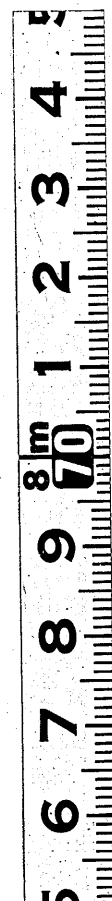


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OBSERVATIONS

ON

DR. M'FARLAN'S INQUIRIES

Concerning the State of the Poor.

BY T. TOD, MERCHANT,
Treasurer to the ORPHAN HOSPITAL.

PUBLISHED FOR THE BENEFIT OF THE ORPHANS.

To prop Old Age, when tott'ring to the grave,
Or from the pangs of penury to save,
Are debts, GREAT NATURE calls on Man to pay;
And Hearts Humane, her plaintive voice obey.

But Charity, in Christian, Saint, or Sage,
Extends her bounty to the future age,
She rears up youth, in Virtue's paths to shine,
And bids low rank, rise up to Noble line.

BENIGNITY, is generous and kind;
But cruel they, who crush th' aspiring mind.

T.

EDINBURGH:

Printed by JAMES DONALDSON, 1783.

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INTRODUCTION.

WHATEVER merit the Author of the Inquiries may have, by investigating the various methods of conducting public charities in other countries, with the abuse and bad consequences of poor-rates in England;

THESE Observations are intended to show, that either through prejudice in favour of a new system, or from wrong information, the Reverend Author has misrepresented the Poorhouses and Hospitals of this place; which are made to appear, by a small alteration, more suitable to the situation and circumstances of this Metropolis, than any other yet proposed; and are conducted with the greatest propriety, honour, and œconomy.

A PARTICULAR account is given of all the public charities in and about this City, with the happy consequences attending them; compared with the pensioning scheme proposed in the Inquiries, which is represented as impracticable, dangerous, and unsuitable to a City, where there are so few manufactures to employ the poor, or their indigent offspring.

MANDEVILLE's system of keeping all the low-born in ignorance and slavery, in his Pamphlet against Charity-schools, (quoted by the Author of the Inquiries,) with his illiberal and mistaken sentiments on the good of the State, are made appear, to be inconsistent

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consistent with the principles of virtue, of humanity, or the interest of a free and commercial country; with the absurdity of his other publications, That vice and immorality are necessary for the good of Society.

ALL which are brought before the tribunal of stubborn facts, and natural feelings, to be determined by the candour of the Public.

O B S E R-

O B S E R V A T I O N S

O N

DR. M'FARLAN'S INQUIRIES

Concerning the State of the Poor.

WHEN Dr. M'Farlan's Inquiries concerning the Poor were published, prejudiced in favour of the author, who I always regarded as a clergyman of piety, sentiment, and benevolence, it gave me pleasure to hear, that he had chosen to write on a subject, where he could be of essential service to society, by supporting every charitable institution, especially such as are intended not only to relieve the distressed from idleness, vice, and misery, but to enlighten their minds in the knowledge of religion and virtue; and, so far as they respect the different modes of charities in England, and other places in Europe, his Inquiries have great merit, as entertaining, candid, and instructing, and may be of use to correct the great abuses of charitable institutions in that country.

But must say, with regret, that I was much disappointed, on reading his strictures on the misapplica-

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tion of the charities in Scotland, and his reflections on Poorhouses and Hospitals; to correct which, seems to be the principal intention of the great labour he has taken, in collecting every argument against them; indeed, his candour, and natural feelings, oblige him to mention many very proper, and unanswerable objections to his own arguments, whereby, in reading his Inquiries, every humane heart must feel relief, after being so much hurt, by the various insinuations and attacks made on all the different modes of charity in this place.

THERE is certainly a great deal of truth in his sensible observations on the horrid abuse of English poor rates, and almshouses, where church-wardens are endowed with such unconstitutional and unlimited powers to oppress the public, and then feed the indolent and vicious, with that luxury which they partake so much of themselves. To diet hospital children with beef and pudding, or feed the poor in charity workhouses, better than the industrious, who are taxed high to provide that luxurious maintenance, is surely wrong; and had his Inquiries been confined to these grievances, they undoubtedly would have done a great deal of good.

BUT in Scotland, where the reverse is practised, where managers of charity foundations have neither such powers nor propensities to transgress, and are famed through the world for the œconomy, and religious regard they universally pay to the many noble charitable institutions of that country; that one so intelligent, instead of supporting them, should be so much prejudiced in favour of systems, or imaginary theories,

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theories, though published by a learned Judge, whose other works would do honour to his memory; or that he should quote the exploded opinions of Mandeville on that subject, and make those authors the text of his Inquiries, only shews how much the best of men may be misled from the high opinion they conceive of learned authors.

SURE I am, the Doctor did not mean, nor was he apprehensive of the bad tendency of this publication, which these observations are now intended to make appear, or he would not have allowed his natural feelings to be so much borne away on the wings of whimsical fancy, which great and eminent authors, in a multiplicity of writings, are often liable to; or have pretended to reprobate all the long and well digested plans of charity, which so many intelligent men, for a century past, have adopted, without putting something in their place, which experience, as well as theory, would make appear to answer better.

ALTHOUGH his Inquiries are very methodically laid down, and expressed with much ingenuity and eloquence, I cannot help being of opinion, that he ends where he should have begun; and, as a wise man answered a Deistical writer, who asked his opinion of a treatise on that subject, That however specious and elegant the language might be, he should first have laid down a theory, or some other system, which at least appeared better for mankind, and the good of society, before he attacked the Christian religion, where he would find so many able antagonists, and which, after so long trial, had been found so advantageous and agreeable to the world; or before he under-

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mined or pulled down his house, either build another, or make him certain where he was to be more comfortably lodged.

THEREFORE, I shall begin with making observations on the impropriety of his ultimate plan, of pensioning all the poor and indigent, and how far it would be impracticable, and inferior to hospitals, and charity work or poorhouses in this place, even in their present state, which may be much improved, and how inconsistent such a scheme would be, to the great design of real charity, and the permanent good of society.

THEN, shall take notice of the wrong information, or mistaken opinions, which he has published to the world concerning these valuable institutions. When a short account of them shall be given, from the best authority, the truth of which every one may satisfy himself of, by visiting those houses, seeing their regulations, and observing how well old people and children are maintained and educated therein.

