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PROPOSALS²

To preserve the
PUBLICK ROADS,
WITHOUT
Prejudice to **TRADE,**
Excess of Tolls or Turnpikes:

ALSO

A *brief* Discourse, shewing that *Inland* TRADE is the chief Support of *Societies*, consequently the Support of the *Nation*; that the present *Run* of POST-CHAISES tends greatly to the Ruin of *Both*; and that unequal *Taxes*, and unequal *Privileges*, are oft attended with pernicious Consequences.

*Non dicere, sed facere, beatum est :
Pluris est prudenter agere, quam cogitare.*

By PHIL' ANGLUS.

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Row, London. [Price Sixpence']

Of whom, and other Booksellers, may be had

A SCHEME to prevent the *Running* of Wool, &c.

The Concern for Trade, &c.

Further Considerations on the Concern for Trade, &c.

Inland Traders Vindicated, &c.



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T H E
P R E F A C E.



H O' the Title Page says briefly what these Proposals are, yet Custom demands a Preface.

As every Attempt towards the Preservation of the publick Roads, and in favour of Trade and Commerce, has hitherto met with some Regard; I am, therefore, induc'd to hope that this of mine will not be unacceptable; especially as neither (on which the Nation's Welfare, in some measure, depends) is in a State of Perfection, nor incapable of Amendment, nor is either a Matter inscrutable, but like other Things, may be attain'd with due Application.

In this Publication I have no other View than that of a general Good, and expect no greater Reward than an equitable Share of that Good, which probably, may arise (first to the Community, then to me a Member) from Attempts of this Nature.

I submit my Conceptions to whatever judicious Readers please to pass on them; and offer these Proposals, not to Those, who are charm'd with big Words, Sound, or Novelty, nor to the captious or ill-natur'd, who turn every Thing that suits not their Humour into Ridicule, but to Those, who love Truth and Reason, and can distinguish and despise the contrary, however embellish'd.

The P R E F A C E.

I might indeed, with the greatest Justice and Truth, plead want of Time, and Abilities for an Attempt of this Nature, but since such Plea would rather be a strong Reason for not offering, than an Excuse for offering indifferently, I shall therefore lay no Stress upon it.

If my best Endeavours for the publick Weal, being but a Plan for others to build upon, meet with a favourable Construction, I shall have all that I expect: Those, who raise the Structure, shall have the Praise; I desire only the Satisfaction of seeing the Design carried into Practice, and do not, in the least, doubt of Success.

Man's safety must his Liberty restrain;
All join to guard what each desires to gain;
Forc'd into Virtue thus by Self-Defence,
Ev'n Kings learn'd Justice and Benevolence:
Self-Love forsook the Path it first pursu'd
And found the *private* in the publick Good.

POPE.

PROPOSALS.

E R R A T A.

P. 2. l. 11, for nothng, r. *nothing*.

P. 3 l. 11, for suffers, r. *suffer*.

P. 10 l. 4, for unnessary, r. *unnecessary*.

P. 11 l. 30, for Chaises, r. *Chaise*.

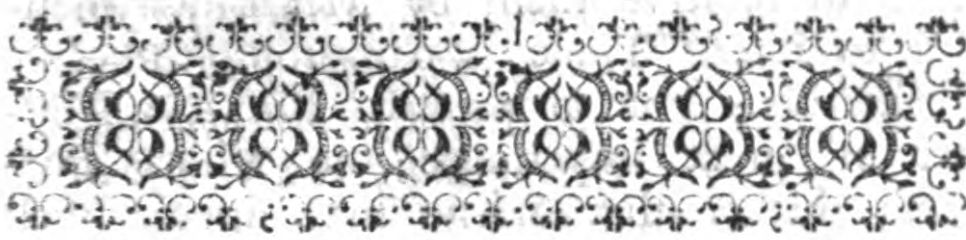
P. 13 l. 3, for Flatters, r. *Flatterers*.

P. 24 l. 15, for depopulate, r. *be dispeopled*.

P. 26 l. 29, for &c. r. *or*.

P. 28 l. 30, for are, r. *they are*.

P. 30 l. for absurb, r. *absurd*.



P R O P O S A L S

To preserve the

Publick Roads,

Without Prejudice to Trade, Excess of Tolls or Turnpikes; also a brief Discourse shewing that Inland Trade is the chief Support of Societies, consequently the Support of the Nation, and that the present Run of POST-CHAISES tends greatly to the Ruin of Both, &c.



O succeed in any Attempt when *Nature* and *Reason* are against us, is a Task as difficult as the Expectation is vain and fruitless; but when we act in concert with *Both*, or pursue such Methods as they point *out* to us, the Task is as easy, as the Progress is laudable.— To obtain this or that End the Pursuit of a *wise Man* is greatly different to that of a *Fool*, the *One* considers well the Event before he chuses means proper to accomplish it, the other catches Things at a Venture, and knows not what he grasps.

A

To

To preserve the *publick* Roads is desirable, to preserve them by Means detrimental to *Inland* Trade is dangerous, therefore blameable; but to preserve *Both* is a Matter of great Importance; to which Purpose this or that *Scheme* may appear well in Speculation; but is it *practicable, reasonable, or equitable*? *Either* is a Question well worthy of Consideration; if on Probation it is *neither*, however plausible it may be, it is *nothing* or worse.

Tho' these Proposals are well intended, yet these, as well as others of the like Importance, should be well concerted, before enjoin'd, lest what we call a Preservative in *Theory*, proves destructive in Practice.

It is possible to level the *publick* Roads, and also to contrive *Vehicles* so as Persons (asleep or awake, unconcern'd for, or unknown to the People) may, by various Changes of Horses, be convey'd in *them* two hundred Miles in one *natural Day*, and the Cravings of Nature satisfied without the Purchase of any Provisions on the Road; but it is easy to guess the Consequence, as these *Vehicles* are multiply'd, or as they become more and more hurtful to Commerce — probably some useful Hints may be met with in this Discourse, of force to convince many who have erred in Judgment; if not, yet perhaps a dear bought Experience may.

Man

*Man knows not what to slight, nor what to prize,
 Untaught, or 'till Experience makes him wise :
 His Hearing may be charm'd by slow Degrees ;
 Whole Man is mov'd at what he feels or sees.
 Man's Choice is free ; tho' acting well or ill,
 Each Sense, or Member's govern'd by his Will.
 Tho' Pow'rs vary ; Man's Will is still the same
 'Till Conscience gives each Deed due Praise or Blame*

The political, *as the natural* Body, has many Members ; if one Member suffers, the rest, in some measure, suffers with it ; one Member, it is true, may suffer, and the Body still subsist ; but whenever the Body becomes troubled with a *running* Disease, or whenever the Constitution goes to Decay, every Member decays in Proportion : Hence appears the great Inconsiderateness of those, who are regardless of the Body, I mean the *publick Weal*, tho' *their own* has a close, and necessary Connection with it ; being really an Absurdity like that of *foolish* Navigators, embark'd in a leaky Vessel, not caring to work at the Pump, but minding their present Ease, Profit, or Pleasure, at the same time the Vessel, with every Thing dear and valuable to them, is sinking.

Thus much premised, I shall venture to exhibit my PROPOSALS, and content myself with whatever the *Reader* pleases to pass on them.

