

THE  
LETTER  
OF A  
LAYMAN  
TO HIS  
SON at SEA,  
GIVING

His ADVICE from Observation,  
Experience, and Reason.

Which may be useful to the Youth of  
Family, lower People and others.

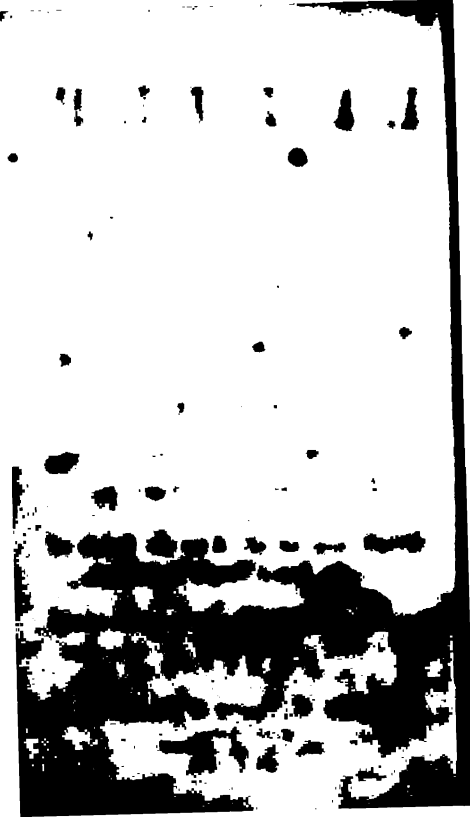
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M DCC LIV.



A

## L E T T E R, &amp;c.

**M**Y Glas is near, perhaps, quite run, before you receive this my last Advice ; if it has not on you the Effect I desire and pray for, it will clear me on that Head, at the great Day of Account.

You know the World, in low Life, is strongly corrupted with Idleness, Lying, Filthiness and Obscenity ; in high Life with Pride, Oppression, Luxury, Flattery, Treachery, and other Vices, so abominable, as even the Heathen could not bear, who therefore made Laws to suppress them : But how can Laws operate without Oaths ? Or what Discovery of Truth will Oaths make, without the firm Belief of an all-knowing, Almighty Being, who will surely punish Perjury in this World or the next ? So that you may fairly conclude, the World must either be supported by Imposture, or by the great Being who made it.

*Socrates, Plato, Cicero, Sir Isaac Newton,*  
and all true Philosophers new or old, that I

have seen, prove Design in the Maker, from natural Reason: All Moralists and Lawgivers more from moral Reason; but neither natural nor moral Reason, have given that Testimony to this Truth that Revelation hath; which appears to me to have been kept alive from *Adam* to *Moses* by Tradition, and the Intervention of Prophets; but in the Time of *Moses* was discovered in *Egypt*, then the Nation of most Learning, in such a Manner as almost ruined that People, and afterwards more fully and openly in the Wilderness of *Arabia*, in the Sight of six hundred thousand sensible People, in a majestic and terrible Manner, who were daily supported by Divine Bounty in a visible and miraculous Way during their Travels. The Records of these Things were kept by the People to whom they were revealed, and upon them all the Laws of their Country were founded.

To make the Supposition of a Forgery in this Case appear Groundless, consider this Parallel: Suppose an Order of Men should now appear, in particular white Habits, who should pretend our Fathers were of one Stock, were oppress'd by the *French* King, in the Time of *Henry* 8th, that to shun him they fled into the *Alpes*, and continued there or in the *Hercynian* Forest for 40 Years, were fed by Bread, Flesh, and Drink from Heaven, during all that Time, in a visible and miraculous

lous Way, that they had been pursued so closely by the *French*, that at *Calais* they were forced into the Sea, and pass'd it on Land, that the pursuing King and his Army attempting the same Passage were swallowed in the Sea. If none among that Order had Honesty to discover the Truth, they would pass for Lunaticks: If they should add that the great Power which delivered them, was manifested in *Kent*, in a most wonderful and visible Manner, and gave them a Law in Publick, by which we are to be governed, and that the same Law was accordingly agreed to, and accepted by the whole Parliament of the People: The King and Governors would see their Power invaded, and would prosecute the Invaders, and the Lawyers would prosecute the Forgery: But should the same Order also declare, that they must have Land and that free, together with a Tenth of the yearly Produce of all the Land in *England*, and also the Power of interpreting the Laws, I believe you will agree that the whole Nation would rise against them as greedy impudent Impostors, who told Stories they never heard, produced Laws never received, and claimed Rights to which they had no Pretensions; of all which there was neither Record nor Memory, nor any Mention ever made by their Fathers: The same Reasoning will hold good in all Ages, till you come to one in which such a Series of Facts were really done: Whence you may

conclude, that such a publick Forgery must for ever have been impossible.

Besides, there were particular Institutions, such as the Passover, founded upon particular Facts, and the People were separated from all other People, and were otherwise inconsiderable, except that they were the Canal, by which this and other Knowledge is derived to us.

Among the Laws, those relating to Sacrifice were continued to them, of which no doubt they knew the Reason : This Institution passed thro' all Nations, of whom we have any Records, who practised it, (I suppose by Tradition) without knowing to what End some Remains of this Worship, either now is, or very lately was, practised by the Clans of Pagans, both in *Africa* and *America*, which you perhaps have heard of, if not seen amongst them, who continue the Practice without knowing any more of the true End than their Predecessors : For the Blood of Bulls and Goats could never atone for the Crimes they were conscious of.

To keep up this Institution, an Order of Men were separated, and a Succession of Prophets appeared, attesting the Truth, many of whom suffered for their Testimony ; all their Laws, Revelations, and Prophecies, as well as the Sacrifices, for many hundred Years, during the Law of *Moses*, pointed to that great Sacrifice of which the World was not worthy ; by the Length of Time it appears,

pears, this could be no human Contrivance, the Records of these Things are yet carefully preserved by the *Jews*, tho' to their own Condemnation, who are a Vagabond, persecuted People, as was foretold of them, and standing Witnesses of the Truth of the Evangelists, of their own bitter Persecution of them, and the Disciples of these Times, and also of the Abolition of the *Mosaic* Law.

But the Skill of Philosophers is not wanting: Design is seen by every One who considers, how an Image of any Thing is painted upon his Eye, and how from thence convey'd to the Mind or Soul: Animal Spirits are contrived to conceal Ignorance, for we know nothing of them but the Name, their very Being is disputed by some, tho' possibly Substances may be contrived by the great Author of our Nature, so subtle as not to be subject to Observation: This same Design is visible in all our Senses.

As to Matter, we know it is hard, soft, light, heavy, and so forth, but we know not the intimate Essence whereon these Qualities subsist — I am of Opinion, a Teacher of Ignorance would shew more Wisdom, than a Teacher of Knowledge or Science.

Consider your Eyes and Ears set in the highest Station, your Legs and callous Soles placed in the lowest, your Hands and Arms turned inwards, to hold your more shameful Parts out of Sight: Look about you, see

the four-footed Beasts without Wings, the Fowl without Fins and the Fishes without Legs, and the Make of their Bodies suited to their several Elements ; Look higher at the Sun, consider how regular he is in his Visits, how he is the Means of providing Food, that is Grass (for Corn is Grass) both for Man and Beast, consider the Water ascending seemingly contrary to Nature, and then falling down in Rain according to it, the Mountains and Hills as Reservoirs to send out Fountains and Rivers dispersed thro' the whole Earth ; the Earth placed in different Layers, the Mould above for Vegetables, the different Fossils of Stone, Coal and Metals underneath, and all for the wisest Purposes ; for was the Outside Rocks, Coals or Metals, or even Gold, whence could Grass be produced, that Food of the whole animal World, which first maintains the brute Creatures and their Offspring and after being strained thro' their Body, supplies the human Race with Milk Butter and Flesh ? Consider all these Things, and then say, whether there be not an All-wise, All-powerful Creator, who in Wisdom has made and disposed all Things.

If all these Particulars depended on Laws purely natural, the Cause being then a fix'd Thing, the Effect would be as fixed and invariable as the Cause, Seasons would be the same, the Produce of the Earth always the same, there could be no Variation since the same Cause always, speaking naturally, produceth



duceth the same Effect : But to ascribe these and many others to the Power of Nature, is no wiser than to ascribe the striking of a Clock or Watch, to the next Wheel that turned the Hand : They are the Effect of his Command who said, let it be done, who is the Weight and main Spring of what we call Nature. These and such like Reflections, when observed, are strongly against the Infidelity of our Times, if not observed, shew the Stupidity of them : It is my firm Opinion that in the Maker all Things have their Being, and if it could be supposed that God was not, all Things would immediately sink into nothing.

Altho' among the old Philosophers, some advanced, that God enjoyed his own Happiness, but did not meddle with the Government of the World, others of them seeing the Absurdity of that Opinion, taught that all Matter was agitated or acted on by God : They all saw the Deformity of Falshood and Corruption of Vice, they knew it to be ill, and feared Punishment for it ; but knew of no sufficient Atonement. The *Jews* also saw the Corruption, and by their Laws Institutions and Prophets were directed to the Atonement, signified in their Sacrifices, pointed to in their Laws, and foretold by the Prophets. In a particular Manner, the Time, Birth, Actions, and the Death of the Grand Propitiation, and the Glory following, were prefigured and

foretold, at the Time of which Death, the Sun withdrew it's Light ; for the Truth of which preternatural Occurrence, we want not the Testimony of an Astronomer, or a *Thamas*, that either the God of Nature suffered, or that the Frame of the World was dissolving, for we have the whole Nation, in whose Sight this was manifested, to bear Testimony to the Truth of it.

