consequently to the welfare of your country. I do not mean to make you a MERCHANT or a POLITICIAN in spite of your teeth; but it would be a very ill compliment, to a lady, to suppose she has no LOVE for her COUNTRY, or does not enjoy such a share of GOOD SENSE as generally attends this generous affection.

The present occasion awakens a thought which has often disturbed my DREAMS. If my present speculation is but a DREAM, I think it my happiness, that the subject of it is the love of my country. It is indeed a concern of a very interesting nature; and there is more reason to expect redress from the LADIES of this land, than from the most learned divine, or the ablest statesman.

The matter is this. I have long considered TEA, not only as a prejudicial article of commerce; but also of a most pernicious tendency with regard to domestic industry and labor; and very injurious to health. I am not bias'd by any private motives or partial considerations; and tho' many have had much better opportunities of understanding the subject than myself; yet no person, that I know of, has entered fairly into the merits of it in the different lights it appears to me.

You who have drank tea so often, must have frequently heard the subject of its growth discussed very LEARNEDLY, and perhaps without one single word of truth. For my own part I have heard variety of accounts, and it is but lately I received any satisfaction.

You may be assured that the places of the growth of BOHEA and GREEN TEA are different. Bohea tea, which the CHINESE call BOUI, or TCHA BOU, i. e. tea bohea, grows in FO-KIEN, and other provinces, mostly in the latitude of 24, to 28. The shrub which produces this leaf, thrives most on rising ground, in which they make furrows to carry off the water. The distinction of the tastes of TEA, arises in some measure from the seasons,

seasons, and also from the soil in which it grows, just as we find hay or hops of different years and places of growth, differ extremely.

Bohea tea is gathered at different times, viz. the FIRST in APRIL, the leaf being yet young and green: this is what the CHINESE call SOUCHOON, of which no great quantity, of the true sort, is obtainable, tho' the grocer may give you the second sort of tea under this denomination. SOUCHOON is the most grateful to the taste, and of the finest flavor: if any tea is wholesome, this is the most so, and in CHINA it is in the highest esteem.

The SECOND sort, which the CHINESE call CONGOU, is gathered in JUNE; but here also they make many divisions or assortments, all essentially different in quality, according to the soil, and the seasons in which it is gathered.

The THIRD, or common sort, goes under the general denomination of TCHA BOU, or BOUI. This is what is sold so extremely cheap at several EUROPEAN markets, of which I shall have occasion to say more hereafter. But in this are also many different qualities or degrees of goodness, or BADNESS, which you please.

If the first shoots of tea were picked leaf by leaf, as was formerly done in CHINA, and not mixed, as is now practised, we should find a greater difference in the flavor of such tea, compared even with what we yet call FINE tea, than there is between the delicacy and taste of young peas, and those which are full grown.

The

The general name which the CHINESE give to GREEN TEA, is SONGLO. It grows in a little higher latitude, chiefly in the province of KIANG-NAN, and generally in a lower ground than the bohea: the same care is necessary to drain off the water: The shrub and leaf of GREEN TEA are so much like those of BOHEA, that it requires the skill of a botanist to distinguish them.

HYSON, or HYSOON, so called by the CHINESE, as well as by us, probably from the place of its growth, is either a different shrub from the GREEN tea, or the buds are picked more early: it is also distinguished by being higher dried, and as it is rendered more crisp, it keeps longest: however, this yields at present to FINE green tea, which you think excels in color and flavor. The finest sort of the latter, which the CHINESE call BYNG, and we denominate IMPERIAL, its leaf is considerably larger than HYSON. BYNG is dear in CHINA, and very little of it is brought into EUROPE.—The inferior sort of green is gathered in AUGUST, of which there are various qualities, according to the soils and different times of gathering, as already mentioned of BOHEA. Tea picked in wet weather, can hardly be ever well cured.

The manner of curing these leaves, is by putting them into a vessel like a stew-pan, about a foot deep, and four or five feet diameter, which we call TORCHES, probably an ENGLISH name for these vessels, well known also in INDIA, under the same denomination. Shaking the leaves over the fire, not only dries, but curls them up in the manner you see them: it is remarkable, that if by any accident tea becomes moist, so as to make a

second drying necessary, it is never so well packed, but it may be distinguished from other chests or tubs.

Green tea is not cured exactly after the same manner as bohea, for in order to preserve its color, after being partly cured by fire, it is completely finished in the sun, which, at certain times, is intensely hot in CHINA.

You will please to observe, that besides TUTANAGUE, a metal well known, in some respects resembling TIN, and which abounds in CHINA, they have a white copper, resembling silver, which is very dear. But these TORCHES are said to be of common COPPER, which is yet of a superior quality to ours. These vessels are made very thin and light, as our DUTCH tea-kettles: the HOLLANDERS, of whom we learned this manner of working copper, were taught it in CHINA OR JAPAN.

Some entertain a notion, that the CHINESE use art to heighten the color of green tea; and that a degree of verdegrease is employed for this purpose. Nor must we be surprized if this could be proved, when we consider that modern EUROPEAN cookery has introduced "a LITTLE POISON, which," we say, "does not kill;" not only in high fauces, but even in common PICKLES of the finest color. I have often thought I tasted copper in green tea: and what is more, I am sure I have felt a disorder in my bowels, as if I had received a noxious aliment. The former might be the effect of imagination; but wherever there is copper, you may be sure there is some degree of verdegrease, as we see even in the alloy of gold, when it is lain-by, after being moist. Whether there is more or less harm in these TORCHES, than

than in the common copper vessels we use for boiling our food, I will not undertake to determine; observing however, that we hold it pernicious to BOIL water in copper not tinn'd, and, in spite of custom, many prefer vessels of cast-iron to tinn'd copper. This use of the TORCH, accounts for the vulgar opinion, that all tea is dried in the sun on copper plates; from whence it has been concluded, that it derives a corrosive quality.

The CHINESE drink very little common green tea themselves, and may therefore take the more liberty with EUROPEANS. They are sure that the first concern of the ENGLISH is what is FASHIONABLE. Tho' I lay no stress on this point, I see no reason why, in a FREE country, people of FASHION, may not destroy themselves in a SLOW manner with TEA, as the COMMON people take a more EXPEDITIOUS way to poison themselves with TEA and GIN. ADIEU. I am yours, &c.

P. S. The information I have given you, is from the best LIVING witness, who had never read DU HALDE's history of CHINA, more than myself: but since writing my letter, I have perused what this writer says about tea. He is considered by far the most to be depended on, and is, I apprehend, a faithful author: you will therefore the more easily discover the weight of the authority from whence I had my information previous to my reading this account.

“ Among shrubs,” says he, “ that of tea ought to be placed in the first rank: the name of tea is derived to us from the corrupt pronunciation of two cities in the province of FO-KIEN; in the rest of the empire it is called TCHA.

They

They distinguish it into four different sorts. The first has the name of SONG LO TCHA; it grows upon a mountain of KIANG-NAN, in the lat. of 29 deg. 58 min. 30 sec. which is covered over with these shrubs. It is planted much in the same manner as vines, whose growth is prevented, otherwise it would run up to seven or eight foot in height. In the space of four or five years it must be planted anew, or else the leaf will become thick, hard, and rough. The flower is white, and in the shape of a rose, composed of five leaves. In the autumn, when the flower is gone, there appears a berry in the shape of a nut, a little moist, and of no bad taste.

What I have said of the height of these shrubs, must be understood of those which grow in the aforesaid province, for in other places they suffer them to grow to their natural height, which often reaches to ten or twelve feet: for this reason, while the branches are young and tender, they cause them to bend downward, that they may gather the leaves with greater ease.

The SONG LO TCHA, or green tea, above-mentioned, after being preserved several years, is an excellent remedy against many distempers.

Another kind of tea (VOU Y TCHA) grows in the province of FOKIEN, and takes its name from a famous mountain therein. This mountain, according to an observation made upon the spot, lies in 27 deg. 47 min. 38 sec. of north latitude. It is the most famous in all the province: there are in it a great number of

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temples

temples, houses, and hermitages of the BONZES, which attract a great concourse of people.

With a design to make this mountain pass for the abode of superior beings, they have conveyed barks, chariots, and other things, into the clefts of the steepest rocks, all along the side of a rivulet that divides it in two; infomuch, that these fantastical ornaments are looked upon by the vulgar, as a real prodigy; for they suppose, that it must be a power more than human, that has fixed them in these inaccessible places.

The foil of this mountain, that produces this plant, is light, whitish, and sandy. The only difference between the leaf of bohea tea and green, is, that the latter are more long and sharp-pointed: the decoction of the latter is green, and experience discovers it to be much more apt to create a cholicky disorder*. On the contrary, the leaves of the bohea are shorter, and more round, of a color a little blackish, and yield a yellow tincture^a. The taste of bohea is very smooth, and the decoction inoffensive to the weakest stomach: for this reason, this bohea tea is the most sought after, and used by the whole empire. However, it must be observed, that of this kind there are three sorts.

The FIRST is the tender leaf of the shrub when newly planted: this is seldom exposed to sale, but serves to make PRESENTS of, and to send to the EMPEROR. It is a kind of imperial tea, and is valued at about TWO SHILLINGS a pound (ENGLISH money). The SECOND consists of leaves fuller grown, and this is counted

* The translator calls it a RAKING.

^a He seems here to speak of the prime sort of bohea.

a very good sort : the remaining leaves are suffered to come to their full bigness, which makes the THIRD kind, and is exceeding cheap.

They make still another sort of the flower itself, but those who would have it, must bespeak it before hand, and purchase it at an excessive price : notwithstanding which, it makes a very insipid tea, and is never used at the EMPEROR'S court.

There are several other teas, which are very little different from the two principal kinds, but what is owing to the nature of the soil in which they are planted : and there are several PLANTS to which they give the NAME of tea, which are NOTHING LIKE IT. However there is a third principal sort, of which we can give but an imperfect account, because strangers are not permitted to enter the place where it grows. It is called POU EUL TCHA, from the village POU EUL in the province of YUN NAN. Those who have been at the foot of the mountain, inform us, that this shrub is tall and bushy, planted without regularity, and grows without cultivation. The leaves are more long, and thick, than those of the two former kinds : they roll them up into a kind of balls, and sell them at a good price. The taste is smooth, but not very agreeable ; when it is made use of in the ordinary manner, it yields a reddish tincture. The CHINESE physicians account it very salutary, and a certain remedy for the cholic and fluxes, and also very good to procure an appetite."

Thus far father DU HALDE ; upon which I must take leave to observe, that EUROPEANS, finding it difficult to pronounce

the T, C, H, A, probably called it TEA; tho' what the jesuit CONTANCIN, who resided many years at the court of PEKIN, and helped DU HALDE in composing his history, says, implies its being called at that place by some name more nearly resembling T, E, A.—What he says of a kind of IMPERIAL TEA sent as presents to the EMPEROR, I suppose he means the SOUCHOON, and not the BYNG, which last we call IMPERIAL. His account agrees with my information, that the prime sort of bohea is the most valuable, and that it is difficult to obtain any quantity. Indeed the whole account has a great correspondence with that which I have given you; and if we allow it to have any merit as to the growth, we may also ascribe some to his account of its virtues. But I beg you will observe, that he tells you the opinion of the CHINESE, and does not mention a single word of any experiments he, or his friends in CHINA, had made on themselves or others. You may also take notice of his intimation, that tea should be kept for several years, which is seldom done in EUROPE, our consumption being so great, as not to allow time for it. The CHINESE value it for its age, as we esteem OCTOBER beer.—He makes no remarks on the effects which may be naturally expected from tea in different climates: nor in speaking of this leaf, does he mention a word of the manner in which the CHINESE drink it.—As to the RED TEA, which cures CHOLICS and FLUXES, he does not tell you that he found it so, but that the CHINESE physicians account it salutary, &c.—What he says of the several plants to which the name of tea is given, “which are NOTHING LIKE IT,” confirms me in the opinion, that we impose upon ourselves grossly, with regard to the different kinds and qualities of tea, as well as the manner of using it: partly IGNORANT of the in-

jury it does, and partly CONSENTING to be injured, rather than forbear this childish gratification, like a BABY RACE OF MEN, we play with our perdition ! ADIEU.

L E T T E R II.

To the same.

MADAM,

MANKIND have given themselves up so much to their senses, that REASON seems to be considered rather as a SERVANT, than a MASTER. Even this custom of sipping tea, affords a gratification, which becomes so habitual, as hardly to be resisted. It has prevailed indeed over a great part of the world ; but the most effeminate people on the face of the whole earth, whose example we, as a WISE, ACTIVE, and WAR-LIKE nation, would least desire to imitate, are the greatest sippers ; I mean the CHINESE, among whom the first ranks of the people have adopted it as a kind of principle, that it is below their dignity to perform any MANLY labor, or indeed any labor at all : and yet, with regard to this custom of sipping tea, we seem to act more wantonly and absurdly than the CHINESE themselves.

The greatest part of the common people in CHINA drink water. It is with them, as with most other nations, particularly in the EAST, that pure water is their common beverage ; but when this happens to be unwholesome, as is the case about CANTON, the people correct it by infusing a coarse kind of bohea tea. A large vessel is made of this liquor, every morning, to which they occasionally add warm water, and without sugar, or any other mixture, the servants, and the family in general, draw

it off for common use, the water being only just colored with the tea.

When the higher ranks of the people use it, either as a common drink, or an entertainment, they infuse a small quantity in every cup, contenting themselves with the flavor and taste of the subtler parts, without drawing it down with water, as we generally practise. If my intelligence is true, they drink very little or no GREEN TEA, alledging, that it rather disturbs than promotes digestion, particularly NEW GREEN TEA, which, they say, occasions FEVERS. It must be observed, that tea, being good of its kind, and kept from the air inclosed in lead, will keep fifteen or twenty years, or longer.

As to green tea, it is chiefly consumed by the TARTARS in and about CHINA, also in several parts of INDIA. Till within these thirty or forty years, a much less quantity of this kind was cultivated in CHINA; but since there has been so PRODIGIOUS a demand for EUROPE, hardly any quantity of tea in general, which the CHINESE can well supply, is sufficient. Some of the EUROPEAN markets have indeed been glutted for a short time, but notwithstanding CHINA exceed us so greatly in number of inhabitants, it is questioned if they consume so much tea as we and the HOLLANDERS.

The CHINESE also differ from us in this, that they frequently use ACIDS with their tea instead of SWEETS. Indeed I wonder so few of the female world deviate from the path which their mothers have trod before them, especially when their health is

in a declining condition. I know of a lady or two, who make use of their own understandings, without regard to fashion or custom, and find themselves much the better for it. The CHINESE never drink their tea sweet; indeed, they sometimes hold a bit of sugar-candy in their mouth whilst they are drinking it, which is a custom I can by no means recommend, as it hurts the teeth. FAREWELL. I am yours, &c.

L E T T E R III.

To the same.

MADAM,

BEFORE we proceed to enquire into the pernicious effects of tea in this island, as I have given you some lights into its growth, and also the manner of using it in CHINA, in opposition to our custom, perhaps you will be glad to know when this INTOXICATING liquor came first in fashion in this country. I do not mean, that it makes people DRUNK, but it certainly has TURNED OUR BRAINS, and so far it is intoxicating.

LORD ARLINGTON and LORD OSSORY, were the persons who brought it from HOLLAND in 1666: their LADIES then became passionately enamored with it as a NEW thing: THEIR example recommended it to the fine women of those days, and YOURS must put it out of countenance. The price it then sold for, was no less than sixty shillings the pound. One would imagine, that a pound of fine bohea tea, which cost the DUTCH, at BATAVIA, four or five shillings, would soon find its way into EUROPE by other channels, if it could be sold for three pounds; and this was the price so late as about the year 1707; and we were not then so universally LUXURIOUS, nor so vigilant as we are now;

at least this was not the pleasure in GENERAL vogue at that time ; and if it had always remained sacred to LADIES of quality, it had been HAPPIER for us. The use of tea descended to the PLEBEIAN order amongst us, but about the beginning of this century : but it was not before the year 1715, that we began to buy large quantities of GREEN TEA of the CHINESE, having been till then contented with BOHEA. In 1720, the consumption was so much augmented, that the FRENCH, who had hitherto brought home only raw-silk, porcelain, and silken manufactures from CHINA, began to import considerable quantities of tea into FRANCE ; and by establishing the trade of running it into this island, have found their PROFIT in OUR FOLLY ever since. From 1717 to 1726, we imported annually about 700,000 pounds. The quantities run in upon us, however, must have been prodigious, for it was calculated in 1728, that 5,000,000 pounds were imported into EUROPE, of which we were much the greatest consumers. Our own importation increased, insomuch that from 1732 to 1742, I find 1,200,000 pounds annually imported into LONDON ; and now the quantity is 3,000,000.

As the demand for tea in CHINA increased, so was this fashionable drug ADULTERATED, and continues to be mixed with leaves of other shrubs. Indeed I have often observed, that what has passed with the VULGAR, even the MODISH VULGAR, under the NAME of tea, neither in taste, smell, nor size of leaf, seemed to have any tea in it. And as to FINE teas, since there has been so vast a demand for EUROPE, the CHINESE hardly ever pick the leaves with any delicacy, except for the consumption of their own sovereign and his grandees, and consequently it is difficult to meet with very choice tea. FAREWELL. I am yours, &c.

L E T-

L E T T E R IV.

To the same.

MADAM,

IF it had been my fortune to enjoy a greater share of WIT, and a less portion of COURAGE, I should hardly have encountered so formidable an enemy, with such great alliances, being so little supported as I am. To say the strength of my antagonist is founded in FANCY and OPINION, is acknowledging it is very strong: and if I was inspired with the spirit of a CURTIUS, would my leaping into the gulph SAVE my country from the dangers of tea?

I have heard it remarked, with a serious air, by persons who have made CHINA voyages, that tea cures and prevents the SCURVY; and I have also heard this observation ridiculed by others of at least as much experience. If this were really the case, in preference to all herbs of our own growth, it might be a very wise measure to send a quantity of tea on board all his MAJESTY'S ships, especially in time of war. We have THOUSANDS, I might say MILLIONS, of tea-drinkers, who are of less consequence to the state, and less exposed to this complaint than our seamen: but who ever THOUGHT of this expedient for the service of the navy? On the contrary, vinegar is best calculated to temper the quality of salt beef, and to prevent the ordinary effects of the salt-water air.

The nations which never tasted the infusion of tea, are they more troubled with this malady, either by land or sea, than we

are? If we, being islanders, are subject to this distemper, let us eat less ANIMAL FOOD: we shall surely find better effects from vegetables, bread, milk, and cold water, these being good of their kind, than from TEA. We often see that ACIDS will prevent the scurvy; and that sugar, which is the concomitant of tea, will produce it. This is frequently seen among WEST INDIANS, who are fond of sweetmeats; boys in grocers shops; and, what is remarkable, men who break sugar for the grocers, are observed to be more than commonly afflicted with this distemper. If SUGAR abounds with SALTS, it must consequently be productive of the SCURVY. It is alledged by some ingenious gentlemen, that as warm liquids promote perspiration, which is more particularly necessary in bodies subject to the scurvy, the infusion of tea ought therefore to be recommended. This is as if a proper degree of perspiration could not be excited by warm CLOTHING, EXERCISE, wholesome MEATS, and DRINKS. The relaxed habit which is brought on by drinking tea, enervating the powers of nature, and disabling her to throw off what is pernicious, does really CHERISH this distemper, instead of DESTROYING it.

The being much exposed to moist air, without proper exercise, as it obstructs the natural secretions, it will bring on this distemper; and in most seasons of the year, our atmosphere is chiefly composed of watery particles. But if any one should tell you I am going out of my DEPTH, you must not therefore lose sight of the argument, nor let my reputation suffer in your esteem for a few mistakes. You have seen how the hands of your women-washers are shriveled by HOT WATER; you feel how

how HOT LIQUIDS give PAIN externally and internally, even when they do not SCALD : you are also sensible, when you go to ROUTS, or to THEATRES, of the pernicious effects of HOT AIR to the lungs. Do you imagine, that nature requires our drinking liquids even so warm as our blood ? Very hot, or very cold liquors, taken as MEDICINES, may produce effects, which, in the ordinary course of the animal operations, are not necessary : the same as things very HOT, or very COLD, in QUALITY, are not therefore proper for COMMON FOOD. In ITALY they often cure fevers with ICE ; and you may have heard some doctors say, that MUSTARD is good in their hands, but not in common use.—I suppose that more than three quarters of mankind drink no other liquor than water in its natural state. In very cold countries, in the height of winter, warm liquors may be sometimes necessary : but even in such circumstances, cold water may be taken in small quantities, not only with safety, but it really invigorates much more than hot. The peasant, whose life is, in spite of the evils inseparable from poverty, generally the longest, finds that cold water is the best remedy for fevers, agues, and many other disorders. Nature, indulgent to all created beings, seems to have provided this as a MEDICINE, as well as a NUTRIMENT, for ALL mankind, tho' some experience is necessary as to the manner of using it.

But whilst we fondly attempt to cure the SCURVY by HOT liquors, may we not die of WEAK nerves ? I appeal to the memory and experience of every thinking person in this island, if they ever heard of, or knew of any period, in which PARALITIC disorders, and those called NERVOUS, prevailed so much as at

this time? If such were not so prevalent when tea was not in use; and if these prevail most among people who constantly drink tea, may we not reasonably impute the misfortune, in a great measure, to this DRUG? We see, that in some constitutions, tea occasions almost instantaneous tremblings of the hands; and how must it affect the finer parts of the frame, when there is such a VISIBLE effect?

I believe no body disputes that hot water relaxes, but they are not aware that such relaxation CONFIRMS a scorbutic habit, and creates many other disorders. If the powers of nature, by which our food is digested, are weakened, will it not occasion an obstruction of the main springs on which the regular motion of the whole machine depends? and how many SWEET CREATURES, of your sex, languish with weak digestion, low spirits, lassitudes, melancholy, and twenty disorders, which in spite of the FACULTY have yet no names, except the general one of NERVOUS COMPLAINTS? Tell them to change their diet, and among other articles to leave off drinking tea, it is more than probable the greatest part of them will be restored to health.

Liquids drank hot, or warm, especially in the evening, or near the time of rest, will also, in some constitutions, put the animal spirits into such an agitation as to prevent SLEEP. There is likewise a quality in the tea which prevents rest, at least to such as are not habituated to it; and it is accordingly recommended to persons who are under a necessity of WATCHING.

Hot water is also very hurtful to the TEETH. The CHINESE do not drink their tea so hot as we do; and yet they have bad teeth.

teeth. This cannot be ascribed entirely to SUGAR, for they use very little, as already observed: but we all know that hot or cold things which pain the teeth, destroy them also. If we drank tea less, and used gentle acids for the gums and teeth, particularly SOUR ORANGES, though we had a less number of FRENCH DENTISTS, I fancy this ESSENTIAL part of beauty would be BETTER preserved.

The women in the united provinces who SIP TEA from morning till night, are as remarkable for bad teeth. The PORTUGUESE ladies, on the other hand, entertain with sweet-meats, and yet they have very good teeth: but their food is more of the farinaceous and vegetable kind than ours. They also DRINK COLD WATER instead of SIPPING HOT; and for the same reason the use of SUGAR, in general, is less pernicious to them than to us.

Much sugar is hurtful to young persons, particularly such as drink wine and malt liquors. After a plentiful meal of various foods, the use of it, even in tea, is apt to create unnatural fermentations; and its salts often produce inflammatory disorders. ADULTS, or those who drink only cold water, may venture on SUGAR more freely. And I must take this opportunity to inform you, that it would be greatly for the commercial interest of the nation, if we consumed LESS sugar ourselves, and sold MORE to foreigners: but of this more hereafter. FAREWELL. I am yours, &c.

L E T T E R V.

To the same.

MADAM,

THOUUH habit reconciles US to the use of TEA, as it does TURKS to OPIUM, may we not with great propriety ask these simple questions? Is it not disturbing the operations of nature to drink when neither thirst nor heat provokes? Do we not often drink tea when we have already drank too great a quantity of water, or other diluting liquors? Would not COLD liquids sometimes relieve nature better than HOT?—The polite question is, “have you drank your tea?” It is supposed that EVERY BODY drinks tea EVERY evening, and EVERY morning. Will the sons and daughters of this happy isle, this reputed abode of sense and liberty, for ever submit to the bondage of so tyrannical a custom? Must the young and old, and middle aged, the sickly and the strong, in warm weather and cold, in moist and dry, with one common consent, employ so many precious hours, and RISK their health in so LOW a gratification as DRINKING TEA? Must we be bred up from generation to generation to this unnecessary and absurd expence; and by creating a want which nature does not make, become unhappy, if it is not regularly supplied?

I am not YOUNG, but methinks there is not quite so much beauty in this land as there was. Your very chamber maids have lost their bloom by SIPPING tea; even the agitations of the passions at CARDS are hardly so great enemies to beauty.

What

What SHAKESPEAR ascribes to the concealment of love, is in this age more frequently occasioned by the use of TEA.

“ *Like a worm i’ the bud,
“ It feeds on the damask cheek.”*

How can this effect be avoided, whilst we continue to commit such OFFENCES against NATURE? CUSTOM is said to be a SECOND NATURE, and in many instances it is a FIRST; but as we shall never walk on our HANDS so conveniently as upon our FEET, I am persuaded we shall not enjoy a BLOOMING HEALTH whilst we continue the use of TEA.

Consider how mankind are governed by their PREJUDICES. Amongst others I dare say you have imbibed this from the very earliest part of life, that you shall certainly be a dead woman if you venture on cold liquids in a MORNING; and yet you fly to WELLS of COLD MINERAL WATERS to remove the pernicious effects of sipping tea. And as soon as you recover your health, you return to SIPPING again. Thus you SHORTEN YOUR DAYS: You give up your health a PREY, and with it all the joys which attend it. Be assured that tea hurts many who do not believe the evils they suffer arise from this cause; and that many persist in the use of it, in spite of the clearest conviction that it is hurtful. Who can behold without sorrow and indignation, young persons sipping tea and sugar, late in the evening, perhaps a short hour before their supper? What purpose is this tea to answer? As a NUTRIMENT? It is not a SOLID to NOURISH; it is not a LIQUID to quench thirst, for the sugar makes them thirsty. What is it? An idle custom; an absurd expence; tending
to

to create fantastick desires, and bad habits, which must render us less happy, or more miserable, than we should otherwise be.