As any Weight drawn on Wheels bound with Tyre, the Breadth of *two Inches*,
 A 3 will

will cut the Roads deeper than twice the Weight drawn on those the Breadth of *three*, and drawn on *two Wheels*, especially in a Side Road, will cut deeper than thrice the Weight drawn on *four* of an equal Breadth (for the superior Number of Wheels disperses the Weight, and causes the Carriage to move more smooth and steady) and as it is not so much the Number of drawing Horses, nor so much the Weight drawn, as it is the different Make of Carriages drawn on Wheels of various Breadths, that damages the Roads; there is, therefore, the greater Reason to limit the Weight drawn on *narrow* Wheels, than that on *broad*, and the Weight drawn on *two Wheels* than that on *four*.

Give at least, two Years Time to wear out the old *narrow* Wheels, and to provide Materials for *broad* Ones; allow any Weight to be drawn on *four* Wheels, the Breadth of *five Inches*, and to be free from all Tolls*; any Weight to be drawn on four Wheels the Breadth of *four Inches*, on Payment of the necessary Tolls †; twice the Weight on Wheels the Breadth of *three Inches* more than on those the Breadth of *two*; thrice the Weight on *four* Wheels more than on *two* of an equal Breadth; and

* As these Wheels will preserve or rather amend the Roads, a Freedom from Tolls is not an unreasonable Expectation.

† These Wheels cannot much damage the Roads, and to assist Trade, the Weight drawn on them should not be limited.

and only a small Weight on Wheels under the Breadth of *two Inches*, on Forfeiture of one Shilling for every hundred Weight drawn more than shall be allowed of. *

However reasonable that Restraints should not extend to Carriages loaded with *Manure, Corn unthresh'd, Wood, Stone, &c.* yet it seems highly unreasonable not to extend to the Carriages of all Persons alike: If not so to extend, a Respect will be had to Persons tending to the Detriment of a free and fair Commerce, and to the Prejudice of the *Public*. — A Monopoly of Trade will, likewise, be cast into the Hands of a *Few*, and *Many* will be deprived of the Chance of an equal Market.

Laws, however well intended, do frequently become ineffectual, when crowded with Exceptions: Have we not all the same Apprehensions, the same *Idea* of Things? Are not the Rights and Properties of *one Man* as dear to him, as those of *another* are to him?
Yes,

* If all Carriages, loaded on Wheels of a less Breadth than *four Inches*, were weigh'd at various Places on the Road, one Shilling would be Forfeiture sufficient for every Hundred Weight drawn more than the Weight limited, — this Forfeiture could not be reckoned oppressive. — The present Penalty of twenty Shillings for such Default (frequently accidental) seems to me unreasonable. — Every Law, agreeable to Reason, will be executed as it should be, when that which is not, either remains unexecuted, or becomes injurious: Every Engine erected for the weighing of loaded Carriages, should be duly inspected by a Jury; if not, Are not Distresses levied contrary to Law? In Politicks, as with sick Persons, the harshest Remedies ought to be the last: — No Body for a *cut Finger* would immediately order an *Arm* to be cut off.

Yes, sure. A too great Severity, in the Execution of the Laws, seldom does good, for the commonness of the Guilt, many times, makes the Penalties impracticable, and a *partial* levying of them, as oft, renders them oppressive.

While Wheels of *various* Breadths, loaded with an *equal* Weight, do pass on the *publick Turnpike Roads*, and while the same Weight is allowed to be drawn on *two Wheels as on four*, the Performance of Carriage will be render'd very difficult. and the Repair of the Roads expensive. — Wheels, the Breadth of *three Inches*, must either stick in, extend, or tear up the Ruts cut by those the Breadth of *two*, loaded with an equal Weight; the like may be said of Wheels of any other Breadth; but when the Breadth of Wheels is proportioned to the Weight drawn, the Performance of Carriage will be render'd easy, and the Repairs of the Roads less expensive than at present.

We have, indeed, erected *many* Turnpikes, and also enjoin'd *vast* Tolls, with a View (as is supposed) to amend and preserve the *publick* Roads, for the Benefit of *Trade*, the Ease and Safety of *Travellers*; but these being done, how the expeditious Movement of *POST CHAISES* can assist *Trade*, or be reckon'd of any Service to the *general* Interest of the *Nation*, is among the *arcana imperii*, known only to those who drive them, and beyond the Comprehension of
any

any Man, who hath no other Lights than those afforded him by *Reason and Experience*.

Lo the Vicissitude of human Affairs! Years ago it was generally thought that *our own* Consumption, the Consumption of our *own* People was the best and greatest Market for the Produce, and Manufactures of *our own* Country, and that the Preservation, and Increase of this Market ought to be the Thing principally regarded, but to see *now* daily great Numbers of *our own* People, taking Steps *reverse* to this Market, also Numbers standing *idle* in Market Towns, and Hawkers *busy* in Villages; to hear, likewise, of an Encrease of *Bankrupts, Smugglers, and Robbers* in our *native* Country, are Scenes, Sounds, or Observations very surprizing: Consequences, unregarded, are generally fatal, and the more so, in a Country where the *Rich* are set on Pinnacles by Pensions, and the *Poor* maintained in Idleness by Parishes, in short, where the *inconsiderate* Rich are favour'd with Indulgences, and honest industrious Persons made subject to high Penalties for *nominal* Offences, unknown to their Ancestors, Offences, oftner accidental than voluntary, and less injurious in the Commission than the Laws are, when put into rigorous Execution to prevent them. — Who can say he is injured five or ten Pounds in his Property, tho' his Neighbour's Carriage should be loaded with a greater Weight,

Weight, or drawn with a greater Number of Horses than is limited; thousands, I fear, have Reason to say they have been injured either by Penalties levy'd, or Disappointments occasion'd by what is call'd *Law*.

*Must little Crimes be punish'd at high Rate,
And great Ones, unimpeach'd, remain in State?
It may be so: Time will to us declare
Who least guilty, and who most guilty are.*

To tax all Chaises, except *Post-Chaises*, seems to me very unequal, and to wound the Carriers for *Hire*, and thro' their Sides *inland* Trade, thereby lessening the Consumption of *our own* Produce on the Road, have Consequences, however specious in *Shew*, very ruinous in Fact; the less these Consequences are regarded, the less able will Posterity be to give Silver in Exchange for *one of our own Guineas*, if any Foreigner should think it worth his while to bring it hither.

Ought Vehicles kept for Convenience, or Family Distinction, in use scarce one Day in a Week, to be tax'd, and those of a late humourous Taste, in use every Day, I mean those set out by Post-Masters on the Post Roads, not? As both these are set up rather for Pleasure than Use, both, and every Article of Luxury should be taxed, even so high, as to ease the Taxes on the Necessaries of Life, or rather to raise a
Fund

Fund sufficient, not only to improve the *Woolen* and *Linnen* Manufactories already fixed, but to erect *new Ones* in Places wanting them *, left Posterity say — *Their Fathers were driven post hast, or were luxurious to the Ruin of themselves and useful Communities.*

Nothing is more prejudicial to the whole Fraternity of *Inn-keepers, Farmers, Grasers, Bakers, Butchers, Shop-keepers, and Artificers* of many Professions, than the Encouragement given for the setting up of *Post-Chaises*. — Few Persons do receive any Benefit from the Sound of a Horn, or in the Consumption of a few Glasses of Wine, only; on the Roads. — Sure the Roads were not made good, at the Expence of the *Public*, to the Ruin of the *Public*, or to the starving of the Inhabitants.