BEFORE I would attempt to say any thing on the subject, with great care and attention I visited all the Poorhouses and Hospitals in and about the city, then I made it my business to go through many huts, cellars, and garrets, the habitations of such poor in Edinburgh, Canongate, and suburbs, as would be intitled to be put on the Doctor's pension-roll; to see the manner in which they live, or spend their time, the work they are employed in, the way they rear up and educate their children, and the difficulty there would be of distinguishing the sober and virtuous, from the idle, the vicious, and the profane: and how far

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far it would be possible to distinguish who were proper objects, or what proportion of pensions should be given them, supposing no undue interest used with those who have the power of distributing it.

INDEED, I had not spent much time in that tragical visitation, before I was fully convinced, that his plan of pensioning, however parsimonious, would be pernicious and impracticable, and instead of answering the good intentions he proposes, would terminate in the destruction of the old, the ruin of the young, and the subversion of the peace and good order of society.

IF we consider the design of charity, it is not an immediate or temporary relief of the indigent and distressed. That may be called mercy, which is an instinctive impression on the mind impelling every one who exerciseth it towards his fellow-creature; if we see one in danger of falling over a precipice, a blind man on the edge of a pit, or a child in danger of falling over a window, or into a fire, it requires no reasoning or premeditation, to run to their relief; these are not called proper charities, which, I understand, when exercised by the public, to be a rational scheme, concerted not only to relieve the pains and distresses of our fellow-mortals, whether occasioned by vice, idleness and poverty, or disease and misfortune, but to promote their future ease and happiness, in this, and the world to come.

BUT the ultimate and most essential end of public charity, is, to shelter the young generation from vice and idleness, and to train them up in virtue and industry, so as to be useful members in society. This has

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has been the most important study of all wise and civilized states, who spared no expence nor trouble to obtain that great end.

If any will visit those dismal abodes, which I have viewed, as lodgings for those who are intitled to be pensioners, it shocks the feelings of human nature, to behold numbers of miserable half naked wretches, lying on straw, in dark cellars, or cold garrets, full of smoke, stench and vermin, drunk and dissolute, amidst the cries and screams of their young offspring, who are beat off, if they come home without some booty, which they are ordered either to beg or steal.

This great object of educating youth, and training them to virtue and industry, the Doctor seems to grant in some parts of his Inquiries. The question, then, comes to be, whether they have a better chance to effectuate that end in a Poorhouse, or Hospital, under the tuition of proper guardians, where they are regularly fed and clothed, and all their time employed in cultivating their minds, or inuring their bodies to useful labour, where vice and idleness are punished, and where religion and virtue are instilled, both by precept and example; or whether they have not a much better chance to preserve health and strength, and become of future use to society, than if you suppose them to remain with their wretched parents, in those dismal abodes of misery, dissipation, and wickedness; where the more they can purchase by beggary or pilfering, the more it sinks them in drunkenness and dissipation, and consequently, the higher they were pensioned, the greater would be their excess in wickedness, and the greater motive for encouraging

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raging their children to become thieves, whores, and vagabonds *.

CAN it then be supposed, that their young children would not imbibe the same dispositions, or that they could acquire any virtuous habits, in such wretched company, where scenes of debauchery are constantly before them?

WERE that practice of pensioning universally to take place, it would naturally encourage a number of vagabonds from all quarters to come and reside where, either by interest with particular persons, or assuming pretended characters of poor and industrious, they might, along with what they could illicitly purchase, and very little labour, obtain as much as support and continue them bad members of society; and, were all the poor in the Charity Workhouses and Hospitals added to their number of pensioners, the public would be little eased of that great expence, of which the Doctor in all his Inquiries so much complains.

It is found both in Edinburgh, West-kirk and Canongate, that the more they give out-pensions, the greater are the number of petitioners to be put on the list, which may be very well accounted for; when a poor family sees a neighbour get a pension, whether from interest, or any other cause, they will, naturally, wish for the same, and will use every

* There is paid in the Canongate, forty shillings weekly, to out-pensioners, one-half of which, I have great reason to believe, goes to the gin shop before they get home.

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method to obtain it, which will invite numbers to reside where they can get a little money without labour; but, if capable of any industry, they will rather work hard, than give up their liberty, and little properties, to be confined in a Poorhouse, to work, and receive a bare subsistence; therefore, were there no pensioning, it would rather promote, than prevent industry.

If he would be pleased duly to consider, of what little consequence that mighty expence of supporting a Poorhouse is to the public, when compared with the great and good ends to be obtained by it, it would by no means appear so formidable, nor would he complain so much of the little work done in those Houses, if he considers charity from the wealthy, as a debt due to the poor and indigent, especially, to the aged and infirm, who, as wheels in the great machine of providence, are worn out and exhausted by their labours for the rich; or to an old soldier or sailor, who has wasted his strength in the fatigues of war, and saved the liberties and blessings of that Community, which the prosperous enjoy.

HARD and ungrateful is that heart, which grudges them a small portion of those enjoyments, of which, without their aid, they might have been deprived; or permits such fellow-mortals to wear out the infirmities of old age, in labouring for that small pittance due to them from the public. Why, then, complain of the little portion of work done by them, or expect that they should do more than the imbecilities of age and misfortune will allow?

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LET us suppose a company of wealthy citizens, after a sumptuous entertainment, making the case of the poor the subject of their conversation, and hear some complaining of the great expence and heavy burden they are on the community, with all the frauds committed by street beggars, to pick a few shillings from their pockets; when more frugal schemes are proposed for maintaining them, than at the great charge of two-pence halfpenny *per* day, by quoting the manner of feeding mendicants in Holland, on one halfpenny worth of boiled beans, a halfpenny for milk, and a halfpenny for salt, and all other aliment that day; by which, a greater number may be maintained. And, after declaring poor mendicants universally wicked and worthless, it is necessary, for the good of the community, that they should be all obliged to work hard, to defray the dreadful expence of beans, Bibles, catechisms, schoolmasters, mistresses, servants, &c.