*Isaiab* in a particular Manner seems to relate Things, past, not to come, many of these Witnesses died for their Testimony : All which was particularly and remarkably fulfilled, in the Person of our Saviour *Jesus Christ*, who when born was laid in a Manger, soon after obliged to fly into *Egypt* for his Life, was sometimes despised and rejected, at other Times applied to as a Judge, and to be made a King, but all these Things moved him not from the great Work he came to do : He wanted no Possession on Earth, who inhabits Heaven, he who knew the Heart came not to display his Oratory : The *Jews* rejected him because he came not in great Splendor, as a temporal King, with a Glare of Signs, as some of their Impostors have since done : The *Greeks*, that is the rest of the World, sought Wisdom ; that is Discoveries in Logick, natural Philosophy, Physick, Astronomy and other Sciences : All these were foreign to his Design, which appears to have been to establish a Kingdom of Truth, Justice and Mercy in the Hearts  
of

of his Subjects, which is not the Kingdom expected by the *Jews*: To shew the *Greeks* Wisdom indeed, but Wisdom in moral Philosophy, so agreeable to our Reason, that when it is discovered all approve of it, and Wisdom in divine Philosophy, discovering that Punishment described by the Worm that dieth not, and that Fire that is not quenched, and make known that State in which *Tears shall be wiped away from our Eyes*, where his Wisdom shall be sought out by improved Minds, which our present Knowledge cannot reach, where the Glory of the Maker will make the Sun unnecessary: Discovering also that these Souls, which now enliven our Bodies die not with them, but are to be partakers for ever of one or other of these States: These Things were known by many, and implied in the Old Testament, but fully and openly disclosed in the new, by that Substance which came to remove Shadows, and to direct and lead the Way to that happy State: This the Heathens knew not at all, they saw the Expediency of such Doctrine, and their wise Men and Poets devised bodily Pleasures and worldly Honours, in a State where neither this World nor these Bodies, corruptible as they are now, either shall, or can be: These they intended as Encouragement to Virtue, which they saw so necessary, that this present Life could hardly subsist without it.

*Mabomet*

*Mahomet*, tho' he had seen the Scripture, split upon the same Rock, in his Doctrine of obscene Pleasure, this Light broke out in an obscure and subject Nation, not remarkable for Riches, Power, or human Knowledge, and from a Person who so much despised Riches and Possessions, that he had not where to lay his Head, although it is evident all were in his Power, from his sending his Disciple to the Fish's Mouth for Money to pay Tribute, his Splendor on the Mount, and the Number of his Followers, sending out 70 at one Time.

And here let me adore the Wisdom by which this Knowledge was dispersed thro' the World, and that Goodness which condescended to undergo all the Opposition and Contempt, this World then could, and yet does throw upon it, tho' shadowed in the Law, signified in the Sacrifice, foretold particularly by the Prophets, ushered in by a Star, and a Company of heavenly Inhabitants: This Prince was so firmly expected, that the most exact heathen Historian, of those Times, delivered it as the Persuasion of the most knowing, that it was contained in the Books of the Priests, that the *East should grow strong, and that those who came out of Judæa should possess all Things*. These and other Testimonies given of the Life, Charity Purity, Innocence and Sufferings of *Jesus Christ*, and his first Disciples, want not the Prediction of the Sybils, or *Virgil's* Polio.

This

This King established his Kingdom in a new Way in the Hearts of his Subjects as observed before, upon Laws of Justice, Charity, Temperance, &c. He knew the Hearts, and chose Members fit for his Kingdom ; he shewed his Power in numberless Miracles of Mercy, publickly in that great City, where the Doctrine taught by him was preached, in which also the Records of these Things were written, and therein Appeals made to the People, for the Truth of those great Things recorded, as done in their Sight, by which, they had it in their Power to refute them if they were not true, which those who opposed his Doctrine, wanted no Inclination to do.

The believing *Jews* must have been strangely credulous, in believing they had seen those Things, if they had not seen them, the Apostles must have been most stupid or impudent, in appealing to the People, if they also had not seen them : *Paul* appeals to 500, Part of whom were then living, who had at once seen *Jesus Christ* after his Resurrection ; they must also have been most foolish, in renouncing the Law of *Moses*, established by the Laws of their Country, upon divine Authority, and also the Pleasures of this Life, for the Love of Persecution, Banishment, Torments, Poverty and Death, or to expect by human Contrivance to prevail against the learned *Greeks* and powerful *Romans*, then wedded to their Learning

Learning and Idolatry, which this Doctrine opposed : Yet it did oppose them, and prevail against them, as it did against the evil Spirits, where Oracles, so frequently uttered, before that Time, became then Dumb and Silent, and for that Reason a Cause of Accusation against the Christians. The Apostle *Paul* carries his Impudence, (for such it must be, if it wanted Truth) still higher, in appealing to the miraculous Works done at *Corinth*, *Thessalonica*, and even at *Rome* ; and in his Letters to these several Cities, by which, if False, he convicts himself of Imposture ; but if true, then there are so many Bodies of knowing People, bearing Witness to the Truth, which appears to have been the Case, by the great Progress his Doctrine made among them ; yet to this Doctrine higher Evidence was given by the Spirit of God in the Power of treating Diseases, raising the Dead, foretelling Things to come, speaking all Languages, &c. It wants not the Witness of *Jews* and Heathens given to Signs and Armies fighting in the Air, brandishing of Swords, clashing of Arms heard, noise in the Temple, the heavy Doors thrown open, woe woe crying in the Streets of *Jerusalem*, nor of the defeated Attempt to rebuild the Temple by the *Roman* Emperor, the scattering the Materials by the Wind, and the Workmen destroyed by Globes of Fire issuing from the ruined Foundation ;

Foundation; these Facts are related, but not in these Books which have been preserved with sacred Care, however, the Doctrine does not stand in need of such, it having a sufficient Crowd of Witnesses without them.

This Religion differs from all others, by Marks both inward and outward. Some of the inward are the Dignity of the Subject, the Creation of the World, the Fall of Man, so remarkable in the Ruins yet remaining, the Flood, divine Revelation began by *Moses*, continued by Kings and Prophets, and compleated by *Jesus Christ*; all of whom in different Ages, speak the same Truth, use the same strong and plain Expressions, they all press the same Duties, the former imply those Discoveries which are opened by the Latter, the proper Stile in the Law and History, the exalted in the Prophecies and Revelations, the Just in the Narrative of the Gospels; all which we find even in naked Translations from dead Languages, in which many Figures of Speech and Allusions to their Customs were used; yet all is intelligible, with fewer different Readings than in any other old Book, tho' the Writing of it was begun above three thousand Years ago, and not finished till about 16 or 17 hundred Years past. And here let me observe upon the plainness of the Stile, that had it been written in a Vein of Wit superior to *Horace*, or a Strain of Eloquence superior to *Cicero's*,  
it

it must then have become the Standard for the Stile of all the learned Professors, which must have placed it above the Comprehension of the Vulgar, who would notwithstanding endeavour to imitate it, and in the End, the whole of Reformation of Heart and Manners would be neglected thereby: A certain great Cardinal was heard to say, he did not read the Scripture, because it would spoil his Language, his Wisdom being as consummate in this as in every Thing else. Whereas, all good Historians are remarkable for the plainness, clearness and strength of their Stile, which makes them intelligible to all Ages. In the Probability, it is highly obvious to Reason and Experience, that the World had a Beginning and shall have an End; that Man is fallen; that the Rules given to raise us are just; that an Atonement is due to Justice; that God who in Power and Justice made Man, will not leave him helpless in Misery; that he has not given us Fears to torment us without Cause, nor Hopes which are never to be gratified; that a State and Time shall come, in which that Justice shall be done both to Virtue and Vice, which we see is not done here; that those Souls which animate the Body, were not given for the low Purposes of the Belly, the Flesh, and the World; but to survive the Body, and to be joined to that Place and Company, which our Actions and Desires have aimed



aimed at, and pointed to here ; which also is to continue without End. This Expectation is set forth to us in a lively Manner by every Stage of Life. The Infant seems pleased with Light for a While, but soon desires Rattles and Toys, which are speedily exchanged for the Enjoyments of more advanced Youth, which again are given up for those of Manhood, which must after all yield to Experience, Power, and Riches in advanced Age, which do not fill the Desires of the human Creature, nor in the Enjoyment give the Pleasure expected. With all People the most pleasant Time of Life is never present, but either past or expected to come : Every Step is attended with Fears, and that one of Death attends them all. What do we find in Life that makes it so desirable, or in Death that makes it so terrible, although it frees us from many Miseries, but the Hopes and Fears which reach beyond that Point, to the Righteous an Hope of Happiness, to the Wicked such Horrors and Fears of Punishment, as make them wish that they should be swallowed up in Annihilation.

These and other Marks felt by the true Professors are some of the Inward : The outward Marks are notorious, such as the Concurrence of all prophane History (implied or expressed) with the revealed ; the Concurrence of the old Law with the New ; the Indentments to Things of the former being  
filled

filled up by the latter ; such as the Life of Man under the Gospel represented by journeying in the Wilderness, as his Death and Resurrection are by passing *Jordan* and entering into *Canaan*, the Land of Promise, and all under the Captain of the Host of *Israel*. The Services of the Tabernacle and Temple afford another Emblem : All might come into the outward Courts, the Priests into the Holy, but the High Priest only, and once in the Year, by Blood might, enter the most Holy.

Other external Marks are the Histories of Nations and People agreed to by prophane Historians ; the Description of Countries, Mountains, Seas, Lakes, and Rivers mentioned by Geographers and Travellers ; the Sincerity of the Writers, many of whom record their own Failings, but seek not their own Honour ; the manifest Agreement, such as was never known among Writers of one Age, in the Authors, tho' so many almost as the Books, written at different Times, by Persons of different Stations, and very few of them furnished with human Learning : These are some of the notorious Marks of this Religion.