*How swift is Man to plunge himself in ill!
Proud of his Pow'r, and boundless in his Will!*

DRYD.

B

It

* Tho' the County of *Lincoln* abounds in *Wool, Hemp, and Flax*, yet Manufactories are wanted in it; were these erected, the idle Vagrants would then be ashamed into Work, because they then could not have any Excuse for either *Idleness* or *Strolling*, nor could they retort and say *there is no Man to hire us*. — It is greater Charity in the *Rich* to set the *able Poor* to work, that they may maintain themselves, than to give *them* Bread at their Doors. — *Much Food is in the Tillage of the Poor, but there is that that is destroyed for want of Judgment.* Prov. 13. V. 23. — *Tho' Tillage, (or rather Labour and Industry) be naturally productive of Plenty, yet there are Places and People that reap not this Benefit for want of either proper Laws, or a due Execution of such as have Regard to employing the Poor.*

It is presum'd that Turnpikes were erected, large Tolls enjoin'd, and the Roads amended, more for the Ease and Safety, than for an *unnecessary* Hurry of Travellers, and more for the *good* of Society than an *unprofitable* Diversion of the People; yet we do risque the one, and delight in the other, little minding future Consequences.

By the means of *Post-Chaises* Persons are hurried about in their *native* Country as if they were flying from a Plague, fearful to taste the Provisions, or converse with the Inhabitants on the Road. — *A running Disease or a Gangrene in the State is as dangerous as that in the Body.* — Whatever tends to detriment Trade and Commerce should be relaxed or given up for the future. — A Stop of the Circulation of Trade will soon be terribly felt by the Manufacturers in this Kingdom. — *The State of Man, out of Society, is a State of War,* — on the other hand, *that State is by Trade and Commerce a social State of Peace.*

Natural Causes have their natural Consequences, to be seen by those, that will see, even at a Distance. — The Breed of fine large Horses will dwindle, as the Occasion for them lessens, the Value of Land will decrease, as the Consumption of the Produce diminishes; Land it self will become less fruitful, as Manure becomes more scarce, and Houses become empty, or will fall as the Inhabitants become less able to support them. Some

Some Years ago the *Nobility* and *Gentry* were known by *their Retinue, their Crests, or Arms on their Coaches, &c.* but of late many of them, making a Servant their Companion, are drawn from Place to Place, with the greatest Expedition, in the greatest Obscurity (*incog.* as it were) in *Post-Chaises*. — How long this modern Taſt will keep up the Dignity of the *Nation*, or claim the Reſpect of the People, I am not able to ſay — *Cui bono?* It is, I fear, only to ſave the Circulation of a few Pence on the Road, not improbably to improper Purpoſes.

If it was ever true that a *Nobleman* (unknown at Midnight) was drubbed in his *own Park* by the Keeper of his *own Deer*, it is not improbable but that *ſuch a One*, in Appearance a Peaſant, driving furiously on the *Road*, and jostling almoſt *every One he meets out of it*, may be drubbed by a Porter, or even by a Person from whom Reſpect is due.

In *Post-Chaises* *Gentlemen* and *Ladies* are hurry'd, in Diſguiſe, one Way, and the meanest of each Sex the other, frequently *out of the Way*, and verifying the old Proverb, viz. *The more Haſt the worſe Speed.*

Sure *Lords and Gentlemen*, however poſitive in other Matters, can never think of ruining all *Traders* but *Post-Chaises-makers*, all *Inn-keepers* but thoſe that keep *Post-Chaises*, and all *Societies*, except ſuch as *keep pace with their Humours.*

*The Nobleman is he, whose noble Mind
Is fill'd with inbred Worth, unborrow'd from his
Kind.* DRYD.

Sure all Men do or ought to know that whatever lessens the Improvement and the Consumption of the Produce, will, by a Parity of Reason, and by natural Consequences, lessen the Value of *Land*. — It ought therefore to be the *Land Owners* Care, as it is *their* apparent Interest, to discountenance every Project that tends to that End; lest Foreigners say of us, and I fear not untruly, that we are greater *Bigots* to Whims and Fashions than any other *Nation*. In short, they sneer at our extravagant Modes, and ridicule our false Tasts: As they hold to us the Glass let us in Time see that Deformity, which is imputed to us, viz. *An itch after things which profit not, even those without a Meaning, provided they are usher'd to us with Hurry and Noise.*

Constantinople, a great and rich City, was once taken by a Handful of Men, for want only of a proper Circulation of her Wealth; *may the like never happen to our Metropolis!*

The Value of Wealth is great or little according to the Application of it, if properly apply'd, it provides a Man with all the Necessaries of Life, procures or establishes his Credit, begets him Friends, and gains him Respect; but if inconsiderately lavish'd

lavish'd away, it gives him only Pleasure for a short Time, but cannot long keep him in Esteem; it oft draws to him Flatters, but seldom real Friends; if valued at a higher Rate than it really deserves, it hurries on the avaritious Man to use dishonest Means to procure it, and consequently renders him contemptible.—Wealth is not improperly called *Dung*, when lying in Heaps it is of no Service, but when scattered and spread wide, it manures the *Land*:—Wealth is reckon'd the *Nation's* Strength, if well applied; if not so, a Temptation to her Destruction.—Wealth, however fondly doated on, is certainly of *no Value with God*, neither should it be reckon'd *any by Men*, unless Benevolence puts her Stamp upon it, and good Works give it a Currency.—Wealth is either an Instrument of Pleasure or Pain to *Individuals*; the greatest Pleasure it can give any Man is the power of *doing good*; and the greatest Pain, if he is not depriv'd of the Sense of feeling, is that of *doing ill*: We should therefore learn that neither Wealth nor Greatness have any Charms except when founded in Goodness. — *Tho' a Man's Zeal be never so hearty, yet if the Metal has not a right Stamp, it is not current.*

Which of the two is the happier Man; He, who contributes as much as in him lies, to the *good of a Community*, or He, who regards the momentary Gratification
of

of himself without regard to future Consequences? The latter, tho' capable of short Pleasure, must expect extensive Pain, but the former enjoying Pleasure durable, is consequently the happier Man. — *Every Man therefore that communicates Happiness to others, enlarges the Sphere of his own.*

*Man, like the generous Vine, supported lives,
The Strength he gains is from th' Embrace he
gives :*

*Thus God and Nature link'd the gen'ral Frame,
And bade Self-Love and Social be the same. P-E*

The fair Tree, sometimes, bears nothing but Leaves, when that, too oft, accounted otherwise, bears good Fruit. — Tho' the Value of Things lies not so much in the Appearance as in the Utility of them, yet many, blinded, as it were, with Prejudice, or something of their own Production, do abuse Things of great Use, and set up those of little Consequence, — witness the Discouragement of Carriages loaded with *Wares and Merchandizes*, the Support of many, — witness also the Encouragement of *Post-Chaises*, the Humour of many, but the Support of Few. — Great is the Force of Prejudice or Self-Will, by either or both Men are hurry'd on to treat *Good as Evil, and Evil as Good, and cruelly to muzzle the Ox that treadeth out the Corn.*

*E'er Wit oblique had broke that steady Light,
Man, like his Maker, saw that all was right. P-E*

Some

Some, perhaps may say, — Is not this Discourse a Reproach on the Acts of Parliament made, relating to Carriages loaded with *Wares and Merchandizes*, and that relating to *Post-Chaises*? It is not so intended, but is rather a serious Reflection on the fatal Consequences which must attend the rigorous Obstruction of heavy loaded Carriages, and the Encouragement given to the speedy Movement of *light* timber'd Vehicles.