BUT I shall suppose, as it is a subject of latitude, the company will be of different opinions; those of more liberal sentiments, would represent the poor, the distressed, the miserable, and their innocent infant offspring, with the manner of treatment due to them, in a very different light; they would be able to trace out numbers who, by burnings, losses at sea, expence of education, prodigality of children, cautionry, unfortunate plans and competitions in trade, &c. or by their own and family's sickness and disease, are reduced to poverty, and, after long weathering the storms of a life which was employed in useful labour and industry, when worn out by age and infirmity. How reasonable to require from that wealthy

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thy community, (which, in their sunshine of life, they aided to support,) a shelter from weather, a bed to lie on, coarse clothes to cover them, a homely diet of broth, bread and beer, with a spiritual guide to assist them, to steer their course to that haven of rest, where the high, the low, the rich and the poor, will take their places, not according to their worldly conditions, but their conduct in the voyage through this fluctuating state!

THE benevolent will tell the cruel, parsimonious schemers, that every glass of claret they are now drinking costs more than would make their poor brother live comfortably a whole day; and, whether they drank sixteen glasses, which is a bottle, each, or fifteen, and allowed the last glass, which is the worst, to go to the poor, is no great hardship; or if a dish out of ten, or even a whole course, was reserved for that purpose, neither their appetite, their health, nor social enjoyment, would suffer by the abatement.

ANOTHER objection which he mentions against Charity Workhouses in this place, is, that many, who by their industry would maintain themselves and families, at a much smaller expence, than what it costs the public in Poorhouses, being averse to labour, they give up work, and obtain an easy and comfortable subsistence, in those Houses, where so little work is done.

THIS, indeed, is a very competent objection against most of the Poorhouses in England, where they fare so sumptuously, as he represents, to the great expence

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expence of the public. But in Scotland, where a mess of oat-meal pottage twice a-day, with broth and bread for dinner, and seldom any flesh meat, with very coarse clothes, and obliged to do such work as their age and strength will admit of, there can be no motive for their soliciting admission into a Poorhouse; therefore, nothing but poverty, age and infirmity, can make them wish to retire to a sanctuary from friendless indigence, where they may, in peace and safety, close their last scene of life, and prepare themselves for entering upon another.

BUT, supposing a Poor or Alms-house to cost double the money of small pensions, to the old and infirm, who, by the Doctor's plan, are by no means allowed to beg, and where the childrens' education is to be neglected, by allowing them to remain with their poor pensioned parents; it will be found to terminate in a greater expence to the community, who would soon be infested with so many whores, thieves and vagabonds, untutored, and ungovernable, that were the Poorhouses to be shut up, it would not be long ere they would be obliged to be opened again, to serve as Prisons or Correction-houses, for those who become wicked for want of proper education; therefore, none who duly consider the real intention of Christian charity, or the welfare and advantage of the community, will ever agree with him, that his scheme of promiscuous pensioning, will, in any respect, ever be a greater advantage, than the present Poorhouses and Hospitals in this place.

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THOUGH giving pensions to a certain number of poor industrious families, who are known to be so in the place where they reside, and who are not so much reduced as to claim admittance into the Poorhouse, is a very proper charity, and whose children have a just title to be educated by the public, either in Hospitals or Charity-schools: However others may think reading unnecessary to the Poor, it is found a great blessing, not only for the benefit of teaching them to read the Bible, and be instructed in the knowledge of religion, but employing their vacant time, in checking vice, which, like pernicious weeds, naturally grow up in the youth of this city, so destitute of manufactures for occupying idle and dissipated children.

It is with pleasure every one of feeling, who visits those useful charity schools, beholds what advantage they are to the labouring peoples offspring; especially one in Blackfriars-wynd, lately erected by voluntary subscriptions, where from sixty to seventy poor children get a free education, suitable to their station, are carefully taught to read, instructed in the principles of religion and virtue, and are particularly guarded against the mean vices, to which their low situation in life exposes them; and are instructed in church-music, whereby to assist the public worship in the churches. If the subscriptions to that Charity-school are enlarged, it will do honour to the subscribers, and be a blessing to society.

ACCORDING to the Doctor's account of Poor rates in England, I am amazed how he should complain so much of the expence of Poorhouses and Hospi-

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tals in Scotland, which, he acknowledges, are managed with the greatest oeconomy, care, and fidelity; I, therefore, cannot agree with him in that constant complaint, which pervades the whole of his strictures, concerning the heavy burden and expence of public charity; to prevent which, and to introduce a more parsimonious manner of supporting the poor, seems to be the essential design of his whole Inquiries.

SUPPOSING one equally desirous of saving national expence, should lay down a well wrote scheme to the Lords of the Admiralty, how to build a war-ship at half the charge it now costs, by making the timbers, ropes, guns, &c. one-half thinner, and every charge in proportion: but if at the first engagement our fleet was beat and destroyed by an inferior force of the enemy, the projector and his scheme would be reprobated by the whole nation; and if his pensioning scheme, shall, on trial, be found noways to answer the intention of Poorhouses and Hospitals, his Inquiries would meet with the same fate.

THE more I consider the form of process, or the many intricate difficulties which would necessarily attend his pensioning plan, the more impracticable it appears; whatever gloomy anticipations are mentioned by him in procuring future Managers of Hospitals, in the care of which, there is so much ease, pleasure and satisfaction, he seems not to doubt, but there will always be found a great number of men, who will be ready to take the trouble of being managers of his favourite scheme, who, I insist, must give up all business, and would have even too little time

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time to eat their meat, or rest at night, from the labour of managing a scheme, so intricate and troublesome.

LET any one, who has been used with receiving petitions for the admittance of a few children into an Hospital, or the distribution of any small charity, consider the trouble of perusing the letters from connections of the mendicants, with their own constant application, to lay open all their numerous grievances, which it is the duty of every feeling mind to hear, though in the midst of important business; then let them think of some thousand different applications, constantly coming before them, either personally, or by illegible letters, which they must endeavour to read; to which may be added, the variety of applications from every friend, acquaintance or connection, on behalf of the poor, whose cases are represented to them by other letters, as deserving objects of charity, all which must be attended to, with the complaints of numberless poor, on account of the smallness of their pensions, the misrepresentation of their situation by the inspector, whose office and employments would be so very extensive, and whose proper qualifications are so many, that it would be necessary to have men made in heaven for the purpose, as I scarce think any such would be found on earth, and a few bad ones might ruin the whole plan.

THEY, by the scheme laid down, must not be gentlemen, but such as are familiar with the poor and vulgar, yet possessed of strict honour and dignity, unsusceptible of vulgar manners, or of any temptation or bribe from a mendicant, to be placed on a higher

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higher class, than those who lay no perquisite or bait in his way.