Tho' HABIT and CUSTOM prevail OVER NATURE in many instances ; yet, you may be assured, there will be a CONTEST between them, and in the issue YOU will become the VICTIM. Green tea, when made strong, is an EMETIC, and a decoction of it more easily performs this operation ; yet I grant it is drank by many without such an effect. The infusion also, when it is made strong, and stands long to draw the grosser particles, will convulse the bowels : even in the manner commonly used it has this effect on some constitutions, as I have already had occasion to remark to you, from my own experience. You see I confess my WEAKNESS without reserve, but those who are very fond of tea, if they find themselves disordered, generally ascribe it to any cause except the TRUE one. I am aware that the effect just mentioned is imputed to the hot water ; let it be so, and my argument is not weakened ; but who can pretend to say it is not PARTLY owing to particular kinds of tea ; perhaps such as partake of COPPERAS, which there is cause to apprehend is sometimes the case. If we judge from the effects, there is a foundation for this opinion. Put a drop of strong tea, either green or bohea, but chiefly the former, on the blade of a knife, tho' it is not corrosive in the same manner as vitriol, yet one may plainly perceive there is a corrosive quality in it. But pleased to observe, I rather mention these TWO EFFECTS as heads of enquiry, than rest the MERITS of my CAUSE upon them.

With regard to the opinions of the LEARNED, I am told that a physician, not many years since, wrote a treatise in FAVOR of

BOHEA TEA, and recommended the use of its infusion, mixed with milk and sugar as a cure, not of the SCURVY only, but also of CONSUMPTIONS. This NOTION is no longer adopted; but granting that HE thought what he wrote, at that time; and that his book was not calculated for any pecuniary ends, as books often are, we must not regard OPINIONS, but argue from FACTS and EXPERIENCE. And with regard to the present argument, we are to consider in general the pernicious effects of TEA; tea as it is used by the bulk of TEA-DRINKERS, as well as those who are injured by the constant use of the BEST tea. And did he inform the world of the difference between a pound of bohea tea bought at AMSTERDAM, or, as it has lately been sold, at EMBDEN for fifteen-pence, and another sold in LONDON for upwards of twenty shillings? Between such prime sorts, and inferior teas, there is as great difference, as between raw cabbage and a pine-apple, or the best meat the butchers shop affords and CARRION.

What foundation there is for the opinion that the CHINESE give us tea already used, I cannot say, but they are no honefter than other nations; and it seems to be a LESS ABUSE to give us the leaf at second hand, than to impose upon us a leaf of a different shrub, which perhaps may have a quite different effect on the human body. Indeed, as we are for PRESENT gratifications, no matter whether we are poison'd or not, it is NO wonder THEY should give themselves no trouble on this head.

It is not many years since it was the great subject of conversation, which was the BEST, GREEN tea, or BOHEA. Each had a very powerful party, and VICTORY seemed to declare on neither side. The CHINESE could not supply us with a sufficient quantity of tolerable BOHEA TEA ; or, with as little reason as other fashions are taken up, it became FASHIONABLE to drink GREEN. If we follow the example of the CHINESE, we shall certainly prefer bohea tea, which seems to be the least pernicious. If many of the common people in CHINA drink tea, and yet are robust, we must remember they drink it to correct bad water, as already explained ; and PROBABLY not such BAD tea as OUR common people drink ; CERTAINLY not strong, nor hot, nor LOADED with sugar, nor out of SEASON in mere wantonness : they drink it when thirst provokes.

It is also said, that neither the stone nor gout are known in CHINA ; but if this is true, it cannot be ascribed to tea, for in other parts of ASIA, where they know nothing of tea, the people are not afflicted with these distempers. This may be owing to climate and simplicity of diet. Such are the effects of the temperament of the air on human bodies, that what may be conducive to health in one region, may be hurtful in another.

Those doctors who had but little knowledge of its effects, and have been advocates for tea, have maintained that it is a gentle restringent, and strengthens the tone of the intestines ; but they do not recommend milk, nor sugar, nor yet to drink it

it after a full meal. Dr. PAULI, one of the physicians of the king of DENMARK, wrote a treatise on this subject. He says, that tea is DESICCATIVE; or, in plain ENGLISH, that it is of a drying quality, and therefore ought not to be used after the fortieth year of life. But let us hear the general and disinterested voice of our own physicians. As far as I can discover, they very seriously DECLARE, that they are more obliged to TEA for the GAINS arising from their practice, than to all OTHER debaucheries: and indeed, if we exclude the very vicious part of mankind, I believe it is literally true. Physicians, like other people, generally speak in favor of things they are fond of themselves; SOME of them are FOND of tea, and therefore hold their tongues, or commend it: but the major part of them confess that tea, in general, but particularly in the manner we take it, is injurious to health: and if they were to say otherwise, I am afraid I should not believe them. Indeed, with regard to myself, I have no notion of believing any thing in CONTRADICTION to the testimony of my senses: nor do I know of any RELIGION, but that of ROME, which requires such belief. Every one ought to consult his own feeling; and if experience will support my argument, you may as well take my word as the doctors. If my opinion stands good till physicians are entirely agreed about the GOOD or BAD qualities of TEA; and also concerning the distinction of TRUE or FALSE, CHOICE and COMMON TEA; and the nature of such constitutions as may use it without MUCH danger, and such to whom it is poisonous, I shall be entitled to a DEPLOMA.

If these sons of ESCULAPIUS, whom luxury has rendered so useful and necessary to us, were less methodical, more rational, and more attentive in their practice; or if we should ever become so virtuous, as to engage the FAVOR of heaven, that these learned gentlemen should also become so much BETTER than the rest of mankind, as to think more of the advantage of others, than of their own: if this, I say, should ever happen, I humbly apprehend that we should soon see tea excluded the PARLOR, as many dishes which modern cookery has introduced, would be no longer permitted to enter the HALL: PLAIN diet, MODERATE meals, GENTLE exercise, REGULAR rest, REGULAR passions, and COLD WATER, all which being now but little regarded in common practice, would then most engage their care for the preservation of mankind. ADIEU. I am yours, &c.

PART

PART II.

LIVES shortened by TEA. *The prevalency of example. The force of fashion. Fashion changeable. Herbs in lieu of TEA.*

LETTER VI.

To Mrs. D***.

MADAM,

IT is not probable we shall ever return to the simplicity of the first ages; our plan is of a different kind: nor is the human body the same as it was in the antediluvian world: it is not capable of lasting so long. But as life is desirable above all things, one would think it should be no hard task to discountenance all FASHIONS which tend to shorten its duration. I suppose ADAM and EVE drank pure element, with all its VIVIFYING qualities? And if they did really make use of the infusion of any delicious herbs with which the garden of EDEN abounded, I dare say, so BITTER a weed as tea was not selected for this purpose; for after all that can be said of tea, WITHOUT sugar it is very unpleasant to the taste; and WITH it, the taste of the sugar prevails so much over the taste of the tea, as almost to destroy it. I fear tea will prove BITTER to us in the end, in more senses than one, if we go on at the same rate as we have done for some years past.

Can

Can any reasonable person doubt that this flatulent liquor shortens the lives of great numbers of people? Were we to reckon that only one in a thousand dies annually of this SLOW POISON, out of two millions of tea-drinkers, the state would suffer the heavy loss of two thousand subjects. If to the common vices and evils of life, we add supernumerary debaucheries, as the effects of one vice add strength to the effects of another, the calculation must grow to an amazing height. Is not this sipping fashion become a VICE? Granting that it is not vicious in itself; if the example reaches to the POOR, and it is vicious in THEM, it becomes vicious in the RICH also, who persist in the use of it; because it is not NECESSARY, nor any mark of a necessary or useful DISTINCTION. I am sensible that this RULE will not hold in all things, but it holds in the present case.

How many thousands in this nation are annually poisoned by TEA, GIN, and WINE. Many, indeed, by using them in excess; many for not declining the use of them entirely; and many for using such as are bad of their kind: so many, I fear, are cut off before their time, that the state will soon feel the want of them.

If we had no other vicious habit than drinking tea, there would be less cause to be alarmed: but what do you think of SEVENTY THOUSAND public-houses in ENGLAND! Well might the SPANIARD say, "ENGLAND is a country where half the people are employed to fill liquor for the other half." To ONE who is preserved by such a multitude of drinking-houses,

we may safely calculate that THREE are brought to their grave before the time appointed by nature. I will suppose that one house in three, kills only one man in ten; this amounts to seven hundred and seventy-seven annually.

If it can be made appear that by the prevailing ridiculous customs of the times, amongst which we must reckon the use of TEA, added to common vices and infirmities, as just mentioned, that ONE in a THOUSAND is annually lost, in eleven millions it amounts to eleven thousand. If this computation is subject to exceptions, as being too general; if we calculate only a quarter part of it, in TWENTY years the king will lose at least sixty thousand subjects, and what NUMBERS will this amount to in twice the time! This account may STARTLE you; but as it is justly observed, that war and famine do not make such devastation as intemperance in general, so in peculiar instances, in particular countries, an absurd fashion may prevail, of which very few observe its operations, and yet it may shorten the lives of millions, and at length reduce a state to an abject condition. Were mankind temperate, 'tis more than probable they would live six or eight years longer than they do; and the whole face of the habitable part of the globe might, according to the most apparent design of providence, be well peopled, especially in countries where the ravages of war seldom or never reach.

I do not mean to amuse you with ROMANTIC speculations, nor to jest merely to promote the trade of paper-mills and printing-houses*. But there is another cause of the diminution

* This treatise was wrote with a design to be printed, which was not the intention of the LETTERS.

tion of our numbers : how many men continue bachelors from FASHION as well as from PRUDENCE, or VICE ! This is the greater reproach, as they are most apparently DEFICIENT in this kind of love for their country, if we consider it only as an auxiliary motive to marriage.

The working poor are the grand source of the riches of all nations. We are not universally agreed in opinion, as to ALL the causes of this diminution of the number of inhabitants, but every person, of the least discernment, thinks it a matter of great moment ; and I fear indeed there is great reason to be alarmed, and to examine the subject with attention.

In this reign in which we have enjoyed so much happiness ; in which there have been no bloody wars, tho' some blood has been spilt ; no plagues, no famines, no violence on LIBERTY, no invasion of PREROGATIVE : in this happy reign, of a sovereign who really loves his people, and is beloved by them ; whose continuance in life, is LIFE to them : even in this happy reign, the number of his MAJESTY'S subjects, it is confidently said, is diminished considerably. The augmentation of the poors-rate, at the very time that trade and agriculture are improving, might lead one to think that our NUMBERS were INCREASING ; but I apprehend just the reverse ; inasmuch, that tho' I am not yet brought over to their opinion, who think a GENERAL NATURALIZATION of foreign protestants will be good for us ; yet there are many such protestants who ought to be kindly received, and must be INVITED by some peculiar motives, if we do not take more care of our own lives.

VICE is the CAUSE of this evil, and ignorance and indolence are the EFFECTS, and the consequence of both must be highly injurious to the state.

No body can doubt that within these thirty years past our MANUFACTURES have been increased; waste lands have been cultivated; a number of good houses have been built; and in general, commerce has been improved. These are undeniable indications that we are improved in SKILL and INDUSTRY: but at the same time it is obvious to those who have an opportunity of seeing into things, that the number of inhabitants is DECREASED. Are we also skilful and industrious, to shorten our lives? The queen's war cost this nation at least 80 or 100,000 men; the last war 50 or 60,000 men, in the prime of life: but the INTEMPERANCE and DEBAUCHERY which have attended the improvements just mentioned, have made much greater HAVOCK than war. Some sanguine calculators reckon that within thirty years past our numbers have decreased near a MILLION! If they mean that the king might have had a million of subjects more than he has, had we all married and lived, except PENANCES, the lives of saints, it may be true as far as I know; but this is but a vague kind of calculation. With regard to excess, in sensual gratifications, there are many of the polite parts of EUROPE, where the higher ranks of the people are yet worse than amongst us: but, I believe, the common people of no country are so intemperate and debauched as ours, especially in LONDON. If the diminution of our numbers by extraordinary causes reaches to a hundred, or even to eighty

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thousand,

thousand, if those causes exist in their full force, what are we to expect for the time to come? We must call for RECRUITS from the continent. I fear that one part of the nation will not keep time and LENGTHEN their lives by their VIRTUE, as others SHORTEN them by their VICE. But whilst we wish for more inhabitants, it is a clear point that our people, in some parts of these kingdoms, can with difficulty LIVE. Indeed there is another cause for this, besides the laziness or viciousness of the POOR, which few of the RICH ever think of. It is this; that the RICH themselves are EXTRAVAGANT; they consume more than their SHARE considered as RICH; and it is by this means the POOR are many times left in WANT. To illustrate this opinion, if not to PROVE it, look into the state of the POOR in arbitrary countries, where in proportion as GREAT lords figure as petty sovereigns, their vassals appear as SLAVES.

But not to launch into too wide a field, I will only remark, that if there are seven and a half millions of people in ENGLAND, one and a half in SCOTLAND, and two in IRELAND; we may then calculate near six millions of males. The call for war will take near one hundred and ten thousand of them, which is the fifty-fourth man; agriculture and manufactory will consequently be obstructed, unless we employ foreigners to fight our battles. But when battles MUST be fought, or liberty or property guarded, if agriculture and manufactories suffer, it is an evil we cannot well complain of. On the other hand, tho' the exigency of affairs, at a particular time, may render it proper or NECESSARY to engage foreigners to act defensively, it needs no learning

learning to prove, that the greater our numbers are, the less such necessity, and the more secure will our liberty be. What an ARMY has GIN and TEA destroyed! Figure to yourself the progress of this destruction from the father, or mother's drinking liquid fire, to the birth and death of the child; and how often the spirits of both parents and children, have been forced to quit their bodies, when these are set in a blaze with GIN; or the springs of life lose their powers by the enervating qualities of TEA. But it is not only of war, we complain also in time of peace, that labor is very dear, and consequently the increase of commerce is checked. In every light we consider this subject, we are deeply interested to preserve the LIVES of our fellow-subjects, and consequently to remove from them such things as are hurtful. To do this, we must use the gentle arts of PERSUASION, the power of LAW; and, above all, the PREVALENCY OF EXAMPLE.

And now, MADAM, I beg that you, and every woman, who does not wear in her breast a FLINT instead of a HEART, will make enquiry into the state of NURSES and CHILDREN in these great cities. I could tell you a tale which would draw tears from your eyes, tho' they were not used to weeping. There are some parishes in these cities, in which ALL the children die, in the hands of parish nurses. Out of one hundred and seventy-four brought into one parish work-house in TWO years, how many do you think survived? ELEVEN only: and these, to appearance, were consigned over to the inevitable mortality which attends the excessive use of TEA and GIN. Among some whole classes of low people in LONDON and WESTMINTER, the case is

not much better. There is a great fault somewhere, or we should not see infants exposed in the STREETS to the complicated miseries of HUNGER, COLD, and INCLEMENCY of weather. Under these circumstances, it is not strange that a recruit of many thousands should become necessary in these cities; and how long the country will be able to afford recruits, is a point not very easy to determine.

I remember to have heard a patriot citizen DECLAIM on the great quantity of tea which was run in upon us, notwithstanding the duties were then lowered, and the EAST-INDIA company had augmented their importation of this commodity to the quantity of THREE MILLIONS of pounds. The late MR. PELHAM, that worthy gentleman, whose memory must be ever grateful to this nation, answered in these words: "TEA then is become another GIN!" meaning, as I understood, that the vast consumption, and injurious effects of tea, seemed to threaten this nation equally with GIN. And, indeed, his opinion and prediction seem to be verified in their full extent.

No man was better inclined than myself to believe that COMPLAINTING of vicious practices is one of the foibles of the TIME, or the effect of more than COMMON PIETY, in those who complained, but not that this AGE is more WICKED than the former: indeed I had marked it out, in the history of my time, as the AGE OF IDLENESS and PUERILITY. But with regard to the point in question, I can withhold my assent no longer; I feel the force of conviction; the REPEATED and INDUBITABLE testimonies of the havock amongst the POOR, in their INFANT state, are extremely shocking to humanity; the evil calls aloud for REDRESS.

From

From what causes can such an effect arise, in a country where the climate is temperate, the air pure, the earth plentiful, the people SUPPOSED to be civilized, and REPUTED humane? The air of LONDON not being in every street so pure, nor the manner of life so simple as in some parts of the country, we may conclude, that we ought to send children where the air is good, and free from confinement; and consequently most proper for their health. But we must not stop here; the evil is most obvious in TOWN, but it reaches to the COUNTRY also. One of the causes of this calamity arises from the nurse, who throws away, upon TEA and GIN, her slender allowance, which should purchase the best meat, milk, and bread. And what kind of tea do you imagine they drink? I have told you, that some tea which is RUN in upon us, costs only fifteen pence a pound. Besides AMSTERDAM and EMBDEN, in GOTTENBURGH, COPENHAGEN, DUNKIRK, BOLOGNE, and other ports, they seldom sell their ordinary tea for above twenty-pence a pound. Tea, which should not be exposed to the air, being sold out of wheelbarrows, or brought over in the packing of porcelain, as saw-dust is used, you may imagine must make a most DELICIOUS liquor! This run tea is sold amongst us from between two and three shillings a pound; but the smugglers bring over no small quantities of a higher quality. Coarse tea will certainly tinge the water deep, and give a bitter taste; and the tea-drinkers, of whom I am speaking, desire but little more. You have also heard that your maids dry your tea-leaves, and sell them: the industrious nymph, who is bent on gain, may get a shilling a pound for such tea. These leaves being dyed in a solution of JAPAN

EARTH, converts green tea into bohea; it gives an astringency in the mouth, with a sweetish taste, and a brown color, to that which had neither color nor taste before: it also adds twenty-five per cent. to the weight. This mock tea thus becomes an astringent, and often occasions a dry cholic: and what remedy for the cholic so good as GIN? or what remedy so CHEAP, or so EASILY procured? But whether the disorder arise from this, or any other kind of tea, we have too much reason to think that common nurses often drink DRAMS; and were it only a dram occasionally, the poor infant, if it is not starved for want of wholesome food, is poisoned with the noxious effects of such aliment. Was this the practice in the days of our grandmothers? Did women, with children at their breasts, venture to swallow a single drop of LIQUID FIRE, except as a medicine in urgent cases? A temperate DRAUGHT of COLD small-beer, or a MESS of WARM milk-porridge, created no necessity or desire of GIN. But this is not the case of tea; there are numbers of tea-drinkers who find GIN more necessary to support their SPIRITS than BREAD. The sipping of any liquid is apt to create a flatulency; but the sipping of the infusion of BAD tea, always made strong, and generally loaded with sugar, not only creates a SCORBUTIC habit, but generally gives them the spleen, or hypocondria. These distempers were not familiar before tea came in fashion, even amongst fine ladies, but hardly ever known amongst the POOR. Thus whilst these nurses ignorantly or viciously injure their own constitutions, what can we expect will be the FATE of the POOR INFANT?

I have heard it said, that those who drink tea most, are least addicted to spirituous liquors; but this I do not believe; and if it were true, it is saying very little in behalf of T E A. We are not doomed to destroy ourselves, neither one way nor the other. Nurses who drink tea and sugar, unavoidably consume a great part of their weekly allowance; and if they can by any means receive it, after the child is DEAD, it becomes their gain and profit. Heaven knows how many poor infants are DISPATCHED into the other world! I hope they meet a kinder reception there. Whether it arises most from vicious indulgences, or ignorance and stupidity, that so great a mortality reigns amongst the poor, I will not undertake to DETERMINE; but I firmly believe that a DEAD child is a more pleasing, and a more familiar object, to the generality of COMMON NURSES, than a LIVING one; and that by habit they contract as little sensibility of the death of others, as a common soldier after a dozen bloody campaigns. ADIEU. I am yours, &c.

L E T T E R VII.

To the same.

MADAM,

NOTWITHSTANDING the prevalency of tea and gin, I believe the trustees of the CHARITY-SCHOOLS, as well as the governors of the FOUNDLING HOSPITAL, have hitherto been so wise and humane, as to keep both from the children under their care. This however is not the case of WORKHOUSES: it is well known that gin is permitted there. It seems as if the regulation of charity-schools and work-houses, more than the augmentation

mentation of their number, would render them of use to the public. What occurs to me at present, regards only the boys who may be bred in the FOUNDLING HOSPITAL. In this HOSPITAL there is but a small number at present; but for the future one would imagine a quarter part of them might be annually sent to sea, equally to the advantage of the boys and the public: they would soon become capable of fighting our battles beyond the stoutest land-man who is sea-sick, or who, falling ill of a fever, infects a whole ship's company. If some scheme of this sort were properly conducted, we should soon see the happy effects of it.

But the remedy will not depend on the encouragement of this or any other school or hospital alone: the rich, in private life, must be more watchful of the poor; the fortunate of the unfortunate; and the virtuous of the vicious, who are not yet thrown on the public. If the wicked father, or abandoned mother, know that the public has provided for ALL their children, the difficulty of bringing them to a sense of humanity and parental affection, may increase. But let them be assisted with good advice, occasional charities, and, above all, with the means of getting their bread by their labor, the task, tho' arduous, will be found practicable. Endeavor to find them constant employment, and they will have the less time to drink tea or gin: keep them out of idleness, and half the business is done.

But forasmuch as the evil is grown to an enormous height, and in either case we must suffer, it may be the least dangerous

rous experiment to enable the FOUNDLING HOSPITAL to support ALL the children under a certain age, of parents who CANNOT, or, being wicked, WILL NOT support their own offspring. If by the good conduct of that hospital, we can introduce a LESS vicious race of working poor, the next generation will lessen the numbers in that hospital, and in time the disease will cure itself. I can by no means think it adviseable to establish foundling hospitals in the counties throughout the kingdom, tho' it may be prudent to establish colonies of the LONDON HOSPITAL in cheap counties, and by this means supply the country with children in place of the men and women we draw annually from them. It is in LONDON only we hear of infants being MURDERED, or exposed to want and misery. An illegal amour in a town or village, is generally attended with a VOLUNTARY OR COMPULSIVE marriage, and the parties are induced to take care of their offspring, at least in the INFANT state, whatever accidents happen afterwards, which may reduce them to the choice or necessity of throwing them on the parish. The circumstances of LONDON being so very different, there seems to be the strongest reason derived from what we SEE and HEAR every day, for rendering our foundling hospital capable of receiving ALL the children which are offered under a certain age. The foundling hospital at PARIS receives near four thousand infants annually: if LONDON contains five-eighths as many more people as PARIS; and if among the lower classes we are more abandoned than the FRENCH; it follows, that tho' in general we are not so POOR, our necessity of an extensive foundling hospital is greater than theirs. Our LIMITED and PARTIAL reception of infants, answers no good purpose. I have told you that by our present method of putting children out to parish-nurses, we act over the tragic scene of HEROD's cruelty: it would be a harsh word to call it MURDER, and yet experience

I i teaches,

teaches, that it is inevitable mortality to put children under the care of such persons. The case may not be equally deplorable in all parishes; but if a true and impartial account was laid before the public, it is hard to say, whether it would create greater INDIGNATION, SORROW, OR WONDER, at the vast crouds which are hurried to an early grave.

I have already had occasion to observe to you, that the life of man is estimated at 17 years; tho' in LONDON, in general, 7 at least are computed to die out of 10, under 2 years of age. But in the country not 3 in 10 die; and if proper care was taken to send the children of the poor into the country, we may reckon out of 4000 born, one with another, near 2000 might reach to the age of THIRTY-FOUR. What a vast acquisition of strength would this be to the state, compared with the mortality of 163 out of 174 within the age of TWO YEARS! The charity of private persons, however extensive, will never enable the FOUNDLING HOSPITAL to receive ALL the infants, of a certain age, which are offered; therefore I hope it will be agreeable to the wisdom and benevolence of the legislature to support it. I hope also a law will be made to subject every man, or woman, to be whipped at the cart's-tail, who appears as a beggar, with children; and that such children shall, under proper directions, be delivered, as FOUNDLINGS, by the churchwarden of the parish, to the care of an HOSPITAL to be provided for that purpose. Also to prevent the evil consequences to society of breeding up a race of BEGGARS, it might be wished that all persons under the age of ten, who are found begging in the streets, should be considered as FOUNDLINGS, and conveyed to such hospital, where employment might be provided for them, till they are sent into the world properly recommended. ADIEU. I am yours, &c. L E T-

L E T T E R VIII.

To the same.

MADAM,

SINCE we are now pleading the cause of those who are so peculiarly acceptable in the sight of GOD, let us freely enquire if some MOTHERS, as well as nurses, are not deficient in their duty. Does not the passion for amusement among the HIGHER orders of the people, produce bad effects, tho' not so pernicious as the use of gin and tea in LOW life? For whether the fine lady destroys herself by drinking tea, flying abroad, or sitting up late; or the nurse with gin, and the immoderate use of tea, the king loses a subject, and the state is injured.

How often does it happen that the nurse, by carelessly SPENDING her time, DESTROYS the child! The poor infant expires whilst she is sipping her tea! From the pride of imitating her betters, and the habit of drinking this DELUDING infusion, she contracts a PASSION and APPETITE for this BITTER draught, which bears down all the duties of humanity before it! You know this to be almost LITERALLY true, in many instances: every mistress of a family knows it to be true, not of nurses only, but of your servants in general, especially of the females, who DEMAND your SUBMISSION to this execrable custom, and you SUBMIT, as if the evil was IRREMEDIALE. Nay, your servants servants, down to the very beggars, will not be satisfied unless they consume the produce of so^r remote a country as CHINA. They consider it as their MAGNA CHARTA, and will die

by the sword or famine, rather than not follow the example of their mistresses.

Nature has not rendered the enjoyment of social pleasures impossible without a cup of warm liquid to fumigate the brain, and moisten the glands of the throat. If there are any rare properties in tea to brighten the intellects, and enliven conversation, it ought to be confined to those choice SPIRITS who soar above COMMON mortals. A cup or two as a BITTER, could do no great injury to the body natural or political: if the choice tea of CHINA was drank only in small quantities, not hot, nor strong, and confined to the higher orders of the people, it could do NO GREAT MISCHIEF. But it is the CURSE of this nation, that the laborer and mechanic will APE the LORD; and therefore I can discover no way of abolishing the use of tea, unless it be done by the irresistible force of EXAMPLE. It is an EPIDEMICAL disease; if any seeds of it remain, it will again engender an universal infection.

There is a certain lane near RICHMOND, where BEGGARS are often seen in the summer drinking their tea. You may see it drank in cinder carts; and what is not less absurd, sold out in cups to hay-makers. He who should be able to drive THREE FRENCHMEN before him, or she who might be a breeder of such a race of men, are to be seen SIPPING their tea!

“ *Was it the BREED of such as these,*
 “ *That quell’d the proud HYSPERIDES?*”

Were

Were they the sons of TEA-SIPPERS, who won the fields of CRESSY and AGINCOURT, or dyed the DANUBE'S streams with GALLIC BLOOD? What will be the end of such EFFEMINATE CUSTOMS extended to those persons, who must get their bread by the labors of the field!