The greater Difficulties the Carriers *for Hire* do labour under, the deeper will Trade be wounded thro' their Sides. — As Restraints on Carriers *for Hire* were enjoined to preserve the *publick* Roads, it is hoped that they will continue no longer than necessary, and that in Proportion to the Breadth of the Wheels a proportionable Weight will be allow'd to be drawn, and as the present *Run* of *Post-Chaises*, however beneficial to some, is found detrimental to others, a proper Care should therefore be taken, lest this *Run* encrease, and become the *publick* Ruin.

The present Tax on *Coaches, Chaises, &c.* being voluntary, cannot be reckon'd oppressive, otherwise than as a Respect is had to Persons. — The more frequent *Post-Chaises* are set out by *Post-Masters*, and the longer they are untax'd, the greater will the Injury be done to other the *Inn-keepers* on the Road, *who* paying a Tax for every Chaise they keep

Keep for *waiting Jobs*, have not an equal Chance to get their Livings; and the longer the Privilege of *franking Letters* is continued, the greater is the Detriment done to those who pay the present Postage; for was this Privilege given up, the present Charge on Post Letters might be one Third lessen'd, and Trade and Commerce carry'd on in a more equitable Manner.

The more Partiality grows universal, the more the People are contemptible, and the sooner will they be render'd defenceless.— Partiality, however colour'd or disguis'd, is a Stain visible to the Eye that will see, even at a Distance, and cannot be extinguish'd but by the true Tincture of *Justice and Mercy*, nor justified any more than a Resolution to slay one part of a Community to feed the other. — *He, who taketh away his Neighbour's Living, slayeth him.*

Tho' Reason is, in it self, the same all the World over, and nothing can alter the intrinsic Value of it; yet as Matter is oft represented under different Shapes, and Circumstances, and, like a Current of Water, will receive some little Tincture from the Soil, thro' which it runs, and something in every Man's Temper will slide into his best Notions, so it is possible that on the Misrepresentation of Things an Act of Parliament may be made, so as the strict Execution of it, however pleasing to some, will be found not only unreasonable in respect of Per-
sons

sons, but even hurtful to the Community : This, therefore, shews the Necessity of great Deliberateness in passing of Acts, relating to Trade.

That I may not appear singular in this Opinion, I shall corroborate what I have said by the Words of a great Lawyer spoke on another Occasion, viz. Lord Chief Justice Holt says, *The Authority of Parliament is from the Law, and as it is circumscribed by Law, it may be exceeded, and if they do exceed their legal Bounds, their Acts are wrongful, and cannot be justified any more than the Acts of private Men* ; to which I think I may venture to add the old Proverb *Summum Jus, sæpe summa Injuria*, that is, a rigorous Execution of a penal Law, when the Breach thereof doth arise rather by Accident (as by wet Weather) than by Choice ; or rather from a Desire of preventing a great Injury, (as the Disappointment of Customers) than of committing a small One, is the greatest of Injuries done to a Community ; such Rigour appears to me little better than R——y, especially when Men are at Liberty to execute the Law, or let it alone.

Can any Man imagine that a Carrier *for Hire* would add the Strength of a seventh Horse ; if six Horses would draw his loaded Carriage up a Hill or out of a Hole ;— or that a wet Journey will not add a Weight to a *loaded* Carriage ? — Is not a rigorous Execution of the Law in either of these

Cases a great Oppression? Doth not the Information of several Persons proceed rather from *Envy*, or a Desire of *Gain*, than of preserving the *publick Roads*? Have not these Words, viz. *nothing in this Act shall extend, or be construed to extend to the cover'd Carriages of Noblemen, Gentlemen, &c.* a Respect to Persons? — These Questions are humbly submitted.

To condemn *Faults* in others, and at the same time to indulge and spare *our own*, is neither right nor agreeable to this excellent Rule. viz. *Do not that to another which thou wouldst not have another do to thee.* — Rewards and Punishment do balance Government, but it much concerns the Prince that the Hand be equal that holds the Scale; on these two Pillars Kingdoms are built, the one serves to encourage the brave, the other to restrain vile Spirits.

Money prudently laid out in the Employment of *our own People*, the Improvement, Wear, or Consumption of *our own Produce*, runs, as Water round a Circle, to the Hand that first distributed it; but expended to gratify a vicious Inclination or an humourous Taste, *productive of no good to a Community*, descends as Water down a Precipice, never to return again.

To illustrate the Truth of this, take what follows from Daniel De Foe; whether real, or (as I suppose it) only Ideal, is no less to the Purpose, since it contains, tho' perhaps, not the most accurate,

accurate, yet no very unnatural Account of the constituent Parts of a mixed Society, of a Landed and Trading Interest; describing the Steps and Degrees, by which it rises.

‘ I once (*says he*) saw a Calculation of
 ‘ Trade, for the planting a new Town in the
 ‘ South Parts of *England*; where, for the
 ‘ Encouragement of People to come and settle,
 ‘ the Lords of the Manors agreed to give
 ‘ a certain Quantity of Lands to *fifty Farmers*,
 ‘ who would undertake to bring each two
 ‘ hundred Pounds Stock with them, and settle
 ‘ there.

‘ To every such Farmer they allotted two
 ‘ hundred Acres of good Land, Rent free,
 ‘ for twenty Years; and if any Farmer brought
 ‘ three hundred Pounds Stock, he had three
 ‘ hundred Acres. Besides the Land, the said
 ‘ Lords agreed to find Timber, and all other
 ‘ Materials, for the building to every Farmer,
 ‘ and out of their own Pockets to build
 ‘ to each Farmer, a House and Barn, and
 ‘ Stables.

‘ The Land was so laid out in a large Circle,
 ‘ that all the Farm Houses being built
 ‘ at the Extremities of the respective Farms,
 ‘ towards the Center, left a handsome large
 ‘ square Piece of Land, which the Lords reserved
 ‘ for the building of a Town.

‘ At the same Time, they published, that
 ‘ whoever would come and build on that
 ‘ vacant Ground, should have a certain proportioned
 ‘ Measure of Land allowed him,

' according to the Size of the House he would
 ' build ; should have Timber given him *grat-*
 ' *tis*, out of the Woods belonging to the
 ' Estate, sufficient for his Building, and to
 ' every House, Land also added for a Gar-
 ' den and Orchard ; no Rent to be paid
 ' for ten Years, and then, a moderate Rent
 ' for twenty Years more ; and then a certain
 ' Rent (not at least immoderate) for the Time
 ' to come.

' When the Farmers were settled, imme-
 ' diately comes a Butcher, and he runs up a
 ' little Shed for the present, 'till he could
 ' build a House ; and sets up a Shop, to kill
 ' and sell Meat to the Farmers.