NEITHER is his inspector's office consistent with the liberty of British subjects, to allow any person to come at all times into their domicils, and pry into their private circumstances, especially such vulgar men as he says they should be, who, after visiting the numerous, dirty, and infectious habitations of his ragged pensioners, would not be very acceptable guests in decent families; and, were they not possessed of that honour and integrity, which he makes necessary to their profession, they might find many opportunities of adding to their small salaries in their constant surveys.

THE comparison will not hold, of regulating some thousands of pensioners in a city, to the discipline kept up in an army, who are all under subjection to different military officers, from a corporal to a colonel; whereas mendicants are fluctuating and uncontrollable, where numbers are every day coming and going to obscure mean apartments in the town and suburbs, constantly shifting their lodgings, and having no property but the rags on their backs, they take up their abodes where it is most convenient to beg, and where they get a bed for one penny, and often ten or twelve packed together in a dark smoky cellar, with their children, who must beg or steal to pay their lodging or board that night, otherwise they are refused admission, and beat out to lie on the streets. Such would be the seminaries for educating youth, were Hospitals and Poorhouses abolished; neither would

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would it be in the power of any inspector to take cognizance of that fluctuating rabble.

His pensioning plan cuts out more labour to his reverend brethren, who wish to propagate the knowledge of religion amongst the indigent, than the whole of the duties of their ministerial functions. As the pensioned parents are all poor, and consequently, by the description of them in the Inquiries, worthless and ignorant, it cannot be supposed they are either able or willing to pay for teaching their children to read, which, indeed, the reverend author seems by his quotations, sometimes to think unnecessary.

THEREFORE the principles of our holy religion, must often be inculcated upon their minds by the ministers, which will be very difficult without the aid of Bibles, catechisms, or other books of instruction. And, it is to be feared, that their profligate parents will rather send them on Sabbath to purchase temporal, than spiritual food, for which few of them have any relish, if the character given of them in the Inquiries be just.

MANY other difficulties will naturally occur to any who reflect on the whole system of universal pensioning. But, supposing it practicable, I do not see it even alledged, that it is to mend the education of youth, but the contrary is often acknowledged; and, as that is the most essential use of public charity, the only advantage proposed by it is saving a little expence which the trouble and loss of time to any respectable citizen, for one year's management, would

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be more than all that is saved to him in his whole life; nor can the prosperous and benevolent think the public charities of this place a burden, even though they should bestow many times the amount of it in private bounties, neither would it hurt them, if not otherwise extravagant.

HAVING said so much on the impropriety of that scheme, which, if adopted, is to supersede all our Poorhouses and Hospitals, I shall next consider their advantage, what blessings they are to society in this place, and how far they have either been misrepresented, or viewed in a wrong light by the Doctor. The regard I had to his assertions, impressed me with ideas, that I should certainly see a great number of unhealthy, fallow-coloured, sickly children, incapable of either mental or bodily acquisitions, with many of them over-aged, who were obliged to be retained for want of masters, lying idle and useless in the Poorhouses, and would hear how despicable they are when sent to apprenticeships. I expected to see great numbers in their sick rooms, and hear of burials every week; that sloth, contention, dissipation, and dirtiness, were to be observed through all those houses; but how agreeably was I disappointed, to behold such a number of blooming, healthy-children, all at work, either spinning, knitting, or learning to read the Bible, and receiving instruction in religion from careful teachers, to render them virtuous and useful members of society!

As the Reverend Author should be more particularly acquainted with the Canongate Poorhouse, I thought he might have formed his opinion, and given

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ven the description of others, from the miserable situation of the poor he had observed in that house. My regard to his assertions made me dread their appearance: To them, therefore, I made my first visit, where I was received by a master and mistress, who, by their behaviour, seemed to be fit for occupying higher stations, yet were perfectly satisfied and happy in comforting the old mendicants, with a kind Christian humanity, and training up young children in virtue and industry, with peculiar care and affection.

AFTER shewing me the whole house, which is most commodious, healthy, and clean, with pleasure I beheld a number of old and indigent; those who were able to work were usefully employed at different occupations; the old, sickly and infirm, were in clean beds, and every comfort administered to them, which the small revenue of the house can afford. All of them professed their gratitude for admission into it, and acknowledged themselves to be much happier than in their former wretched habitations with small pensions.

BUT the greatest object I had in view, was to see the children, who, with all the other Poorhouses, are represented in the Inquiries, page 102, "to be of a fallow, sickly appearance; wicked, slothful, and worthless, as the old people, by whom the corruption of their morals become inevitable; with the apparent means of good education, they are generally unhealthy, idle, and vicious."

UNDER those gloomy apprehensions I viewed sixty innocent infants, from two to ten years of age; I

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made them all stand round me, and can solemnly declare, that I never beheld so many blooming, healthy children together: But still impressed with some regard to the assertions of the Reverend Author, I again examined them all one by one, and will lay him a wager, that he shall not find sixty children of same age, with more red in their cheeks, and health in their countenances, from any part of town or country as they come to hand.

THE first question I naturally asked was, If these were the children the Doctor paints in his Inquiries? To which I was answered, They could not be positive if all of them were so, as he comes so seldom to the house, often not above once in a year, exclusive of his meeting with the managers in the hall separate from the hospital, but that the children are always of same sort. I then asked, if he was in good health when he was last in the house, before the time of his publishing his Inquiries? Or if he appeared to have that disease, which makes all objects appear yellow and fallow-coloured? which they either did not seem to know, or were unwilling to answer; and, excepting one who had been long ill, there was not a sickly child in the whole house; and when I inquired into the great mortality that is said to be constantly there, from the contaminated air, by so many living together, I found them a great deal fewer than Halley's computation of deaths to children of same age through the country, the exact number of whom shall afterwards be mentioned.

I WAS likewise surprized to find how different from the assertion in the Inquiries—"that there are but few

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"masters, and those commonly bad ones, who are willing to take them." Whereas, tradesmen of best character are constantly applying for them, who find, by the education given them in that house, that they turn out much better apprentices, than any other children of low parents; and, at all times, there are more masters wanting apprentices out of that house, than they have children ready; and, on inquiry, I found the highest character given of some of them by their masters. In evidence of which, there are many respectable tradesmen set up as masters in the Canon-gate and suburbs of Edinburgh, who were maintained and educated in that house.