That the Authors of the New Testament were known, and the Doctrine they published truly exhibited, the Heathen Writers of the same Age attest by Pen and Ink, and their Persecutors by Carnage and Blood ; the same is witnessed by monumental Inscriptions

scriptions and Coins found, by the continual Testimony of the *Jews*, yet a separate People and constant Enemies to this Truth; but it is more strongly attested by the Lives, Actions, and Death of its great Author and his Followers; which did not consist in Grandeur merely external as practised by the *Heathen*, but in Purity and knowing the true God: Nor in Shadows and Ceremonies as among the *Jews*; nor on legendary Superstition and false Pretences to Infallibility as a certain Body of People among us believe, but in Truth and the unerring Word of God, preserved clear from the Traditions of Men: Nor in particularity of Dress, or Speech, or other like Forms; but in the Mind formed to the Will of him from whom it proceeds, the hidden Man of the Heart; nor in the Veil of Hypocrisy, but in Sincerity, and not appearing in a borrowed Shape; nor in giving Part of what was unjustly acquired to the Poor, in order to keep the rest, as if by that Means we could bribe the Author of all Justice to approve of Injustice: Nor in a demure Face, but a contrite Heart; nor in devout Expressions or going going to publick Worship, which often is a mocking God; but in keeping his Commands, doing his revealed Will in our several Stations, and adoring him with all the Powers of our Souls; nor in loving the World and the Pleasures of it, but in loving him who made it, and every thing that is  
desirable

desirable in it; in visiting the Fatherless and Widows in their Affliction with what Honesty had acquired, and to keep ourselves unspotted from the World; to perform this and other Duties, in Obedience to the Command of God only, which is alone the firm Foundation of all Virtue.

Further the Truth of this Religion appears from the Apologies of the past Ages, made to Kings and Emperors, by Appeals to the Acts of the Roman Senate, for which Apologies and Appeals, many of them suffered Death; it appears also from their meeting in Mountains, and desolate Places to avoid persecutions in their Patience, and innocence of Life, in their extensive Charity, in their visiting the Sick, even of the Plague, by which many of them contracted their own Deaths, and in their bold Professions, when requisite, and their Suffering for the same, when they might easily have saved their own Lives, which they refused to do upon such Terms.

The same Belief appears in all Ages of the Church. In the Earlier by the Meetings, Oppositions, and Contests, and in the Succeeding ones by the Disputes and Controversies, which are even to this Day continued by violent Parties and Sects among us; which plainly shew that they have been, and we are, Fighting either for Nothing, or for Truth, even for that Truth, which ten Heathen Persecutions, and many more raised in *England, France, Savoy, Germany, Poland,*

*land*, and other Places, by him who is the Son of Perdition, who opposeth, and exalteth himself above all that is called God, or that is Worshipped. So that he as God sitteth in the Temple of God, shewing himself that he is God, who also maketh Merchandize of Men's Souls, could never either Subdue or Destroy; against which neither the old Hereticks, nor old Arians added to the new, nor the Disciples of *Hobbs*, *Spinoza*, *Shaftsbury*, or *Tindal* can prevail; they may beat with Noise, and raise the Froth of their own Shame, like the Waves upon a Rock, which stands firm, and is thereby the more known.

You will ask perhaps for what End was this Revelation made? the Commands tell you it was to teach Justice, which would make Lawyers unnecessary, Chastity, and Temperance, which would make Physicians not much needed. At present, we are neither able to bear our own Vices with their Consequences, nor their Cure: The new Testament will tell you, it was made to promote Love and Charity, to make the whole World one Family, and to live that life here, which is to be perfected hereafter, and to bring Life, and Immortality to light, that is not this Life, in which no two Minutes are the same, (The first after our Birth tending towards our Death) but, that Life which shall have no End for Ever, in an unalterable

alterable State. This is a Discovery well worth knowing, of which the World was then Ignorant, as I fear too many of us are still: The Heavens declare the Glory of God, and the Firmament sheweth his handy Work; his Providence is declared in Propagation, and yearly Provisions, his Works are pry'd into by the Wisdom of all Ages, and the Wifest of them have gotten so far, as to confess that they knew nothing. Man is Evidently the highest Creature in the Globe, yet is behind a Bull in Strength, an Hawk in Sight, a Swine in Hearing, a Goat in Desires, a Deer or Raven in Life; and is more Miserable than them all, in having Hopes, and Fears, if they are for no End: We observe nothing in the other Creatures, but for some End, as before observed, but for Man, if this Life only is to be his last Stage, no End appears worthy of that Wisdom and Goodness of the Maker, so visible in all his other Works. For if in this Life only we have Hope, then we are not only of all Men, but of all Creatures, most miserable. Let us Eat, and Drink, and Play, if no Life be after this: But, Son, let me tell you, that Life compared to Eternity, is as a Point to an infinite Line, thro' which Life, after Death is to be continued, in one State or the other; we are told so by him, who came from one World, and knew both, to mark and lead the Way to that State, which seems

worthy

worthy of the Maker of these Souls, and well worthy the End for which they were given.

There is a Saying of a great *Heathen* Philosopher and Moralist, which too many of the World seem to approve of; “ If by “ Chance any should be found, who despises the beauty of Things, who is not “ taken with Smell, Taste, or Touch, who “ should exclude all Harmony from his Ears, “ tho’ this Person or perhaps some others, “ might judge it a Blessing, yet more would “ judge it a Curse of the Gods.” The Senses deceive too many as well as this great Man, who are caught by the same Bait to their Destruction; he called the Power and Desire of oppressing his Fellow-creatures Magnanimity, Craft, and Deceit, Wisdom, and Cruelty, Courage—he said the *Romans* were born to Command, and could not serve. Had he lived longer he would have seen the Contrary: In these Points he is not so exact as in other Things, and therefore, tho’ so many join with him, we will not be persuaded by his partial Reasoning, in behalf of the unlimited use of the Senses, from the lawful and necessary use of them, under the Correction of Reason, and Him who gave them for useful Purposes.

Another End of the Revelation was to destroy the Worship of the Devil, whose Temples (in *Greece* especially) with many Wicked and Foolish Ceremonies, and Presents were approached

approached to receive the Devil's answer (who was indeed no Prophet) in such Ambiguous Terms, as might be turned according to the Event, whatever that happened to be. In the mean Time the Worshippers revelled, and in the Temples committed Adultery, Sodomy, and Rapes. Their Sacrifices in other Nations had more Cruelty; in *Rome* a top Citizen threw himself headlong into a great Gulph. In *Gaul* they enclosed Men in Wicker Baskets, and burnt them in Sacrifice. In *Germany* their Goddess was sometimes carried about the Country in a close Carriage, and at her Return the Carriage was washed in the Sea, but the Washers were never seen after; it is likely she was a Whore, and the Washers drowned. In *Carthage* 200 Citizens sons were sacrificed at one time, and in some such manner was this Enemy of Truth worshipped in all other Places, at that Time: The Knowledge of their Divines, consisted in the Interpretation of the Flying of Birds, the croaking of Ravens, the feeding of Chickens, the Entrails of Sacrifices, and even human Bowels; they had also among them, those that pretended deep Skill in Necromancy, Sorcery, &c. Which those Times bore, because of the Indulgence given in those things which they desired.

But—how far do I run—I have already exceeded the Bounds of a Letter, the Subject swells, and gives me Delight; however my Duty requires it, yet I must tell you that it is not now, I began to think of these Subjects,



jects, but the most of my Life the result of which thinking you have here at a small Price, you may probably have observed some scattered hints of these things in my Conversation, my treating you is not with the authority of a Father, but I apply to your Mind by Reason and verisimilitude, very Probability in these things which are the Objects of Belief, and by the fullest and shortest Testimony, and the least exceptionable in matters of Fact, which is the highest Proof requisite in such Matters. You would justly think him a Sceptick indeed, who should deny the *Irish* Rebellion Commemorated on 23<sup>d</sup>. of *October*, or the powder Plot 5<sup>th</sup>. of *Nov.* and would justly admire the Impudence of that Man, who should bring into Court a forged Act of Parliament; the Court would punish the Person.

But you will probably ask why a Discovery so agreeable to Reason, and affirmed by Testimony, did not more generally prevail? This discovery which was lost and afterwards reviv'd, with great Lustre, did prevail wonderfully, and would have prevailed more, but for Reasons hinted at by the last mentioned Philosopher and Moralist, which are yet subsisting, and for which *Socrates* an *Heathen*, was put to Death in *Athens*, an *Heathen* City, namely, that it is strongly for Truth, and against the Vices of that Time and this, it draws the Attention of such as rather choose this, to another Life: for

Reasons the Teachers of it have been, and always shall be, hated, inasmuch as the very Countenance disturbs the Mind, and imbibers the Enjoyments, of those who take them at present as their Portion.

Be not allured by the artful Words, Moral Beauty, Fitness, and Unfitness of Things, Benevolence, and the usefulness of Vice to Man, all Conceiv'd in a Maze of Words, covered with Art, adorned with Eloquence, and acute Speeches, their tendency is to destroy Virtue. Neither be deluded by the Doctrine of Fate, Necessity, or Natural Causes, which tend to destroy the Main-Spring. Nothing can be fit or beautiful but what is made so by the great Author of our Nature, and who so substitutes any other Cause, endeavours to destroy the Foundation of all Virtue, Moral, and Social Duties, no other Motive is of Force sufficient; and tho' this has the greatest Strength, yet, it does not do with the Patrons of Vice and Immorality. And this is evident from all times, as well as our own, the Miserable ruin effected by human Reasonings, by our Passions, and Appetites, under the Conduct of such Leaders is too Visible in *Asia*, by the Encrease of absurd, sensual Mahometism. In *Africk*, by absolute Idolatry, in both of which some ruins of Truth yet remain, such as Transmigration, and a life hereafter, which was also retained in these Islands,

Islands, and a neighbouring Country, by the *Druids*.

If any be rescued from Infidelity, by the Reasons against it, and yet stop at Deism, such may pay a sort of Compliment to their Reason, but none to their Duty, which is by this means left to be fix'd to their own liking, on the Authority of others, so far as that can prevail the Weights of Virtue are taken from it; should their Superstition run as high as that of the *Decii*, and make them devote themselves, and their Enemies to the Infernal Gods, yet they would not know whether it was their Duty to do so; they have no uniform Rule, whereto to make their Lives and Actions conformable, nor Reward for the Performance, no Punishment for the Neglect of it. All they will borrow from Revelation (which by the Way they have always done) will want Force, unless it is believed to be true; in that Case they are got as far, and not farther than the *Heathens*, guided by the dim Lights of Human Reason, mov'd to Virtue by the reward of Praise, and deterred from Vice by human Punishment, among whom many, not so Weak as to believe the Gods and Religion of their Country true, were real Deists; yet their Practice founded on the above Latitude, produc'd unjustifiable Principles, Actions, and Lives; all that such can pretend, is to stand upon a level with the best *Heathens*, without having so much Natural Under-

standing: I fear their Numbers are too many, who own to believe Rewards and Punishments hereafter, rather from the Absurdity of saying otherwise, where others generally profess their Expectation from certain Conviction in themselves.