Look into all the cellars in LONDON, you will find men or women sipping their tea, in the morning or afternoon, and very often both morning AND afternoon: those will have TEA who have not BREAD. I once took a ramble in ENGLAND for some months, far into the country, attended only by a servant: when I was tired of riding, I walk'd, and often stroll'd, with as much decency as I could, into little huts, to see how the people lived. I still found the same GAME was playing; and MISERY itself had no power to banish TEA, which had frequently introduced that misery. What a wild infatuation! it took its rise from EXAMPLE; by EXAMPLE it is supported; and EXAMPLE only can abolish the use of it. The business depends entirely on the example of ladies of rank in this country. With what countenance can my LADY'S woman, or gentlewoman's chamber-maid, pretend to drink a liquor which her mistress no longer uses? Some indeed have resolution enough to confine the use of tea in their houses, to their own table; but their number is so extremely small, that amidst a numerous acquaintance, I know only of MRS. T*****, whose name ought to be written out in letters of gold. Be assured, it is in your power to destroy this seven-headed monster, which devours so great a part of the best fruits of this land; and that the welfare of your country depends greatly on your virtue. If you do not improve these

hints, it is not my fault: but if you treat them with the respect they deserve, I will employ all my interest to have a statue erected to your memory, not of GOLD or SILVER, for I fancy we shall want these metals for other purposes, but of BRASS or MARBLE, which will last as long. It shall be inscribed:

M. D C C. LV.

To

the remembrance

of the fair guardian spirits of

BRITAIN,

Whose influence and example

abolished the use of

a CHINESE drug called

T E A ;

the infusion of which had been for many years drank

in these realms and dominions,

injuring the health,

obstructing the industry,

wasting the fortunes,

and exporting the riches,

of his MAJESTY'S liege subjects:

&c. &c.

You may now LAUGH if you please; I will laugh WITH you, provided you will also think seriously upon the subject. If you PRETEND to any LOVE for your country, you MUST think seriously.

ously. Wisdom and virtue have, in all ages of the world, been the props of empires, and folly and vice the cause of their fall. As the causes which produce the most interesting events, are oftentimes less discernible by us, and less important, than the case in question, you must not be surprized if great mischiefs should attend such an undistinguishing universal use of tea. We may LAMENT the evils we cannot CURE; it is VAIN to quarrel with mankind for their SINS, much more for their FOLLIES. What can we do better than PRACTICE what we PREACH? Moderation in most cases is best; it bids fairest to conciliate the different tempers and opinions of mankind. If your PATRIOTISM mounts into a blaze; if you forsake the gentleness of the DOVE, and mount on the wings of the EAGLE, you may soar above your own height, and LOSE yourself, without showing others the TRUE WAY. We ought however to HOARD up INSTRUCTION; and whilst we attempt to teach others, we may happily discover our own faults. But if you are ANGRY with those who differ with you in sentiment, they will be angry with you with the same reason: and from the moment prejudice takes possession of your mind, you will injure the cause of TRUTH, if you do not totally desert it. Remember this. FAREWELL. I am yours, &c.

L E T T E R IX.

To the same.

MADAM,

IT would be severe to charge the account of tea with all the mischiefs which a raging passion for amusements and visits, have introduced into this BRITISH world: the truth is, you are fre-

frequently hurried from it in pursuit of other amusements. You have abused the use of this drug in a double capacity ; first, by suffering it to become so VULGAR an entertainment ; and next, by playing at cards, instead of DISCOURSING over your CUPS, abolishing the PRIMITIVE establishment, and the only GOOD of TEA-DRINKING. I wish the old custom was restored, provided some other liquor were introduced in its place, of which I shall say more hereafter. In the mean while give me leave to observe, that whilst so great a portion of time is appropriated to rest, cards, the diversions of the theatre, the table, and SOMETIMES to the care of domestic affairs, none of my acquaintance, that I know of, except two or three old gentlewomen, ever retire to their closets, as our grandmothers often did.

Tho' you fair patriots should not form a BODY, I hate the word PARTY, strong enough to suppress the use of tea, I wish some part of the afternoon, suppose only half an hour, were devoted to reading the SCRIPTURES: this was once thought a matter of SOME consequence. It might be wished indeed that those ladies who HAVE, and those who HAVE NOT read the bible since they were children, or those who never read it at all, would TAX their time, and READ one chapter BEFORE TEA, in the AFTERNOON, with the same attention as they PRAY BEFORE TEA in the MORNING. Upon my word I am serious ; I mean exactly what I say : 'tis a miserable thing not to be METHODISTS in any sense, but that of REGULARLY living in a PERPETUAL DISSIPATION ; for this seems to be a wilder enthusiasm, with regard to PRESENT pleasures, than theirs with respect to FUTURE joys ; and of the

the two, one would chuse to be MAD, in thinking we felt the sensible operations of the spirit of GOD, than in being sure that we feel a spirit—by no means consistent with a RELIGIOUS life, was it only for the HURRY and NOISE attending it. If we observe no method with regard to time, I am afraid we shall give a very sad account of it. If after breathing out my ZEAL against the use of TEA, you still persist in this absurd and dangerous custom, methinks I should be glad, like an able POLITICIAN, to try what ADVANTAGE I can turn it to, that those whose passion for it is INVINCIBLE, may become the more devout.

If fame is not a liar, the most sensible part of your sex are sick of following the LABORIOUS IDLENESS of visiting, tho' few have virtue enough to correct themselves. What is more absurd, or a greater impertinence, than for a woman of sense and breeding, to spend whole evenings in rumbling over a VILE pavement, to knock at doors where she does not desire to be admitted, nor cares if she never SEES the inhabitant! Pride is said to be the guardian of your sex; I wonder you are not more influenced by it. What a MEANNESS is it to attempt making a visit, which you are sensible will not be welcome! Indeed the ABSURDITY is so striking, that you agree to support the FARCE of visiting without MEETING; and one lady shall be another's visitor, who hardly knows her face; just as if you could not support a decent regard to acquaintance, without enlarging the scene of your visits beyond the compass of any human industry, was it the sole employment of your lives. Is this painting too strong? I have no pen to describe half the absurdities of MODERN visiting.

We all know that there are certain appointed times, when you are sure of finding your FRIENDS at home : then it is that doors are thrown open to such a crowd, we may well call them an UNDISTINGUISHED, and sometimes an UNDISTINGUISHING multitude. What is this but a well-clothed mob, where each is entitled to a place at a CARD-TABLE? What a prostitution is this of the dignity of a rational being! To preserve our honor and to squander our time, if it is not an absolute CONTRADICTION, is being but HALF virtuous.

I am not an enemy to SOCIAL pleasures : what grieves me, is to see the REALITY of the thing give place to the NAME of it. Social pleasures are destroyed, unless you call those meetings by that name, where there is much BUSTLE, and exchange of crowns or guineas, like a banker's shop, with hardly a possibility of discoursing. Nay, you corrupt the common air ; by confining a great number of people in a small compass, you make war with nature, as if you meant not only to give a MORTAL wound to your PLEASURES, but even to your LIVES.

Thus the spirits of most GENTEEL females, and I must confess, of many FINE gentlemen also, are in one continued state of dissipation. Like a soldier, whose thoughts of DEATH are banished, by his acting in a CROWD, yours are put in a state unfit for the discharge of the duties of life by the same means. If this is not the case with ALL, so many enter the LIST, as may well draw tears from the eyes of the THOUGHTFUL few. Hence it arises, that your very existence is rendered IRKSOME : you are
but

but HALF alive in the absence of a GREAT COMPANY : you look forward, and measure how long you are morally sure of LIVING, by the days you are engaged to meet PARTIES. Indeed you are so far happy, that you are sure of attending a ROUT, or other entertainment, under such a PRETTY denomination, from the day you leave off LEADING-STRINGS, till the BELL gives notice that your SOUL is DEPARTED.

Pardon me, MADAM, I do not mean that YOU are worse than your neighbors : you are more sensible of the evil than many ladies of my acquaintance ; but I am sure there is no woman of virtue and common sense, who brings this business HOME, but must see that I have not greatly mistaken the case ; and indeed, how can she get WISDOM who ABHORRETH books ; who GLO-RIETH in dissipation ; who DRIVETH about to silk and china shops ; who is OCCUPIED in ROUNTS, and whose TALK is of dress and masquerades?— Do I write as if I had nothing to HOPE or FEAR from any of you ? It would be an arrogant contempt of your PREROGATIVE ; an absolute rebellion against your EMPIRE in the WORLD. But if I set up a MIRROR to shew you your follies, it is in hopes you will discover and cherish your virtues. If you were sensible of the ADVANTAGES you enjoy from nature, from the laws of your country, and the happiness of this government, you would see that a judicious education might enable you to ENLARGE the SCENE of your PLEASURES, and, by adding many which are RATIONAL, carry them to the height of all earthly felicity. Nor is it to THIS WORLD I would CONFINE your expectations : I wish to see you FIRED with the GLORIOUS ambition of obtaining the seats of SAINTS and ANGELS ! But, UPON MY WORD,

it does not appear to me, that the LADIES of this country, are, at present, taking the RIGHT method to arrive at either. I need not say more; your OWN HEARTS will tell you the REST. FAREWELL. I am yours, &c.

L E T T E R X.

To the same.

M A D A M,

I AM very far from despairing, that many who are now alive, will see the use of tea abolished, and the DOMINION of ROUTS circumscribed. My hopes are founded not more in the changeable temper of my country-women, than in my opinion of their GOOD SENSE, of which the women of no nation have a greater share: the first often leads you to take up BAD customs, and the last sets you right again. We are, in general, a wayward people, impatient of having our humor checked, and too self-indulgent to abstain from pleasing gratifications, be they ever so hurtful! but in such cases as this, a few good female politicians, whether they act from WHIM or PRINCIPLE, can perform wonders!

In the mean while I am told, that a certain part of dress, which had very long prevailed in spite of the plainest dictates of common sense, is LOSING GROUND, if not going out of fashion: but whilst you do yourselves honor in bidding fair to abandon ONE RANK ABSURDITY, you adopt ANOTHER, not so inconvenient and dangerous to health, but extremely expensive and ridiculous; and it is so much the worse, as it is copied from FRANCE. "Out of the fulness of the heart the mouth speaketh!"

The

The greater the necessities of the PUBLIC, the more prodigality in PRIVATE life! Is it not TRUE, MADAM, that hardly a chambermaid now thinks her condition SUPPORTABLE, unless she cuts more silk to pieces to ADORN her gown, than would be sufficient to MAKE one? And for what is all this? methinks you all appear like women of SHREDS; instead of ornaments, your garments look as if they were in RAGS. Is this EXTRAVAGANCE most MELANCHOLY to think of, or most RIDICULOUS to behold? It is a sample of the TIMES: however, begin with discouraging the use of TEA, and I shall live in hopes you will soon correct yourselves, and act in all respects like rational creatures. I verily believe you must do it 'ere long from NECESSITY; but it will be more for your honor if it is done from CHOICE, and with a view to SAVE your COUNTRY from RUIN. ADIEU. I am yours, &c.

P A R T

P A R T III.

Herbs of our own growth in lieu of TEA. Advantages arising from TEA. Taxes proposed in lieu of TEA. Calculation of the expence of TEA. Moderation in expence necessary.

L E T T E R XI.

*To Mrs. O*****.*

MADAM,

IF you made it the condition of your leaving off the use of tea, I would turn BOTANIST or GARDENER, to discover herbs more healthy in quality, and more delicious in taste, than the choicest produce of CHINA. Let me recommend to you to exert yourself, and make experiments of this kind: for this purpose you must gather the herbs in their most perfect state; and observe the same rules as the CHINESE practise with their tea: they should be cut when the flowers are budding, and immediately after the morning dew is dried away: if herbs have any moisture on them, they will not dry kindly; and if the sun acts upon them intensely, their subtler virtues will be lost.

Some of the learned pretend, that if BETONY is gathered when just going to flower, the use of it will cure inveterate head-achs; and that it has all the GOOD qualities of tea, without the BAD ones.

You must have heard of the virtues of **GROUND-IVY**: the infusion of it is agreeable, especially if you add to it a drop or two of lemon juice. They say that the habitual use of this herb will cure the most obstinate consumption: it certainly is a good **PECTORAL**, and when **GREEN** is fragrant: if mixed with a few flowers of lavender, it makes a most agreeable liquor for summer's use.

BALM, and **LEMON BALM**, alone, or with **SAGE**, is much recommended; with a few flowers of lavender it has a delicious flavor and taste: it is most agreeable whilst it is **GREEN**.

The infusion of the fresh tops of **THYME**, particularly the wild thyme, is reputed good in asthma, disorders of the lungs, and nervous complaints: I apprehend it might, with some advantageous mixture, be rendered agreeable to the palate, which depends very much on habit.

MINT, of which there are several kinds, and of which stomatic distillations are made, one would imagine might be also improved into an agreeable infusion, tho' not without the assistance of some mixture.

The flowery tops of **ROSEMARY** are very choice: a very **SMALL** quantity gives a flavor, but it is as dear as fine tea: the infusion of it is far from disagreeable, and it is said to cure headaches and nervous disorders. From this **HUNGARY-water** is distilled.

The infusion of **COMMON ROSEMARY** warms and cheers the spirits; it is reckoned the principal **AROMATIC** of this climate.

If **SORREL** can be dried, and communicate its acid by infusion, I imagine it might be used very advantageously for health, and with no less delight to the palate.

The fragrant ANGELICA is as delicious in taste, as sonorous in name: it is esteemed a COUNTER-POISON: one would imagine a mixture of it, properly prepared, was it only in the ordinary manner of being candied, might administer to the composition of a most agreeable infusion, as incomparably beyond the odors of tea, as a peach is preferable to a mellow apple.

As to SAGE there are several sorts, viz. the RED sage, the WOOD sage, and sage of VIRTUE; you know it has been, if it is not still, in high reputation even in CHINA. SAGE was held in such esteem among the ancients, that they have left us a latin verse, which signifies, "Why should a man die, whilst he has sage
"in his garden?" It is reckoned admirable as a cordial, and to sweeten and cleanse the blood: it is good in nervous cases, and is given in fevers with a view to promote perspiration. With the addition of a little lemon juice, it is also very grateful and cooling. Some chuse to take it dry, as the surface of the leaves of GREEN sage abound with animalculæ, which are very visible through a microscope.

VARIOUS are the herbs, of which the skilful BOTANIST can best inform you. Taken as pectorals, or to WARM, or COOL the body, simple or compounded, we have many which make very pleasing and wholesome liquors, such as the physician will not be able to dispute their good qualities; and amidst such variety of infusions, we might drink some for PLEASURE, as well as HEALTH, without the least temptation to adhere to TEA with such an ABSURD and VICIOUS CONSTANCY, as will ruin us in the issue.

I think it necessary to observe to you, that the infusion of GREEN herbs is most flatulent, as the same herbs, when dry,

have most SALTS, and consequently require the less sugar. The skilful grocer mixes various kinds of tea, and makes his fortune by pleasing your palates; why should not you make EXPERIMENTS upon our own HERBS, for the good of your country, unpatented and without reward? I dare say, if you TRY, you will make some very USEFUL discoveries.

I was once let into a SECRET, which I have now the liberty of DIVULGING, that by the help of some of the finest cowslips, such a flavor was given to tea, as enraptured the senses of all the finest ladies in town. We know that a liquor called cowslip wine is made of this flower, which is agreeable in taste, and a strong soporific: a small quantity of cowslip flowers, with some well-chosen herbs of our own growth, might also make a delicious liquor. A certain species of tea, which was brought from PEKIN, by the RUSSIAN carrivans, of which hardly any is to be procured now, was in the highest esteem; but I never could discover any excellence it possessed above other tea, except that of the cowslip flavor. For the reasons assigned in my letter on the growth of tea, you may easily conclude how very much some kinds of tea excell others.

Tho' I am no friend to a LUXURIOUS superfluity, yet in hopes to abolish the use of tea, I would have it presented on a salver with glasses of cold water, milk and water, LEMONADE, and such like: for my own part, I like to SIP these rather than TEA: and I find my speech is as voluble, and my ideas flow as brisk, by the force of a COLD liquor, as by a HOT one.

Let me repeat my request very SERIOUSLY, that you will exert your skill and industry, to make the discovery of some

wholesome and agreeable beverage, be it cold or hot, to supply the place of tea; and that you will recommend it, in the strongest terms. You will see presently what further weighty reasons I have to be very serious in this affair. How many are INTERESTED to support tea, is not the question; I hope not one will attempt it at the hazard of ruining his country. FAREWELL. I am yours, &c.

L E T T E R XII.

To the same.

MADAM,

MANY a private man who has acquired a good fortune by ONE trade, has lost it again by ANOTHER: thus whilst we EXTEND and INCREASE OUR commerce, we ought to take some pains to distinguish what is PROFITABLE to us as a NATION, and what is HURTFUL, that we may not, by a multiplicity of affairs, SEEM to be increasing our riches by the very means that really diminish them: nor for fear of making an INCISION, cover over our WOUNDS as if they were HEALED, tho' in reality we are bringing on a MORTIFICATION. AS I take no advantages but such as are founded in TRUTH, before I proceed any further, I will tell you, as far as my knowledge goes, what may be said in FAVOR of TEA.

In a national light, the tea trade employs six hundred seamen, and consequently many other industrious subjects to support them, together with six ships, which we annually send to CANTON, and I suppose are loaded entirely with tea: and what is more, it brings in a REVENUE of about three hundred and

fifty

fifty thousand pounds annually ; which, as a tax on luxury, may be considered of great utility to the state. These are advantages, it must be confess'd ; but I apprehend it can be easily proved, that if the custom of drinking tea was abolished, we should be able to pay, for the service of the state, in a direct view, at least twice as much, and employ twice as many seamen.

In all speculations of this kind, we ought to consider by what means we can preserve the useful part of a branch of commerce, and abolish that which is apparently ruinous. One seventy or eighty gun ship of war, would breed as many seamen as the whole CHINA trade ; and it would be a much less burden to the NATION, to double-man our EAST-INDIA ships, especially in time of war, than to bring home tea from CHINA, merely with a view to breed seamen. And in order to support the state in health and vigor, we had better submit to be taxed for the liberty of drinking cold water, than send silver to CHINA, to purchase such a dead article of consumption as tea, which is injurious in so many lights. In our present circumstances we ought to consider, in the first place, how to promote parsimony, increase our numbers, and quicken USEFUL industry : and if we mean to be rich and powerful, we must abolish the trade in question, or we shall find 'ere long it will abolish us.

It is the opinion of some POLITICIANS, that if the duty on tea were taken off, it would prevent the smuggling of this commodity upon us. They alledge that the EAST-INDIA company would be enabled to sell it so much the cheaper : but it admits of a dispute whether they would, or could, consistently do it ; for whilst this RAGING appetite for tea continues, if there

was no more imported than at present, the price would be run up in favor of the company. The merchant, or retailer, would also run it up, and this would again encourage smuggling. And if the company was to import double the present quantity, without the state receiving any benefit from it, if it is a pernicious branch of commerce as it now stands, it would then be doubly so: and moreover it seems to be a less difficult enterprise to discontinue the use of tea, than to give up the revenue. The governing part of this country, would rejoice to see this revenue absorbed, if the article from whence it arose was no longer in fashion; otherwise they may have a stronger conviction of the utility of the tax, than of the advantages of giving it up with a view to prevent SMUGGLING, which possibly might not answer the purpose.

You shall see presently what a vast expence tea creates to individuals, from the number and wealth of whom TAXES must be drawn. Were we to consume herbs of our own growth, we could afford to pay at least THRICE the sum as the present tax on tea; and you may be assured that the same desire of finding ways and means to support the government, which now prevails so apparently, will induce ministers to do THEIR part, if you will do YOURS. But you see, MADAM, what a DIFFICULTY you have brought us into: there is no remedy left, but to abandon tea: 'tis a hard lesson; but, as in the discipline of the passions, if an EYE offends we are to PLUCK it out; so, in POLITICAL concerns, which are oftentimes connected with MORALS, there are some darling inclinations which we must renounce or PERISH. And what an EVERLASTING reproach it will be to the

common sense and understanding of this nation, that we should suffer such EVILS for so silly and ridiculous a gratification as the drinking tea.

But there is a DELUSION in this affair ; many think, and many talk absurdly. I have even heard it said, with an air of seriousness, that our consumption of tea will enable us to cope with FRANCE. Perhaps you will be at a loss to know in what MANNER : I will tell you. Tea requires a great consumption of sugar ; the more sugar is consumed, the more his MAJESTY'S sugar colonies are encouraged : the more sugar is brought home, the more seamen will be bred, and these are our proper bulwarks against FRANCE.

The fallacy of this reasoning is so apparent, that you will hardly think any reasonable man can maintain it. ALL THINGS HAVE THEIR BOUNDS ; heaven has ordained it so ; and we see, by every day's experience, that the conduct or event, which to a certain degree is productive of GOOD, every step we go beyond it, leads to DESTRUCTION. There are many absurdities, indeed, which are supported by arguments less plausible than the chain of reasoning I have just mentioned. No body can doubt the GREATER number of manufacturers we employ, without injury to agriculture, the BETTER ; but it does not follow, that the faster we wear out our cloaths, the richer we shall be. The mercer will tell you, that the more silk you cut to pieces for FLOUNCES, the more he shall sell ; and the more he sells, the richer HE shall be : but do you imagine the STATE will increase in power and splendor, by the havock which female folly creates in this instance ? No : many have reason to complain of their

INABILITY to pay taxes, on account of the heavy expences they are at to support the FOLLIES of their wives and daughters: you must not imagine that I am writing a SATIRE against WOMEN; I will add the EXTRAVAGANCE of their SONS also!

Refinements are dangerous: common sense, and every common rule and principle of trade, teach us, that such an article as tea, the consumption of which is so unnecessary, so injurious to health and industry, so expensive to individuals, and producing NOTHING, in any shape whatsoever, but the change of property from the SUBJECT to the STATE, and back again, must upon the whole be INJURIOUS to both SUBJECT and STATE. ADIEU. I am yours, &c.

L E T T E R XIII.

To the same.

MADAM,

THE FIRST consideration ought to be the MORALITY of our lives, the NEXT the WELFARE of our country: these are connected with each other in the same manner as VIRTUE and HAPPINESS. In the present circumstances of this nation, taxes are essential to our well-being: we ought to be watchful that the produce of them is well employed, and submit to them GRACEFULLY. In our present situation, if one tax is abridged or annihilated, another must be substituted in its room. Was the use of tea abolished, we should be enabled to pay a MUCH larger sum to the revenue, than the duty on tea amounts to: but a political arithmetician will say, "this is calculating at random, unless we FIRST suggest the means of raising a sum equal to the duty in question."

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The want of sumptuary laws, renders it necessary to establish parsimonious fashions, otherwise we must be undone. Under a fond notion of there being NO END to our RICHES, we shall suddenly become POOR. EXCESS will as certainly bring on mischievous effects to a community as it does to private men. What then is to be done? Trade, in a direct view, is already taxed to the height: but, if we may judge from appearances, LUXURY will yet bear many burdens before it corrects itself, or sinks under the weight. By luxury I mean a VICIOUS excess, such as ever has, and ever will occasion the dissolution of states; and therefore we ought to suppress it if we can.

My present speculation more immediately concerns the substituting a tax in lieu of that on tea.

1st. If less sugar was consumed, might we not afford to pay an additional duty on what is expended at home? The planter might dislike this, but we should certainly have a much greater quantity to EXPORT, and bid much fairer to check the growing power of FRANCE, by imitating her example in selling to foreigners, than by SWALLOWING all down our own rapacious throats. If I were inclined to prophesy, I should say, if we do not become more MODERATE in our CONSUMPTION of this, and indeed of many other articles, we shall find ourselves grow POOR, and the cause of the decline of our wealth will be very difficult to account for any other way than that we have DEVoured it.

2d. But as one of the purposes of this enquiry, is to keep more of our GOLD and SILVER at home, as well as to abolish a
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pernicious and expensive article of consumption ; suppose we were to use less IRON, for which we pay so much ready money to SWEDEN. This might be done by encouraging the plantations of proper kinds of wood, to serve as gates, rails, or grates round the parks, gardens, or fronts of great mens houses ; or of such other places where iron is used for ELEGANCE OF ORNAMENT, not being absolutely necessary. A proper kind of wood, kept well painted, would look near as well, though it might not last so long. If, in the course of time, it should cost more to the individual, yet as being of our own growth, in a national light, it would be a great saving to us. Indeed the planting of wood would enable us to work more iron-oar of our own, and we should receive great advantages in this light also.

3d. PLATE is considered by some as an article of luxury, tho' it is just as USEFUL to the state, as the sending silver out to purchase tea is HURTFUL ; therefore I wonder that any duty on the MAKING it, was ever consented to by the legislature. But if at any time it should be necessary to know the riches of the kingdom in plate, and to raise a tax upon it for that purpose, we may consider, that a half-penny per ounce on sixteen millions value, which I suppose to be near the real amount, at five shillings per ounce, would raise the sum of one hundred and thirty-three thousand pounds. Whether this article ought to be entirely exempt from all kinds of taxes, with a view to our accumulating of this species of riches, I will not take upon me to determine. If it is adopted as a maxim, that let what supplies soever be necessary, that the people feel the burthen less

the burthen less by taxing articles of CONSUMPTION, that they may pay in such a manner as is imperceptible : then, I say, this article of plate had better be considered as specie, not taxed, but kept intirely as a body of reserve for EMERGENCIES. But when such emergencies happen, I see no more harm in converting the richest plate into shillings, than in altering the form of a fine garden, which my grandfather delighted in, and flattered himself that no future age could possibly exceed it in taste. So far from destroying the spirit of trade and industry, tho' it may check this branch for a time, these changes will set the ingenious artificer to work with fresh vigor, when the necessity, for which it was taxed, ceases. There cannot be a more ridiculous superstition, than the preserving a piece of silver in the shape it was left us by our forefathers, merely on that account ; nor a greater absurdity, in a commercial country, than to HOARD up a DEAD ARTICLE, on any other principle than as a reserve in time of need.

4th. I wish that in lieu of the duty on tea, every man or woman wearing gold or silver lace, embroidery, or other gold or silver-manufactory, (lords and gentlemen belonging to the king's household, and to the army and navy excepted) was to pay a TAX ; observing that people of quality, and men of great fortunes, ought to pay LESS than others, because rich cloathing is more in character, and less expensive in them than in people of inferior rank. But here LIBERTY steps in : shall we take the advantage of it, whenever we incline to be FOOLISH ? Perhaps this cannot be otherwise than it is.

5th. ALL women wearing any kind of jewels set in gold or silver, should pay so much for the hands, and so much for the head; and, if you please, we will include the RINGS worn by MEN, tho' the sum raised by the latter will be a very trifling affair indeed.