It was delightful to behold all of them above four or five years of age, spinning and carding wool, with other proper employments for children of their age; to hear how carefully they are instructed in reading and writing, in the principles of religion, and church-music; and how much happier the whole objects of that house are, than the pensioned poor of the same parish, whose tragical visitation made very different impressions on my mind.

I WAS at particular pains to examine the whole œconomy of the house, and was amazed to see how comfortably they were maintained, on so small an allowance. It would be too tedious to mention all the particulars, but each pauper in that house does not cost above two-pence *per* day, for clothes, lodging, and diet, which is within a halfpenny of what the Doctor mentions, as the least he can find in all his parsimonious researches, to sustain life. And that allowance

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allowance is only confined to criminals in Holland; but as I cannot join with those who think it a crime to be poor, it is strange to think a halfpenny *per* day more to poor Christians of same communion a burden on the public.

AWAY with such parsimony, as would be a shame to practise in the poorest family, and none but sordid misers could be guilty of! Why, then, amuse the public with such mean plans of maintaining the poor, which would be a disgrace to the community, or cruelly add infamy to the miserable, with general calumny, and illiberal reproaches on the unfortunate.

When mean, low parsimony, once takes place,
'Twill noblest schemes of charity disgrace;
Can mortals e'er their wealth so well employ,
As turning tides of misery to joy?

The infant soul to polish and refine,
To sparkle, as a diamond from the mine
When clear'd of dross; where all obscure it lay,
To shine with brilliant lustre on the gay!

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NONE can visit that comfortable house, but must regard all those who have been the promoters of so pious an institution, either as Treasurers, Managers, Teachers, or Contributors to it.

My next visit was to the West-Kirk Poorhouse, where I was politely received by the master and mistress, and saw the whole house, and conveniences for brewing, baking, &c. where the poor are maintained in a decent, frugal manner, and every part of it judiciously laid out, to facilitate the various operations

tions carried on by those of different age and sexes, who are all lodged in separate high roofed airy wards, and every method taken to render them clean, healthy, and agreeable.

LITTLE work can be expected from the old and infirm, which, by the prudence of the Managers, seems mostly admitted; and those who are able to do any little thing at home, receive pensions from the charity funds, there being at present one hundred and ten old mendicants in the house, but a good deal more than that number receive pensions out of it. Though the most of the old people are worn out by age and infirmity, yet many of the women are usefully employed, either in spinning, or assisting in the wise œconomy of the house, and the old men are either employed in the manufactures, mending shoes and clothes, or working in the garden; those that are confined by age and infirmity lie on clean beds, to wear out the eve of life, under a spiritual guide, with much more comfort than in dark smoky huts, with small pensions, where many of them, would probably have been friendless and forlorn.

BUT nothing could be more pleasing, than to behold eighty blooming young children, reared up, virtuously educated, and taught to work, as soon as they rise from infancy, in variety of useful manufactures, by which they are kept in constant healthy exercise, and their bodies early inured to the labour which they are to occupy, as future members of the community.

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NEITHER could I see any of that strife and animosity in the house, which the Inquiries mention as uncontrollable in all Poorhouses; and, instead of that sickness and fallow colour, which the children acquire by contaminated air, I have not the least doubt of what I was told, that tender and sickly children, when brought in, recover by the air, exercise, and healthy food they receive in that house; where the Reverend Author will find on a visit, how much he has been deceived; and were some of his pensioned list allowed a little time there for summer quarters, it would be greater charity than advancing them on the pension-roll, as I suppose there is more salubrious air blows through it in a day, than through all the smoky cellars and huts of his pensioners in a whole year.

AMONGST all those eighty children, there were only three that were sickly or fallow coloured, seventy-seven of them were such as I saw in the Canon-gate Poorhouse, fine healthy blooming boys and girls; and I think, they appear to have a better chance to be stout work-people, than the general run of poor children, either in town or country.

THAT house is pleasantly situated on a rising ground, in the midst of a large garden, which the old men assist to cultivate, whereby they not only raise as many vegetables as serve the house, which adds greatly to the health of the family, but even sell a part of the product.

WHEN I entered, the impressions were not fully removed from my mind, which the Inquiries made on

on it, concerning Poorhouses, as formerly mentioned, but it was not long before I was totally relieved, and now certainly find, that the Reverend Author had taken all those dreadful ideas of Poorhouses, entirely from the information of others; as the master, and particularly the mistress of the house, who, with her mother, has been there a long time, never had the pleasure of seeing Dr. McFarlan in it, which I was sorry for, otherwise I am sure he would not have given such an universal bad character of charity-workhouses in and about Edinburgh, there being none else near it; but Canongate and West-Kirk; and whoever has given him such false information of them, as he describes, were surely much to blame.

THEY are represented in all his strictures as a dreadful burden on the public, and that they cost the heritors of the West-Kirk parish, from 4 d. to 6 d. *per* pound Sterling, of assessment on the rents of their houses, where he is likewise misinformed, for it has never yet been at 6 d. nor above 4 d. whatever it may be in this year of dearth, but oftener from 3 d. to 4 d. *per* pound.

SURE I am, from the characters of the heritors of that very large and respectable parish, any of them that visits that charitable institution, and, without prejudice, observes the importance of it to society, and the honour it reflects upon them; every benevolent nobleman, gentleman, or worthy farmer in the parish, would think it an imputation on his character, to have it published to the world, that they looked on it as a heavy burden, to pay the fortieth, sixtieth, or eightieth part of the rent of his house, to support
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and relieve frail and aged fellow-mortals, who were bowed down by the burdens they have long borne, and the fatigues they have undergone, to make the opulent easy, and rearing up their offspring in virtue and industry, to fill their places.

ESPECIALLY when they read in those Inquiries, the very great expence of the public charities in England, where they pay not only a much higher land-tax, with tithes of the church, but instead of 3 d. or 4 d. *per* pound, by the Inquiries, they often pay three or four shillings Sterling *per* pound, for poor rates; and, in some places, he mentions ten shillings *per* pound. Those people in England would surely be surpris'd at any here being so ungenerous, as to complain even of sixpence *per* pound, which is the fortieth part of our house rent, to support so easy and noble a plan of maintaining the poor of a large parish, containing more opulent and respectable heritors than any other in Scotland; nor would they believe that the people in this country merit the character they get from travellers, of being so naturally hospitable and benevolent, when they find their authors make such complaints of the trifling expence they are at in supporting their poor.