' Nor could one Butcher be sufficient to
 ' furnish Meat to fifty Families ; but they
 ' were obliged to send to neighbouring Towns
 ' for Provisions, till, the first Butcher having
 ' Encouragement, two or three more came
 ' afterwards, and set up also.

' After the Example of the Butcher, in the
 ' next Place came a Baker ; and he erected
 ' an Oven, to supply them with Bread.

' Fifty Families of Farmers must necessari-
 ' ly find Work for a Smith or Farrier, to shoe
 ' the Horses, and at least two Wheelwrights,
 ' to make and repair Carts, Waggons, Plows,
 ' Harrows, &c. ; and these, with the necessa-
 ' ry Iron Work for so much Building, called
 ' in a couple of Blacksmiths, whereof one,
 ' being a Man of Substance, made himself
 ' a kind of an Ironmonger.

' This

' This Collection of Tradesmen naturally
 ' required a Shoemaker or two to set up, who
 ' soon found Trade enough, to supply the
 ' growing Number of People with Shoes and
 ' Boots; and likewise a good honest Coun-
 ' try Cöbler or two, could not fail of Em-
 ' ployment, to repair them; and (to add the
 ' other Trades working in Leather) they could
 ' not be without a Collar-maker or two, for
 ' Harness, Pannels, Saddles, and all the ne-
 ' cessary Things belonging to a Team.

' Add to these a Turner, an Earthern Ware-
 ' feller, a Glover, a Rope-maker, three or
 ' four Barbers, and several such Trades as the
 ' Nature of Things required.

' But, to go back to the Building Part, three
 ' Master Carpenters would be the least that
 ' could be employed, in building Houses, and
 ' these would require six Pair of Sawyers at
 ' least, with four Journeymen, that is to say,
 ' Workmen; two or three Bricklayers, with
 ' their Servants and Labourers, and perhaps
 ' hard by, a Brick and Tile-maker.

' To supply these, one of the Carpenters,
 ' a Man of Substance, builds himself a
 ' Windmill, and another a second; and they
 ' both find Work enough (as the Town in-
 ' creased) to keep them constantly employed.

' The Town going thus forward, and stand-
 ' ing in the Post Road, comes an honest Vic-
 ' tualler, and he sets up an Alehouse, and
 ' soon after, he is followed by five or six
 ' more.

' By

‘ By this Time, the Lords of the Manors
 ‘ begin to think it proper to build their new
 ‘ Tenants a Church, &c.

‘ The Concourse of Tradesmen follow the
 ‘ Concourse of People, as naturally as Warmth
 ‘ attends the Approach of the Sun ; the Set-
 ‘ tlement of the Farmers, gives a Summons
 ‘ to the Tradesmen that supply them with
 ‘ Necessaries, and lets them know that there
 ‘ they may find Business and Employment.
 ‘ The Necessity of Meat and Drink, brings
 ‘ the Butcher, Baker, and Victualler to settle
 ‘ with them, as naturally as Sutlers follow
 ‘ an Army.

‘ But to proceed, Fame spreads the News
 ‘ of a Town newly erected, and a Number
 ‘ of Families brought together. A Grocer
 ‘ goes to see if there is no Room for him ;
 ‘ and finding no Supplies of his Kind, he
 ‘ takes a Piece of Ground in one of the
 ‘ principal Streets, and marks himself out a
 ‘ Place for his House ; but first, as before,
 ‘ runs up a Booth or Shed, stores it with
 ‘ Goods, and opens a Shop ; and two or three
 ‘ Chandlers do the same in remoter Parts,
 ‘ buying their Goods perhaps of him.

‘ An Apothecary does the like next Door
 ‘ to him, and a Mercer next to him ; then a
 ‘ Haberdasher of Hats, a Draper, and a Mil-
 ‘ liner ; and thus the Town is inhabited, and
 ‘ furnished by Degrees, with all Sorts of ne-
 ‘ cessary People and Things ; ’till after some
 ‘ Time, the Lords of the Manors, to carry

on

‘ on the Improvements, get a Patent for a Mar-
 ‘ ket once a Week, and a Fair perhaps, twice
 ‘ a Year, or oftener, as there is Occasion.

‘ In these advanced Circumstances, other
 ‘ Trades fall in ; as 1. more Alehouses, 2. a
 ‘ common Brewhouse, 3. a Cooper for Casks
 ‘ of all Sorts ; a Pewterer, two or three Law-
 ‘ yers (or Attornies rather) for drawing Wri-
 ‘ tings, making Bonds, Bargains and Agree-
 ‘ ments, between Man and Man ; and one
 ‘ of these, in Time, gets himself made a
 ‘ Justice of the Peace ; and so there is an im-
 ‘ mediate Magistrate among them.

‘ In the mean Time, other Trades fill up
 ‘ the Streets ; a Malthouse, perhaps two or
 ‘ three, are erected, that the Inhabitants may
 ‘ brew their own Beer, if they please ; a Sur-
 ‘ geon, in Case of a Disaster, for by this Time
 ‘ the Town begins to grow populous.

‘ The good Women also being diligent and
 ‘ good Housewives, they Spin, and in Conse-
 ‘ quence of that, there must be a Linen Wea-
 ‘ ver, and a Woolen Weaver, a Flax and
 ‘ Hemp Dresser, and, in a word, whatever
 ‘ depends upon their Thrift.

‘ Thus far, the Nature and Consequence of
 ‘ Things agree with what is advanced above :
 ‘ Thus Towns and Families, nay, Nations
 ‘ and Countries, are planted and peopled, and
 ‘ made flourishing and populous, by their
 ‘ Commerce.’

*Great Nature spoke ; observant Man obey'd,
 Cities were built ; Societies were made ;*

Here

*Here rose one little State, another near
Grew by like means, and join'd thro' Love or Fear.
What War could ravish, Commerce could bestow,
And he return'd a Friend, who came a Foe,
Converse and Love Mankind might strongly draw
When Love was Liberty, and Nature Law. P-E*

To make this Affair still plainer, and to set the reciprocal Dependance, which the landed and trading Interest have on each other, in as clear a Light as I can. — I subjoin to what *De Foe* has said, whenever the Intercourse of Trade, or Commerce is disregarded, or whenever Steps are taken reverse to the Interest of Communities, by the very same Course, or Steps will once flourishing Towns depopulate, and go to Ruin, and with them the Lands adjacent become either wast or unprofitable. *Doth not the present Run of Post-Chaises tend to this End?* Those, who find a Decay in their several Businessses, will readily answer in the Affirmative. — By a Decay of *Inland Trade* the Land-Owners will soon find a Decrease in the Value of their Lands; for tho' their Lands are made to yield their utmost Encrease, yet it is not the Quantity, but the Demand, and the Price thereof, which pay them their Rents:

*Self-Love and Social at her Birth began
Union, the Bond of all Things, and of Man;
But just Disease to Luxury succeeds,
And ev'ry Death it's own Avenger breeds;
The Fury Passions from that Blood began
And turn'd on Man a fiercer Savage; Man.—P-E*

The

The Decays, that come upon, and bring to Ruin any Country, do constantly fall on the Land; and tho' the Country Gentleman be not very forward to think so, yet this is nevertheless an undoubted Truth; That he is more concerned in Trade, and ought to have a greater Care that it be well managed, and preserved, than even the Merchant himself. Locke Vol. II. P. 27.