I must warn you of an Order, tho' made of the common Mass, yet separated in a solemn Manner for the Service of God. If In this Order any should be found promoted to Livings, by buying an Horse or Watch, or by the Merit alone of Nepotism, or marrying a Neice, if any should come into higher Orders, by Presents, Interest, or Venality, if any should be preferred to Lordship, or even Grace, by such Means however cover'd or Conceal'd, tho' they be fit for Courtiers or the Army, may yet be unfit for such Stations in this Kingdom. ——— They come not in by the Gate, but by solemn Falsehood at their Ordination, to be observed by all who read the form of Ordaining; such may be so far Apostles, as to carry the Bag, and keep what is put therein, but cannot deceive him to whom all Things are open. This I say not to despise the Order, or to wound Religion thro' their Sides, which I fear is too often very unjustly done; some I know and honour and wish none worse were among them; but I say it because many of them, having the Form of Godliness, without the Power of it, are not the Men described

described, 1<sup>st</sup>. Chap. of the Epistle of *Paul* to *Titus*. It troubles me to make this Animadversion, and more so to think when People die in their Sins, there remains but this miserable Comfort, that their Blood will be required at the Pastor's hands. We have notwithstanding, had Men of another stamp, Witness, *Boulter*, and *Berkley*, among the Dead *L——n*, *O——d*, and *M——n*, among the Living, and others whose Modesty, I fear to offend. However in the General, I believe the Priest has not fallen lower than the People; An equal Distance with these of the Primitive Times is nearly observed; but if there should not it is easily accounted for. Our present King set over us by the good Providence of God, is but a Man, hears and sees by other Mens Ears and Eyes, and must listen to the Recommendation of others; let those Consider it who Recommend, when in that Order so many worthy Men are pass'd over, because they will not Comply with their means.

Now, Son, having given you my Opinion at large, and yet in as few Words as I could, let me Return to give you my advice as a Father, having shewn you where those Duties are delivered, which teach you: Let me entreat you to be a good Member of a Family, without which the Chance is small of your being a good Member of Society, and if you fill your Place usefully in the small society, you are likely to make a fit Citizen of the

World at large ; which Station, if you sustain worthily, will prepare you for being a Member of that World which truly is, and Consists of a Company not here to be met with, of all the Inhabitants of that Place of Perfection, made up of all the great and wise Men, that have ever been, or now are, many of whose Names are not known, who have Lived and Died in Silence, with the great Intercessor at the Head of them : when the Lovers of Beauty will have it in Perfection, the Lovers of Pleasure shall for ever enjoy all conceivable Delight, and the Lovers of Knowledge will have a worthy Object of their improved Abilities ; for which last there seems to be an unbounded Thirst in the Mind of Man, Evident, if from nothing else, yet from the Pleasure with which works of Fancy, and Imagination are receiv'd ; for whatever exceeds Observation, such as Enchanted Castles, Giants, Witchcraft, and all works of Machinery, bordering upon the Wonderfull, are greedily embraced.

How this Happiness which awaits the Good is known, and the Means by which it is to be obtained, I have told you ; let me request you as a Friend, whose advice in other Things you have found good, let me entreat you as a Christian, whose Life you know has not been the Best, yet not the Worst ; as a Father whose Care in this Respect, towards

wards you, tho' not so great as it ought to be, was not quite neglected, let me enjoin you to think of these Things, to use the little Reason God has given you, not to the Purposes of Voluptuousness, and Obscene Vice, or your Tongue to the support of Infidelity, Deism, or Libertinism, but that you employ the Former, notwithstanding your Affections and Desires, in weighing the probability of this Truth with what can be put against it, the presumption of another Life, against the Uncertainty of this, the Thing to be desired against the present Enjoyments, the Perfection of that State, against the low Corruption of the present one, and the Difference of Dying like one who has Hopes of another Life, or like the Beast that perishes, and your Tongue in Defending, and Promoting the Truth of Immortality.

Life is Chequered with Misery, which you must have observed, and perhaps perceived in Proportion in your own, as I have in mine. Life is short, notwithstanding the long Hopes laid up for it, this you must likewise have observed; if not, go to the Weekly Bills of Mortality; your Predecessors have already, and it is likely in a little Time I shall give you a Proof of it: You are sure only of the present Moment, the Past is not to be recovered, and the Future you may not see; these are the Considerations which move me to take the desperate Charge of Persuading,

where your own Judgment may fail, when the Preachings of Apostles, Evangelists, and even of our Lord have failed, because they persuaded against the Gratification of Flesh, and sense, against being Enamoured of the World, or the Devil, and persuaded to love the Sovereign Fountain of Knowledge, Beauty, and all Perfections imaginable. It is in your Power, whether I can persuade you to dare to be Wise, if you are in drunken Company, to dare to be Sober, whether you will believe me when I tell you the Way to Destruction is down Hill, agreeable to corrupt Inclinations, but the Way to Safety, is up Hill, against them: Words have Effect, when given according to the Disposition of the Receiver, but must fail when opposed to it, and when things Learned, and become Habitual, are to be changed for their Contraries.

But if you will directly Consider the Things that I say, you will Love that God, who made you, that Saviour who discovered that Infinite Scene, and that Atonement, who came to Clear and Lead the way to it, with all your Heart, your Mind, and your Soul. You will address him daily in Private, and worship him in Publick, you will frequently resort to his House and Table; it is the greatest Honour, whatever the World may think of it, to serve him in whose Sight the best earthly Kings, and Emperors own themselves



selfes but Reptiles : Many valiant Generals, bold Admirals, wise Lawyers and great Physicians as well as Philosophers have own'd the same in all Ages. This will render you Just to other Men, contented with your own, equal to any Station, not above it, a despiser of Praise yet an earnest Doer of what may deserve it, will give you Power over your Appetites, which is the natural Way of keeping your Mind clear and prolonging your Life : There are some of the present Truths, that when your Life draws near a Close, will deliver you from unspeakable Horrors no otherwise to be avoided, and give you that Comfort which is not to be obtained in sensual Gratifications.

In such Things as are not shameful, I shall set before you a short Sketch of my Life ; having a Step-mother, it was with some Difficulty I came into Business : I marry'd, and was faithful to my Wife, have lived single since her Death near 24 Years : I went to Bed timely and cool at Night, rose early in the Morning directly when well awake, seldom took first and second Sleep : Set my own Business a going, and generally walk'd two or three Miles while my Neighbours lay in Bed ; at my Return you know how I was a Woman in the Kitchen, a Man in Business and Accounts, I eat Breakfast and Dinner sparingly, no Suppers, drank little, and no Spirits. In dealing used few Words to avoid Lying, and no Swearing, shunned Law-

Suits, Jury and Oaths as much as possible, rebuked Vice in my Family, gave no just Offence to my Neighbours, was useful to them when I could, and sometimes greatly to my own Loss, and seldom met with a Return, and never accepted of any when offered : Avoided *Sunday's* Journeys and Business, and yet in a Life so employed and so hurried, part of which you have seen, the rest I presume you will believe, I have never from the Age of fourteen, that I remember, to this Day, omitted my daily Addresses to God in Private, or his weekly Worship in Publick but once : All this I tell you, that if there be any good in it you may exceed it : The Uses of this Practice were visible in supporting a crazy Constitution so long in Freedom of Spirits, in which I was directed by the publick Writings of a great Christian Physician, who now I hope has his Reward, and also in that Peace of Mind which I always hoped for ; if this be made Publick some will take me for a Saint, others for an Hypocrite ; both are mistaken : I have however Art enough to conceal my Faults of which I am ashamed.

This long Letter dictated from Experience, hints some of the many Reasons which support it ; your own Observation will supply more, your Happiness depends not on the Smiles or Promises of the Great, they often want the Advice herein given you ; nor on Riches which add nothing to him who

who has the Necessaries of Life, but Vanity, Vexation, Wantonness, Flattery, Visitants, Servants, Followers, Horses, Dogs and other Consumers of Time, Money and Innocence; nor on the nauseous Breath of precise Fame and Applause, which after Death belongs as well to the Dust of a dead Horse as to yours, nor on impure Pleasures of which the Times stink, so that we seem to live among Swine and Goats; but on a God of Purity, whose Eyes cannot behold Iniquity, into whose Hands it is a fearful Thing to fall; for if the Righteous will scarcely be saved, where shall the Wicked appear; improve your Time which I tell you is short, to solid Purposes, and be not wise only in foolish Things.