BUT it is strange to observe, how the mind, when wedded by prejudice to one opinion, will misrepresent objects, even to the good and intelligent. As these children appear so different in my view, yet, if there is any disease in the eye, whereby objects may appear of a fine crimson colour, which are really of a yellow fallow hue, to decide which of us see through a just medium, if those who wish to satisfy
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themselves, will call at the Canongate and West-Kirk Poorhouses, where they will be received with great affability, and, according to my opinion, will gratify their benevolent feelings, by observing with pleasure so many healthy, beautiful, indigent children, snatched like brands from their poor pensioned parents, and rearing up to be happy in themselves, and useful to society.

THEN will they find, that their own inquiries, by ocular demonstration, will convince and satisfy their minds, better than all the inquiries or profound reasonings of reverend, honourable, or profane authors; who being fallible as well as other poor mortals, are liable to be blinded by prejudice, or grossly misinformed of facts. They will likewise be convinced that the great burden and charge of these houses, is well worth the bearing, and will have more pleasure in adding to, than abstracting from them. And whatever alteration may be found necessary in the Charity Workhouse of Edinburgh, where there are such numbers of old and young together, that no change can be made to the better on the Canongate or West-Kirk Poorhouses, where the old mendicants are so comfortably lodged, and the young so carefully reared up in large, commodious and healthy habitations, at so small expence to the public, that it is impossible to effectuate the noble purposes of them, on a more parsimonious plan.

It cannot be thought, that gentlemen, or any who have, from noble Christian principles, interested themselves in the good of society, and humanity to the poor of that wealthy parish, will applaud a publication,

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publication, which so much disapproves of their laudable intentions; nor can their pastors be pleased with principles, so very different from what they either preach or practise.

In small towns, villages, or little parishes, where the inhabitants constantly reside, and are acquainted with one another's situation and circumstances, there is no occasion for Charity Workhouses. There, pensions can be easily distributed according to the necessities of the poor, who are all well known to the minister or elders. But in great cities, their suburbs, or large adjacent parishes, where a multitude of strangers are daily coming or going, and leaving their destitute offspring behind them, a public asylum is absolutely necessary for the good order and safety of the community; and nothing can be devised better, than Charity Workhouses, to shelter the indigent poor, to rear up the young, and entertain the weary traveller; with Bridewells to secure, and employ the vagrant, sturdy, pilfering beggars.

ALL extremes are generally bad: Charity funds in a town or parish, that shall exclude out-pensioners, would be wrong. But universal pensioning, without Poorhouses and Hospitals, would be much worse; therefore, the present system appears to be the best, betwixt the two extremes; and as there is no human institution perfect, they who can make any improvement on the present Poorhouses and Hospitals, may serve the public; but to abolish them, in view of a scheme, which has no probability of making the aged more happy, and would certainly ruin the rising generation, must be both dangerous and destructive.

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AFTER visiting the Canongate and West-Kirk Poor-houses, where, instead of the wickedness, sloth, contaminated air, misery and contention, described in the Inquiries, with much satisfaction, I found virtue, industry, health, peace and contentment, smiling through every ward, except where the old worn-out invalids were humanely supported; this gave me greater courage to visit the Edinburgh Charity Workhouse, where, with great affability, I was shown the whole house, containing between 1100 and 1200 poor rationals of different ages and conditions.

I WAS amazed to see the house, in general, so clean and fresh, nor did I think it possible that such numbers could be so comfortably lodged in one place; and, considering the different circumstances and tempers among such a variety of mendicants, mostly worn out by age and infirmity, were it not the great attention paid by the managers within and without doors, so much work could not be done in the house. All were busy at some sort of useful employment, who had any capacity, and those who had none, I was happy to observe, either sitting or lying at ease, and very humanely no work required of them, but allowed to comfort one another.

MANY who had fallen from good stations in life, had rooms for four to six together, and rather better accommodation than the vulgar; and, was the plan of keeping the old and infirm in an Alms-house, and those who are able to do some work put in such rooms, and paid one shilling *per* week, with what they can work for; and were there a proper Bridewell erected for vagrant, contumacious, and sturdy beggars,

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beggars, would make the Charity Workhouse the best refuge from poverty, idleness and vice, that has yet been thought of; and were there a poor rate to oblige every citizen to pay a proportion of the expence, the charitable police of this metropolis would be more complete than any in Britain.

AFTER seeing the bread, the beer, of their own making, and the many well devised conveniencies of the house, both for proper accommodation and employment of the poor, with a very neat chapel where all come every morning and evening to worship, I went to the house on the other side of the garden, which is appointed for the accommodation and work of the children, who are intirely separated from the old people at all times, but when they assemble to worship.

I SUPPOSE the Doctor, when he wrote the Inquiries, has not known of that very proper amendment in the Charity Workhouse, made about seven years ago, which is now observed in the Canongate and West-Kirk parishes, otherwise he would never have given such dismal accounts of them, nor is it possible he would have so reprobated them, if he had visited and observed the œconomy of those houses with an unprejudiced eye; or if he had beheld, with the same pleasure I did, such a number of young children together, in so good health and so well employed, according to their different capacities.

BUT the greatest number being very young, many suckling, and under nurses, much work cannot be expected from them. Great numbers of foundlings and

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and bastards reared up, whose future work may be worth all the charge of the house to society; and who, without this house of humanity, would not have been in life. It was agreeable to behold the attention paid to them, many of whom were beautiful infants; and it is surprizing to see how well the children are instructed to read the Bible by a decent worthy mistress in the house; when they grow up, are taught both a little writing and arithmetic, and I was told, there is no difficulty in finding masters and mistresses when they are ready for work.

BUT were the scheme to take place, of putting all the very young out to nurses or cotters in the country, and keeping them there till able for labour, it would make the attention to the education of such as the Managers might think proper to keep in the house, much easier, and promote the health and education of the whole.

MUCH to the honour of the Managers, they have, of late, given all the poor in the house, particularly the children, better clothes; and there seems to be a greater attention paid to every thing about the Hospital than hitherto has been done; but, where such numbers are obliged to be together, it is not to be expected they can be so very healthy and blooming as where there are few, which makes the scheme of putting some of the youth to the country more necessary.