People cannot long continue to be free, when they cease to flourish, neither can it be said they are in a flourishing State when not free. Why do People call themselves free, and in a flourishing State? It is because they apprehend that Ease, Plenty, and Prosperity are the necessary Consequences of either; but how People can truly call themselves free under quite different Apprehensions is to me a Mystery. — The Appearance of Slavery is terrible even at a Distance.

*The Love of Liberty with Life is given,
And Life itself's th' inferior Gift of Heav'n.*

DRYD.

*'Tis quick'ning Liberty that gives us Breath
Her Absence, more than that of Life, is Death.*

BLAC.

Our Freedom, being the Result of a flourishing Commerce, must be maintained by a large Share of Property in the Hands of industrious publick spirited Men; to preserve which, in such manner as it may be beneficial, we must endeavour to put the People, who

D

are

are inclinable to be industrious on the best Terms possible with all *other Nations*, that they may be willing to *do us Good*, and that we ourselves may be in such a Situation as that they may be afraid to do us Hurt.

As our Country is populous Trade is absolutely necessary, especially if what has been often charged upon us has any Truth in it, viz. *That we are prone to Sedition, and do delight in Change*; if so, no Cure is more proper for these Evils than Trade, which is the only means of civilizing a People; it gives Wealth to the Active, and supplies the Indigent with Necessaries; it employs multitudes of Hands, and furnishes the Poor with the Opportunities of gaining an honest Livelihood: When Men are easy in their Circumstances, they are naturally averse to Innovations, but when sower'd with Hardships, and unemploy'd, they then wish for a Change, in hopes of bettering their Condition.

If we look into History, it is observable that popular Commotions have their Rise from the Decay of some Branches of Commerce; and that the Peoples discontents have arose from two Extremes, viz. either from a sudden excessive Rise of Corn, occasion'd by Ingrossers buying it up for Exportation *, &c. on the contrary, from a sudden
Fall

* See an Essay on the Inequality of our present Taxes: It is there said we give Bounties on the Exportation of Corn, which enable Foreigners to eat our Bread cheaper than ourselves, tho'
we

Fall of the Price thereof, occasion'd by a Decrease in the Consumption at Home.— When either Extreme happens, the Cause thereof is well worthy of Notice, and when the Consequence is foreseen, Means may be used to render it less grievous.

His Portuguese Majesty has publish'd an Edict to suppress *Luxury and Excess* in his Country ; and the *Empress Queen* has also declared by Edict that all Persons as shall contribute towards the Sale of such Commodities as shall be wrought in her hereditary Dominions, shall receive a *Præmium* in Proportion to the Importance of their Services.—These Examples demand our Imitation. We should wane ourselves of every Thing that is superfluous and exotick, and study to serve ourselves by serving one another. The Wear of home Manufactures, and the Consumption of home Produce should be the common Concern of every one that delights in the Welfare of his Country.

No Man wants Information that manufactures, as well as agriculture, are the Sources of Wealth in all Nations, and that Industry strengthens, as Luxury and Sloth weakens, the Nerves of a People.

D 2

Industry,

we are sometimes glad to buy it back at extravagant Rates.— It would be much better Policy to store up our Corn at home in cheap Times, that our Poor might be provided for in Times of Scarcity ; this would make their Labour cheaper, and our Manufactures might be sent cheaper to foreign Markets ; and Bounties, if in case necessary, might have a good Effect to encourage new and different Manufactures, and to promote their

Industry, in the Will of Man, is the main Spring by which all the Wheels, I mean all the Members of the *social* Body, are put in Motion ; without it the Earth would be a Scene of Distress, and Man, who styles himself the Head of the Creation, in a worse State than Brutes. — Man is, by Nature, an active Being ; if his Mind is not diverted with *useful Ideas*, it will amuse itself with *pernicious Ones*, and if his Hands are not supply'd with *Materials proper* to work upon, they will catch at every Trifle that passes, and waste their Strength in quest of Employment.

Idleness is the Origin of all those Vices which prevail amongst us. — People, aiming to support themselves any Way rather than by Labour, betake themselves to all sorts of Villanies, not only on the high Roads, but even in the Streets of civilized Cities and Boroughs ; the ill Consequences of which cannot be prevented otherwise than by encouraging Youth in an early Delight of living by Industry ; this would keep up a true *British* Spirit in them, and create a Desire to secure the Property they have obtain'd, whereas a slothful Dependance on another's Bounty makes Men slavishly give up all at the Will of their Benefactors, and, having no Property of their own to secure, are easily persuaded to part with their Liberties also.

Almost every Thing that ministers Pleasure to Man is the Effect of Industry.— No Labour

bour is more tiresome than the want of Employment, and no Time more heavy than that of not knowing what to do. *Every Man, however indolent himself, has great Occasion for the Labours of others, and will, if he studies his own Ease and Welfare, encourage Industry.*

It is said that *private Vices* (meaning, I presume, private Persons Extravagancies, Vices contrary to Avarice and Niggardliness) are *publick Benefits*, and that *the Circulation of Riches, how prodigally soever squander'd, from one Hand to another, makes no Alteration in the publick Revenue, it being equal to the State from what Hand the Tribute flows.*—If then private Vices, or rather private Persons Extravagancies, may be reckoned publick Benefits; and if the Circulation of Riches, prodigally squandered from one Hand to another, makes no Alteration in the *publick* Revenue; great and many Benefits must and will arise to a Community from flowing Fountains of *affluent Fortunes*, placed in every County, continually receiving from every Spring, *something from every Individual*, as they continually circulate *reciprocal Streams* sufficient to nourish the *whole*.—By means whereof Workhouses might be erected, Materials and Implements provided for the *able Poor*, and Nurseries for those that are infirm.—No one then could have any Excuse for Idleness or Strolling, none could retort and say, *There is no Man to hire us; there would then be no complaining in our Streets.*

If Industry be of great Importance in
this

this or that County, it is much more so, if encouraged in the whole *Nation*. — No political Maxim is more true or more generally acknowledged than this, viz. *That the Strength or Welfare of every Nation depends chiefly on the Number of Hands well employed in it*: Formerly every *working Hand* was computed worth to the *Public* seven or eight Pounds a Year, but by a later Calculation, since the Price of *Labour* is considerably raised, every such Hand is computed at an Average worth about eleven Pounds a Year; if so, every *idle Hand*, besides being otherwise hurtful, does, as it were, *annually rob the Public* of that Sum. The best Way, therefore, to make Industry prevail, and to render a Government powerful, is to let those, who are disposed to be industrious, find the Benefit of being so, — for nothing can be more absurd or ungenerous than the weakening the Hands of those by whom we are fed, and cutting off our own Supplies for fear others should, in some degree, partake of them with us.