6th. Suppose that after twelve months notice, a tax were levied on every one who wears a PERRIWIG. Nature has provided coverings for the head; and as this is no ESSENTIAL part of a man, such a tax could not fall into disgrace, as a POLE tax might. I would propose, that he who only wears BOB wigs, should pay much less than him who wears wigs under other DENOMINATIONS, or his own HAIR dressed with bags, ribbands, tails, wings, &c. &c. and that wigs be understood to be made of human HAIR, for the POOR might be free to wear wigs made of WOOL, and horse-hair, in certain forms, to DISTINGUISH them. This tax would fall properly on LUXURY, and would raise three times as much as the duty on tea amounts to. It would also set a number of perriwig-makers at liberty, to FIGHT, or WEAVE, or PLOW for the good of the community.

I do not mean to excuse your sex, but I am not enough conversant with your dress, to know what kind of ornaments are MOST in use, and which are LEAST necessary. There are some ornaments of the head or neck, for which you would cheerfully submit to pay half a million rather than be restrained from the use of them.

7th. But supposing we leave you to do as much mischief, with your dress, as you can, without being taxed, you would
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in that case, most chearfully submit to pay twenty or thirty shillings annually for the liberty of playing at CARDS ; and I see no impropriety in this, more than in paying so much for WHEELS to drive about to CARD PLAYINGS. No body would be so WICKED as to touch a card without paying for it ! If it restrained the lower classes of the people entirely from this kind of play, it could not be deemed an immoral nor prejudicial tax : how many of their precious hours might be WELL employed, and in no unpleasant manner without cards ! If young persons, whose parents might not chuse to pay the tax for them, were also restrained, the young lady or gentleman might be taught something of AS GREAT use and entertainment, and POSSIBLY MORE ESSENTIAL to their welfare in the future progress of their lives. But I fancy every body would play as they do, and that most of them would pay.

8th. Coaches might be double taxed, to the benefit of the public : and every person driving above a pair of horses in any coach, chariot, chaise, or such like vehicle, (waggons and carts excepted) or keeping above three saddle horses, should pay a tax for every such horse.

9th. Every person keeping one man-servant, or two women-servants, not being FARMERS or MECHANICS, who gain their bread by MANUAL labor, might pay a tax for every such servant, increasing the rate on each : suppose for the first servant twenty shillings, for the second forty, for the third three pounds ; thus advancing till it should become very burthensome to those who EMPLOY, or rather KEEP IN IDLENESS, a number of hands, which might be of great use in WAR, AGRICULTURE, or MANUFACTORY.

Whatever taxes the wisdom of the legislature may impose to answer the salutary purpose intended by this speculation, let us think seriously of abolishing the use of tea: the EVIL is become ENORMOUS: you will get IMMORTAL honor if you subdue it.

You see I declaim as if I thought the business in question might be accomplished: I do think so: 'tis in your power to BEGIN the reformation, by reforming yourself. 'Tis thus the most HERCULEAN labors are subdued with ease. But if you do not reap ALL the advantages which a GENERAL reformation might produce, you will have the constant approbation of your own mind on EARTH, and your REWARD in HEAVEN: you will do yourself the same honor as if it did succeed, and receive the same APPLAUSE. The soldier who discharges his duty, and maintains his post, with valor and intrepidity, tho' his comrades act the part of COWARDS, is the MORE esteemed. And tho' we stand SINGLE and unsupported, the REWARD of virtue will not be the less. FAREWELL. I am yours, &c.

L E T T E R XIV.

To the same.

MADAM,

IF we consider the many WEIGHTY and NECESSARY expences which attend life, according to the PLAN in fashion: if we add what is spent in ornament, parade, and curiosities, in travelling abroad, and at home; in DIVERSIONS, of which several require no trifling sums; and lastly, by every thing, being every day dearer than before; we may conclude, that near one shilling out

out of twenty is two much to bestow ON TEA. My speculation takes in the whole, in a national view, and considers what mischiefs it creates in GENERAL: but I have heard private persons, in very easy circumstances, complain that tea is become a BURTHEN, and that they wished to throw it off their shoulders, if they knew how to do it without suffering greater inconveniences.

I compute that we consume in GREAT BRITAIN five millions of pounds weight of tea, of which I reckon two millions to be run in upon us.

Suppose then FIVE millions; the lowest price we may compute is two shillings and six pence, and the highest twenty shillings the pound. The greatest part of what is legally imported cost four to ten shillings, let us fix it at five shillings, and it amounts to — — — — — £1,250,000

We have lately imported between 72,000 and 85,000 hogshheads of sugar annually, out of which 25,000 hogshheads are supposed to be expended with tea; these at twelve hundred weight each make thirty-three million six hundred thousand pounds weight, allowing a quarter part for what is lost in refining part of this quantity (observing that most of the common people drink raw brown sugar) it is reduced to 25,200,000 pounds, (being about five pounds of sugar to one of tea) of which three fourths being computed at four pence, and one fourth at eight pence, it makes — — — — — £ 525,000
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This may be considered as a trifling calculation to those who see and FEEL how much greater an expence of sugar is made in families on account of tea; but it is INTENDED to be rather under than above the mark.

I will suppose only one million of servants, mechanics, and labouring people, who lose their TIME by drinking tea. I will calculate only 280 days in the year, and one hour in twelve lost in such days. I will set their labor so low as six pence a day, then TEA costs the nation, in this instance only, the sum of — — — — — 583,333

I pass over the article of time of FINE ladies and FINE gentlemen as invaluable. If out of nine millions of people in GREAT BRITAIN we have only two millions of tea drinkers, at six in a family, these make 333,333 families, their tea equipages can hardly cost less than five shillings, is — — 83,333

To this we must add the expence of tea-kettles and coals, &c. considering what numbers make fires, at some seasons of the year merely on account of TEA, the annual charge must be at least fifteen shillings each, is — — — — — 249,999

Thus I compute the amount or annual expence to be — — — — — £2,691,665
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I say nothing of IRELAND, which may be near a sixth part as much more. Thus do we support an expence, in which neither food nor raiment is concerned; an expence on the people, on whom the state depends for their ability to consume the NECESSARIES of life, and to promote industry, by which those NECESSARIES are provided. The inconveniences we suffer in a national light, by draining off our gold and silver, I shall mention in its place. If this article of charge for LABOR is subject to objection, as it is only a loss of what would be gained, and if such article will not stand for the WHOLE, it must for the greatest part; that it is a LOSS no one can dispute. If less than a million of working people drink tea, many of them have five times as high wages, and are idle much longer than ONE hour in twelve. From the very nature of the tea APPARATUS, the FILLING it out, and the SIPPING it, a much longer time is required than simple drinking, to allay thirst: besides, that it occasions LAZINESS, and FRUITLESS discourse.

The ordinary computation among the poor is a HALF PENNY a time for TEA, and as much for SUGAR. Suppose it to be drank only once a day by one million two hundred thousand FEMALES, out of four millions; and eight hundred thousand males, out of five millions; the expence then would be annually £ 3,041,666, which still exceeds the calculation above-mentioned. If I mistake as to the number of tea drinkers; how many drink tea TWICE or THRICE a day; and how many drink it at a much HIGHER CHARGE! In every shape you will find the expence PRODIGIOUS! FAREWELL. I am yours, &c.

L E T.

L E T T E R XV.

To the same.

MADAM,

SINCE tea has prevailed so universally, which is now about twenty years, it is computed there has been an increase of the consumption of sugar near one FOURTH part : in the calculation mentioned in my last letter, I make about a third part of the whole importation, as it now stands, consumed on the account of tea. Now supposing the same industry had prevailed abroad in our sugar colonies, without this consumption of sugar at home, what RICHES might have been accumulated by this article alone ! Our industry now answers only ONE good purpose, which is to increase our number of seamen to bring home the sugar, to be consumed by an extravagant use of it ; and tho' it is productive of this GOOD to the nation, it is more than counter-balanced by EVIL. Of this we shall form a clear idea, if we compare our conduct with the frugality of our competitors the FRENCH. The case of nations compared with nations, is somewhat similar with that of the lives and fortunes of private men : how does ONE, who is MODERATE in expence, outstrip ANOTHER who is EXTRAVAGANT ! And in this instance the FRENCH are frugal.

The increase of the price of sugar with us has rendered it an object of parliamentary enquiry, and methods have been proposed for remedying the evil. But what remedy can be discovered for EXTRAVAGANCE but PARSIMONY ? How shall we be able to cope with FRANCE if they convert their sugar, which is so great an object,

object, into SHIPS OF WAR, and by industry and toil qualify themselves for war, whilst WE enervate our bodies by consuming so much tea and sugar, and SIP out our VITALS in every sense? We also act, in this instance, as if there could be no necessity of fixing BOUNDS to our consumptions, as if OUR FUNDS, to support our EXPENCES, were INEXHAUSTIBLE. But experience seems to prove that we cannot go on at the same rate. We even shorten the period of life by overstraining INDUSTRY to support luxury; whilst luxury wounds our vitals; thus we assiduously seek our own death, naturally, and politically. As a modern phrase expresses it, WE LIVE IN HOT WATER: but if the veins are too full, they will be in danger of bursting. The truest joys arise from temperance; health, and serenity of mind, are its constant companions: but pain and perturbation ever wait on EXCESS. Providence provides for ALL mankind; but if we consume much more than OUR SHARE of the good things which the earth produces, we must, in the course of TIME, be in WANT, either as a consequence of creating desires so MUCH beyond the demands of nature, or from the earth being subject to accidents: the elements are sometimes at war with mankind, whilst REAL WARS make great devastations; therefore to last long, we must be moderate.

We may delude ourselves into the belief, that private vices are public benefits; but this quibbling fallacy, whilst it soothes the corruption of mankind, tends so much to destroy the distinctions between virtue and vice, it confutes itself. If this doctrine were true, it would follow that, in order to render the community most happy and flourishing, it is necessary that every in-

dividual should be vicious, or it will follow that he is the worst member who has most virtue. Every man is supposed to wish that he could do good to his country, but he who attempts to do it by VICIOUS means, will find himself greatly mistaken in the issue. If, for instance, we consider the consumption of tea particularly, and without regard to its pernicious consequences, it must be confessed that the state is benefited; it breeds five hundred seamen, as already remarked, and furnishes about a twentieth part of the whole national revenue: but yet upon the whole it is apparently injurious.

Whilst you reflect on the advantages which arise from abstinence; whilst you contemplate the charms of temperance and self-denial; shall you not think that woman very amiable who saved the superfluous expence of tea to relieve the distresses of ONE poor family? And what praises are due to those whose conduct is calculated to prevent the miseries of a million of families! I must repeat that by luxury, in a moral sense, I mean all vicious excesses; and in a political sense, the use of articles, which are not necessary, but hurtful to the community. I consider the drinking tea as LUXURY in the clearest sense of the word. There are different kinds of luxury, some are excesses on the virtuous side, and become vicious; others are vicious throughout, and have no appearance of virtue. The drinking tea is in the MEDIUM, rather inclining to the worst side, for it hurts health, and shortens life; but yet it is not so IMMORAL as some excesses are: but, POLITICALLY considered, it is not equalled by any ONE debauchery we are guilty of, unless we except the use of GIN.

If upon the fairest face of the argument, the ADVANTAGES and DISADVANTAGES of drinking TEA being set against each other, it is injurious to the community; shall we continue the use of it against conviction? We must grant that it is sometimes dangerous to check industry, though it be exercised to support LUXURY: but at the same time reflect, that if the money we lay out and circulate in TEA, was employed in FLAX, RAW SILK, and such like, it would keep more hands in motion to manufacture them; it would give employment to a greater number of people; and would not such employment be more ADVANTAGEOUS? The ship-builder and the seaman would be employed; and as the GROCER buys tea of the EAST-INDIA company to sell to the CONSUMER, the draper and mercer would buy the linen and silk so manufactured, of the manufacturer, and sell them to the consumer. And supposing that all these were expended in superfluous show, in garments totally UNNECESSARY, would not this be a REASONABLE gratification, in a political view, compared with the employment of our own people in the tea trade? We should abound in CLOATHS, which is one of the essential NECESSARIES of life: and if we did not consume ALL that we manufactured, whatever we might sell to foreigners (on a view of the comparison now before us) would be a CLEAR GAIN to the nation; whereas TEA produces NOTHING; ALL is sunk, buried, and annihilated. We only see its effects in idleness, and the various distempers I have mentioned.

Or if the question was how to promote INDUSTRY, most advantageously, in lieu of our tea trade, supposing every branch of

our commerce to be already fully supplied with MEN and MONEY? If ONE of the TWO MILLIONS now spent in TEA, were laid out annually in PLANTATIONS, in making PUBLIC gardens, in PAVING and WIDENING STREETS, in making roads, in rendering rivers navigable, or erecting palaces, building neat and convenient houses, where are now only HUTS; draining lands, or rendering those which are now barren of some use; should we not be GAINERS, compared with the consequences of the tea trade? There is no danger whilst luxury reigns, that we shall become indolent. Arts and sciences, agriculture and manufactory, will keep pace with luxury. But upon this principle was tea out of the question, we should still be luxurious enough; and it would remove ONE great object of extravagance from the poor, in whom luxury is most dangerous.

But whilst individuals are attentive to their private concerns, the skilful statesman will endeavor to discover when we go too FAST or too SLOW; he will observe what trades are most advantageous, and which are prejudicial, and cherish or discountenance them accordingly. A profitable trade will ever produce the contrary effects of a losing branch of commerce. The first increases riches, and invites foreigners: they covet to reside in countries where riches abound, and also to send their fortunes there to be improved. Thus riches create riches, and they generally augment the number of inhabitants. In such countries industry will flourish, and arts will be improved. But a losing trade impoverishes; it lowers the reputation of a nation; it drives people into other countries, consequently diminishes their numbers. And if such a losing trade consists
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in articles PERNICIOUS to health, the number will be also decreased by lives being shortened. However obvious it may be, that a branch of trade is pernicious, it may be extremely difficult to suppress it any other way than by the force of EXAMPLE; for if we proceed to a degree of rigor, which is not consistent with the LIBERTY of a free state, the REMEDY will become worse than the DISEASE. This truth is verified in one light, in the affair of the cambrics, against which nothing can prevail but fashion.

TIME AND CHANCE HAPPENS TO ALL MEN; and as it is sometimes difficult, if not impossible, to trace out the latent causes of the ADVERSITY of individuals; so with regard to a community, it may be undermined in a SECRET manner. ALL the causes may never be discovered; but where they ARE apparent, a people must be ABANDONED indeed, if they will not apply themselves to the REMOVAL of them.

It is the same in the NATIONAL account, as in PRIVATE life; there must be GREAT revenues to support a GREAT EXPENCE: against every HURTFUL trade there must be a BENEFICIAL one; but if, upon the force of a profitable trade, we spend as if there was none unprofitable to draw back our gains, we must be undone in the issue. The circumstances of a whole COMMUNITY do not, in all instances, admit of a comparison with those of a PRIVATE family; but who can dispute that the same false maxims which impoverish ONE family, may, in the course of time, impoverish a MILLION of families? According to the vulgar proverb, "what is SAV'D is GAIN'D:" this also is not ALWAYS true in private life, and less in national concerns; but it is true in some instances:

instances, and I take the SAVING in the article of tea to be one of those instances. I have calculated our expence in tea to amount to three millions: if we gained, that is SAVED ONE million annually, by leaving off this drug, it would be a sum of such vast importance, its ACCUMULATION, in twenty or thirty years, interest upon interest, which is the way of reckoning in this case, might be sufficient to turn the course of the most expensive and dangerous war. ADIEU. I am yours, &c.

L E T T E R XVI.

To the same.

MADAM,

WHATEVER notions may be fondly entertained, we must always keep this in view, that it is the industry and LABOR of the POOR which support a state. Our corn, our manufactures, and the produce of our mines, must be SOLD in large portions to FOREIGNERS, or the miner, husbandman, manufacturer, and mechanic, will not find sufficient employment; nor will the state enjoy the same degree of strength and power, as are now derived from that labor and industry. But the produce of these must not be GIVEN AWAY, nor exchanged for DIRT, or what is the same, for TEA. By the force of industry, and our native products, we might be a HAPPY people; but we could not be GREAT with regard to that part of life which depends on such produce of other countries as contribute so large a share to that elegance and refinement which we admire. But tea is CONSUMED; it does not add to the SHOW of the table; it does not administer in any one respect even to GRANDEUR.

If it is by USEFUL articles of commerce, either exports or imports, such as promote industry, provide NECESSARIES, or bring in gold or silver, that a nation becomes OPPULENT; by such imports as tea, which obstructs industry, and is all for home consumption, a state must be IMPOVERISHED.

People who are wise consider farther, that a great part of the riches of this nation depends on mutual confidence and national safety. This also should teach us to PROPORTION our EXPENCES to our income, and the nature of such income. A merchant who GAINS a thousand pounds yearly, ought not therefore to SPEND a thousand pounds: knowing that he is subject to accidents, losses, and the diminution of his capital, he will calculate accordingly, and spend so much less. But the more precarious our income is, we do not therefore incline to spend the less. All who have money in the funds are merchants, and are subject to such contingences as affect the POLITICAL interest as well as the real commerce of the nation.

We are a trading people in more senses than one. Whilst so vast a property consists in a national debt, the state must be considered as the bank or fountain, whence a great part of our trade is supplied; and therefore we ought to be watchful of ALL opportunities of promoting the interest of the state. How greatly we might assist it by abridging our SUPERFLUOUS EXPENCES; and how NECESSARY such assistance is, especially if it should be our fortune to be again involved in a war, no lover of his country, no virtuous person of common sense, can hesitate a moment to pronounce.

TEMPERANCE and MODERATION always bid fairest to make heroes or heroines, and would be at this time, in a more particular manner, the PROPS of the state, as they ought to be the objects of applause in private life. We need not be afraid of sinking into INDOLENCE, nor of becoming SIMPLE in our manners, like ARCADIAN shepherds. I question if there is any state or kingdom in the world in danger of its splendor being abridged by parsimony or simplicity of life. For our parts we seem to vie with each other, who shall be most expensive, or, in a vulgar phrase, who shall be the greatest FOOL, and part with his money soonest. We live so much on the stretch in point of expence, that the RICHEST are supported from HAND TO MOUTH.

Indeed I have heard it very seriously maintained, that the folly and extravagance of particular persons, can do no injury to the community, because, say they, whatever is lost by ONE, ANOTHER gains. This can be true only in a few instances; and seems to be just as fallacious as the doctrine of private vices being public benefits. If wealth passes from the hands of a VICIOUS man into that of a VIRTUOUS one, instead of being injured, the state may be benefited; but for the very same reason it would have prospered less, had such riches remained in vicious hands: whence it follows, that much depends on the virtue of individuals. He who squanders his fortune, ceases in that instance to be a virtuous man; but when extravagance becomes epidemical, and infects a whole community; when MANY follow the example of the SPENDTHRIFT, who

ruins himself, MANY will be ruined ; ruined beyond the proportion which others are benefited ; and consequently the interest of the state will be hurt. If the vintner, by selling wine, acquires such a fortune as to gain a TITLE, and the lord, by drinking it, becomes so poor as to have no COACH for his CORONET, 'tis ten to one, but this mutation of property occasions a diminution of virtue, as well as riches and distinction, and leaves the state in a worse condition than it was.

It is impossible to separate the VIRTUES and VICES of private men from the BENEFIT or INJURY of the state which is composed of such men. Many causes may interfere to prevent the total ruin of it : ALL vices are not equally PERNICIOUS ; some may do very little or no harm, beyond the individual ; or the consequences of the injury may be very remote : providence has so ordained, that there is hardly a case so desperate, but there are REMEDIES for it ; but I see no remedy for GREAT vice in some, except it be GREAT VIRTUE in OTHERS.

There is a certain DEGREE of expence, according to the abilities of individuals, which promotes the interest of a community upon principles of worldly grandeur ; but beyond this degree it must LANGUISH and DECAY. This general principle is obvious ; but the true MEASURE of such expence every one ought to seek in his own fortune. He that ruins himself by extravagance, is a bad subject ; tho' not so bad as he who hoarding up his wealth, ties up the hands of industry, and endeavors to keep every one incapable of enjoying the good things of life. There is also a certain degree of MAGNIFICENCE and GRANDEUR

inseparable from all great states: but we exceed the DUE MEASURE, not so much in the degree of such MAGNIFICENCE, as in the EXPENCE of it. In general we seem to try who shall distress the other most, by paying for every thing more than 'tis worth.

It seems to be one of the defects of the least imperfect forms of government which has been hitherto devised, I mean OUR OWN, that the different ranks of people are too much confounded: the lower classes press so hard on the heels of the higher, if some remedy is not used, the lord will be in danger of becoming the valet of his GENTLEMAN: the noble who, thro' idleness, trusts his money, if not his secrets, with his servants, and consents to their raising contributions on his friends, must often see his footman with more money in his purse than himself; and I suppose 'tis the case sometimes with your handmaids. If SUMPTUARY LAWS are not reconcileable with the nature of our government, let us endeavor to establish FASHIONS to answer the same end, and abolish those customs which we find grievous and burthensome.

The notions we entertain of LIBERTY, joined to the VANITY which usually attends on RICHES, seem now to lead all sorts of people into errors with regard to EXPENCE; and when they are once engaged, PRIDE forbids them to retrench and alter their method of life. When wealth, ease, and security, intoxicate with DESIRES, which have no better support than FANCY and OPINION, in proportion as these evils increase, the good order and oeconomy of private life must decline. And if we FORGET what

WE OWE TO OURSELVES, we shall hardly REMEMBER the obligations we are under to the PUBLIC. VICIOUS EXCESSES thus creating a VICIOUS SELF-LOVE, by abusing our advantages, and perverting the kindness of providence, we may become OUR OWN destroyers, tho' we should not fall a prey to a foreign enemy.

The period seems to be drawing near, in which we must give some CHECK to OUR CAREER: let us do it in TIME, and with a GOOD GRACE. To all appearance we must engage in a very expensive war, or see our POWER abridged, and with it the means of acquiring riches. We seem to have carried our improvements to their utmost height: but so far from probity of mind keeping pace with them, it is but too plain that it declines; and if the support of nations depends on virtue, as well as œconomy in expence, we are taking great strides to our ruin in a double capacity. Thus it may be our lot to fall as the greatest empires of the world have done! From the very nature of things, WEALTH will promote LUXURY, and LUXURY CORRUPTION, and DISSOLUTION follows CORRUPTION in the POLITICAL as well as NATURAL body; so that one would be almost tempted to think, though it may seem a PARADOX, that our HAPPINESS, if not our GRANDEUR, must ultimately depend on our HUMILIATION, as the best, if not the only means to introduce more VIRTUE amongst us. It is very apparent that we have already carried things to such excess, that there is no better counterpoise in the political scale, than that the only people on earth, from whom we apprehend any evil, are become as vicious and expensive as ourselves— except that they do not consume the TEA and SUGAR which their industry provides, but convert them into money. We have been

hitherto enabled to support great fleets, and upon emergencies great armies also; and to check the encroachments of FRANCE, whose extent of dominion, and number of inhabitants, are so much greater than ours. But HOW have we been able to do this? not by the force of valor only, but of money. You have often heard it said, that it is money which fights against money. We may implore the goodness of heaven to prevent the NECESSITY of our being involved in war; but if that is unavoidable, we must pray for common sense, and common virtue, to carry it on at a less expence than we did the last war: and if at the same time we live at a less charge, and decline the use of such dangerous and expensive articles as TEA, we may prevent the calamitous consequences of war. Without straining my argument in the least, it is certain, that in proportion as TEA deprives us of our riches, it must render the issue of a war the more HAZARDOUS.

You have lately seen a considerable specimen of that diffusive wealth, together with the noble and delightful scenes which distinguish this island. It is not merely the greatness of a single lord, or half a dozen nobles: what riches, what comfort, what elegance, what delight, are spread over the face of this country! Happy mortals, if we knew our own felicity in its true extent, and took the right methods to preserve it! FAREWELL. I am yours, &c.

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P A R T

P A R T IV.

TEA with respect to GOLD and SILVER. *Excuses the EAST-INDIA company. General view of TEA. Ballance of trade with FRANCE. Thoughts on the PUBLIC DEBT, and PUBLIC LOVE.*

L E T T E R XVII.

To the same.

MADAM,

YOU are not yet informed of what consequence you are to the state, nor how much you may serve or injure it. The subject of this letter will be mercantile and political; it is sometimes treated as a MYSTERY, and sometimes as too plain to be intitled to any attention at all. I apprehend it is with a nation, as it is in common life: you can as easily comprehend that nothing remains with us but the BALLANCE of our trade with other nations, as that the real produce of your estate is only that which remains to you of the rents, after all necessary buildings and repairs are paid for. You are to suppose that this nation, and its colonies, export to the value of twenty millions of their natural produce, and import of the produce of other countries, in ARTICLES OF CONSUMPTION, about as much more: but that we gain upon the twenty millions exported, five per cent. which is one million. This we will call

a BALLANCE. Being carriers of our own goods, I will suppose that we receive the advantage of four hundred thousand pounds more: these sums are paid us in gold and silver, which is the only RICHES, properly so denominated, that REMAINS with us, notwithstanding we see the good effects of trade at every table, in every house, and on every one's back.

How extensive the power of gold and silver is, in all countries that we have any connexion with, is a subject of which neither the highest nor the lowest of mankind are ignorant. With all your moderation, you would be sorry to want MONEY; I dare say you would rather go without TEA. It would be impossible for us to support our present system of intercourse with other nations, without having considerable sums of gold and silver at command. You are to take notice that the BALLANCE, just mentioned, has centered with individuals, and consequently they are become rich; but the public expences have, in a great measure, drained us of those riches, insomuch that the greatest part of many years accumulation of property, now consists in a DEBT, due to those individuals, from the public. Need I remind you again, that this debt was contracted for the safety of INDIVIDUALS, and that individuals must look to the safety of the public, was it from no better motive than for the sake of the wealth which consists in the debt that is due to them?

According to the present establishment of things in this nation, the first and most essential article is the preservation of the PUBLIC CREDIT; for, by means of this, the state may command every thing it has occasion for, that is saleable, as far as that

credit goes. But it is still supposed the public is able to repay whatever it borrows, and that property in PAPER is convertible into MONEY. You have no reason to doubt that you may safely sell or exchange your GOLD OR SILVER for a BANK-NOTE: but this is in a presumption that you can again sell or exchange the bank-note for gold or silver. Now you could have very little assurance of doing this, unless we retained amongst us such quantities of these metals as may answer the demands of the public, as well as private persons.

Let us therefore freely enquire if we can bear so great an exportation of gold and silver as has been made from hence, for some years past, and whether we are not in DANGER of being TOO MUCH drained?