Be not particular in your Hat or any other Part of your Dress; Let them not be calculated either for Terror or superior Grandeur: Be not particular in Wit which is a dangerous Instrument in the Hand of a Fool, who knows not how to employ his Talents to better Purposes, nor in nicety of Meats and Drinks fit only for Women (if for them) they discover an Avocation of the Mind to Trifles: When you go into Company be not assuming or positive, nor the first to give your Opinion, be not curious to know the Secrets of other Families, if their Servant carries any Thing under her Apron, lift it not up to see what it is; keep out of  
Disputes

Disputes not your own : If you are chosen a Referee, divest yourself of all Passions and Prejudices, or refuse to be concerned : In all disputed Cases, if you engage at all be on the right Side, so far as it is so ; both Sides may be Wrong, at least in Part : And let me advise you to avoid Juries, and Oaths upon other People's Account, and Law Suits on your own, as much as you can, and rather lose something by one, than obtain what is called Justice by them, who often rob both under Colour of that Name ; and for my Advice in this, you have my Reasons founded upon Experience : I have known some who have sued upon a Bond for the Recovery of which a Charge of Costs has been brought against the Plaintiffs for the whole Debt, and as much more : In another Cause, which was long depending, six Pounds eight Shillings was upon the Issue decreed to the Plaintiff ; and for this the taxed Bill of Cost was above 70 Pounds, and he had paid above as much more which he lost, for the Attorney's Fee is 2*s.* 6*d.* and the Lawyer's 10*s.* and no more can be taxed ; yet if you should offer either of them what by Law they are allowed, you run a double Hazard, either that they will neglect, or mismanage your Suit, if they embark in it, or to be kicked out, or have a Sword drawn upon you. From two Guineas to ten, upon your first Introduction, is the Rate, to be followed by Refreshments, for a Draft of your Bill or Answer,

swer, for every Motion, Term Fee and such other Expletives, &c. you must pay for Copies six Lines in a Sheet, and as many Words in a Line, to carry which. you must have a Boat or an Horse, and after all you must pay for the taxing your Bill and for the very receiving it. I was often applied to for Information and Advice by the sweet Appellation of Brother and Cousin, which was used against myself, and for themselves, which Practice is perhaps not unknown to other Families. Cases of this Sort are frequently occasioned, not so much by the Intricacy of the Laws, as by the Protraction of Courts, and covetousness of Lawyers and Attornies, who, for Reasons very evident, choose to prolong. If you should enter a Judgment for 5 *l.* the Cost of that will be near 40*s.* of reviving (as is legally called) near as much, besides the Costs of Recovery, which when you are near doing, the Defendant may pay the Money into Court, which will cost the Plaintiff above 12 *d.* *per* Pound to take it out ; but if it be Chancery while your Purse can Dispute there will be no End of the immortal Suit, till perhaps both Sides are broken by Justice : How otherwise would Lawyers make so many Thousands a Year, purchase Estates, and sit in Parliament ? Even some of the Attornies do the same, not much to the Honour of our Senators, who are their Agents and Toll-gatherers, and who in all Equity should

pass

pass thro' their Hands, notwithstanding their Privilege exempts them in some Measure from those insupportable Evils, which are not likely to be remedied, while such a Number of these latter Persons are part of the Legislature. In the *Jewish* Polity the Elders of Cities, and in the first Ages of Christianity, Members of the Church determined Controversies; In *Rome* for a long Time Lawyers were allowed no Fees. *Peter* 3d, and the King of *Prussia* are followed by several Princes of *Europe* in making short Work of Law Suits: Perhaps we are most oppressed with Laws of any People upon the Earth, which seem to me to be made only for the Benefit of that Order which other Nations have expelled, not for the honest and peaceable Sort, who after, and indeed wisely, choose to sit down under Injury, rather than buy Trouble, and Attendance on Courts, Lawyers and Attornies and their miserable Proceeding, at their Price. It is a well known Story, that a Gentleman who had been long in the Court, upon a Determination at last in his Favour, thanked his Judge, but at the same Time assured him, he would be much obliged to him, if he had given it against him at first. This is one of the great Evils we bear, for which I cannot, nor is it the Business of this Letter to prescribe a Remedy; we hope the Patriots in upper Life, who are as much concerned, or more than the lower People, will find  
out

out One; yet this I will say, that I speak the Sense of the Nation, and that the same may be said in this Case that a Courtier is reported to have said upon framing an Oath, it would beggar one Half of the Nation and damn the other, the first by Delay in Courts and Expences, the other by Oaths of all concerned in or about Courts, Witnesses and Bailiffs; the Jury of twelve Men agree point Blank, 't'is perhaps they would not agree in any other Case, Oaths of Office are Qualifications, how they are kept every Man may observe.

Despise no one for Infirmary, Ignorance or Poverty, which require Instruction or Help; neither Countenance the Wit of any shewn in Impiety, Deceit or Fraud, lest you partake of their Guilt.

Meet no Man in a Duel, let him go to the Devil if he choose it, without you; but be ready to defend yourself: In this Case I shall lay before you the Heathen Example of *Palfio* and *Varenius*, who had long been Enemies, and were both besieged in their Camp during the *Gallick War*. *Palfio* told *Varenius* this was the Place to end the Quarrel, and sallied out; but was soon in a desperate Way, which when *Varenius* saw, he followed him, and rescued him, and was himself soon reduced to the same Difficulties, and relieved by *Palfio* in his Turn, from which Distresses they both returned in Friendship:

Get

Get the better of your Enemy by forgiving him what's past, and keep out of his Way for the Future : Be not overcome of Evil, but overcome Evil with Good.

Let not the Atheist, Deist, or Libertine either in Principle or Practice, be your Intimate ; there is no depending on those who want a religious Tye : If you meet them over a Bottle, guard against it and them : If they declaim for their Principles, laugh at them : Despise also the Fop, the outside of his Head may be powdered, but within he has nothing but Cobwebs and empty Forms : Consent with Men of Understanding and Virtue ; give due Respect to those above you, require little from those below you, except in Matters of Command ; be courteous to all ; court no Praise, which is seldom given but for the Benefit of the Giver ; help the Unhappy, according to your Power, but not the Idler, who contributes nothing by his Labour to the common Stock, nor the Drunkard, who has no Right to be supported in his Excess, nor to the Thief, who would deprive you of the Power of helping, nor to the Lewd, whose Vices bring a Moth into their Circumstances, as well as Rottenness into their Bones, and is seldom rooted out 'till it is the Occasion of bringing them to the Dust, nor to the Atheist or the prophane Swearer, they are Enemies to God, and the sacredness of Oaths, upon which all our Rights depend. Honour no  
Man.



Man on Account of his Conceit or Ostentation : Conceit is a dangerous Distemper with which many among us, and some of your Relations are infected ; it's seldom rooted out (however palliated by Years) ; it consists chiefly in Opinion of comparative Superiority, in Fortune, Understanding, Manners, Behaviour, Beauty, delicacy of Expression, Distortions and Airs, which, upon Comparison, makes those possessed of it, exult and Chuckle, upon a supposed Victory, in their own Breast, discoverable by their Countenance ; their own Painting puts them in the most ridiculous Light, as it most lively shews their Vanity and Weakness, Vanity in triumphing upon Baubles of Airs, quaint Expression, some Thing in Dress or Behaviour ; which creates Contempt ; Weakness, in that it shuts the Door against all Instruction ; for who can instruct one already so well furnished and polished ? This I hope you know, and have Understanding to avoid the Contempt that attends this Distemper. But honour Virtue, and that in all Persons possessed of it ; for if borrowed Virtue is honoured, much more is it due to Original : I shall warn you of that which perhaps you will think ought to be laughed at, but if you have not already found it true, you either will, or have better Fortune than those who have gone before you ; and it is this : Strive not to oblige over much or over highly, where you expect a Return ; when it exceeds the Measure of being repaid in Words and

Compliments,

Compliments, it is returned in Coldness and Dryness, or perhaps Contempt, which discharges the Obligation: Even the very Power and Abilities employed to their Service is often envied and grudged to you: An old Observation has noticed. That to envy Virtue is the Stain of the Age, but that no one envies Virtue in another who has Confidence in his own; this may not hold true in all, tho' generally it does: Let all your Actions proceed from Principle, not from desire of Praise, which still follows Virtue like a Shadow, however concealed, nor from the vain Bauble and Wind-mill of Honour, puffed about by human Breath; it may serve to swagger with, but a Tradesman had rather take an honest Man's Word than it's. Be not an Unbeliever, many of the Great and Ingenious profess to be so; they tremble however for fear of the contrary, which often appears near their End; they speak not as Things are, but as they would have them to be: Neither be Wicked upon Principle, Vice is of the worst of Errors: Nor let the Practice of many of that Order I before mentioned to you, misguide you; under whom Religion labours. They are but Men, their Practice may adorn but cannot prove Religion true, their Practice may deform but cannot prove it false. We have the same Records and Means of Knowledge, and have the same Right to think for ourselves; some of them are worthy of  
double

double Honour; follow and imitate such if you cannot choose the right Road for yourself.

Let me now as heretofore, warn you of the falacious Practice of the Age, whereby so many Families are extinguished, by the remarkable Punishment produced in the 15th Century. The Practicers of this Vice are Enemies to their Country, and Murderers of their own Posterity; the Numbers of Physicians and Quacks who live chiefly by this Poison, evidently shew they are not few, sometimes the Wound fails of Cure, where it's otherwise it leaves a Scar in the Constitution, often renders them impotent and when it does not, they impart to their puny Posterity, only Constitutions pregnant with many Disorders. They can build their Issue new Houses out of the rotten Materials of their own old ones, and perhaps were so provided for by their Fathers, which all the Skill of Architects cannot support. The Ruins may be supplanted with fresh Materials out of the lower People. An Acquaintance I can believe, informed me particularly, of many Temptations he escaped of this Kind; Abroad, in the City, upon the Road, and at Home: Every One of which then yielded him (as he said, and as I believe) more high Delight than the Gratification could give: They are always attended with Repentance. Be assured the Command is Good, Just, easy to keep, where a good  
Mind

Mind is joined with firm Resolution. At present we are obliged to the better Women for all the Virtue of that Sort among us. It's recorded of *Massaniffa*, that the first Day the Wife of *Syphax*, his Enemy, was in his Power, he married and enjoyed her; and was after obliged to send her a Cup of Poison by *Scipio*, who in the *Spanish* War, having taken Captive a beautiful Virgin, betrothed to his Enemy, preserved and returned her Chaste to him, and thereby obtained a great Victory over himself. The Devastations made by this Vice are visible in every Neighbourhood; I could give Instances of People of Station, drawn Home on a Slide-Car, laid in a Dog-house, fed out of their own Vessel, till the Poison consumed their Flesh, and Death closed their Eyes.