As the Strength and Riches of this Nation do arise from our Commerce as well as our Commerce is supported by the Produce of our Lands, therefore whenever the Improvement of our own Produce is any ways discouraged, or the Consumption diminished; the Consequence must be, that the Riches and Strength of our Nation will sink by Degrees, and our Liberties decline in Proportion:

portion: And as it is agreed on all Hands that our Happiness consists in being governed by *Laws of our own making*, it is therefore, the Interest of the *People* in general to raise *Materials*, according to their several Capacities, as it is the Duty and Interest of their *Representatives* deliberately, to connect them into such Laws as may be conducive to the Welfare of their Country.— Nothing is more fatal to great Undertakings than crude Notions of Things. — Hast and Rashness are, as Storms, which wrack Business, but Deliberateness, as well as Dispatch, as a fair Wind, brings it into the Haven of Success.

To urge the Necessity of great Judgment as well as Deliberation in the passing of Acts relating to Trade, and to render such, as may hereafter be made, effectual; it may not be amiss here to recite Part of what a judicious Gentleman (Mr. *John Cary*, Merchant in *Bristol*) proposed in 1695, viz. ‘ I think, says he, it would be a Consideration becoming the Wisdom of the Nation if a standing Committee of Trade were appointed at the Charge thereof, made up of Men both honest and discreet, and I doubt not such may be found, whose only Business should be to consider the State thereof as to its Trade; to find out Ways how it may be improved both in its Husbandry, Manufactures, and Navigation; to see how the Trade with foreign Kingdoms grows more or less profitable to us; how and by what Methods

' thods we are out-done by others in the Trades
 ' we drive, or hindred from enlarging them ;
 ' what is necessary to be prohibited both in
 ' Imports and Exports, and for how long
 ' time ; to hear Complaints from our Fac-
 ' tories settled in foreign Kingdoms ; to cor-
 ' respond with our Ministers abroad about
 ' Trade, and to represent all things rightly to
 ' the Government, with their Advice what
 ' Courses are proper to be taken for its En-
 ' couragement ; and generally to study by
 ' what Means and Methods the Trade of
 ' this Nation may be improved both abroad
 ' and at home ; if this was well settled, the
 ' good Effects thereof would soon be seen ;
 ' but then great Care must be taken that these
 ' Places be not fill'd up with Courtiers, who
 ' know nothing of the Business, and so this
 ' excellent Constitution become only a Mat-
 ' ter of Form and Expence ; and herein I
 ' would propose for Pattern the Members of
 ' the Bank of *England*, who wisely foresaw
 ' if that Project should fall into such Hands,
 ' 'twould soon come to decay ; therefore the
 ' first thing they did was by fundamental
 ' Rules to shut out all from having a share
 ' in the Management, who had not a good
 ' Interest in its Profits or Losses, and next
 ' to choose out of that Number such for their
 ' Officers, who being bred up in Business
 ' knew how to improve it to the best Advan-
 ' tage. There is not more need of Policy in
 ' War than in Trade, the curious Fibres by
 ' which

' which it moves, are so fine and thin that if
 ' strained by injudicious Hands they are soon
 ' broken, and yet our Parliaments generally
 ' handle it very coarsely, and usually do more
 ' Hurt than Good when they meddle with it,
 ' not foreseeing that the ill Consequences of
 ' what they do will over-ballance the Good
 ' they intend, and that the Methods they use
 ' will not answer their Ends, the Reason
 ' whereof is, because the Conceptions, they
 ' have of it, are too gross for a thing so full of
 ' Spirit as Trade is.'

It may not be amiss also to recite what was
 proposed farther by *John Cary, Esq;* Mer-
 chant in *Bristol*, in 1717.—viz. ' *A Committee*
 ' of Trade would be of great Use and Service,
 ' 1st, to the Parliament, in framing Laws rela-
 ' ting to Trade; and 2dly, also to the Govern-
 ' ment, in the Treaties they make with foreign
 ' Nations. As to the first, it hath been
 ' thought, that when that great and glorious
 ' Assembly hath meddled with Trade, they
 ' have left it worse than they found it; and
 ' the Reason is, because the Laws, relating to
 ' Trade, require more Time to look into their
 ' distant Consequences, than a Session will
 ' admit; whereof we have had many In-
 ' stances.

' As to foreign Treaties, such a Committee
 ' would be highly useful; the Representations
 ' made by private Merchants (who generally
 ' differ, as their Interests clash with each
 ' other) tending rather to distract than to in-
 ' form the Government; this would not be,

if their first Applications were made to an experienced Committee, who had Judgment enough to extract out of them what was proper to be offered ; by which Means our Demands might be rendered short and comprehensive.

It was the Saying of an Heathen, *That good or bad Luck is only another Name for good or bad Management.*—This is not unworthy the Notice of a Christian ; for Nature and Reason teach us that from good or bad Management good or bad Consequences do generally proceed.—How can we look for good, if we continue, or put others under a Necessity, to do evil ? — The Pressures of Poverty are a Weight which few are long able to bear in Innocence * : What Man's Property can be long safe when thousands round about him have no other Property than the Air they breath in ? In short, if we expect to be secure, and happy, we must pray for the Assistance of *Providence*, and withal we, *ourselves*, must use the Means to be so.

Under a despotic Government, Persons grieved, dare not complain, nor publish their Thoughts, even with Decency, on any Subject ; but in a free State it is hoped they may (not to abuse but to assist those, who have erred in Judgment) say, that they will be heard,

* Tempt not the Brave and Needy to Despair,
For tho' your Violence should leave them bare
Of Gold and Silver : Swords and Darts remain,
And will revenge the Wrongs which they sustain. *Step. Juv.*

heard, that the *Peoples Representatives* will give their Sanction to the Thing that is right, and that Power will be governed by Reason.

As Despair, under any Grievance, serves frequently to raise Commotions in any State, so the Hope * of Redress ever hath a Tendency to the Peace of Government, and to the Unanimity of the People.

*Love, Hope, and Joy fair Pleasure's smiling Train,
Hate, Fear, and Grief, the Family of Pain;
These mix'd with Art, and to due Bounds confin'd
Make and maintain the Balance of the Mind. P-E*

If we consider the Continuation of the *Land-Tax*, according to the false Estimate made near sixty Years ago, doth not Ingratitude reproach us? shall the Zeal and Affection of some Fathers for *King William †*,

E 2

high

* Hope with a goodly Prospect feeds the Eye,
Shews from a rising Ground Possession nigh. ——— DRYD.

† See an Essay on the Inequality of our present Taxes published in 1746.—It is there observed, that in the Reign of *King William* the People were much divided; the zealous Party, in order to carry on the War with Vigour, valued their Estates at the full, and were charged accordingly; while others, to distress the Government and save their Purfes, undervalued their Estates, as much as possible, and to the Reproach of the common Justice of the Nation, the same Inequality hath prevailed ever since, that particular Parishes in some Counties pay full four Shillings in the Pound to the Land-Tax, while others scarce pay a Third; that whatever Reasons there may be for continuing the *Land-Tax* in the present Manner, there is one unalterable Reason against it, viz. the Advantages that some have so long enjoyed more than others. Surely no Man can be dissatisfied, when he pays no more than his Neighbour; that the Coal Tax and Stamp Duties are very unequal, and do greatly affect the Poor; for in all Manufactures that