It is granted that we are to consider gold and silver as commodities, which are bought and sold, and which the merchant may send abroad with a view to his profit. The EAST-INDIA company, for instance, has exported for some years past, above half a million to INDIA, to purchase the manufactures and produce of that country, a great part of which we re-sell to foreigners: there have been years in which we have sold to the amount of £ 700,000 in piece-goods only. Tho' the freight, and the charges in INDIA run very high; by this circulation the company has a profit, by which they are enabled to pay an interest to the proprietors of the stock; and were it not for the charge of carrying on war in INDIA, I conclude, though this is a point not generally agreed upon, that the nation is a gainer. However the ballance of the account of gold and silver, as it stands.

stands in the INDIA trade, may be against us ; yet I question, notwithstanding what has been so often thrown out, whether this ballance exceed one hundred thousand pounds ; and in some years I suppose we RECEIVE in ballance : but as this is mixed with the general ballance, it is difficult to make an exact estimate.

In considering the great export of silver, one is at a loss to know whence it can revert to us in sufficient quantities to carry on trade. From PORTUGAL we can receive no GOLD, which I consider in the same light as silver, in exchange for INDIA goods, for these are not permitted to be imported there. SPAIN, however, takes off large quantities, for which the returns must be considered as included in the general BALLANCE of our trade, just mentioned. AFRICA sends us home some quantities of gold ; and AMERICA, independent of our ballance directly with SPAIN, returns us silver for these INDIA goods ; but still this also must be considered as part of our general ballance. GERMANY pays us for the INDIA goods she takes, chiefly in linens ; and FRANCE in tea, brandy, and such like.

The vast export which we make of gold and silver to INDIA, gives us an ascendancy in this oriental trade over all other nations who are engaged in it : and if it were to EAST-INDIA alone, the draught of gold and silver might not impoverish us ; but the subject of our present enquiry relates to the sum of above two hundred thousand pounds sent annually to CHINA, near one hundred and fifty thousand of which I apprehend is laid out in TEA, being about one shilling a pound, good and bad teas together, on three millions of pounds weight. It is true we export
cloth

cloth, lead, and other commodities, to that country, and bring from thence raw SILK, filken and cotton manufactures, and porcelain, as well as TEA; but if the question was fairly answered, I apprehend it would be acknowledged, that near the sum just mentioned of one hundred and fifty thousand pounds, in SILVER, is laid out for TEA.

If to this we add two millions of pounds weight of tea, paid for at only twenty pence a pound, to FRANCE, HOLLAND, SWEDEN, DENMARK, and PRUSSIA, it amounts to £166,666, exclusive of what IRELAND and AMERICA take off. All this we must reckon as paid for either in gold or silver. I am persuaded our whole export for this pernicious article, is between 3 and £400,000. We who talk so familiarly of millions, may imagine this to be a TRIFLING SUM; but those millions do not ALL consist in substantial gold and silver, and £300,000 is a very large part of our ANNUAL BALLANCE.

It ought to be considered further, that we have OTHER necessary branches of foreign commerce, which require great quantities of gold and silver. RUSSIA and SWEDEN take off at least £400,000, but these countries furnish us with iron and naval stores, on which agriculture and commerce depend; and therefore our gold and silver are exchanged to our advantage; the use of such returns producing effects, to all intents and purposes, the very reverse of what we experience from the use of tea, which I am now endeavoring to discountenance.

The gold and silver we spend in travelling in FRANCE and ITALY, is no mean object; I am persuaded it is not less than

£ 150,000. An eminent banker in PARIS assured me, it was more than twice this sum. Besides this, we use no small quantity of gold and silver in cloaths:

As to utensils of all sorts, I believe we are now possessed of twelve to sixteen millions value in plate: this is a very happy circumstance; for supposing no traffic is obstructed for want of money to carry it on, the greater quantity of plate we possess, the greater is our RESOURCE upon an EMERGENCY.

We are farther to consider, that exclusive of the ordinary circulation of COMMERCIAL negotiations, this nation has sometimes occasion to send abroad two or three hundred thousand pounds annually for affairs of WAR, and the support of the state; it seems as if we must SHARE our profits, in a certain degree, and that providence does not intend WE shall POSSESS all we ACQUIRE. 'Tis not ten years since we had occasion to lay out millions on this account, far beyond what the spoils of the enemy would answer; and tho' we may flatter ourselves to the contrary, in spite of all our good policy, the same MAY happen again. And what shall we say of the £ 600,000, to be ACCOUNTED for annually to foreigners, for interest of money? I say accounted for; it cannot be all paid in gold and silver, but surely part of it is so paid: and as we may consider ourselves, in a general view, AS FACTORS TO PRINCIPALS, so far as we are possessed of the money of foreigners, we must pay to them part of our annual ballance gained by trade.

If it can be made appear, that these various demands have DRAINED US, and that we have not gold and silver sufficient to
 continue,

continue, under our present circumstances, to answer such demands as may be made on us, nor to provide for the accidents to which every great state is subject. What figure shall we make, should we be DISTRESSED for these metals? We may always keep a sufficient quantity of them, if we please, and instead of CHECKING trade, PROMOTE, and even encourage all useful branches of commerce, by this very means.

I have accounted for the exportation of £. 1,300,000, near the amount of the supposed importation, without reckoning any coin or bullion sent out for INTEREST of money; without estimating the extraordinary export necessary for war and the affairs of the state, nor yet the gold and silver which we wear out; consequently instead of laying up £. 2 or 300,000 annually, as I think we ought to do, is there not reason to apprehend we are now sinking our old stock? May we not too late repent our reasonings, and the INDIFFERENCE arising from such reasonings? Tho' the INTEREST above-mentioned may be partly laid out in PRINCIPAL, which, by the way, serves to augment our debt to foreigners: and tho' the greatest portion of such interest may be considered as paid in the natural produce of this island, or in that of our valuable possessions in AMERICA; yet this makes nothing AGAINST the force of the general argument, but rather FOR it.

'Tis acknowledged that gold and silver are but COMMODITIES. "If," say they, "you were possessed of all the gold and silver you have imported for ages past, the value of it would be so much the less: instead of five shillings and six-pence for an ounce of silver, it might not be worth three shillings." I am not sure of that; for let the quantity be ever so large, the value in one country will bear a proportion to the value in another. But what is this to the purpose? Do gold and silver differ essentially from all other commodities? The returns of them, upon

upon the general ballance, are supposed to determine the national profit or loss with respect to such ballance: and if so, may they not be considered as the criterion of COMMERCIAL POLICY? And is not STATE POLICY connected with commercial policy, in this country? We know that for the ends of life, iron is far superior to silver or gold; and yet for one pound of gold we can obtain 500 pounds of iron, and gold is always accepted.

We may command sums in gold and silver advanced on the credit of our merchants, or for goods sent abroad, even before they are sold; but not for very large sums, nor for any great length of time. We may also sell gold and silver upon commission, for the account of merchants or princes; but nothing more will remain with us, than the difference between the value of our commodities consumed abroad, and our consumption of foreign produce at home, except the amount of such commission. If we IMPORTED from countries not our own, a greater value in MERCHANDISE than we EXPORT to such countries, we should say, "we are in a fair way to be undone." We should ask ourselves, "IN WHAT ARE WE TO PAY THE DIFFERENCE?" And what can we RECEIVE of such foreign nations, more than the difference, of what we import less in value from them, than we export to them? If we had mines of gold and silver, as the PORTUGUESE and SPANIARDS have, the first question would be easily answered: but these are not our PROPER produce; and if we do not keep a DUE PROPORTION of what gold and silver we receive, we must in the issue suffer for the want of them. All human affairs are mutable: as the nations with whom we trade grow more enlightened, every one improves their natural advantages: and as in the course of time, they will probably require so much the less of us, we shall command so much the less of their produce, but PARTICULARLY of their GOLD and SILVER, which they make the STANDARD OF MEASURE of the value

of all other commodities, and of all the services they WILL, or CAN, do for us. As far as the nature of their circumstances admits, we see every state endeavors to establish manufactures, as an additional WEIGHT in their COMMERCIAL scale. We abound in manufactures, but we ought nevertheless to add as great a weight in GOLD and SILVER, as is consistent with the free circulation of profitable branches of foreign commerce? Under this denomination of PROFITABLE, I include all trades that are NECESSARY, such as the RUSSIAN, SWEDISH, &c. just mentioned, tho' the ballances of these trades are considerably AGAINST us, so far as we pay them in gold and silver.

REFINED REASONERS often advance maxims which experience will not support. I have heard ingenious men talk to this effect: "Supposing our gold and silver were annihilated in one night; that the earth, from whose bowels they were taken, should swallow them up again; or that we parted with them all at once to the CHINESE for TEA; what would be the consequence? The price of LABOR, and all the PRODUCE of labor, would then fall; and in proportion to our skill, the extent of our industry, and the quantity of our manufactures, ALL our riches would again REVERT to us."

Of what a dangerous tendency is this opinion! There is a measure in all things: because we find it useful to traffic in gold and silver, shall we forget the important uses of them in peace or war, and all the advantages which attend them in a national light? How often are nations in REAL distress for these metals? And what might happen to us, if we had not supplies
of

of them ! But if it could be proved in THEORY, should we short-sighted mortals trust to such THEORY ? How many things are mathematically demonstrable, which cannot be reduced to practice. ARCHIMEDES offered to move the earth, but he required such a place to set his feet upon, as can never be discovered. Would a wise politician look on with indifference at any traffic or consumption, which has a TENDENCY to try the experiment, whether a people may, without danger, drain off all their gold and silver ? No nation can have such universal commerce as this enjoys, if they prohibit the exportation of gold and silver in ALL cases ; but shall we therefore check the export in NO CASE ? Or shall we endeavor to HIDE from ourselves what is paid away to FRANCE, or exported for the article of tea ?

You may easily perceive, what a vast difference there is between a raw commodity which gives employment to our manufacturers, and afterwards draws GOLD and SILVER, or even GOOD MANUFACTURERS, from other countries ; and a DEAD article which we consume ourselves, the GREATEST part, if not the WHOLE of such DEAD article, being purchased in exchange for gold and silver.

You may also, without the least difficulty, conceive how gold and silver differ from all other COMMODITIES, by observing that there is nothing serviceable to life, in any corner of the globe, which we cannot purchase with them. We can even engage foreigners to fight our battles, and save our country, without the expence of our own blood. WITHOUT them we cannot even carry on a DEFENSIVE war in our own country. It would

be a difficult task to persuade a soldier, native or foreigner, to accept a bit of tin or lead in the place of gold or silver.

Can we support an extensive credit, without gold or silver? If there is not a quantity of these to bear a due proportion to the RICHES; or, to express myself more properly, to the PROPERTY, for which the public is engaged, the paper which now answers all the purposes of gold and silver, may very easily cease to have any value at all.

The STRESS of my argument is laid upon the consumption of TEA, as an article which drains us, most unprofitably, of our gold and silver. If it is urged that we have gone on well for a great number of years, and therefore there can be no NECESSITY to trouble ourselves about a change: I answer, that we ought to change, because the COURSE OF THINGS ARE CHANGED. Commercial wars, in time of nominal peace, were things unknown to us: but our wars in EAST-INDIA have drained us of great quantities of gold and silver, intirely independant of our trade. Till about the year 1733, we accumulated great quantities of gold by importation from CHINA, not less than £ 100,000, to £ 200,000 annually. It is true this gold was purchased with silver; but as the profits were not less than forty to sixty per cent. our stock was considerably augmented every year by this commerce. Such profits could not last long: but you will be glad to know how this trade came to cease intirely. Tho' the CHINESE prohibit the extract of their GOLD, they were glad to connive at exchanging it for SILVER, with those who would trust them to carry the silver up into their country. But whether it is that their
gold.

gold mines fail, and the gold is risen in price, or that the CHINESE merchants cannot be safely trusted with large sums; or that our EAST-INDIA company do not think proper to trade in this article themselves, nor yet to indulge their servants in it; but very little or no gold has, for a long time past, been imported from CHINA. On the contrary, I am told that of late some small quantities of gold have been actually carried from hence. We have also sent gold to the coast of COROMANDEL, to be coined into PAGODAS; whereas formerly it came all from CHINA directly. This circumstance alone makes a material difference: it calls on us to be watchful, and not to squander away our RICHES for tea: in other words, it calls on us to abandon the use of tea. The ASIATICS, as well as the EUROPEAN nations, are also become more tenacious of these metals than they were in times past: and though I am not sure it can be PROVED, yet, I apprehend, that our extensive paper-credit, has, in some instances, substituted paper in the place of gold and silver, so as to give our coin and bullion a MORE FREE EGRESS; and if this is really the case, it is a further reason to decline the use of tea.

I have heard it computed, that within these sixty years past, we have coined about fifty millions of gold and silver; how many of these remain with us, I will leave to the more curious to enquire. Thank GOD we have gold coin; but as to silver coin, 'tis difficult to obtain change for a single guinea. One reason of this is, that we have under-rated silver in coinage, and therefore it is sent out of the country; whilst in FRANCE, the greatest part of their money is silver, not over-rated as ours,

and therefore it remains: but it does not follow that their gold leaves them; they keep both. They receive most SILVER for their ballance with SPAIN, as we receive most GOLD for our ballance with PORTUGAL: but I have heard that FRANCE converts almost all the foreign coin she receives, into her own specie; and indeed one sees but few of our guineas in PARIS. If this is really the case, I am afraid but little of our own coin, or the gold of PORTUGAL, which she gets of us, will ever revert to us.

If by MONEY we mean gold and silver coin; and if this, as well as GOOD SOLDIERS, is the SINEWS of war: and if war is hanging over our heads; by squandering our riches like prodigals, we expose ourselves to the danger of feeding on HUSK, or what is worse, of wearing a GALLIC yoke.

Preserving our gold and silver in the sense I consider it, is preserving our wealth; it is accumulating RICHES, not losing opportunities of PROFIT; and, lastly, it is preserving RESPECT among the nations. If we were more VIRTUOUS and more VALIANT in poverty than in riches, we might rise the higher in REPUTATION; but we do not desire reputation on SUCH terms. On the contrary, GAIN is the great object of our pursuit; and trade being the most effectual MEANS to obtain this END, we weigh almost every thing in the commercial scale. We sometimes think of the advantages of trade, in a DIRECT VIEW, more than is consistent with the REMOTER ISSUES of things, even with regard to the preservation of our COMMERCIAL INTERESTS. But to drop so NICE an enquiry, let us still pursue the consideration how best to discountenance so destructive a branch of trade as this of TEA.

I am sensible it is difficult to get at the exact TRUTH; I do not pretend to calculate exactly, either the quantity of the TEA which is run in upon us; or the amount of the GOLD and SILVER of which we are drained; but I think I am not very wide of the mark in either. Some who know the truth better, may be interested to conceal it; and others, who consider it only as a VENIAL evil, may flatter this national vice: but if you LOVE your country, you must not indulge yourself any longer in it. FAREWELL. I am yours, &c.

L E T T E R XVIII.

To the same.

MADAM,

I HAVE heard you say, that you think respectfully of merchants: you know of what importance they are to the state: even under arbitrary governments they are countenanced, and sometimes enjoy immunities superior to other subjects, whose professions are of less utility to the commonwealth. In a free country, indeed, the people trade with one common and equal liberty, yet it has been sometimes thought NECESSARY to grant privileges to a certain number of traders, in exclusion of all other merchants. But the EAST-INDIA company act only as directors or managers, for the proprietors, and any one may become a proprietor of the trading stock, and stand to the profits or loss in it, according as the price of the stock varies.

Contrary to the opinion of some ZEALOUS PATRIOTS, I apprehend the EAST-INDIA trade to be of the greatest importance
to

to this nation. So long as foreigners consume all, or much the greatest part of what we bring home, the EAST-INDIA company ought to be considered by far the most respectable and useful trading company in the nation. And moreover I think this trade cannot be carried on so advantageously as by a COMPANY. At the same time it seems as if some NEW REGULATIONS are necessary, tho' it is not easy to say what those regulations ought to be. It is a clear point, that the EAST-INDIA company, as merchants, pursue a traffic in TEA, because they find it PROFITABLE; and for the same reason, as directors, they act the fair part for the proprietors. They may not think themselves obliged to be ARITHMETICAL POLITICIANS, nor to enter upon the consideration of what the NATION gains or loses: this task however BELONGS to men of leisure and curiosity, uninfluenced by prejudice or private interest. No body can pretend that the importation of tea, be it for the consumption of beggars or lords, is of the same nature as selling gunpowder to an enemy the day before a battle. But when we consider that a nation may be a great gainer by one trade, and lose by another, it seems necessary for commercial politicians, to make occasional enquiries into the state of particular branches of commerce, not wantonly to propose alterations, but to new model, or discourage such as can be PROVED to be injurious. If ANY TRADE can have a tendency to create a SICKNESS in the body politic, or actually to bring on a LINGERING CONSUMPTION; if there is such a thing in nature, as an article of commerce RUI- NOUS to a nation, TEA I apprehend is one of those articles. Notwithstanding this, it is equally apparent, if we WILL drink

TEA, and make so VAST a consumption of it, we ought not to complain of the EAST-INDIA company. If it is profitable to them, no body can doubt that it is a LESS evil to the NATION, to pay nine-pence or a shilling a pound to the CHINESE, and enjoy all the profit arising from the navigation, than to employ FRENCH or ENGLISH smuggling vessels, to bring over tea, for which we pay from eighteen-pence to three shillings to the FRENCH, DUTCH, SWEDES, DANES, and PRUSSIANs. You have heard, though perhaps you have not REGARDED it, that the WROUGHT silks, and other manufactures of CHINA, are forbidden by one of OUR LAWS to be worn in this island, and a good law it is ; yet I apprehend it would be a LESS EVIL, if the company was permitted to purchase these, for our OWN USE, provided we manufactured the RAW SILK of CHINA for the use of OTHER countries, and sold it to foreigners for money, or in exchange of USEFUL commodities, than thus to consume our strength in tea ; since by this article we make no profit except upon ourselves, whilst it sucks up our BLOOD ; and by EXHAUSTING our treasure, weakens the NERVES of the state.

But, MADAM, though I think this is strictly true, we must not complain of the EAST-INDIA directors. What I say AGAINST TEA, has not the least tincture of prejudice against them. Perhaps many of them think as I do : but I am sure several of them are men of great skill and integrity. If the love of my country leads me into a mistake in this speculation AGAINST TEA, I shall be glad to be set right ; I shall rejoice to see the company set in the fairest point of view, as the instruments of great GOOD to their country, without the least mixture of EVIL. FAREWELL.
I am yours, &c.

L E T T E R XIX.

To the same.

MADAM,

IF we compare our conduct with that of other nations, we shall see that no people upon the face of the whole earth, are guilty of so great an absurdity in commerce. We shall be sensible that the WISEST nation may become FOOLISH; the most VALIANT, EFFEMINATE; and MERCHANTS, from being "the HONORABLE of the earth," may, in compliance with bad customs, become the instruments of great MISCHIEF to their country. WE who have the most extensive notions of commerce, and have most enlarged the system of it, ought to see this truth in the clearest light.

The FRENCH are contented to be served with tea in CHINA, after us, and seldom bring home such GOOD tea; but then they pay but little for it; and of this little, a less portion of silver is employed; whilst they sell at home to a greater amount in tea, than they export to CHINA, for this commodity, either in SILVER, or MERCHANDIZE; and therefore instead of losing, THEY are GAINERS by the CHINA trade.

The DUTCH purchase the greatest part of the tea they bring home, with their spices, pepper, and some EUROPEAN goods: the CHINESE also bring great quantities of tea to BATAVIA, where they take these commodities. And tho' the UNITED PROVINCES consume as much, or more, of this article, in proportion to the number of inhabitants, than we do; for the reason above mentioned, they are in better circumstances than even the FRENCH,
with

with regard to their selling at home, to a much greater amount than they export to CHINA for the purchase of it.

The DANES, SWEDES, and PRUSSIANS, carry out silver as well as merchandize, but they also buy the inferior tea: they are contented with small profits, but they SELL at home a much greater value than they CONSUME, and consequently these nations are supplied with tea, gain on their cargoes, support their companies, and breed up seamen at other peoples cost, and particularly at the cost of the ENGLISH. SWEDEN is not lavish of her gold and silver; a sumptuary law in that country forbids the use of those metals in cloaths, and consequently she chuses even to check the increase of some of her MANUFACTURES, rather than drain off the little treasure she is mistress of.

We cannot arraign our rulers for our conduct in respect to TEA; they do not encourage drinking it, much less the smuggling of it; nor does the EAST-INDIA company use any arts to countenance this custom. 'Tis the effect of our own FOLLY; 'tis the prevalency of EXAMPLE, for which you and many other fine ladies are answerable to the public. And how will you answer it?—For heaven's sake refrain from this ENORMOUS abuse: rule yourselves, and your own families: exert the power which GOD and the laws have given you: be the friends of your country; and restore us to safety, wealth, and honor.

It is generally apprehended, that INDIA and CHINA are such gainers on their trade with EUROPE, that they draw away, by sensible degrees, all the gold and silver which are not CONSUMED, or retained in UTENSILS, in this quarter of the globe. Be this

as it may, the nation which CONSUMES MOST OF INDIAN OR CHINESE produce, or manufactures, CONTRIBUTES MOST to the general ballance with these countries; and the LESS intrinsically valuable, and the more costly the article consumed is, the GREATER DUPE is the nation which consumes it; and consequently, WE who consume so much tea, are the greatest dupes of any nation in EUROPE. Had we VIRTUE or WIT enough to abstain from TEA for a short time, were it only to try the experiment, we should find that very little would be brought into EUROPE; and instead of an ounce of silver for five or six pounds of tea, the CHINESE might accept of five shillings value in our woollen CLOTH, in exchange for half a hundred weight of this commodity.

With regard to the conduct and FASHION of the rest of mankind, in respect to tea; or the use of INFUSIONS which answer the same purpose; as far as my knowledge goes, I will inform you. The FRENCH drink coffee in abundance, which they purchase in TURKEY in exchange for cloth: of late years they drink tea, among the better sort of people, and it seems to increase; but the whole is not a fifth part of what they have annually brought home for some years past.—The UNITED PROVINCES consume more than a third part of what they bring home, viz. near a million of pounds weight. During the OSTEND CHINA trade, the FLANDERKINS consumed a considerable quantity of TEA; but the present poverty of the inhabitants of that country, diverts them from this expensive custom.—The GERMANS drink tea, but nothing to be compared with us, coffee being more in use, and they pay for it chiefly with linen manufactures, and
other

other native produce. Did you ever hear that the silver mines of HANOVER, or those of SAXONY, were exhausted for the sake of tea?—The HAMBURGHERS are great sugar-bakers, and many of them rich and luxurious; they consume tea in considerable quantities, for a city which contains only 118,000 inhabitants. On the contrary, where sugar is dear and scarce, there tea will be drank very sparingly.—The RUSSIANS are chiefly supplied with tea by their carravans from PEKIN in exchange for their furs: formerly it was of a very choice quality, but not so at present. What little is brought to them by sea, they buy of the DANES, and pay for it in hemp, iron, and such like.—The POLES, I believe, drink it still less than the RUSSIANS.—Tea, I am told, is very little used in ITALY.—And the SPANIARDS drink coffee and chocolate, the cocoa coming from their own dominions in AMERICA.—The PORTUGUESE also have both coffee and cocoa, from their own territories in MARANHÃO, and use very little tea. They import some from MACAO, their settlement in the river of CANTON, but it is consumed chiefly by the ENGLISH, and other foreigners in LISBON; and tho' GOLD is well known to be their natural produce, yet they are far from squandering it away, on such articles as TEA; on the contrary, they, as well as the SWEDES, have a sumptuary law prohibiting the use of it in apparel.

If we go into ASIA, or amongst the MAHOMMEDANS of EUROPE, we shall find the TURKS sipping their coffee; but it is produced within their own dominions.—The PERSIANS drink coffee in small quantities, which they also receive from MOCA, and pay for it in their manufactures. They drink no tea, but they have their sherbets, their sweet waters, acids, infusions of

cinna-

cinnamon, and such like, which they use as an entertainment, not as we do tea, at stated hours, and all kinds of people WITHOUT DISTINCTION. They pay the DUTCH for the cinnamon partly in the silver which they receive for their raw silk, sold to the TURKS, or acquired by their commerce with the INDIANS; but I believe much the greatest share in their drugs and manufactures.

The INDIANS drink tea, but not so generally as we do, and they pay the CHINESE for it in pepper, tin, sandell wood, and such like. I never heard that the AFRICANS are debauched with tea; and in the NEW WORLD, I dare say to ONE pound of tea which ALL the other nations consume, in proportion to the number of inhabitants, the BRITISH subjects consume TWENTY.

Thus you see how we lay the burthen of enriching CHINA, from whose friendship or alliance we can expect no kind of succour in time of danger, upon our own shoulders, and make ourselves the DUPES of OUR OWN FOLLY!

With regard to our immense consumption of tea in general, we have been lately told, that FRANCE alone, has run on the coasts of KENT and SUSSEX, 400 tons, making 896,000 pounds weight: but this is so much exaggerated, one would imagine it was thrown out with no honest purpose. What the real quantity has been, I do not pretend to ascertain; but from the best intelligence I can procure, and from what I see of the immense consumption, I make no doubt, that from FRANCE, the UNITED PROVINCES, DENMARK, SWEDEN, and PRUSSIA, brought in by smuggling vessels, and vessels which smuggle, there has

not been a less quantity run in upon us from the ORKNEYS to the land's-end, than two millions of pounds annually; and upon this I have made my calculation.

War is a great interruption to smugglers: the chief scene of their operations is now removed to DEVONSHIRE and CORNWALL, these counties being most convenient for that NEST—the ISLE OF MANN. You have heard, I suppose, that the revenue of that island is computed at £ 7000, actually paid to the proprietor, consisting partly of 5 per cent. on the value of PIECE-GOODS, which are mostly INDIAN, and one penny on a pound of tea. Foreign ships carry the goods thither, whence they are exported in smuggling CUTTERS, of which there are near one hundred and fifty, belonging chiefly to the FRENCH: one may see forty of these, at a time, in the harbor of DOUGLAS, in the evening, and by next morning they are loaded and gone to the coast of ENGLAND. They chuse dark nights for the purpose, and carry on an IMMENSE TRAFFIC.

With regard to IRELAND, I have heard it roundly asserted, that no less a quantity than 1,300,000 pounds are expended in that island; but considering that DUBLIN, CORK, and KINGSALE, and particularly the first, make the chief consumption, I cannot conceive there is above 6 or 700,000 pounds weight imported into that kingdom; of which about one-sixth part only, being of the best sort of tea, is sent from LONDON.

If to GREAT-BRITAIN and IRELAND, we add his MAJESTY'S AMERICAN dominions, I apprehend that all the EUROPEAN nations who trade to CHINA, have of late years LOADED us with near

as much as we bring from thence, viz. three millions of pounds weight. This is not incredible, if we consider how much tea is drank, and by how many channels it comes in through the course of the whole year. Think what a glorious way we are in, if we go on at the same rate! FAREWELL. I am yours, &c.

L E T T E R XX.

To the same.