If you resolve to perform exact matrimonial Chastity I would advise you to Marry, and as a Guide to your Choice, shall describe One with whom (you may remember) I had the Advantage of spending some Evenings, she was the Wife of a noble Person, descended of Family; her Father was in high Station, to which he added more Honour than he received from it: She was possessed of a great Fortune, uncommon Understanding improved by the best Instruction, the Skill of Painting to Perfection, and the other female Accomplishments without knowing she was possessed of any of them, and was in unaffected Behaviour, superior to all  
the

the Ladies who visited her, whom she entertained with good Nature and Humility : She appeared above Wit, and when she said any Thing which in good Sense exceeded the common Measure, her Modesty made her Blush ; she entertained with good Nature such People as, I fear, I would scarcely be Civil to ; she understood the Honours of a Table, the Œconomy of an House, and even the Necessaries of a Kitchen ; she and her Husband lived like Wooers, she suckled her Children : The Subject would perhaps offend that Lady, should I tell of the Friendship and Charity of which the Neighbourhood was Partaker—Surely such Virtue must be rewarded : Her Husband of whom I can scarcely think without a Tear, so well knew her Affection and Prudence, that to her he left his Children and all his Fortune : Her vidual Perfections agree (as I hear and believe) with her Matrimonial : Did you not know a good Deal of the Lady you would think there was no such Woman but in Imagination. Now such an One as this, tho' in a Russet Gown, would I recommend to you ; but not one whose Recommendation lies in flirting a Fan, fashionable Dress, outside Devotion, genteel Airs, thick Blood, Honour, Family, Pertness, volubility of Tongue, Wit, Noise, understanding Politicks or News ; but which lies in natural good Sense, artless Cleanliness, modest Behaviour, not  
 affected,

affected, Mildness, good Nature, Chastity, Humility, not tenacious of her own Will, knowing the Business of an House, and even of a Kitchen, bred in an honest Family under a good Mother: I take the married State to be the most happy or miserable: If you get the black Swan above described, you have obtained all the Happiness this World can afford, and laid a good Foundation for that Happiness which shall never end: I mention not your Duty on that Side, of which Faithfulness is the first, yet know, a Wife is made Good and better by your Behaviour; no Occasion for Commands when she will obey.

I know but little of your Element, yet shall give you the best Advice for that Way of Life that I can: Consider then your Crew as a great Family for whose Behaviour you are in many Respects answerable; let your Commands, wherein the Lives and Health of the Men, or the Property and Advantage of your Owners are concerned, be strict and duely executed, they need not be so where they regard your self only: Use Command not imperiously as if you desired it, but as if imposed on you: Be just to your Owners, and also to the Men living and dead: Use not threatening where a milder Method may do: Sometimes be one of themselves at Play and Diversion, by which you will gain their Affection: In their Hearing (and indeed at all Times) be watchful

ful not to swear, to speak Truth, to abstain from excessive Drinking, from Whoredom or Injustice, and discourage those who are guilty of those Vices as of Neglect of Duty : You are to endeavour to rule this unruly Family in their Health and to provide Necessaries : In Sickness you are to be in some Sort a Physician, for which Purpose as well as for your own Health, read *Boerhaave's Aphorisms* and *Materia Medica*, both, I presume, in *English*, wherein you will find a most rational Theory of Distempers ; to whom join *Sidenham* and *Cheyne*, the Physician from whose Works I have before acknowledged to have received considerable Advantage in regulating my Health : When their Disorder is mortal, you must be a kind of Clergyman (if you have none aboard) ; tho' the best Preparation for Death is a good Life : Disperse good Books among, and keep the Bible always open to them. When you come into Port cheat not the King. Taxes must be raised, and whatsoever you defraud him of is to be raised upon others. Give not a loose to Intemperance or Voluptuousness, and whenever you return from a Voyage, return Thanks to that great Being who hath preserved you.

But to draw this Letter, which contains the Dictates of my Heart, to a close, read History, it will give you clear Examples of many Things which have and yet may happen : Read natural Philosophy, and in this,  
study

study *Derham* ; this will improve your Understanding : Read the Whole Duty of Man that you may renew your own Duty ; but above all read the Holy Scriptures ; the Books of *Moses* contain wonderful Knowledge in the Story, nay, in the very Sentences, such as, *Let there be Light* : Even the Words of *Jehovah*, or *I am*, which is easier to be understood than explained, for nothing else properly *is*, but he who fills all Space : The Prophecy of *Isaiab* contains Foreknowledge as exalted, if read according to the Intention and Meaning, as can be desired, and it is explained by the History given by the Evangelists, in which the most exalted and useful Knowledge for the present and the future Life is delivered in a plain and familiar Stile, tho' on the most lofty Subjects, without the Beauties of *Homer* or *Virgil*, or the Eloquence of *Demosthenes* or *Cicero* ; which, let me tell you, often withdraw the Attention from Substance to Shadow and Trifles ; but it was designed for, and admirably adapted to, the Purposes of the Ignorant as well as the Learned, all where Learning cannot, at least does not teach them their their own Ignorance, and according to the Poet,

“ Learning makes Men Coxcombs whom Nature meant but Fools.” Some Revelation must have been made ; the World could not, cannot subsist without it ; and where the True was not, false ones were forged to supply



supply the Defect ; if any was made it must be the *Christian* , no other has the Marks of Truth ; no other has so well shewn the Insufficiency of Things present ; this only fills the Mind ; Reject not Revelation, it speaks to you of sublime and interesting Points ; think not highly of your own Understanding ; it is but little you can know ; not even your own Soul, Body, or any thing else ; if you know not these familiar and intimate Things, how shall you of yourself attain a perfect Knowledge of him by whom all exist ? He could be no God whom you could comprehend, which you are infinitely farther from, than the Mouse that gnaws your mouldy Bread is from comprehending how your Ship is built, or steered thro' the Ocean.

Don't imagine I write this long Letter to amuse or entertain you, but to light up the Beacon of my Experience to direct you to set Perches upon the Slutch and dirty Shoals, as well as the Rocks of this Life, lest you founder upon the one or suffer Shipwreck of Faith and a good Conscience upon the other.

All Things here are determined to some End ; Life also has its End for which it is given ; that End discovered by Revelation and agreed to by Reason, few desire to look into, and fewer still to understand it : Most of us are pleased with the Name of Church-

C

men,

men, Dissenters, or Catholicks, tho' perhaps not Christians at all : Such as know not the Truth clearly revealed in the Scriptures, nor perform the Duties built upon that Faith, in all Respects, so far as human Infirmary will permit, or at least use not their Endeavours to that End, such I think can be no Christians at all, who perform social Duties for Applause or Honour, or upon the Authority of *Epicletus*, *Shaftsbury* or others, may appear good Members of Society, but want the Strength of those built upon Divine Faith ; which, to such as think at all, appears to be the firmest Foundation of all Duty : Most of us are pleased with the Profession only ; is it always accompanied with necessary Qualifications ? Can a Pair of Trowsers make a Sailor never at Sea, and we are as easily pleased about the End, which, tho' we hear weekly, if we vouchsafe to attend publick Worship, we consider it as Boys do the Catechism, we can answer in set Words but in the Nature and Truth of it we seem as ignorant as those Boys ; Can such be Christians who by their Lives and Manners are of another Synagogue ? Is there any Member of an human Society, who knows not nor obeys the Rules of that Society ? Whenever they become such they are expelled.

And now to conclude let me entreat you to what the great Apostle who knew the  
Terrors

Terrors of the Lord endeavoured to get done ; be persuaded Men seldom care to look into what is displeasing, for this Reason, they do not look into their own Minds and consider : But do you think of the great Scenes hereafter ; on the one side represent to yourself a Gulph in which are the Souls of Beaus and delicate Ladies dressed in the Deformity of their own Pride and Vanity, the Lewd tormented with the Fire of their own Lusts ; the Crafty, False, and treacherous themselves outwitted and deceived ; the Covetous, Uncharitable, Greedy, Thievish, Knavish and Oppressive, in Want and deluded : The Cruel and Murderers, whether by Law or Violence, now in the Hands of Murderers without the Prospect of Death to relieve them, the prophane and impious Swearers and Blasphemers of God excluded from his Presence, and confined with Spirits such as themselves, who are their Tormentors ; the Smoke of Brimstone giving Breath, and the Flame thereof giving Light and Punishment to all the Crowd, without End ; think often of this and it will be a Means of keeping you strict and constant in your Duty. Perhaps the Punishment will not be literally and exactly as it is here, but some analagous Punishment even worse than this, bad and shocking as it is, will certainly be assigned : I confess the Scene is so full of Horror that it makes me

shudder ; and if the Mind can't now bear such a Picture, how must the Soul be able to bear it, when there is no Hope of Redemption, when the Smoke of the Torment is to ascend up for ever and ever ? Think also of the Misery and Uncertainty of this Life, of the low Enjoyments of it ; and think of the immortal Delights and eternal Happiness of the opposite Scene ; in the Company of such Men made perfect, of Saints and Angels, nay, of God himself, and then judge which Choice is preferable, and whether your Course of Life should not be fashion'd accordingly. One prudential Consideration more and I have done ; If a Life hereafter shall certainly be, and our Souls take their Portion in one State or other, and that without End, the Believer in that Case hath the Advantage greatly ; but if no such Thing shall be, and we have the Horror to die like Beasts (which too many among us seem to desire and wish) we who believe, shall be as happy as they, and they will not then laugh at us as now they do.

When the Writer had finished this Letter, or one to the same Purpose, his Friend came upon him and seeing what was written, desired Liberty to publish it ; but the Writer believing himself in many Things present in his own Family, as every Head of a Family is, and thinking he had written as his Duty required, yet knowing himself  
a Lay-

a Layman, not bred to Learning, of small Fortune and low Station, where Life had been spent in Hurry and Business, was unwilling to comply with the Request of his Friend; however he consented upon Condition his Name should be concealed (unless his Friend should be taxed with Forgery) and that he should remove the faulty, supply the Defects, and correct the Stile, when it came abroad, the Writer observed the Modesty of his Friend, who was cautious of altering, and that something was left out which the Writer thinks necessary, tho' perhaps they were so injudiciously conceived and incorrectly expressed, as would render them unfit for publick View, yet not for a Family-Letter. The Writer would not have consented at all to the publishing it, but that his Friend thought it might do good to the poorer Sort, who have neither Money to buy, nor Time to read large Volumes: Not that the Writer thinks the Idle and Wealthy, who have both, are generally the most knowing in such Subjects; If they were such, Knowledge would descend to their Children, Servants, and Followers, as their Vices do: Wealth, we know, neither conveys Wisdom nor Virtue; but often the contrary: Yet if this comes into the Hands of any such, the Writer begs they may consider what Truth is in the above, and of that Time and Place, where  
 Fortune

Fortune and Station make no Difference between them and the lowest Servant: If this shall do Good but to one Fellow-creature so far the Writer obtains his End ; if not he has discharged his Duty as a Father in giving the best Advice he was able, from Reason and Experience ; written privately without Books, for few he has, and not intended for the Publick : Let it fall if not supported by Truth ; let it be despised for want of Authority, if none but of a certain Order have Authority to publish what we are confident is true, and in Matters wherein we are equally interested as they. Truth may shew its Face without a Band. The Writer hopes he will be excused by the Publick, for Defects in Expression and Stile, as this is the first, and designed to be the last, Trouble, he will give them, and originally was not designed for them.