requ re

high rating their Estates, beggar their Children, and the Coolness or rather Foresight of others, undervaluing their Lands, enrich their Posterity? Is it not much better to cause a fair Valuation to be taken of *all Lands*, than to continue the Reverse as aforesaid? What Patriot could oppose an Alteration of an unequal Tax, or who can be dissatisfied when he pays no more in proportion than his Neighbour? Can the Wisdom of Parliament find any Attempt difficult when the Foundation is on the Principles of Justice and Equity? Is not the Drawback on the Exportation of *tann'd Leather* wrong plac'd? Would it not be much better to lessen the same, and place an *additional* Drawback or rather a Bounty on the Exportation of the Wares made thereof? Are not Licences to *Hawkers* prejudicial to Householders, that are fair Traders, in *this Kingdom*? Has not a Hawker, travelling from Town to Town, greater Opportunities to vend Goods than a Householder within the narrow Limits of a Shop? — Has a Householder, paying House Rent, Parish Rates, and Taxes for almost all the Necessaries consumed in a Family, an equal Chance of Living

require the use of Coals, that Tax, as it must add to the Dearness of the Manufacturer's Living, so it must raise the Price of his Labour; and by the Stamp Duty, the Poor are greatly discouraged from suing for their Dues, because they are put to as much Expence to recover small Sums, as the Rich are to recover large Ones; and that as the Manufacturers, who work for their daily Bread, are the chief Consumers of excised Goods, the Duties on the Necessaries of Life are great Discouragements to Industry.

ving with a Hawker, who, being a *single Man*, is frequently sed, for a trifling Gift to a Servant, at other Mens Tables? — Is not the Loss of one Housholder a greater Loss to the Government, than that which arises from three or more Licences to Hawkers can repair? — Will not the Continuation of Licences to Hawkers, and the Inequality of the Consumption of exciseable Articles between *a Family and a single Person*, discourage Matrimony, lessen the Number of Housholders, sink thereby the Value of Land, and render us a People regardless of Posterity? — Have not the Carriers of Wares and Merchandizes great Reason to complain of the many Restraints put upon them, especially where the Laws, relating to *loaded Carriages*, are rigorously executed? — Shall loaded Carriages be detained on the Road, at the Pleasure of one Man (perhaps of bad Fame) 'till the Penalties for *nominal Offences* † are paid,

† Reason tells me that the Laws for Offences committed by Carriers, in Pursuit of their Business, should operate in the same Manner as for Offences committed by others, that is, *by the Conviction of credible Witnesses, and by the Verdict of a Jury*, and that, according to the different Circumstances aggravating or alleviating the Crime, the Penalties may be fully levied or mitigated. — Can the Law, which says, *if any Waggon shall (meaning I presume frequently, or constantly) go, travel, or be drawn with more than six Horses, the Owner or Driver of such Waggon for Hire shall forfeit and lose, &c.* be construed to extend so far as to deny Assistance to Persons in Necessity, viz. the Strength of Horses to draw a loaded Carriage up a Hill or out of a Hole? Or can the Law, which says, *the Owner or Driver of any such Waggon, having Wheels bound with Tyre or Streaks of a less Breadth than two Inches* and

paid, even where other Laws, relating to the keeping of just Weights, * are violated? These Questions, being absolutely necessary, are submitted.

If we exert ourselves towards the Removal of the Grievances complained of, we may still hope to see the Accomplishment of our Wishes in the flourishing Condition of our Country.

If any dissent from me in the Whole, or any Particular, may they publish their Thoughts with Candour.—As I pretend only to propose to, and not impose on any one's Judgment, I ought to be secure from Censure.

To

and a half, when worn, shall forfeit and lose, &c. be construed to extend so far as to charge that Person, who has only a small Part of a Streak, with the same Penalty, as he who has all the Streaks of the Wheels worn to a lesser Breadth than as aforesaid.

* In October 1749, if I am rightly informed, the Steel-yard erected in *Nottinghamshire* for the weighing of loaded Carriages was try'd, and found deficient. — Some say that at 60 hundred Weight it wanted three Hundred and a Half, others say but two Hundred and three Quarters, and that the Ballance Ball wanted eleven Pounds of its Weight to equiponderate with 60 Hundred at its Mark, and at other Distances from the Centre Variations did shew the Defectiveness of the Instrument. Chambers says, that the Steel-yard, being very liable to Deceit, is therefore not to be countenanced in Commerce; and I may add, not to be used in ascertaining of Penalties for nominal Offences.—Can the Law which says that Trustees appointed to repair the Roads may cause weighing Engines to be erected, and take 20 s. for every hundred Weight which every such Carriage, with the Loading thereof, shall weigh above the Weight of sixty hundred Weight, be construed to extend so far as to account the Drag-Chain, necessary in case of an Accident, the Tilt covering the Goods, and the Dirt and Wet gathered on the Roads, any Part of the Carriage, or Loading for Hire.

To the Words of Sir *Josiah Child* upon the like Occasion, viz. ‘ Tho’ nothing can be said for a *publick Good*, but what will cross the particular Ends, as well as the Opinions of *private Persons*, yet my Love to Truth and Justice overcoming those Considerations, I have ventured to expose my Conceptions to *publick Censure*, with this Confidence, that after they have suffered the accustomed Persecution (naturally accompanying *new Proposals*) for a while, they will at length, or something like them, come to be generally received, and honoured with the Sanction of a Law, concerning the Time of which I am not careful, only for the Sake of the *Public*, could wish it was shortened.’ I shall now only add, and so ordered, as to render us a People worthy of being thought just in Principles, wise in Politicks, easy in Condition, faithful in Trust, powerful in Unity, and successful in Commerce. — In short, the Moral of this Discourse doth consist in the following Lines, viz.

*Land, Trade, and State Interest are weak, if three,
If one, is strong, thro’ Strength of Unity :
To this great Truth may Britons say with me !
What Achan’s* Wedge dare rend this triple Tree ?
To drive this Wedge be’t no Man’s secret Aim !
Lest He, as Achan did, meet open Shame.*

May

* See *Achan’s Crime, Shame, and Punishment*, in *Joshua*, Chap vii.

May every Reader make such Application of these Lines, so as they may be productive of a *general Good*; and in the Sense of *David's Expressions* (in the 144 Psalm) conclude and say

*Immortal Pow'r! who in the martial Strife
Didst save from hostile Swords thy Servant's Life;
Protect us, also, from our foreign Foes,
Who study to disturb our calm Repose;
Whose Hand Destruction brings, whose Mouth
abounds*

*With impious Blasphemies; detested Sounds!
Thus screen'd; our Sons shall flourish in their
Prime,*

*Like Plants well water'd in a fertile Clime;
Our Virgins too shall shine in youthful Bloom,
As polish'd Pillars of a well built Dome;
Stor'd with the various Produce of the Field,
Immense Supplies our Magazines shall yield;
Our bleating Flocks each Year increase the Fold
With thousands, thousands; (glorious to behold;)
Our Oxen, to subdue the stubborn Soil,
Shall look robust, and equal to their Toil;
And we, to foreign Lands not Captives led,
Shall Laws extend to distant Foes ill bred;
Instead of doleful Groans our Streets shall ring
With joyful Praises to th' eternal King:
Happy, thrice happy, is that Peoples Case,
Who, with these Blessings, Laws divine embrace,
Yea! blest are they, who prize Jehovah's Grace.*

That ALBION may continue thus to share
These heav'nly Blessings,—be each Briton's Pray'r.

F I N I S.