I CANNOT allow myself to think, that the Reverend Author has visited those houses for many years, else his own feelings would have dictated very different

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ferent descriptions of them; however his imagination has represented the great expence, or how much less they cost the public before such houses were erected, if they are mostly old worn-out servants of the opulent, unfortunate fellow-mortals, a humane heart will rejoice to see such a number of objects of charity so comfortably taken care of, with 200 to 300 innocent infants, snatched from the jaws of death, and wretched dissipation and vice, rearing up under the unwearied care of humane guardians, or disinterested managers, who merit the highest honour, for their essential service to the community, and it must be very uncandid to blast the fruit of their great labour, by false information of facts.

WHATEVER alteration may be devised to put that house on a better plan, I have no doubt of its being adopted by them, if they are made sensible it will be a rational improvement; but however they may think proper to give pensions to industrious families, who are able to work, am persuaded they will never give up this sanctuary for old age and infirmity, and nursery for helpless infancy, to adopt the wild chimera of universal pensioning, so destructive to both.

THERE is no good purpose, I can conceive, that scheme would serve to any who have not adopted Mandevillian principles, "That private vices are public benefits." To such it will appear an advantage to the state, when they see so many thousands in Poor-houses and Hospitals, restrained from dissipation and vice, and consider how much spirits and strong-beer they would drink, if thieves, beggars, or pensioners; whereby farmers, brewers, distillers, dram-shops,

shops, &c. would find so much employment: In that view alone, universal pensioning is a patriotic scheme, but to those who are not converted to such doctrines, Poorhouses and Hospitals, under proper regulations, will ever be regarded as blessings to society.

Though the young children, and old worn-out wheels of society, should not be able to work for more than would maintain them, after many complaints of the sloth, idleness, vice, and impropriety of charity Workhouses, the Reverend Author, in page 106, says, "Instead of being houses of industry, they have become receptacles of absolute idleness;" next page, has these words, "It is known, that children of eight, and old people of seventy years of age, can, and actually do earn in various employments suited to their abilities, at a medium, about threepence *per* day; in some occupations nearly double that sum. In Charity Workhouses, where every advantage and encouragement is afforded, a profit nearly equal to this might be expected." By this parsimonious scheme, it is not charity, but a view of gain, which would be the intention of Poorhouses; as they cost only twopence *per* day, a penny would be gained by their labour. Such charity is inconsistent with the ideas of a benevolent mind, who is endowed with the spirit of a Harley in the Man of Feeling; such hearts of humanity will lighten the burden of the weary traveller, hear the tale of distress, and cheer the heart of the grey-haired soldier, and grandfire.

BENEVOLENCE shines in every action of such generous minds, and is most conspicuous in their tenderness

derness to indigent infancy, and feeble old age, whose weak efforts to labour, they will rather bear, or pay for, than hurt their feelings to behold.

BUT when it is duly considered, how little work age and infancy, with painful exertion, can possibly accomplish, and what a trifle the amount of it is to the community, or how little it adds to the interest of the state, it is neither consistent with a spirit of humanity nor patriotism, to be at so much pains to lay heavy burdens on so weak shoulders, to ease the strong and opulent, or gain as much to the state, by all that extra work of our Poorhouses, as would be given in a sinecure office or pension, to one idle drone, who never enriched the country so much by his labour or industry, as one of the old mendicants in these houses, whose trifling expence, and little labour, is made a subject of so much importance to the public.

THERE might certainly be some reformation made on the present plan of the Edinburgh Charity Workhouse; and none have I ever heard of, so rational and probable, or that would be so easily executed, as one lately published, by an eminent and worthy citizen of Edinburgh; a short account of which, the Doctor, in his Inquiries, mentions with due praise; yet, such is his prejudice to every scheme that is opposed to his darling one of general pensions, that he has been at much pains to make such objections to it, as he imagines should render it impracticable; though, to any unprejudiced mind, who considers them properly, they will appear of little consequence.

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THE only danger which he seems to dread, is the old people falling out with one another, and refusing to keep themselves, or their different habitations, decently clean; but he has not considered, if, as the Bridewell, or Correction-house is intended to punish all such contumacious offenders, there would be no cruelty, or even indelicacy, in obliging those old furious scolds, to cool their fiery tempers some time on bread and water, as well as other sturdy beggars; and, to prevent their getting drunk from what they gain by work, let no spirits be sold in the sutlery of that house, where they are proposed to be confined for most of their time.

HE seems to find no objection to the Alms-house proposed by that humane author, nor with the rational disposal of the children; and indeed, none who wishes well to the poor, or regards the interest of society, but must read that sensible pamphlet with pleasure, and be amazed that a system so plain, and so consistent with common sense, should lye so long dormant, which must have cost the author both time and study, to delineate his rational scheme of boarding out the children with cotters, obliging those, that are capable, to work, and allow a comfortable retreat to the aged and infirm, as a reward for their long labours.

IF it is possible that, in managing a Charity Workhouse, there can be any party work, the Doctor has forgot to mention that as a grievance; but I rather suppose it proceeds from fear of the expence in making the trial, and indeed, I expected, on reading the *Inquiries*, that the great savings of that scheme

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would have induced him to embrace it, which he would certainly have done, if the attachment to his own pensioning plan, had not been so powerfully rooted in his mind.

YET I hope, that the first attempt to make any alteration on the Charity Workhouse, will be at least to make trial of it, which can be done at a smaller expence than would be saved in one year by that well digested scheme, to which I never could find any tenable objection. The only part of his general plan, which I think admits of any alteration, is, instead of having all the children sent to the country, if only those who are infants, were boarded with cotters, most of whom would be trained up in the rural line; but poor children, who are taken into the house at four years of age, and upwards, are there so well educated, and soon rendered capable of being employed as useful mechanics.

I WOULD humbly be of opinion, that supposing the one-half was boarded in the country, the other half would be more properly accommodated, and trained up in the Workhouse, and might ultimately turn out more to their advantage, and the benefit of society.

IT gave me pleasure to hear, that a Bridewell was in contemplation; and it may be hoped, from the remarkable attention the present managers of the city have paid to the support of the poor, in this time of scarcity, and the noble spirit, activity, and œconomy, with which they carry on the public works, that something will be done in that necessary and laudable

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scheme, which alone can prevent sturdy beggars, vagrants, and pilferers, whose constrained labour might soon indemnify the expence, and put the Poorhouse under better order and subjection; where, according to the foregoing scheme, none but those who are sober and indigent, would have accommodation and encouragement to live in proportion to their voluntary application to easy work. When age and infirmity rendered them incapable, they would be admitted into the Alms-house, along with those invalids, who have a title to close their evening of life in peace and serenity, with every aid necessary to prepare them for a future existence.