MADAM,

SINCE we are engaged upon so interesting a subject, it seems necessary to make some enquiries with regard to our commerce with FRANCE; for the more the ballance is presumed to be against us, the more destructive is the article of TEA which they run in upon us. I beg leave to ask those who entertain the FOND opinion, that the ballance of our trade with FRANCE is in our favor, or very little against us, a few simple questions, viz.

1st. Whether supposing VALUE for VALUE equal, either in our LEGAL OR ILLEGAL COMMERCE with FRANCE, if such commodities as LEAD, TIN, and RAW WOOL are not of real use, and ESSENTIALLY beneficial and NECESSARY to the FRENCH? And next what such persons think of the INTRINSIC VALUE of tea, brandy, and cambrics, with regard to our consumption?

2d. If we had the virtue to refrain from taking SUCH commodities of the FRENCH, whether they would not be obliged to pay us in GOLD and SILVER for the three articles just mention-

ed, supposing they would still obtain our WOOL by some means or other?

3d. If large sums of OUR MONEY in GOLD are not transported to FRANCE? And if they can trace out how such money returns in the same quantities? And tho' it is said they melt down our coin, whether there are not more guineas in FRANCE than louis d'ors in ENGLAND?

4th. As many fine ladies, and many who are NOT fine ladies, have knowingly and willingly worn FRENCH cambrics, notwithstanding they are forbidden by the law: I therefore demand, if you cannot DISTINGUISH FRENCH cambrics and lawns from others, as they are so nearly like our own manufactures, if it would not be much to your honor, and the advantage of your country, to decline the use of all manufactures which resemble those of FRENCH FLANDERS?—If what I was told in CAMBRAY, two years since, be yet true, the consumption of cambrics in ENGLAND is as great as ever; and in 1740 to 1743, we imported annually 67,416 pieces, worth about £ 2 each. I am sensible, that unless individuals will ENDEAVOR to distinguish, or totally refrain from the use of these manufactures, nothing can prevent their being RUN in upon us. But if we could establish a fashion to decline ENTIRELY the use of them, our looms would be employed in making LINEN, and we should save VAST sums, which we pay to foreigners for both linens and cambrics; tho' we must not amuse ourselves with expectations that the GERMANS will take woollen manufactures of us, unless we take some linens of them.

5th. If FRENCH cambrics, and lawns, with lace, and occasionally RICH STUFFS, trinkets, and all other manufactures, amount to the sum of £200,000, is not this near equal to the amount of all the manufactured goods which FRANCE takes of us, one year with another, INDIA goods not excepted, granting that these last have sometimes amounted to great sums? If the negative of this question could be proved, the general proposition might still be supported.

I have ever considered it as a misfortune to this nation, that no clear and well-attested account of our commerce with FRANCE is made out, so great a part of it consists in articles which are contraband. In the LEGAL way FRANCE takes of us, muslins and other INDIA goods, coals, tobacco, and horses, together with the lead and tin just-mentioned: the five last are CONSTANT articles, which they can hardly do without. We take of them, in a LEGAL way, only wine and indigo; for the last of which, if we are attentive to the produce of CAROLINA, we shall save £100,000 that we have annually paid to FRANCE.

With regard to ILLEGAL articles of commerce, the FRENCH take considerable quantities of our useful and rich manufactures of silk, printed calicoes, and BIRMINGHAM ware, but not near to such amount as some represent; against all these their laws are extremely severe. But if the advantage in manufactures, or in legal commerce, were on our side, it would not compensate for TEA, it would not be an equivalent for brandy; nor would it counterbalance the injuries we suffer by the raw and comb'd wool they steal from us. The SMUGGLERS who are

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concerned in this commerce, rob this nation to the quantity, according to some accounts, of six to eight hundred packs annually, the value of which is very great, if we consider FRANCE as our rival in woollen manufactures. It is hard to say, if the wool we SELL to FRANCE, or the tea we BUY of her, is most pernicious to us. What indignation must it raise in the breast of those who have any sense of the love of their country, when they consider what advantages we wantonly give to FRANCE in one shape or other! We ought to blush at our want of skill in not finding more effectual means to prevent it.

Thus we enable FRANCE to extend her commerce; to breed up seamen; to build ships of war; to support the credit of her INDIA company, and perhaps to involve us soon in a very dangerous and expensive war. Thus we put a two-edged sword into her hand; and if providence has not more mercy for us, than we have for ourselves, I am persuaded she will give us a blow, which we shall repent in sackcloth and ashes. I know the FRENCH have large resources independent of us; but the greater these are, the more dangerous is our illicit commerce with them, especially as they make £40,000 go as far in land forces, as we do £100,000. Let them enjoy the advantages which nature has given them; but they could not benefit so much by their cambrics if we did not wear them; nor could they carry on a trade to CHINA above a ship or two, if we did not buy the tea they bring home. 'Tis not long since the FRENCH had but TWO CHINA ships, and 'tis time we should endeavor to reduce them to two again.

We have been lately told that the FRENCH will send no ships this year to CANTON : but who will believe it is that they are not able to sell their tea to us ; or that it cost too dear in CHINA, as they pretend ? I rather apprehend, that FRANCE means to collect all her maritime force with a view to support the war against these kingdoms with the UTMOST VIGOR. If we consider that the FRENCH CHINA trade contributes little or nothing to the royal revenues ; and that the tea she EXPORTS pays hardly any thing, whilst ours pays three hundred and fifty thousand pounds to the government, will not FRANCE always under-sell us, in a degree not to be resisted by SMUGGLERS ? But is not this a FAVORABLE OPPORTUNITY, if not an URGENT OCCASION, to try by some BOLD and generous stroke in politics, to follow the example of the FRENCH, and send no ships to CHINA, but convert them into ships of war, to be employed in protecting the INDIA trade ? We must keep a GOOD LOOK-OUT, or they will get to the WINDWARD of us, and ENGAGE us with more advantage than we shall GAIN by TEA. The benefits which FRANCE must derive from such measures, will protract the war, and render it insupportably expensive to us ; whilst the issue of it will be the more precarious. But were we to follow their example, we might curb the EXCESSIVE use of tea at home ; and tho' the price of this commodity would, by this means, be run up in favor of the EAST-INDIA company, I can see no INJURY in this, but great GOOD to the community. And if our ships of war now on the seas, with some additional floops, well stationed, can prevent smuggling from SWEDEN, DENMARK, PRUSSIA, and HOLLAND, we shall do our business completely.

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As to our legal and contraband trade with FRANCE, I am persuaded the WHOLE ballance is at least £ 200,000. I must repeat to you, that an eminent banker in PARIS assured me that it was not less than £ 300,000 which the ENGLISH spend annually in FRANCE, in time of peace; I suppose he should have added ITALY also: but granting it to be half so much, these are such sums in favor of FRANCE, if she had not greater mischiefs in agitation, she might be glad to evade war with us for some years to come on this very account: and if we, like SAMPSON, suffer our LOCK to be cut off, we must be vanquished in the issue. Our iniquities, in flying in the face of our laws by SMUGGLING, is become our punishment in a double capacity; first, as it so far impoverishes and disqualifies us for war: and next, as it makes so dreadful a calamity as war NECESSARY, in order to check the power of FRANCE, and repair the injuries we have suffered in so dangerous and hurtful a commerce.

Now I am upon the subject, I beg leave to add two remarks, which I think of great moment: the first is, that those who buy smuggled goods, knowing them to be such, are, with regard to the injury they do their country, SMUGGLERS. The next is, that I have been acquainted with many persons of condition, of both sexes, whose honor I had not the least reason to call in question in other respects, who have been ar-rant SMUGGLERS. As patriots they wished the laws might take their course; and, as far as humanity admits, they would look on with PLEASURE, to see some kinds of smugglers hanged; and yet these very people, without the least REMORSE, would ROB the public, when the occasion offered, of the duties on things for

for their private use, as if they might do it with a good conscience, under the condition of losing the object, if surprized in the fact: not considering it, in the least, as a violation of laws, and that with respect to smugglers who LIVE by the trade, they are NO MORE NOR LESS, than what PICKPOCKETS, who rob occasionally, are to THIEVES who plunder houses. The comparison is gross; but, upon my WORD, I can think of none so well adapted: the ONE is a kind of petty LARCENY, the OTHER felony. If you should be ever TEMPTED to trespass in this kind of robbery, and to injure your country by so bad an example, remember what I now tell you. ADIEU. I am yours, &c.

L E T T E R XXI.

To the same.

MADAM,

YOU will easily perceive that this TREATISE upon TEA is a DISSERTATION ON PUBLIC LOVE.—Perhaps I detain you from the pursuit of more lively pleasures, and I beg your pardon; but I cannot lay aside my pen without some reflections on our present situation with regard to the PUBLIC DEBT, to which I beg your serious attention: the consideration of it is more closely connected with my subject than you are aware of, and YOU are DEEPLY interested IN IT. It is this which checks the STRENGTH and POWER of this nation, in which we have ALL NO TRIVIAL INTEREST! Men of MELANCHOLY or DISCONTENTED minds, think our prospect is GLOOMY; and so do some who are neither melancholy nor discontented: but if we exert our natural strength, the clouds are dispelled, the prospect brightens, and we look forward with joyful expectations to remotest po-

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sterity. We must remember, however, that VIRTUE is the basis of happiness to nations as well as to private men; and tho' this is one of the great truths which many of us will neither HEAR nor SEE, we MUST correct ourselves, and MEND OUR WAYS, or to all human appearance we shall be UNDONE!

Whether the opulence and reputation of this nation would have risen so high, had no debt been contracted, is a question more difficult to answer than many imagine. But whether we should be in a better condition than we are now, was there no debt in the case, answers itself. It is not disputed that we have increased in commerce, and improved in many other national advantages, since the first contracting this debt; and I apprehend we have also increased in wickedness, or at least that we make so bad a use of our advantages, that they may be the CAUSE of our UNDOING. There is some merit in public concerns, as well as in the PRIVATE affairs of life, in seeking for reasons to make a VIRTUE of NECESSITY, and to discover motives to render that easy which is unavoidable. If by means of the debt, we could maintain a mutual dependance, sufficient to counterpoise a VICIOUS SELFISHNESS; and also promote the COMFORT and EASE of individuals, whose situation will hardly admit of any better manner of being supported, than by receiving interest of their money from the public, a MODERATE STANDING DEBT might do us no greater harm than a moderate STANDING ARMY. If the former is less easy to pay off, than the latter to DISBAND, it does not follow that either one or the other will RUIN us. But whilst we have so many drains for our gold and silver, the sum annually due to foreigners, for the interest of the money we have borrowed of them, is a FORMIDABLE object to us; yet even
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this has some advantages also ; it creates a dependance ; it helps to fasten the bonds of union, and to support the BEING, if not the WELFARE of nations upon the solid foundation of mutual interest.

It would be absurd to entertain a thought of PAYING off the smallest part of our debt, during a war ; but we must endeavor to prevent the increase of it. This may appear as a ROMANTIC enterprize, 'till we consider that the only way to preserve ourselves even for the PRESENT, is to guard against FUTURE EVILS. I do not think that pestilence or earthquakes are necessary to awaken us ; and tho' WAR was never recommended to improve the good sense or morals of a people, distress may render us more virtuous, and it may be also instrumental to the opening our eyes with regard to our POLITICAL interest.

Notwithstanding what some POLITICIANS assert ; if there is a GOD who directs the affairs of mankind ; if he abhors falsehood, it cannot be TRUE policy to proceed on principles which are not founded in TRUTH. What consolation is it, that the errors and misconducts of nations, in their NATIONAL capacity, are punishable by TEMPORAL evils ? The DISTINCTION of PUBLIC and PRIVATE in this case is so nice, that one hardly sees the difference : and are not temporal evils, the evils we most dread ? But if we plead a political necessity of doing that which may involve individuals in distress ; so far as individuals are induced by any notion of policy, in plain opposition to morality, to be instrumental to such distress, so far their punishment I believe will NOT be TEMPORAL only.

Some think they have made wonderful discoveries, and tell us that ministers of state calculate much on the VICES, but very

little on the VIRTUES of a people. A wise minister will certainly not calculate upon virtues which do not EXIST. But we see that TRUTH maintains its empire in the world: there are TIMES, especially in great extremities, when it darts such beams of LIGHT, that men are COMPELLED to confess its POWER, and adore the GOD from whom it FLOWS.

We must grant that mankind are governed more by their PASSIONS, than by their REASON; and it follows from that very cause, that a skilful minister will observe which are the passions most prevalent in the minds of the people, either in the ORDINARY course of their lives, or as they are affected under PARTICULAR circumstances.—The love of money, whether it regards the RAGING thirst of AVARICE, or the FEVERISH HABIT of LUXURY, is apt to grow into a PASSION. In neither of these cases, will a FREE people, in the gaiety or zeal of the heart, be induced to GIVE any considerable part of their riches, never to receive either PRINCIPAL OR INTEREST. So long as they think the FIRST can be secured to them, and their children; and that the LAST will remain as a constant revenue for their own lives, it must be expected that they will be TENACIOUS. But because they are FREE, if once they see themselves in danger, the RULING PASSION will prevail, and they will shew a greater love for their LIBERTY, than for their MONEY. The present object of PLEASURE, OR PAIN, generally strikes most forcibly. HOPE, as it respects joys in reversion, is a very STRONG, as well as a very PLEASING passion: but FEAR, the fear of suffering the deprivation either of fortune, liberty, or life, will make a deeper impression. Is it then ABSURD to expect that these passions, co-

operating with reason, and supported by the legal claims of the public, will produce the effect desired?

Let us be sensible that it is extremely difficult for the state to raise money by *BORROWING*; and yet that very large supplies must be obtained. Let us learn what our true situation is, with respect to the public debt, taking in the various connections of the state. Let us see clearly, that if the debt is increased, the debtor must become more and more unqualified to pay. To these considerations let us add well-grounded apprehensions of the dangers and contingencies of war; that there is an *ENEMY* near our very doors, who, if he is not *REPELLED*, will bring all into confusion, and annul the *DEBT*; and if we do not *HUMBLE* him, that he will humble us. In this situation, is it not *REASONABLE* to expect, that such consequences will be drawn from such premises, as will conclude in the most happy, and most effectual support of our country, upon *HONEST* principles?

Thus when we consider what calamities mankind are subject to, and how they generally act under them, may we not entertain the warmest expectations of success, if the trial is made at a *PROPER* season? If we had no prospect of deriving any temporal advantages by *DECREASING* our debt, nor of preventing temporal evils by preventing the *INCREASE* of it, I am afraid a sense of *MORAL* obligation *ONLY*, would not answer the purpose: and yet those must be stupid as dirt, who do not discover that there is a *DUTY* to the *PUBLIC* incumbent on them; and consequently that *SOME* regard is due to our fellow-subjects, who are the

the PUBLIC so far as they are the creditors in question. FAREWELL. I am yours, &c.

L E T T E R XXII.

To the same.

MADAM,

YOU must be sensible, that notwithstanding the great riches of this nation, the debt we labor under is a PONDROUS BURDEN. Tho' the PRINCIPAL has been a little reduced since the late war, by means of the reduction of interest, yet the last still devours near one third part of our revenues; and if we do not conduct ourselves with great skill and circumspection, such a charge on us must circumscribe our measures, with regard to WAR, blast our blooming glories, and rob us of the means of obtaining a secure and honorable PEACE.

It has been a general received notion amongst political arithmeticians, that we may increase our national debt to one hundred millions; but they acknowledge that it must then cease by the debtor becoming bankrupt. It is obvious, to the meanest observer, that the more the debt is increased, the greater the difficulty will be in paying off the least part of it. And I believe there is no considerate man who does not foresee, as clearly as any thing of this nature can be foreseen, that the debt must sink at last, if we go on mortgaging our possessions. If the object mortgaged could fall into the hands of the MORTGAGEE, the MORTGAGER would exert himself to pay off the debt: but the man of land estate flatters himself that he is under no GREATER obligation than he who has no land estate, or indeed than him
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who has no estate at all, that is, under no obligation. This is contrary to the nature of the COMPACT, it being presumed that the public, for whose support the money was paid, being constituted of individuals, those individuals borrowing, upon the principles of common justice, stand bound to the lender. Nor is the nature of the thing altered in the least, because many are DEBTORS for their proportion who are also CREDITORS. If my share of the public debt comes to £ 500 ; if I have £ 5000 in the public funds, I am a creditor of the public for £ 4500.

It is very difficult to comprehend, that if we do not stop at seventy-five millions, where we shall stop. If we go on to ninety or a hundred millions, there will be the same reason, in case of war, to run still DEEPER in debt. Though the object is already of such vast importance, I hope it is not yet in great danger ; nor do I apprehend the plea of NECESSITY will supersede a sense of moral obligation, with regard to the RIGHT of individuals, unless the TIMES should grow WORSE than they are. But if ever the debt reaches to ninety or a hundred millions, the nation will be in danger of sinking under the burden, or be obliged to throw it off ; and it is a less evil that FIFTY THOUSAND subjects should be reduced to BEGGARY, than ten millions of people receive the law from an ENEMY, and with the subversion of their constitution, give up their LIBERTY and RELIGION. If we resolve, IN DUE TIME, we may easily avoid these calamities. It is no trivial concern, and I shall think it a happy preface of the favor of heaven to this nation, if we enter soon into the serious consideration of it.

We are not sure we shall be able to run deeper in debt, to provide for the exigencies of the state. As in PRIVATE life there is too much reason to believe men are generally overtaken in their VICES, tho' they INTEND to repent; so we may easily commit a fatal error in calculation, if we indulge ourselves in the vice of procrastinating the consideration of the PUBLIC welfare. It is hard to say what sums we shall be ABLE to borrow; but the question is, if it will not be greatly for the advantage of the proprietors of the public funds, to make known their desire to anticipate the general intentions of the legislature for the safety of the nation, and importune their REPRESENTATIVES, for the LIBERTY of paying their QUOTA'S annually, (exclusive of the present taxes) sufficient for the current service? It is impossible the people in general can be ignorant that it is their INTEREST to submit to heavy taxes, rather than leave the nation unprovided with great fleets, and great armies. Nor can the proprietors of the funds, in PARTICULAR, be insensible of the danger of plunging their debtor so deep, that it may be impossible to EMERGE. Is it not more eligible to GIVE fifteen or twenty millions extraordinary, if the state should, in the course of four or five years, require so much, if by this means we can secure SEVENTY-FIVE MILLIONS; than LEND fifteen or twenty at the great hazard of losing NINETY or an HUNDRED millions? Besides, the VALUE of the seventy-five will be equal to the ninety-five: by preventing the increase of the debt, we prevent the increase of taxes for payment of the interest on such debt, whilst every thing we CONSUME will be CHEAP, in proportion as the taxes in general are LIGHT.

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When propositions of an important nature are treated in a trifling manner, it must give pain to every thinking man: it seems to prove that we are determined to exert our *INGENUITY* to *DECEIVE* ourselves. I am ashamed to hear some men of reputed understanding talk wantonly, and contradict themselves. They tell us, “the sum of eighty millions, at three per cent. interest, is really no greater a *DEBT* than forty millions at six per cent.”; and yet they confess that the debt is too large, and that *PART* of it ought to be paid off as soon as possible. They say further, “if the state should be ever necessitated to make use of the interest of this money, the *PRINCIPAL* may cease to be of any value.” Surely then the *GREATER* the principal is, the *GREATER* must be the sufferings of those who lose it: or the *MORE INTEREST* there is to pay, the more precarious such interest will become.

I will endeavor to keep within the compass of what I comprehend: I have no inclination to enter into a detail of all the *EVILS* that *MAY* befall us on account of this debt, nor of those which *HAVE* befallen us already on this account. It is the custom of mankind to have but little reverence for what they clearly understand. Our debt is involved in *MYSTERY* to those who will not give themselves the trouble to think about it: and the reason of this is, that a right comprehension of the case may open their eyes against their *WILL*; it may oblige them to reduce their expences, and therefore they *WILL NOT* be undeceived. Abstracted from all *PARTY INFLUENCE*, or private passion, let us consider it calmly, and we shall soon discover danger if we increase our debt; we ought therefore to use ex-

traordinary, tho' not illegal methods to raise money : and let us do it whilst our circumstances will admit of THINKING coolly and deliberately. Men are apt to see things in different lights, at different times : let us not trust ourselves in what manner we shall think and act under a pressing necessity. "Lead us "not into temptation," ought to be our prayer in POLITICAL as well as RELIGIOUS concerns.

The causes which have prevented our paying off any considerable sums in time of PEACE, seem to make strongly against INCREASING the debt in time of WAR. Amongst various motives which have occasioned an indifference to what amount this debt is carried, some have reasoned themselves into a belief, that they should be UNDONE, if they were under a necessity of receiving their money ; and imagine, the DEEPER the public is in debt, the BETTER security they shall have of its REMAINING their debtor : and in ONE sense they are certainly in the right. It has been also thought a MYSTERY, if seventy-five millions were paid off, how the proprietors of the money could DISPOSE of it. People reason as if the WHOLE would be paid into the hands of individuals in GOLD and SILVER. As there is NOW NO BORROWER without a LENDER, NOT SELLER without a BUYER, they apprehend that seventy-five millions of money would become a DEAD STOCK ON HAND. They do not consider that there would not be a single shilling more money in the nation than there is, tho' the sums DEPOSITED in the bank might circulate. Seventy-five millions is not ONE TENTH part of the computed value of our national stock ; and tho' for the very reason that great CONVENIENCE accrues to MANY, by having their money in the public

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lic funds, MANY might suffer INCONVENIENCES, for a time, by its being paid into their hands; yet it is obvious, that as private men, be their fortunes ever so large, where industry, skill, and commerce are encouraged, employ their money; a greater number of people, under the same circumstances, may keep their whole stock in motion also, tho' with some change of objects.

If the debt was paid off, money would be at a CHEAPER interest to individuals; those who now pay FIVE, might obtain it for THREE per cent. consequently more money would be thrown into trade, notwithstanding it is imagined there is already too much. Debts would be paid off by LORDS and GENTLEMEN, which are NOW transmitted down as an incumbrance on their posterity: HOUSES would be built, which have NOW no existence, not even in imagination: arts and mechanics, of every kind, would be encouraged more: NEW kinds of industry and new employment would arise: our LANDS would be more improved and cultivated: all consumptions would be CHEAPER, because the TAXES which now raise two and a half millions for the payment of INTEREST, would be annihilated. Who can doubt that we should, upon the whole, be a happier people!

But as this event is at a very great distance, we may pursue our plan for preventing the increase of the debt, without losing a moment's time about what part shall be paid off, or when. I am supposing a WAR, and that it will call for large supplies; and I take for granted, of the TWO EVILS, the LEAST is to prevent the augmentation of the debt: this can be done only by raising such sums as are necessary for the ANNUAL CURRENT SERVICE within

the year. On this point seems to hang the WELFARE of our country. It is now a long time since we have RAISED CONTRIBUTIONS on the state, by the large sums we have received in INTEREST, and our expences have been proportioned to our INCOME: but we do not find that PRIVATE vices are PUBLIC benefits, or that by this expensive way of life, such advantages have reverted to the state, as to INCREASE ITS POWER, or even to enable it to support itself on the SAME PLAN. On the contrary, the public is POOR, therefore we must ABRIDGE OUR EXPENCES, and PAY contributions to the state, instead of RECEIVING them. If the state is not relieved, it must be undone: and in that case will individuals be able to support their affluence and splendor? Both must fall from that PINNACLE of earthly felicity to which it has pleased heaven to exalt us. Whether you esteem my advice or not, you must acknowledge, that NECESSITY is the mother of INVENTION: it teaches us to call forth OUR virtues, and to exercise our passions in the NOBLEST manner: it instructs the POLITICIAN to agree with the DIVINE, in the PRACTICE as well as in the THEORY of VIRTUE: in a word, it points out to us how to recover the vigor of our constitution, and to regain our reputation as a wise and virtuous people.

Let us listen to the voice of REASON; and if we do bleed, grant, O gracious heaven, our blood may not be spilt in vain! What could a messenger from heaven, with all the energy of seraphic zeal, do more than address himself to our REASON? Shall we not be induced to act FAIRLY and HONESTLY towards each other? Ought not all parties to unite for their mutual
 defence,

defence, to support the state in the most effectual manner, without AUGMENTING the debt? Those who have property in the public funds, ought to think of preserving THEMSELVES; and those who have NO property there, to act from the common love of justice, of their friends, and of their country.

Methinks I hear a SOLEMN voice pronounce, "Sir, you write like an honest man; but you do not understand the state of your own country; your REMEDY is worse than the DISEASE: it will put things out of their course: let us keep OUT of the quarrel, or not get INTO it, or we must borrow: loans and the SINKING FUND will answer all the purposes of the state: we shall, in good time, pay off as much of the debt as is necessary, without the trial of such expedients, to which the people have not RICHES, or at least not VIRTUE enough to submit."

This is an argument of some weight, but it takes too much for granted. It supposes no WAR, or no NECESSITY of money arising from such war: or that the old way will still answer for twenty or thirty millions more. I argue from a persuasion that war will happen; that money will be wanted; that it OUGHT not to be raised by further LOANS; and that it CANNOT be raised by such loans, without creating a DISEASE worse than the remedy proposed. Experience seems to point out to us, that seventy-five millions is the most we can bear; and that the only method to diminish our debt in time of PEACE, is to prevent the increase of it during a WAR. This GENERATION may pass thro' life very comfortably, and perhaps our POSTERITY also, tho' we
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pay off only by HALVES OF MILLIONS in time of peace, but we, or posterity, must suffer extremely, if we increase it by TENS OF MILLIONS in time of war. Besides, if a HIGH interest is given for money, the greater will be the EVIL; and for a LOW interest, subjects WILL NOT LEND. To borrow by compulsion, implies a contradiction: but to DEMAND money of the people for their support, is the business of a wise government. There was a period when we BEGAN to borrow; and as "there is a time for all things," I hope the season is come to make an END of borrowing. In time of DANGER men are generally disposed to SUCCOUR each other: but what succour will it be to LEND money to the state, under a PRESSING exigency, to OPPRESS and DISTRESS it when that exigency is past. Nor will it be sufficient to dispute by what means we owe so much: the great point is to provide for our support.

Political arithmeticians may refine on WAYS and MEANS 'till they are at their WITS-END, but this seems to be a clear proposition, that we must plunge ourselves deeper into debt, to the danger of losing a vast property to individuals; or individuals must contribute to the support of the state out of their yearly incomes. If such incomes EXCEED our annual expence, the additional tax in question will be no burden: and if they do NOT exceed, we must abridge our expences. If the thoughtless luxurious man, or the selfish unthinking woman, is startled and confounded at the mention of their paying, suppose FIFTY pounds out of FIVE HUNDRED, when their EXTRAVAGANCES call for FIVE HUNDRED MORE, let them turn the PERSPECTIVE, and look on the scene which presents itself to them.

them. Let them reverse the argument, and ask themselves, how they will support themselves if they are plunged into POVERTY? Reason and common sense tell us, that it is impious to complain of PROVIDENCE, that we have not FIVE dishes of meat on our table; but it is a MISERABLE THING not to have any food to eat. Such has been the case of those who are prodigal in private life: such may be the fate of many who are not prodigal.