He chuses not to put his Name for these Reasons : It would make publick the Secrets of a Family with which People are not concerned ; he was not regularly bred ; he seems to invade the Office of others whose proper Business it is ; also to avoid the Vanity of appearing an Author : Not that he is conscious of having advanced any thing which he does not know or believe to be true, for which he appeals to him who knows all Things, nor to shun the Scorn and Contempt he expects would be

be shewn him, having already in some Instances undergone them, which he takes as the greatest Honour of his Life, tho' otherwise designed, and is yet willing to undergo as much of them, as shall please his Maker, for the sake of that Truth upon which are built all the Hopes which, when accomplished, are only able to fill our largest Desires.

*F I N I S.*

1. The first step in the process of identifying a problem is to recognize that a problem exists. This is often done by comparing current performance with a desired state or goal. If there is a significant difference, a problem is identified.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2 I VI I 2



THE  
LETTER  
OF A  
LAYMAN  
TO HIS

SON at SEA,  
GIVING  
His ADVICE from Observation,  
Experience, and Reason.

Which may be useful to the Youth of  
Family, lower People and others.

To which is Added,  
An ADDRESS to higher People, proposing  
Improvement at this, and every Time,  
necessary to be known by all.

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D U B L I N :

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M DCC LIV.

A<sup>O</sup>

## L E T T E R, &amp;c.

**T**HE former was principally designed for the Writer's Son, and only *Obiter* for the Youth of Families, &c. This is an Address designedly for higher People, Farmers, and others.

He is not yet determined whether Trade and other Arts (more than necessary for this Nation) are useful to us ; they may promote Navigation and foreign Commerce, and thereby make Money plenty ; but as Money increases in Quantity amongst, us it falls in Value : If any one doubts this let him step into the Market he will find Beef, which was sold under a Penny a Pound some Time ago, to be now thrice that Sum ; Wheat from six, seven or eight Shillings to about twenty or thirty ; Butter in Proportion ; Wool, with its Manufacture keeps Pace with the rest ; so that 100  $\text{£}$ . forty Years ago, would then buy as much of the Necessaries of Life as 300  $\text{£}$ . will at this Time : If Money encrease, the Civil and Military Charges

Charges will increase in greater Proportion ; the Lawyers Fees do so as well as the Rents, and to furnish this Metal, our Meat and Clothes, which ought to be used by ourselves, are sent abroad in Barter for Goods, many of which could well be wanted. All our Trade is only Barter ; the whole Money of the Kingdom would hardly pay one Year's Import ; Money has no intrinsic or other Value, than what by common Consent is put on it ; in a dependant Nation it may allure or create Emulation in those who have hitherto dealt humanely and justly with us ; tho' they have Power to take all when they please. It's necessary in a Sovereign Nation, who have Privileges and Dominion to defend ; Money in the Hands of a well-disposed Person does Good, and the contrary in the Hands of such as are otherwise disposed ; it's not easy to determine whether it is a Blessing or a Curse.

In Bread it's otherwise ; Life cannot be supported without it ; both High and Low receive the Benefit ; and therefore it deserves the Attention of all. If any do not work, neither let him eat ; in the Dearth 1739 the Sloth and Petulance of Labourers was remarkable ; they sat in their Cabins making Diversion of the Farmer and his Family struggling with the Wind and Rain, not feeling the Want which they suffered the following Season : The Author of Nature allows and requires the Use

of Means in such Things as depend on Man : Creatures, where Support depends not on Labour, have no Hands as Man has, not to be folded and in the Bosom, but to labour ; the Lower part and Labourers are the first who suffer in this Calamity, and the last relieved ; previous to plowing are reclaiming and meliorating Lands ; reclaiming Lands consists chiefly in diverting, running, and draining stagnant Water, for which he refers to the *Sylva* of Dr. *Evelin* ; for meliorating he refers to those who have published on that Subject, and will only give his Opinion, that in general the chief Improvement lies in making the stiff more loose, and the loose more bound ; to mix Bogs, and make them so compact as to keep Moisture, and that Compacts be suited to this Purpose ; whether Steams hurtful or profitable rise from Minerals out of the Earth he will not affirm, tho' probably such may be, as Miners nearly guess at the Place where such are, by the Vegetables growing over them, and also from the noxious Air near some of the Pits in *Hungary*, but he believes the Earth is impregnated with Light of the Sun, and by Nitre or Salt contained in the Frost, Snow, and Winter-air. The Improvement of Art and Trade depending upon Numbers must fail ; when the Necessaries of Life are wanting or dear, they will remove to Countries of more Plenty. It is allowed this Country in general is good as that  
of

of *England*, yet they support above three for every two we maintain, in Proportion to the Lands, and have great Quantity of Grain to spare to other Countries, and to us cheaper than our own, and have always a more certain and fixed Price, which is owing to their Methods of keeping Corn : In *Holland*, *Switzerland*, and other Places it is preserved in Granaries.

Granaries are useful in Times of Plenty to lay up ; in Middling to preserve, and to support in Times of Scarcity : The Schemes hitherto proposed to the Publick, require the forming of Companies, building Granaries, Salary to Overseers, much Labour in winnowing, besides putting Grain out of the Owner's Power, and trusting the Honesty of those employed : It's no pleasing Consideration that the Lives of all the Citizens of *Dublin*, *Cork*, and other Parts, and much of the Inland Country supplied at this Time by them, should wholly depend on the Winds, Sea, and *English* Markets ; if one Year so fail with them as to hinder Exportation, in what Condition will our Country then be ? The Use of Granaries is to preserve Grain, to keep it sound and dry, and to defend from Vermin ; all which is proposed to be done by the following Scheme, without any of the mentioned Inconveniences and makes the whole Country a Granary.

Build on a solid Foundation two Pillars round or square, at nine Feet Distance, three Feet diameter, and three feet high : Parallel to these build two more after the same Manner, at nine Feet Distance from them, and the same from each other ; fill the Heart or Inside of all the Pillars with Gravel-stones close packed ; on the Top of two Pillars, on the one side, sink in a strong Piece of Timber, so much that the upper Side of it may be level with the Tops of the Pillars when finished, which are to be cover'd quite round with Flags close joined, Slates, Boards projecting, or shooting six Inches over, or the same may be done with Bricks in two Courses, each Course projecting three Inches ; another strong Piece of Timber to be in like Manner sunk in and finished on the Parallel two Pillars ; lay on Ribs or Sticks of Strength across, joining by Pins, your two outside transverse Ribs to this Timber ; floor it with Hurdles whereon to build your Grain ; but before this Building of Corn is begun, thrash a proportionable Quantity of Wheat, or if you buy, mix it, after weighing, with all its own Chaff kept dry ; then make a Tube or hollow Pipe six Inches wide diameter, like the Brewers Split-thorn, and three Feet long tapering ; it may also be made of Hazels or Willows, provided it be smooth on the outside ; set your hollow Tube or Thorn in the very middle of the Floor upon the Hurdle, perpendicular or upright,

right upon the smaller End ; provide a thick Rope or twist of Straw to roll about your Tube or Thorn, so far as two Courses will rise in a Vermicular Way, or as a Screw ; then lay on two Courses of Sheaves very close and well packed, and, for more Safety, a thin Course of Straw may be shaken over the whole, especially about the Tube ; about which also a Sheaf may be split and put : Lay on your thrashed Corn in the Chaff, over the whole, but not very near the outside, about three Inches thick ; let one Man hold down the split Sheaf, and the Ropes twisted about the Thorn very close, and another draw up the Thorn all to about six Inches, but not the twisted Rope, or Sheaf, which are to be left ; great Care must be taken not to draw the Tube out ; roll it with Ropes as before, lay on a Course of Sheaves of one thick, over all the middle and two on the outside round ; lay on your Grain and Chaff as afore, draw up your Thorn and roll in the same Way ; and so to be continued, a Layer of Sheaves and another of Grain alternately, till this Corn-castle is finished, and the Spiracle is kept open thro' the whole, in the manner aforesaid, which may be covered with a Board not laid close, tied by a Wire or String to four Shivers, declining to the Side you would have the Water to fall, which may be safest to the North ; thatch it well and mind to keep the Spiracle open at the Top, and by the Spi-

racle, when the Ropes about the Thorn are taken up, the loose Grain may be put down ; let no Rubbish be under, Sticks or Ladder stand against it, which will give Passage to Vermin.

If the Floor be made broader, more Spiracles may be necessary in the Breadth, if longer they may be built close in Length as an House ; mind to put a Spiracle at every four Feet, till Proof be made of them which the Writer has not done.

He thinks the better Way would be to build them on these Floors, the common Way, when first drawn home, where it will be safe from Vermin, and in a fair Day in *March* when the Corn will be more dry, thrown down and built in Manner as afore-said into a Corn-castle, nor sees he how it can fail to keep Corn safe for many Years ; he cannot say experimentally in this as in what follows, that it will answer Expectation : If any make Tryal, let such alter any Thing herein according to their own Judgment.

Let us now think of Cattle, in whose Health Man is more concerned than is generally foreseen : Labour goes more heavily forward, their putrified Carcasses corrupt the Air. In the great Dearth and Mortality among Cattle, the Hay-harvest was windy and wet, much of the Hay lost, and what was saved not good ; it created Distempers, the Country not having Fodder sup-  
ported



ported them with Corn, which themselves were in want of when their Cattle were dead and were thereby rendered unable to plough in the Spring Season.