If a TENTH part of this island was tributary to the FRENCH, what numbers would HAZARD their LIVES to repell them? And shall we not RETRENCH our expences with a view to preserve a TENTH part of the property of our fellow-subjects? Will this generation leave their annals stained with so foul a blot? Can we answer it before GOD? Is not every individual, who sees and comprehends a PROPOSITION, to be GOOD, good for his country, good upon the whole, and good to individuals, answerable to GOD, as well as his country, if he with-holds his assent to it? Shall we run the RISK of reducing so great a number of our fellow-subjects to a worse condition than they might think themselves in, under the most arbitrary government?

We have seen in a late instance, how much the SPIRIT of BENEVOLENCE actuates men, where motives of common interest are joined with those of HUMANITY. Of all the various distresses created by the tremendous earthquake at LISBON, we do not hear of one single merchant or trader, native or foreigner, who has taken the advantage of the laws to enter into any prosecutions to the destruction of his neighbor. We see that the good sense and humanity of these trading people, and their

their just apprehensions of common advantages arising from a general support of a particular community, restrains them from any measures destructive of their fellow-citizens and subjects. I hope this NATION will never depart from such principles, nor adopt a DOCTRINE, as some private persons have done in their writings and discourse, as if national policy ought to predominate, and that moral obligation is out of the question; taking it for granted, in this case, that the community in general would derive great advantages from the sufferings of individuals. Whether they are SERIOUS in this argument, or not, we ought to guard against the evils which may REALLY happen.

As a free people, we maintain the rights and properties of every member of the community. The time was when we engaged in a bloody war, for the sake of a few individuals, founded, perhaps, upon a WELL-TOLD TALE; which by touching our NATIVE GENEROSITY, roused us to arms, tho' we were sure it would cost us MILLIONS of money, and a great effusion of BLOOD. And shall we NOW act so inconsistently with our character, as to neglect the means of supporting so many thousands of our fellow-subjects, and probably with them, ourselves, that is, the WHOLE COMMUNITY?—Do not imagine I am AFRAID; whether the ship sinks or not, I AM BUT A PASSENGER; but methinks it would be glorious to have the prophet's fate, if like him I could ward off the danger from others. Security is man's greatest enemy: the events of my life have taught me to think so: and I cannot suppress my concern for the welfare of my country! FAREWELL. I am yours, &c.

L E T T E R XXIII.

To the same.

M A D A M,

THOSE whose minds are formed to a relish of the great concerns of life, such as regard the welfare of mankind, or the happiness of their fellow subjects, will ever attend to the political state of their country : but to make such speculations conducive to the end proposed, we must bring them HOME, and adapt them to particular times and circumstances ; and supposing they happen to be of no signification to the public, it cannot be said the time is totally lost. If men of the greatest probity and experience are often divided in their opinions, those who have not such opportunities of knowledge, may be easily acquitted, if, in their honest researches, they mistake the true interest of their country. POLITICIANS, like other men, often take PRINCIPLES for granted, which are not TRUE, and consequently the whole fabric of reasoning which is built on them falls to the ground. SCRIBLERS of every denomination are apt to grow enamoured of their own thoughts, and blind to the defects of them ; but the native integrity of the mind ever leads us to DESIRE, if not to PRACTICE, what we THINK is good. Men of probity as well as KNAVES ; in PRIVATE, as well as in PUBLIC life, will be intruding their thoughts upon us : and we are more indebted for our freedom, to the LIBERTY OF THE PRESS, which HONEST writers support, and KNAVISH ones often abuse, than almost to any other circumstance. Nor are we to condemn hastily : every day's experience proves, that things which

once appeared ROMANTIC and IMPRACTICABLE, are really carried into execution. Opportunity makes the PHILOSOPHER, the POLITICIAN, the SOLDIER, and the GOOD SUBJECT, as well as the KNAVE; nor do we know OUR OWN STRENGTH till we are put to the TRIAL. It is a great point gained to know what is RIGHT to be done: but I grant it is not enough to be in the RIGHT, unless we are so in TIME; and that the execution of good projects requires greater abilities than the planning them. Whilst men are governed so much by FANCY and OPINION, and make themselves the slaves of their favorite passions, it is impossible to reason them into acting right; yet the power of PERSUASION is great, and a judicious mixture of it, joined to motives of INTEREST, I mean interest derived from considerations of PUBLIC GOOD, sometimes operate in a wonderful manner.

Our present situation most undoubtedly requires great SKILL and VIGILANCE: we have need of able heads, and active hands. Our misfortunes often arise from national pride: in the height of our enjoyments, we do not discover danger 'till it is at our very DOORS, or we treat it as a MINISTERIAL bugbear. And as with regard to MORAL duties, we forget the UNCERTAINTY of life, so in a POLITICAL view of things, we do not consider that liberty, wealth, and power, are precarious things, and subject to many changes and revolutions.

NATIONS as well as INDIVIDUALS in general, are vain, and flatterers of themselves; and from hence it arises, that amongst the former very few conceive a true idea of their own NUMBERS,

BERS, RICHES, and STRENGTH. I suppose, however, without falling into this error, we may fairly compute the number of people in all GREAT BRITAIN to be near nine millions. The annual expence at which they live of late years, can hardly be reckoned less than six pounds, which amounts to fifty-four millions. Let us compute that the ADDITIONAL sum which may be necessary to carry on a war, will be at least FOUR millions, which is near a thirteenth part of our supposed income. Let this sum be raised on HEADS, or HOUSES, or part of it on such kinds of luxury as I mentioned in my XIIIth LETTER; or by any other means which the wisdom of the legislature may direct. In any case to be able to PAY such an ADDITIONAL SUM, the POOR must INCREASE their LABOR; and the RICH must DECREASE their EXPENCES. If the rich and poor go hand in hand, and assist each other, neither of them will be impoverished by what the soldier or the sailor consumes.

We complain of heavy taxes, but many might fare sumptuously on a QUARTER part of what they spend! And what do we suffer compared with the misery and oppression which prevail in most parts of the world! Allowing for the incapacity of one part of the island to pay its due proportion, and also for the indigence of many of our laboring people, let us suppose that all persons who do not depend on MANUAL LABOR, may accommodate themselves to a NINTH part less expence than they now make. And what would be the consequence of this? Whilst we declined our expensive pleasures, and sent cooks to the army to prepare common food for the soldier; and super-numerary footmen as recruits: whilst the horses we could well

spare, were sent to ease the laborious march, and the musician to elevate the jovial mariner : in whatever manner our LUXURY or POMP were abridged, we should nevertheless enjoy many pleasures, and even ENLARGE the scene of our RATIONAL delights. Those who were used to SPEND their time in SQUANDERING money, might be a little mortified ; but what could we suffer in general, by these TRIFLING INCONVENIENCES, compared with the calamities of an UNSUCCESSFUL WAR ; the effects of a PRECARIOUS PEACE ; the annihilation of the property in the public debt ; or, lastly, the extinction of the GLORY of this nation, its LIBERTY ?

We are not yet reduced to any FATAL extremity ; but every thing that is DEAR to us, may ere long be at stake : and shall we not apply ourselves to consider maturely what is best to be done ? If we do not extend our concern to POSTERITY, it will be impossible to EXIST long : it seems to be as true in political as in religious concerns, that the PRESENT, abstracted from the FUTURE, cannot render us happy. “ Let us eat and drink, for to-morrow we die,” is a maxim which can afford but slender consolation to individuals, much less to a nation. Amidst a profusion of all the necessaries and luxuries of life, shall we reason ourselves into a belief, that we CANNOT abridge our expences ; and chuse to hazard all for EVER, rather than forego some of the PLEASURES OF LUXURY FOR A SHORT TIME ?

It seems to me beyond all contradiction, that whilst the money is chiefly spent among ourselves, we have resources whence we can annually draw FOUR OR FIVE MILLIONS more than the ordinary

ordinary taxes : the great point is how to come at them. When a people are accustomed to pay, in a manner which for the most part is imperceptible ; and already think they have gone as far as they can go in this way, will they still accommodate themselves to the payment of further and more considerable sums, in a more DIRECT METHOD ? Will they submit to SUCH augmentation in SUCH a manner?—If the augmentation is NECESSARY, in what OTHER MANNER can it be paid ? I am now supposing, and I really believe what I tell you, that with œconomy we are able to carry on a vigorous war : that without interfering with our old taxes, by an extraordinary encouragement of industry, we may keep up such a brisk circulation in every part of these kingdoms, that the money which the people pay in such additional tax, may speedily revert to them, in proportion as they make a claim to it for the PRODUCE of their LABOR.

Nothing can be more demonstrable, than that the HUSBANDMAN and MANUFACTURER must FEED and CLOTHE the SOLDIER and the SAILOR. Pay them for it, and they will do it cheerfully, and in the issue as cheerfully contribute their extraordinary labor to the extraordinary charge of supporting war. What MAY NOT be done by the force of INDUSTRY, where there is a FRUITFUL soil to cultivate, and MATERIALS to manufacture ? Does not the most transient thought of war include the idea of EXTRAORDINARY LABOR as well as UNCOMMON HAZARD ? The PEASANT may grumble, and so may the LORD, but has not the soldier the most difficult part to act ?

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Whatever taxes are required, they must be PAID: and if such inducements to labor are offered, as will keep people above BEGGARY, is there any thing in this light to fear from war? If war is not attended with such violence and oppression on the subject, as prevents his industry, or cuts him off from the means of reaping the fruits of it, he will WORK; and as soon as he RECEIVES the price of his labor, he will PAY his tax, and be ready to receive the same money again. NEW husbandmen, and NEW manufacturers, will spring up from necessity. In urgent cases which create a great call for MEN, in some countries we even see women perform the drudgery of the field. Pray GOD this may be our case, rather than submit to an inglorious peace! It is far better to cook your own meat, as I have known some very great ladies do occasionally to DIVERT themselves, and send your cook-maid to TILL the earth, than let master, mistress, and servant, receive the law from any power on earth.

Would you imagine that FOUR millions of laboring people, men, women and children, at only a halfpenny a day for their ADDITIONAL LABOR, working three hundred days in a year, that it amounts to two millions and a half? Perhaps we have not so great a number of people capable of labor; but many thousands of them can earn a penny, nay SIX-PENCE or a SHILLING a day extraordinary, IF THEY PLEASE, and if we find them work. The great complaint of many masters is, that labor is so dear, a man may earn in THREE days, what will support him the whole week; the consequence of which is, that the remainder of his time is spent in IDLENESS or DEBAUCHERY. I
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question if this be so true as some represent it; but it is certain that EXAMPLES of virtue among the RICH, are become very NECESSARY, to encourage industry amongst the POOR. NECESSITY WILL WORK WONDERS! If from great poverty, great riches arise, by the mere force of industry; surely poverty may be PREVENTED by the same means.

What do we stand in need of from other countries to carry on war? MASTS from POLAND, and OAK PLANK from DANTZIC; some additional quantities of IRON from RUSSIA and SWEDEN; HEMP and some FLAX from RUSSIA, and SALT-PETRE from INDIA. Except these few, we have all the necessaries for war within ourselves. We can even make salt-petre upon an emergency; and we have lately revived the art of preparing BUFF-LEATHER, which by negligence we had lost for some ages. And here I must inform you, that we are obliged for this discovery, as we shall probably be for many others, to the late established SOCIETY for the encouragement of ARTS, MANUFACTURES, and COMMERCE.

If therefore we want so LITTLE from abroad, and can gain so MUCH by additional labor at home, what have we to fear? But indeed this is not the ONLY object: I have already urged, in my XVIth letter ON TEA, the NECESSITY of retrenching our EXPENCES, if we REALLY mean to carry on a war. And what do you imagine the SAVING of THREE-PENCE a day, which is only £4 . 11 . 3 a year, for half a million of people, will amount to? 'Tis no less than £ 2,281,250. You see here how easily the sum of £ 4,781,250 might be SAVED and GAINED towards carrying on WAR, provided this sum be collected at an easy expence; and if

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we allow for what our former revenues may suffer by any diminution of consumption, we may still call it above FOUR millions.

In order to carry such a PLAN into execution, care must be taken, where money is scarce, to introduce it in greater quantities ; and instead of PROCRASTINATING payments, to ANTICIPATE them. Money may thus circulate from private hands to the public, and be returned to them again every year. Some pretend we have yet a large currency in every county : I believe they are mistaken ; and if they are, it is as easy to be accounted for, as that we do not drink the tea of CHINA without paying for it, in silver or gold, to the CHINESE, the FRENCH, the DUTCH, SWEDES, DANES, and PRUSSIANs.

The general rule of estimating the prices of things, is by the quantity of money in a nation ; and as most things are dear with us, compared to some other nations, therefore one might conclude that we have a great abundance of money. But I am afraid this is as little the REAL case, as that our NUMBERS of inhabitants are increased with our increase of commerce. A great circulation of paper-currency, may make it APPEAR as if we were rich in gold and silver, without being REALLY so. But granting we have gold and silver enough for the PRESENT circulation, it does not follow that there will be enough in all places of the kingdom, if taxes are augmented for the support of a war. If paper is not so well received in remote counties, great part of the payments for what they supply, should be made in gold and silver coin, and as little of it drawn from thence as possible. Whether it were money, or paper-currency, so paid, it would soon revert

to the public purse; but if the gold and silver coin already on the spot, or which may be afterwards paid, were drawn in large proportions out of such county, there would be danger of a stagnation. Without money the laborer will never work CHEARFULLY: there is a MAGIC power in gold and silver: the brisk circulation of it is a great spur to industry, and therefore great care should be taken to make QUICK PAYMENTS for what the inhabitants of such counties supply; but to procrastinate payments in the manner practised of late years in this nation, can end in nothing but shame and distress in public as well as private concerns. FAREWELL. I am yours, &c.

L E T T E R XXIV.

To the same.

MADAM,

IF you was to tell your coachman to drive on before he had put to his horses, might not one suppose you had lost your wits. Let us first think of one MEANS at least to provide for the CURRENT SERVICE, in the most effectual manner, and without distressing our fellow-subjects before we calculate on the advantages of it.

If the good people of this island would OPEN their eyes to their true interest, so far from being repugnant to the converting their PLATE into COIN, if war should render ADDITIONAL TAXES NECESSARY, and create a CALL for a greater circulation of money than the present currency of the kingdom can bear, they ought to rejoice that they have such a resource. Were only HALF our plate to be coined, and if such half amounts to no more than five or six millions, I am persuaded it would put the people in

a very good capacity of paying three or four millions annually, for two or three years successively, without any burthen; and the moiety taken in time, may answer a better purpose than a greater portion of it, when we are pressed hard. By taking only half the quantity, PIECES OF PLATE of the most costly workmanship may be preserved to the last, and thus we may make provision even for those who have a fondness for TOYS, 'till, being WEANED by degrees, we may at length resolve to look to the MAIN CHANCE, and not regard any MINUTE consideration.

If it pleases heaven to chastise us with the calamities of war for more than three or four years, which I trust it will not, we must extend our calculation; but when you consider seriously what the dangers of war are, let it be ever so well conducted, you will agree with me in opinion upon the subject of coining plate, which I have already mentioned in my XIIIth letter. Surely nothing will afford a stronger proof of a PUERILE fondness of BAUBLES, compared with the importance of the objects in question; nor will any thing give a clearer demonstration that we are INFATUATED, than being repugnant to coin our plate, should a vigorous prosecution of war require it. And why may not the ingenious manufacturer of glass or porcelain take his turn in furnishing utensils for the elegance and parade of the most splendid table? Silver has the pre-eminence only from its intrinsic value; and the time I apprehend is near, when it may be necessary to show it has a value superior to glass or porcelain. We may change the form of many a massy heap, and yet not starve the silversmith: we may garnish glass, porcelain, or ebony, with silver, and keep the ingenious smith at work:

work : but supposing he did suffer for a time, it will be made up to him afterwards ; and shall we neglect the means of preventing the whole nation being involved in distress, for the sake of a few silversmiths ?

We may temporize, and use expedients which SEEM more GENTLE, and more agreeable to the HUMOR of the people ; but I question much if we shall REALLY find any remedy so little BURTHENSOME, or so EFFICACIOUS. The COINING PLATE may appear to individuals as no real acquisition of wealth to them ; yet with regard to the support of a war, on which the welfare of individuals may depend, it is to all intents and purposes as much a fresh SUPPLY, as if the EMPEROR OF CHINA was to return us so many millions in silver as we have, for some years past, SENT INTO HIS COUNTRY for the purchase of the LEAVES of his SHRUBS.

If you ask me “ what impressions will be received by the foreigners of other kingdoms, whose opinion of our wealth may be the measure of their friendship ? ” I must observe, that the RICHER we appear, the HIGHER will be the demands made on us for whatever assistance they give, and the more will they think of dividing the spoils of your country ; and therefore instead of appearing richer, it is sometimes the policy of states not to appear so rich as they are : well-cast iron, or tempered steel, will best answer our purpose for the present. Coining our plate will certainly be one means to OPEN our EYES, and of leading us gently into a less extravagant method of living.

What could such coinage prove more than this, that we had CONVERTED a vast quantity of silver into UTENSILS, and

now thought it convenient to RECONVERT it into SHILLINGS ? This has been done here in former reigns, and practised in all the kingdoms of the world, upon particular occasions. I am now arguing as if such a step will be necessary ; and from a persuasion that this will be the most easy and familiar method to INVIGORATE all our warlike measures, at the same time that it prevents a DESTRUCTIVE AUGMENTATION OF THE PUBLIC DEBT.

There is another circumstance that occurs to me ; but this requires private beneficence, as well as national policy. Upon the principles I am now arguing, noblemen, gentlemen, and persons of great property, ought to take their measures that the inhabitants of their respective counties, according to the SITUATION and PRODUCE of them, may supply due proportions of what the navy and army require ; not in the light of JOBS, to LOAD the state, which has long been an INFAMOUS practice, but really to ENABLE the people to PAY their taxes, and RELIEVE the state. Such vigorous steps in time of war, would, in a great measure, answer all the good purposes of arbitrary power, without the CURSES which generally attend it. Does this require a ROMANTIC height of virtue, or only a few men of SENSE and SPIRIT, in the COUNTIES, to put things in METHOD ? Virtue it does require, more perhaps than has been fashionable for some time past ; but if the occasion calls for such virtue, shall we distrust ourselves, and GIVE UP the very attempt ? Shall we reason ourselves into a belief that we are ten times more foolish and vicious than we really are ? Let us not GROW IMPATIENT : those who are ready to serve their country, must not be deficient in one of the most essential proofs of public-love : they COM-

PLAIN of their fellow-subjects, but they want RESOLUTION, CONSTANCY, and PERSEVERANCE themselves: when they meet a REPULSE, they forget that it is an essential property of true courage to rally their FORCES.

But, MADAM, if you resolve to do something that shall immortalize your name; if, in consequence of any national measure, such as I am now supposing, the laborious farmer, or industrious manufacturer of your town or village, should be in any DISTRESS, LEND THEM MONEY: you will be repaid with ample interest; for if they are really LABORIOUS and INDUSTRIOUS, they will set more hands to work, to enable themselves, and those they employ, by the force of ADDITIONAL INDUSTRY, to pay their ADDITIONAL TAX; and when this extraordinary demand ceases, if they do it not before, they will as certainly repay you. In the mean while you are consulting for the security of your property, even for generations to come. Do not deceive yourself; you must FALL OR FLOURISH with the state. 'Tis criminal to think of building trophies to vanity on the ruins of other mens fortunes; nor in the issue will you be able to do it. The money we BORROW we must PAY: and you may easily perceive that there is much greater danger of your being UNDONE, for want of power and energy in the state, than from any REAL INCAPACITY of individuals to support it.

Those who have common sense must see this: those who are honest will not hesitate to act on just principles: and those who have any LOVE for their children, will act the part of TENDER parents, and take proper measures to secure their possessions to them

upon a solid foundation. And which do you imagine is the most PRACTICABLE MEANS to obtain this END? To increase the riches of the nation by inducing the laborer and mechanic to work a little MORE, and the rich to spend a little LESS; or to go on in the SAME VILE TRAC OF MORTGAGING YOUR LANDS TO FOREIGNERS? You are sensible we owe already great sums ABROAD as well as at HOME; and if the PUBLIC is engaged, you are engaged. Let us act HONESTLY; this is the FAIR state of the case. Do you expect to remain in SECURITY and AFFLUENCE? You must pay those who fight for you; and not leave those who have lent their money to the public, exposed to want and misery. Our security is in the VALOR of sailors and soldiers, and in the MEANS of supporting them to repel our enemies.

Would to God that some EXPERIMENT were FAIRLY tried, that we might SEE if we have not virtue and skill enough to QUICKEN industry for the purposes I am now recommending; to CHECK the growth of luxury; to reap the genuine fruits of such industry, and at the same time promote the CAUSE of liberty and religion; none of which are, or I believe ever will be effected by our present method of RUNNING IN DEBT. On the contrary, a loaded and distressed state affords the stronger temptation to plunder the public, and great expences in private life are generally attended with great corruption. We barter the reversion of heaven itself to gratify our vices; and, like a prodigal heir, sell the reversion of our paternal inheritance: to please ourselves for the present moment, we run the hazard of intailing slavery and penury on our descendants for ages to come.

This you will say is the DARK side of the scene, and I grant it : but is it not a DARKER to suppose a people have no virtue nor common sense? Is it not a great indignity to some ; and does it not confirm others in folly and vice? Mankind have a native greatness of soul, which may be wrought upon if proper means are employed. If the rich are taxed in proportion to their RICHES, the POOR will not deny their share of LABOR, but concur in REASONABLE measures.

Obedience to the legislative power, is the foundation of government ; and who is so stupid, as not to know that the happiness of every individual depends on the protection he receives, and the means he affords for the maintenance of that protection? If you tell me this is being too abstracted for the apprehensions of the vulgar, I ask your pardon : at the same time I am sensible we must soothe the favorite passions and prevailing inclinations of men. Even despotic princes are often obliged to have recourse to the gentle arts of persuasion. Are there no methods by which an administration can give such proof of their integrity, as will convince every UNPREJUDICED person, and consequently induce the vulgar to believe that the additional burthen which may be imposed, is only for the support of WAR, and with a view to relieve the people when PEACE shall be restored? The great point is to engage their confidence, that you mean what you say, and will be true to your word. And if the people are a little IMPOVERISHED by war, to whom and of what would they complain? If we judge from what we see, wars are as unavoidable as earthquakes. A habit of VIRTUOUS industry will soon restore riches in time of PEACE : but no human wisdom

dom in one state only can prevent wars. The improvements of nations, and the wisdom as well as folly of administrations, will draw on resentments, or excite the avarice of ambitious neighbors.

Men of reflexion soon ballance in their thoughts, which of the two is the GREATER EVIL. If war must be supported, something must be done to prevent the augmentation of the debt, or, soon or late, it certainly will fall under its own weight. Many of us now alive have seen a great national debt wiped out with a SPONGE, in an ARBITRARY country; and many thousands ruined by a SOUTH-SEA dream in a FREE STATE. We cannot determine what EVILS will attend our going farther in a road which to all human appearance will terminate in DESTRUCTION, with regard to the DEBT in question. If we unite to PROTECT every member of the community, we become INVINCIBLE. VIRTUE, COURAGE, and LIBERTY, are inseparable companions; and so are VICE, COWARDICE, and SLAVERY. But if we pursue measures destructive of the public debt, we shall disunite; we shall violate common justice; and without any real augmentation of our riches, we shall rob the innocent, plunder the guiltless, and entail beggary on thousands.

The best assurance that we shall CONQUER our enemies ABROAD, is to SUPPORT ourselves at HOME. Who that loves his country, will not exert himself for so generous a purpose? Who that wishes well to the governing part of the nation, will not be mortified to see ministers involved in difficulties and distresses, for want of MONEY? Who that knows any thing of the world, does not see the advantages of QUICK payments, and a BRISK circulation,

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tion, opposed to the calamitous effects of tardy payments, which produce no real benefit to the public? There is a neighboring prince whose revenues are not large, and yet he supports a vast army, almost by the mere force of PUNCTUALITY, and a QUICK circulation. What a relief it would be to ministers in time of WAR, to be sure of supplies by means which render the prospect of peace delightful! But if we still continue to RUN IN DEBT, will not PEACE, with all her CHARMS, look sad and gloomy?

With regard to our REVENUES, it is reasonable to believe that a naval war may be rendered supportable to us, even if we should think it necessary to give SOME assistance to our allies. Every thing is impossible to those who think it so: and humanly speaking, NOTHING IS IMPOSSIBLE, WHEN VIRTUE, COURAGE, SKILL, AND INDUSTRY, ARE EMPLOYED TO ACCOMPLISH IT. This is the way to ACHIEVE the GREATEST ACTIONS. — Those who are much abler to judge of this matter than myself, may look SERIOUS or LAUGH, but the truth does not seem to be UNFATHOMABLE to common apprehensions. Whether those who WRITE, or those who HARANGUE, succeed in their honest labors, I hope heaven will assist us in doing that which is BEST. FAREWELL. I am yours, &c.

L E T T E R XXV.

To the same.

MADAM,

THE SPANIARDS have a proverbial saying, that “there is
“but a quarter so much NOBILITY and RICHES in the
“world as men talk of.” Quality or high blood did once in-
Y y clude

clude the notion of virtue, and high sentiments of the dignity of human nature. How far it will hold at present, in this or any other country, I cannot precisely determine ; for it seems as if the same little passions, and mean inclinations prevail with the GREAT, as among the LITTLE vulgar.

I would not have you imagine I am writing in DESPAIR, that my own sex is lost to all sense of virtue, and therefore I pour out my heart to a woman. But, in good truth, men are now-a-days too busy, or too idle, too much engaged in pursuits of gain, or in pursuits of pleasure, to think so much about their country as they ought ; and therefore it is probable these reflections may make near as many female as male proselytes. However this may prove, you tempted me to write my journal-letters, and my own genius prompted me to add a treatise on TEA, with the thoughts which follow it. If various avocations had not continually divided my thoughts, as well as engaged my hours, perhaps both one and the other would have been less imperfect : but if you should have nothing to say for the AUTHOR, what I desire is, that you will not be ingenious to find out the BLEMISHES of the MAN.

You will perceive my system of religion is not of the desponding sort, neither would I make you MELANCHOLLY with any POLITICAL view of your country. You will hear many say, “ no-thing but some very GREAT calamity will open the eyes of this nation, and render us pious and politic ! ” I must confess I apprehend this cannot be done, unless we rouse from our LUXURY, and exert our good-sense, in the use of our natural and acquired advantages. We must exert our virtue, that vir-

tue which is inseparable from the true love of liberty; or, I think, indeed, we MUST bid a long FAREWELL to all our GLORY. And since the LICENTIOUSNESS which waits on PEACE, creates real distress: if distress alone can awaken our minds to a sense of duty, war may be of service to us, in this light, for one may easily imagine it will be attended with accumulated calamities.

If a fondness for what is called PLEASURE; if the gratifications of our PASSIONS continue to ALLURE us from our DUTY, or deter us from even attempting to support the state upon any other principles than those of vile corruption, I solemnly believe some GREAT EVIL will befall us: I think it cannot be avoided. Are we AFRAID to amend what we ALL see to be WRONG, tho' ALL of us do not discover it in the same degree? is not this INVITING our RUIN, for fear it should come UNASKED?—Fame is but the breath of talkers; those who hope for immortality in a being superior to this, can with no propriety be MUCH concerned whether they are mentioned after death or not: and we are sure such men will be anxious for nothing, so much as to discharge their duty to GOD and their country: but heaven has ORDAINED that the applause of our fellow-creatures should be some part of the FOOD of virtue in this TRANSITORY state: and as the love of our country, whilst any sense of it remains, will render us AMIABLE in the sight of each other; the want of such love must render us detestable; especially when we feel the bad effects of it. Now, who wears in his breast the heart of a man, or loves his fellow-creatures? Who dares face DEATH rather than give up the cause of liberty and his country; or abandon his honor, whenever his OFFICE, or his CONSCIENCE, calls on him to defend

it? Who can bear the thought of being followed to his grave with imprecations, or be mentioned after death with infamy? Who can pretend to be a CHRISTIAN, and hope for heaven? Who can THINK of these things, and not endeavor to discountenance IMMORALITY and CORRUPTION, by all possible means? If we persist in that which is injurious to posterity, knowing it to be so, will NOT AFTER-AGES consider all of us as an ABANDONED RACE, who, in pursuit of our vices, plunged our country into ruin? Most of us think ourselves at present in favorable circumstances, and that no great danger is to be apprehended from any quarter. We fondly imagine ourselves, not only superior to most other nations, but also to ourselves, compared with past times; but we must not compare the PRESENT times with the PAST, without taking in the present state and condition of other countries. And here I believe it will be found, that the knowledge, improvements, power, and vigilance of other states, are much greater than they were, and much greater than we generally apprehend; and consequently that we never had greater occasion for vigilance, skill, and virtue, than at present. If we judge from the effects of WAR, and the more dreadful devastations of IMMORALITY, it is reasonable to expect, if other nations are more virtuous than we are, they will be so much the more our masters: in other words, as they rise, we shall fall.

We look back with REVERENCE, and admire the GLORY of the ANTIEN T ROMANS; but notwithstanding all their POLICY and their VALOR, the greatest object of admiration is, that they lasted so long. Their grandeur introduced such BOUNDLESS LUXURY and SHAMELESS CORRUPTION, heaven could hardly have granted

granted them a longer date. Their delusive fondness of military achievements, their impatient desire to EXTEND their conquests, and impose their laws on mankind : their very success in war, as well as their misfortunes in it, had a tendency to their RUIN. What gives me hopes that heaven has mercy in store for us, is, that amidst our numerous vices and follies, we do not affect conquest, nor have any inclination to disturb the repose of mankind. Who can believe it is pleasing to a GOD of INFINITE MERCY, to behold his creatures destroying each other ?

Happy it has been ever thought for us, that the BRITISH empire is surrounded by the sea. We may boast of this advantage ; but whether it arise from the temper of the inhabitants of this island ; or its great fertility to tempt invaders ; no country has suffered greater or more frequent convulsions. We are yet young in history upon our present establishment ; we have made vast improvements, and bravely emerged from DARKNESS and DELUSION. How easily may we plunge again into MISERY and DISTRESS ! Let us look up to heaven with the most zealous gratitude for all our advantages ; and above all consider, what RELIGION can secure the temporal happiness of a nation, on so steady a basis, as the tenets of christianity, being pure as we hold them ? OUR religion is founded on a ROCK, against which not all the powers of HELL can ever prevail : if we obey its precepts, the arm of OMNIPOTENCE will be stretched out in our defence ! This is not a pious RHAPSODY : the decrees of heaven are inscrutable ! but when has the ALMIGHTY permitted ruin to overtake a virtuous nation ? Great empires have sunk into oblivion :

vision : but when did this happen before the morals of the people were corrupted to an incorrigible degree ?

We have still much to HOPE, tho' a great deal to FEAR : if the defence of liberty for which we have so often bled, has exhausted vast sums, and plunged the state into difficulties with regard to the PUBLIC DEBT, the VIRTUE OF INDIVIDUALS may easily remedy this evil. It is not the debt which bears most HEAVILY ON US : it is not this which shakes the foundations of our safety and happiness. Alas, our generosity of mind, our probity, our honor, and piety, so essential to our preservation, are sullied ; their LUSTRE is obscured ; their DIGNITY lost : and yet I would not think that the LUXURY and CORRUPTION, which are the causes of these evils, are INCURABLE : GOD forbid !

COMMERCE, which we so eagerly pursue, and have been so much aggrandized by, is most confessedly one of the chief causes of the POWER and splendor of states ; but we see it is the spring of luxury, and in the final issue has often occasioned their RUIN. We learn from the history of mankind what the FATE of the greatest kingdoms has been, and how easily men betray themselves by the means of those very advantages, which ought in reason to inspire their hearts with gratitude, and obedience, to HIM from whom those advantages are derived. Without neglecting our wealth, we must think seriously of OTHER MEANS OF SUPPORT. It is the curse of this nation, that individuals think so MUCH of riches and expence, and so LITTLE of every thing beside. It is not gold or silver, ships or merchandize, houses or gardens, only ; we want greater numbers

bers of subjects fit for labor ; we want more knowledge of the art of war ; and the practice of private and public oeconomy in expence ; with the wholsome discipline which virtue demands.

Those who imagine we are in danger from our RICHES, seem to argue from mistaken principles. Are not our riches divided amongst other nations ? Let us not entertain so fond a notion that the last PERIOD of our duration is at hand, because we have acquired wealth. Would to GOD we had more riches !—There are seven things which I think of great moment to us, as CANDIDATES either for TEMPORAL OR ETERNAL HAPPINESS. SOME of them are in a fair way to become the objects of legislative enquiry ; ALL of them may be so before we live much longer.

The first is to ENCOURAGE MARRIAGE, particularly among the poor—to induce priests to promote it—if any difficulties remain in the marriage-act, to make it more intelligible. To shew some distinguishing marks of respect to the father and mother of numerous families, in HIGH life, or in LOW. And as the number of inhabitants is really diminished so greatly, instead of rejecting DOMESTICS and menial servants, because they are married, to prefer them on that account. This would greatly facilitate the END proposed, not only in a political view, but also promote a sense of religion on the minds of the lower classes of the people, who seem to have very little of it at present : and what inconvenience we might suffer in one light, would thus be abundantly made up in another. The noble lords and gentlemen who make a bustle about the increase of birds and beasts, with

with a view only to their diversions, should think a little more about the increase of men for the good of their common parent.

The SECOND is, to discourage the use of SPIRITUOUS LIQUORS AT ALL EVENTS. Were I a minister of state, things might appear in a different light; but as I am, I think NO pecuniary advantage can be an equivalent: nothing gives me such melancholy presages of a ruined state, as the depending on GIN for so great a part of the revenue. It was long since foretold, by the WISEST and BEST men in this nation, and the sincerest friends to their sovereign, to liberty, and mankind, what a baneful influence spirituous liquors would spread over the face of this land; and that instead of promoting the WELFARE of the state by raising taxes, in the course of time there would hardly be any people left to tax. Do we not bid extremely fair to verify this prediction? Does not experience support it in the strongest manner? Good GOD! is it possible a WISE STATE can raise a great tax upon an article, which the more of it is consumed, the more the morals of the common people are injured, and the more their lives destroyed: and the weaker their constitutions grow, the more speedy and dreadful these effects must be. It has already reigned so long, that fifty years more will not recover the strength and beauty of the breed, was not a drop of gin to be drank. We have already the strongest evidence of our real want of numbers, and that GIN is one of the chief causes of it. In my VIth letter I gave you an account of the great mortality of children under parish-nurses: whilst I am yet writing, a man of veracity assures me, that of many hundred children taken in for years past, at a certain infirmary,

after

after seven years he discovered that hardly any of them were LIVING. Tho' some part must be owing to excessive DEBAUCHERY, GIN has the greatest share in this dreadful massacre of our countrymen, in their infant state. What a reproach to policy and humanity ! Will a CIVILIZED government go on at this MORTAL rate ? Other nations tax spirituous liquor, but THEIRS is not so poisonous ; tho' it hurts their men, their women and children never drink it ; besides, the liquors proper to us are BEER and ALE ; these pay taxes, and do not poison, but nourish.

The THIRD article is to assist the FOUNDLING-HOSPITAL in the most effectual manner, as already mentioned ; and to use such other methods as may be found expedient to prevent the mortality of men in their INFANT-state, particularly in this metropolis.

The FOURTH, to ABANDON THE USE OF TEA, for the many reasons already urged ; and, if NECESSARY, to introduce other infusions in place of it.

The FIFTH, to pay our seamen regularly in money, or by TICKETS to bear an interest, and to provide them regularly with such clothing, such food and AIR, as experience teaches to be proper, that if possible not one of these valuable men may perish by noxious air, avoidable sickness, or inclemency of weather.

These five points seem necessary, to support our safety, wealth and honor ; to subdue our enemies ; and to save the souls of our fellow-subjects. If we prefer our luxury to such weighty considerations, and think only of what we CAN, not of what

we OUGHT to enjoy ; if we suffer these evils to pass unremedied, rather than abridge our expences ; if we have not COURAGE to correct our mistakes, and rectify our offences against nature, and common sense, WHAT CAN WE EXPECT BUT RUIN ?

The SIXTH article which engages my thoughts, is to coin OUR PLATE IN PART, or in the WHOLE, rather than run deeper in debt ; or rather than submit to inglorious terms of peace, for which I have given you my reasons at large.

The SEVENTH, which includes all we can wish or desire, is “ TO FEAR GOD, AND KEEP HIS COMMANDMENTS.” If we observe this rule, we shall not be guilty of any violation of the RIGHTS of POSTERITY, nor incur the punishment of ingratitude to our brave ancestors. This will INSPIRE US with the TRUEST and the NOBLEST sentiments of BOTH WORLDS. By this, and indeed by this alone, we shall live in HONOR and FELICITY, and leave the world with the applause of MEN and ANGELS !

Such propositions may appear to some as empty speculation, but it is not less certain that true patriotism is founded in a just sense of the RIGHTS of human nature, and a rational and tender regard for others, tho’ they should suffer their own reason to sleep. This is a virtue which can be supported only on the principles of TRUE religion. This first pointed out the FORM of government which has rendered us GREAT and HAPPY : without this the spirit which animated the FORM will be extinguished : the form itself will CHANGE : in other words, the CONSTITUTION will be ALTERED ; and the means by which we became so happy no longer existing, our grandeur and felicity must also fall.

Let

Let us thank heaven that public love is not yet become an unintelligible phrase! Many understand what it means, and some think it their honor to practise it. We have yet some GALLANT spirits IN PLACE, and some NOT IN PLACE, ready to die to serve their country. The genius of BRITAIN still warms some honest breasts, which glow with zeal to prove they are influenced by virtuous principles. To suppose otherwise, is to GIVE up the cause, which will never be GIVEN UP whilst one honest man amongst us draws his breath.

Let us hope for the best: I would not HURT your brains with politics, nor yet TURN MY OWN: but it is in your power to advance the happiness of your country, by walking in the true paths of virtue: demonstrate that you have the public good at heart; do your part; correct yourself; rouse the indolent, and shame the vicious. If women become wiser and better, be assured that men will be less foolish and wicked. We have much to fear: the impiety of the nation is notorious in too many instances. And what can we conclude? either there is NO GOD, or none who takes cognizance of our affairs; or else there is a jealous GOD, who, sooner or later, will vindicate his own laws, and punish us for the breach of them. Nor is it sufficient to ask, "are not other nations as wicked as ourselves?" Comparisons are extremely difficult to make, and generally very unprofitable, even between private persons, how much more between nations. It is commonly said, "there are the best, and worst, people in the world, in ENGLAND." The genius of our nation leads us to extremes; yet I question if this saying is TRUE.

I apprehend however, that we may challenge any nation to enter the list with us for three things. The first, is an eager desire of money, sometimes for the sake of luxury, and sometimes when the superfluities of life are already possessed. The second, a traffic of selling consciences: and the third, the treating PERJURY and common swearing as VENIAL evils, in practice, though we allow no such popish distinctions in THEORY. In these instances, I question if there is any people under heaven so wicked as ourselves. We have reduced it to a kind of political SYSTEM, to regard the ALMIGHTY as a very CARELESS, SENSELESS BEING; or as one whose power is only an object of the fear of CHILDREN. If this were not the case, would PEASANTS dare to dispute, whether there is any divine law which forbids taking money for a vote? Or whether such human inventions are obligatory? Or could they PUN on the breach of the commandments, and tell you, HE takes the LORD'S name IN VAIN, who takes nothing for his vote, not him who receives MONEY for it? WOE be to that land whose peasants turn CASUISTS to deceive their own souls! And what ACCUMULATED CURSES must be expected to fall on THEIR heads, who have taught them to be thus ingeniously wicked! Unhappy that nation whose government is carried on by the means of CORRUPTION, since the more regular the administration of it, the more iniquitous must the people be; and the greater strides will they make to their own RUIN! GOOD GOD, what a system is this! yet were venality to stop with the lower classes, it might be hoped that heaven would withhold its vengeance: but it goes higher: with some change of circumstances, this CANCEROUS humor is spread far and wide.

O LIBERTY! heaven-born LIBERTY, come with all thy POWERS, with all thy HEALING CHARMS; teach us how to defend ourselves, and cure our DANGEROUS wounds!—This is not rhapsody, nor yet a visionary fear, or false refinement. Nations differ in their manners, but with some distinctions the same causes produce the same effects. I have observed, in every clime in which I have drawn my breath, where corruption prevailed most, there have the people been most galled with the yoke of arbitrary power. But despotism reaches not beyond the grave; it does not consign mens souls to everlasting perdition. Come then DESPOTIC RULE, with all thy terrors! try if THOU can’st teach us to be virtuous! When it pleases the ALMIGHTY that our just and pious monarch shall leave this corrupted land, if venality should introduce despotism, in good earnest, let an AURELIUS or a NERO reign, prostitution of conscience may become less fashionable; and if there is LESS corruption, perhaps there will be more virtue. But do not flatter yourself! the more considerable the PART you act in this VENAL SCENE, the more you ought to harden your arms for FETTERS, instead of adorning them with BRACELETS, since the time may come, heaven only knows how soon, when virtue may be imputed to you as a CRIME: when your very repentance of the sin of subscribing to this destructive PLAN, so far as you may have really subscribed to it, may be PUNISHED as an offence; and your not continuing to abet it, considered as a contumacious opposition of an established system no longer to be opposed.

Whether we are MORE wicked than other nations, or not, I am sure we are not so much PUNISHED. If to live under an arbitrary

yoke is punishment, most other nations already suffer it. Could we suppose the world to be governed by CHANCE, and that no WISE and SUPREME LAWGIVER has any concern in the direction of it; yet it seems to be a contradiction to common sense and experience, for a people to boast of freedom; to bleed for it too; and yet to give themselves up to LUXURY and the LOVE of MONEY; passions as inconsistent with the generous sentiments which the love of liberty inspires, as virtue set off with all worldly advantages, is superior to vice in rags. Therefore we may suspect, that we are already become slavish in mind, stupid in understanding, and aim at things diametrically opposite; for though there may be a very rich, and a free people, how can we imagine a very corrupt and a free people can long exist, was it only that such corruption absorbs their public treasure?

But, MADAM, you may still give a substantial proof of YOUR patriotism, if you endeavor to promote the cause of virtue; if you attend to your domestic affairs; if you pay your taxes with a good grace; if you abstain from such customs as are INJURIOUS; and AMONG THE LATTER, REMEMBER THE LABORIOUS LESSON I HAVE GIVEN YOU UPON TEA.

BRITISH LADIES have been long considered the reverse of MAHOMMEDAN SLAVES. Convince the world by your ACTIONS, that you have the truest notions of LIBERTY and HONOR; and as just a contempt of those who prostitute their VOICE, as of those who prostitute their persons. You have an equal right to REASON and RELIGION; you love GOD, you must love your COUNTRY also. But if you are ignorant how to express that love, or neglect to PRACTISE what you KNOW, you will SHARE the evils.

evils it must bring on, and may live to CURSE past hours of THOUGHTLESSNESS and folly !

Methinks I see the blood rife in your FACE ; blood that flows from a heart which disdains the thought of sacrificing your country for any earthly good. I beg your pardon, I did not mean to REPROACH, but to ADMONISH : we all know how apt TO ERR, is every SON, as well as DAUGHTER OF EVE. Beware how you adopt opinions with a BLIND zeal, and take them for virtue : and yet more cautious you do not, under a SILLY pretence that POLITICS are not your PROVINCE, DEPRECIATE your sex, DEBASE YOUR DIGNITY, and neglect the duties of the rank in which providence has placed you, and which common sense and virtue require at your hands.

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after seven years he discovered that hardly any of them were LIVING. Tho' some part must be owing to excessive DEBAUCHERY, GIN has the greatest share in this dreadful massacre of our countrymen, in their infant state. What a reproach to policy and humanity ! Will a CIVILIZED government go on at this MORTAL rate ? Other nations tax spirituous liquor, but THEIRS is not so poisonous ; tho' it hurts their men, their women and children never drink it ; besides, the liquors proper to us are BEER and ALE ; these pay taxes, and do not poison, but nourish.

The THIRD article is to assist the FOUNDLING-HOSPITAL in the most effectual manner, as already mentioned ; and to use such other methods as may be found expedient to prevent the mortality of men in their INFANT-state, particularly in this metropolis.

The FOURTH, to ABANDON THE USE OF TEA, for the many reasons already urged ; and, if NECESSARY, to introduce other infusions in place of it.

The FIFTH, to pay our seamen regularly in money, or by TICKETS to bear an interest, and to provide them regularly with such clothing, such food and AIR, as experience teaches to be proper, that if possible not one of these valuable men may perish by noxious air, avoidable sickness, or inclemency of weather.

These five points seem necessary, to support our safety, wealth and honor ; to subdue our enemies ; and to save the souls of our fellow-subjects. If we prefer our luxury to such weighty considerations, and think only of what we CAN, not of what

we OUGHT to enjoy ; if we suffer these evils to pass unremedied, rather than abridge our expences ; if we have not COURAGE to correct our mistakes, and rectify our offences against nature, and common sense, WHAT CAN WE EXPECT BUT RUIN ?

The SIXTH article which engages my thoughts, is to coin our PLATE in PART, or in the WHOLE, rather than run deeper in debt ; or rather than submit to inglorious terms of peace, for which I have given you my reasons at large.

The SEVENTH, which includes all we can wish or desire, is “ TO FEAR GOD, AND KEEP HIS COMMANDMENTS.” If we observe this rule, we shall not be guilty of any violation of the RIGHTS of POSTERITY, nor incur the punishment of ingratitude to our brave ancestors. This will INSPIRE us with the TRUEST and the NOBLEST sentiments of BOTH WORLDS. By this, and indeed by this alone, we shall live in HONOR and FELICITY, and leave the world with the applause of MEN and ANGELS !

Such propositions may appear to some as empty speculation, but it is not less certain that true patriotism is founded in a just sense of the RIGHTS of human nature, and a rational and tender regard for others, tho' they should suffer their own reason to sleep. This is a virtue which can be supported only on the principles of TRUE religion. This first pointed out the FORM of government which has rendered us GREAT and HAPPY : without this the spirit which animated the FORM will be extinguished : the form itself will CHANGE : in other words, the CONSTITUTION will be ALTERED ; and the means by which we became so happy no longer existing, our grandeur and felicity must also fall.

Let

Let us thank heaven that public love is not yet become an unintelligible phrase! Many understand what it means, and some think it their honor to practise it. We have yet some GALLANT spirits IN PLACE, and some NOT IN PLACE, ready to die to serve their country. The genius of BRITAIN still warms some honest breasts, which glow with zeal to prove they are influenced by virtuous principles. To suppose otherwise, is to GIVE UP the cause, which will never be GIVEN UP whilst one honest man amongst us draws his breath.

Let us hope for the best: I would not HURT your brains with politics, nor yet TURN MY OWN: but it is in your power to advance the happiness of your country, by walking in the true paths of virtue: demonstrate that you have the public good at heart; do your part; correct yourself; rouse the indolent, and shame the vicious. If women become wiser and better, be assured that men will be less foolish and wicked. We have much to fear: the impiety of the nation is notorious in too many instances. And what can we conclude? either there is NO GOD, or none who takes cognizance of our affairs; or else there is a jealous GOD, who, sooner or later, will vindicate his own laws, and punish us for the breach of them. Nor is it sufficient to ask, "are not other nations as wicked as ourselves?" Comparisons are extremely difficult to make, and generally very unprofitable, even between private persons, how much more between nations. It is commonly said, "there are the best, and worst, people in the world, in ENGLAND." The genius of our nation leads us to extremes; yet I question if this saying is TRUE.

I apprehend however, that we may challenge any nation to enter the list with us for three things. The first, is an eager desire of money, sometimes for the sake of luxury, and sometimes when the superfluities of life are already possessed. The second, a traffic of selling consciences: and the third, the treating PERJURY and common swearing as VENIAL evils, in practice, though we allow no such popish distinctions in THEORY. In these instances, I question if there is any people under heaven so wicked as ourselves. We have reduced it to a kind of political SYSTEM, to regard the ALMIGHTY as a very CARELESS, SENSELESS BEING; or as one whose power is only an object of the fear of CHILDREN. If this were not the case, would PEASANTS dare to dispute, whether there is any divine law which forbids taking money for a vote? Or whether such human inventions are obligatory? Or could they PUN on the breach of the commandments, and tell you, HE takes the LORD'S name IN VAIN, who takes nothing for his vote, not him who receives MONEY for it? WOE be to that land whose peasants turn CASUISTS to deceive their own souls! And what ACCUMULATED CURSES must be expected to fall on THEIR heads, who have taught them to be thus ingeniously wicked! Unhappy that nation whose government is carried on by the means of CORRUPTION, since the more regular the administration of it, the more iniquitous must the people be; and the greater strides will they make to their own RUIN! GOOD GOD, what a system is this! yet were venality to stop with the lower classes, it might be hoped that heaven would withhold its vengeance: but it goes higher: with some change of circumstances, this CANCEROUS humor is spread far and wide.

O LIBERTY! heaven-born LIBERTY, come with all thy POWERS, with all thy HEALING CHARMS; teach us how to defend ourselves, and cure our DANGEROUS wounds!—This is not rhapsody, nor yet a visionary fear, or false refinement. Nations differ in their manners, but with some distinctions the same causes produce the same effects. I have observed, in every clime in which I have drawn my breath, where corruption prevailed most, there have the people been most galled with the yoke of arbitrary power. But despotism reaches not beyond the grave; it does not consign mens souls to everlasting perdition. Come then DESPOTIC RULE, with all thy terrors! try if THOU can't teach us to be virtuous! When it pleases the ALMIGHTY that our just and pious monarch shall leave this corrupted land, if venality should introduce despotism, in good earnest, let an AURELIUS or a NERO reign, prostitution of conscience may become less fashionable; and if there is LESS corruption, perhaps there will be more virtue. But do not flatter yourself! the more considerable the PART you act in this VENAL SCENE, the more you ought to harden your arms for FETTERS, instead of adorning them with BRACELETS, since the time may come, heaven only knows how soon, when virtue may be imputed to you as a CRIME: when your very repentance of the sin of subscribing to this destructive PLAN, so far as you may have really subscribed to it, may be PUNISHED as an offence; and your not continuing to abet it, considered as a contumacious opposition of an established system no longer to be opposed.

Whether we are MORE wicked than other nations, or not, I am sure we are not so much PUNISHED. If to live under an arbitrary

yoke is punishment, most other nations already suffer it. Could we suppose the world to be governed by CHANCE, and that no WISE and SUPREME LAWGIVER has any concern in the direction of it; yet it seems to be a contradiction to common sense and experience, for a people to boast of freedom; to bleed for it too; and yet to give themselves up to LUXURY and the LOVE of MONEY; passions as inconsistent with the generous sentiments which the love of liberty inspires, as virtue set off with all worldly advantages, is superior to vice in rags. Therefore we may suspect, that we are already become slavish in mind, stupid in understanding, and aim at things diametrically opposite; for though there may be a very rich, and a free people, how can we imagine a very corrupt and a free people can long exist, was it only that such corruption absorbs their public treasure?

But, MADAM, you may still give a substantial proof of YOUR patriotism, if you endeavor to promote the cause of virtue; if you attend to your domestic affairs; if you pay your taxes with a good grace; if you abstain from such customs as are INJURIOUS; and AMONG THE LATTER, REMEMBER THE LABORIOUS LESSON I HAVE GIVEN YOU UPON TEA.

BRITISH LADIES have been long considered the reverse of MAHOMMEDAN SLAVES. Convince the world by your ACTIONS, that you have the truest notions of LIBERTY and HONOR; and as just a contempt of those who prostitute their VOICE, as of those who prostitute their persons. You have an equal right to REASON and RELIGION; you love GOD, you must love your COUNTRY also. But if you are ignorant how to express that love, or neglect to PRACTISE what you KNOW, you will SHARE the

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cerns of life, which at most can be entitled only to a secondary regard. Let the first and important lesson be to say, not with our tongues only, but from our hearts, "In THEE, O Lord; have I put my TRUST, let me NEVER be brought to CONFUSION; SAVE and DELIVER me for thy MERCIES sake!"

However it may fare with us, or our friends, as to the accidents of life, or the duration of it, we are morally certain it will be short, and that we shall leave MILLIONS behind us; and that NEW generations of men will succeed them, the happiness of whose lives must in a great measure depend on our conduct. And let us strictly examine, if any thing bids so fair to obtain the ultimate END of our pursuits, I mean OUR OWN ETERNAL HAPPINESS, as promoting the WELFARE of others; therefore, on this principle alone, had virtue no charms, nor carried any immediate reward along with it, COMMON SENSE would teach us to do every thing in our power for the COMMON GOOD, since this includes the WELFARE of every individual. This ought to be our constant and uniform motive to action, that even at the LAST hour, when we tremble on the VERGE OF ETERNITY, still we may look up to heaven, and say, "OH SAVE MY COUNTRY!" I am, with great truth, MADAM,

Your most obedient,

and most sincere servant,

London 28 Feb. 1756

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