Grafs is the natural Food of Cattle, save it in the following Method ; mow it, not well wet, but rather dry, make it out of the Swath first shaken into Capcocks drawn to one Side ; set not more than three in the Breadth, without touching each other, that the Air may get round them and lay the Grafs of (for Instance) six Yards upon a Yard and half ; that is, put the Grafs of the whole upon Quarter of the Ground ; make it Lines of three Cocks, in a Breadth, with the Ends pointed to the Place you intend to tramp on ; which ought to be high and dry, rake the Ground off which the Grafs is taken directly, cap-cock it, and lay it aside with the rest ; let it stand so one Day to die, the third Day shake it upon the Ground upon which it stands, it will be very thick for Grafs ; if the third Day be not dry, wait for a fair Day, if the Weather continues bad, put in Men to raise the Cocks grown flat with standing, and set them down again round as possible, like Balls ; when shaken out turn it in the Wind-rows four Times that Day, and crossed, in the Turning which will require no more Hands than will turn it once, if spread upon all the Ground ; this Way it dries beyond Expectation, either from being off the Ground,  
or

or the Wind's going thro' it, and being mostly all outside, with often turning ; make it in Evening in Handcocks upon the Lines, which will be soon done as it is gathered ; let it stand another Day, the next shake it again upon the line, and turn it four Times as before, make it up at Night into Carr-cocks ; draw it the next Day to your Plat, shake it out there, give it a turn or two, if it shall want any, and tramp it.

The advantages of this Method are ; it's safest in Brittle Weather, always easily made up, as the Grass is gathered in Wind rows, if the Day breaks, it requires very few Hands, is expeditious, for he has cut on Wednesday, and tramped on Saturday : But above all it preserves the full Substance in the Hay, Observable by Sight and Smell, whether it consists in Salts, Sulphur, or Mercurials its exhausted by the Sun, and Weather, as may be observed in Rakings left spread one Night, Cattle fed with such Hay, want no Oats, if not in Labour or a Journey, will fatten and preserve, as has been proved by Tryal ; Haymakers are advised to try but little at first till they are acquainted with the Way ; such Hay would be Advantageous for those who Stall-feed for Winter Sale.

Having thought of Man, and of Cattle so usefull to him, let us now think of Arts, and Trade, particularly of the Linen our Staple, Commodity and Manufacture, and shall lay this down as a Rule, that no Trade which  
has

has not the Truth it professes, or that covers Fraud by Art, will be enduring, some things, he believes, wrong in this Trade, from beginning to ending : Our Seed should not depend upon *Russia*, *Holland*, or even *New-England*, often mix'd with old Seeds of Weeds, as well as Flax, and the whole not well Saved, which we can't know till the Crop is lost: Such Seed as was sowed here was late in Sowing, which occasions its being late in Pulling, that is in uncertain Weather, its always for the sake of fine Flax pulled before its Ripe : Seed Corn is tyed otherwise, Flax is not spun by the Ends, which would make the Thread Smooth, Strong and Fine ; no one would desire to trust his Life to a Cable made of Pack-threads, not taken by the End, but in Lumps, as the Twist takes it up in Confusion. The uneven make thin Webs, and sometimes what they call new Light ones, that is, thick in the Selvege, by putting more Warp, and thin in the Middle, sprinkled with Butter-milk or other Butter, under Colour of Dressing, put under a Weight to mix it equally, sometimes stretched for Length, and beetled for Thickness, brought to the Market, close roll'd and ty'd ; the Drapers buy, and measure, sometimes, by an unjust Yard, or if Just, there are Arts in Measuring, by which those that Practice them, will have a Yard or more in a Piece advantage, of the fair Dealer ; when it comes to the Bleach-  
yard,

yard, some use Lime-water, or other Corrosive Liquors. Double rubbing Boards indented, and Mills are used by all 2, 3, 4, 5, or 6 times for Dispatch ; its filled with Starch, whites of Eggs, Ising-glass and other Stuff, added to the Blew, all level'd, and made smooth by the Beetles, and sometimes so Impoverished, and broken, as to be scarcely able to bear Stretching, and Pinning, when blued for Drying.

Is cannot be expected that after Tryal, any Nation will Encourage such Dealings, herds of Negroes would not, much less so Knowing and Mechanic a People as the *English*, who make Cloth of our Yarn called Flaxen, which sells Green, much above ours White, of the same Fineness. Corn-market in *Dublin*, gives Instances of the same ; The *French* make up most of their Household-linen unbleached, they Buck in the Washing and Bleach in the Wearing The *Spaniards* in their Cloaths, use no Blew ; whatsoever Trade is founded on Art cannot hold, as indeed it ought not ; the *English* Servants, will by Experience, become as Wise, as ours of *Dublin*. As a Remedy. 1<sup>st</sup>. all who sow Flax-seed, may be obliged to sow, before the 1<sup>st</sup>. of *April*, a Proportion of it thin ; not pulled till the Seed is ripe, and not Rippled till Spring, or else the whole to be subject to Tythe. 2<sup>d</sup>. The Spinners to be encouraged to Spin the long Way. 3<sup>d</sup>. The Weavers to be punished, for making new light Webs, Sprinkling,

Sprinkling, and Beetling, and for bringing them to Market otherwise, than open or folded, as Fans, tied by a slack String in the Middle. *4th.* To be Measured by a Lapper, who stamps his Name, and the Length and Breadth upon both Ends, and the Piece left one Night with him to lye open, that it may Shrink, and the Buyer obliged to take it at his Measure. *5th.* The Bleachers to use no Lime-water or other Corrosive Liquor in the Bleaching, that they put no Starch, or other Matter to Stiffen or Thicken at the taking up, that they use no double rubbing Boards, or Stones indented, or rubbing Mill, or Engine, to give a brisk Colour, which breaks not only the Fibrils, but Fibres, and renders it unable to Wear, and the Colour with the utmost Care, will not hold after Washing, as already is known to the People both of *England*, and *Ireland*, the Reason of which is pertinent to the Subject.

The Cortex or Bark of Flax, is composed of Fibres, each of which contain Fasciculi or Sheaves of Fibrils, united by Cereous matter, the whole covered with a Scarf-Skin, or Cuticle, In Bleaching with Ashes, the Lees are filled with Salts, whose Points impinge upon the Fibres, and loosen the Cereous Matter, which is drawn out when loosened by the Filling, and Drying in Watering, and the Crisping of the Sun and Weather; the Fibres, and Fibrills, are left in their Original

original Position, their Skins smooth, when cleared of the Films of the Utriculi, and other Excrementitious Matter, and when bleached in this Manner, reflect a Light like a white garden Lily, as if Glaz'd or Varnish'd, if taken also up Clean, as is well known to such as Bleach in this Manner.

On the Contrary, those who use Lime, or other Corrosive Lees, pour in Liquor containing pointed Daggers two Edged which tears out the Fibres; the Rubbing with double Boards, Stones, Mills, and Engines, so Chews the Cloath, Thread, and Fibres, that the Fibrills are broken and Cotton in the Thread, and raise a Shag on the out-side, and so empties the Thread, that it is thereby left open, like the Roll of Wooll carded, into which Dirt, or even the Effluvia of the human Body, insinuates, which are not easily washed out, as Dirt is not easily washed out of a Mill'd Blanket; the imperceptible Atoms lodge in the Cotton, on the outside, as Dirt is known to do in Cotton, and frize Coats, and makes them sooner lose the Colour, and harder to Wash.

From Experience and Reason, the Idea of Whiteness is known to be impress'd on the Organs of Sight, by the uniform Reflection of all the Colours in the Ray. By the latter Way, a more intense Whiteness may be obtained in broken Rays; by the former a Colour more Glossy, and Wave-like, from their smooth Surfaces, which are more readily

dily Cleanſed from their outside Dirt, and Brighten every good Waſhing, with which their Fibrills open and throw off Heterogeneous Particles, as he has experienced with the addition of double Wear, and keep a better Colour to the Laſt ; in the Waſhing it fills the Hand and is Firm, whereas that Bleached the other Way handles wet like Muſlin.

We know not what Objections have been made to the former Way, but expect the following will, *viz.* it requires more Stuff, more Labour, more Time ; all which make Bleaching dearer, and make neither the Thread ſo fine, or Colour ſo good, and the Cloaths Rot being ſo long wet, that they may with Care be ſafely Bleached, in the rubbing Way. In Answer what may be done we can Gueſs, But what is done we know, that it requires more Aſhes is allowed, but leſs Soap ; that it requires more Labour is falſe, but more done by Hands ; it is allowed it will require more Time, but no Rotting, unleſs the Cloaths be allowed to lye above 12 or 20 hours in wet Heaps, for the Truth hereof he appeals to the Lappers, who have tried both Sorts.

That this way requires more Time, makes not the Thread ſo fine, or ſo bright a Colour, are all allowed, yet high Whites, and beautiful Colours, tho' not ſo intense, are made the former Way, and alſo that for ſome Time, till Proof be made, and the Credit  
that

that is lost be again recovered, may occasion a stagnation of Trade, which will again rise with Advantage. But if the former Way be more Expensive, the Draper is therein not concerned, he'll take care of his Profit, either by buying Cheaper, or selling Higher, tho' he much questions whether the Former be the dearer Way ; common Cloth may be Bleached for 1*d.* per yard, or at 1*d.*  $\frac{1}{2}$  at most without the Help of Engines, which he allows to be highly Useful in Beetling, or perhaps Washing, but no further.

He may safely be believed, for he writes his own Thoughts, under no Influence or Distress, never made any Thing by Church, or State, or got Reward or Premium ; speaks as he believes in the Corn-Castle, which he could not prove, as he desired, Living out of a Corn-Country, having neither Farm, Laboured, Barn, or Yard. And as he knows and many years practiced in making Hay, and in Bleaching, his Ignorance is not so great in Experimental, as Speculative Knowledge, nor if put in Practice expects Benefits, other than in Common. He owns he would recommend Simple fair Dealing, and if by Law, any should punish his Neighbour for Deceit, by which he has gained, because the Practice is ill ; will it be better in a Nation in which the Innocent equally with the Guilty, shall be Punished ?