HOWEVER oppressive, unconstitutional, and inconsistent with British liberty, the manner of raising poor rates are in England, yet are they more regularly exacted for supporting the poor than they are in this place, where the greatest burden falls on the decent, the sober, and the industrious, who think it their duty to attend public worship in the churches, at the doors of which the principal collections are made for that purpose; while a number of the opulent inhabitants, who, to their shame and disgrace, seldom appear in those places of public religion, and add to that offence by paying no share of the debt which is due by them to their indigent fellow-mortals, and to the community.

AND it is to be regretted, that, when a deficiency of funds happen for support of the Poorhouse, from the precarious manner of raising it, whereby it becomes necessary to make a public collection, those who generally attend public worship, often again ap-
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pear on the list of contributors, more liberal in proportion to their fortunes, than others who gave no support to that necessary charity; and many names of opulent inhabitants never appear at any charitable contribution, who squander as much away in needless extravagance, and intemperate luxury, as would constantly relieve one hundred indigent mendicants: yet, when any scheme is proposed for a poor's rate, or more regular exaction to raise funds for the support of the Charity Workhouse, many such inhabitants make the greatest objections to it, and cry out against that taxation as a burden which is not to be borne; and, indeed, like the shoulders of those who are not used with heavy burdens, a small weight will fatigue and bear them down.

It is surely, therefore, of great importance to the public, to take into their serious consideration how to remedy so great an evil; and, if there is no standing law whereby to lay on every householder, or inhabitant, the just proportion of that necessary collection, it is the undoubted duty of the Council, or Managers of the city, to apply for an act of Parliament to enforce so equitable a division, which the growing debt of the Poorhouse will necessarily soon oblige them to do; and, if those who oppose any other measure for doing it, shall likewise use their interest to prevent application for such an act, it will shew how much they are against all charity, or wish to continue it as a burden on those who, at present, bear the greatest weight, though less able to sustain it.

As long experience is better than any argument from analogy, though the management and applica-
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tion of poor rates in England are very properly, and, I suppose, justly described in the Doctor's Inquiries, to be a great grievance, yet, as I have already observed, the charity funds in Scotland have been managed with the greatest propriety; and, as there is little reason to doubt, if mankind does not degenerate, that they will continue to be so properly applied as to support the poor at an expence, when equally collected from all ranks, so small to every individual, as to supersede the Doctor's scheme of universal pensioning, which I have made appear would be so impracticable, and so dangerous, in training up youth to virtue and industry, as would be found worse than any expedient yet proposed, or presently practised.

I ACKNOWLEDGE the favour of being furnished with a number of new arguments to make the many advantages of Hospitals and Poorhouses appear more conspicuous, from the objections which the Reverend Author makes to his own arguments against them. One of which is, that all the expence of Hospitals being the product of Scotland, makes a consumpt of its vivers, manufactures, &c. and, consequently, can be no loss to the country. But if a nobleman or gentleman was to expend the annual revenue of Herriot's Hospital, which is L. 2000, a great part of it would be on luxuries brought from foreign countries, to the loss of the state.

ANOTHER advantage he mentions of Hospitals, is, if the founders of these houses had not mortified large sums to endow them, such capitals would never

ver have been employed for the charitable support or education of the indigent.

THERE is another very sensible objection he makes to his own constant complaint, that little work is done in Poorhouses to defray the exorbitant expence which attends them; that, as it is mostly the old and infirm, with young children who are admitted, little work can be reasonably expected from them, as the healthy and industrious poor are all pensioned, who are able to work; therefore, it is only Bridewells or Correction-houses, both at home and abroad, where any considerable work is done.

THE great pains which he has taken in exhibiting the various forms of Bridewells or Correction-houses through Europe, may be of essential service to the public, in forming one in this place, where labour and beneficial work can be more properly expected from vagrant offenders, than from young children, or worn out mendicants.

I HAVE observed, that whatever method may be thought proper to support the aged or unfortunate, whether by pensioning or Poorhouses, the most essential and necessary consideration, and what must ultimately tend to the welfare, nay, I may say to the existence of society, is the training up youth to virtue and industry. This, in many of the Doctor's Inquiries, is granted to be worthy of serious consideration, and acknowledged by him to be the principal drawback, or objection to his pensioning scheme; I am, therefore, at a loss to think how he should be an enemy to Hospitals for training up youth in this place,

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place, and beg to put him in mind of some things on that subject, which I apprehend he has not duly considered.

THE locality of an argument intirely alters the circumstances of it; what may be very necessary in one place, is quite improper in another. It would be equally ridiculous for one to recommend the wearing of very thick or thin clothing, without mentioning the cold or warm climate in which they are to be worn, as to propose the training up youth in a way or place where there is no employment for them. He speaks of setting children early to work in Edinburgh, where there are few or no manufactures which could occupy youth.

BUT if he considers that the great bulk of the inhabitants of this city and suburbs, obtain a livelihood by their dependence on the courts of law, the University, with those who come to this metropolis to attend them, the education of their children, and public diversions, whose numerous progeny must either be educated at poor schools and Hospitals, if they are unable to pay for their education, or left unemployed, and exposed to all the dissipations of idleness and vice, he will then believe that those seminaries for training up indigent youth, are absolutely necessary in this place, which in Glasgow, Paisley, Birmingham, Sheffield, and other manufacturing towns, would be of no importance, as they can employ every child in proper work, and allow part of their time for cultivating their minds in useful knowledge.

THEREFORE

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THEREFORE he has done that justice to the wise police of Glasgow they certainly deserve, and which they gratefully acknowledge, by honouring him with the freedom of their city. But were he to abolish the Hospitals in Edinburgh, and leave the multitude of poor children to drink in the vices of their pensioned parents, he would merit no such honour from the metropolis, except he could introduce such manufactures as occupy the children of Birmingham and Paisley, &c. where twenty are employed in making a pair of sleeve buttons worth a penny, or numbers at a silk loom, every one at different parts. But here there are no such operations; therefore, his objections against Hospitals in Edinburgh are incompetent, and the picture he draws of them, is very unlike the original.

OBJECTS may be seen in different views, as they are looked to by prejudiced eyes; however he beholds them, to me they appear pleasant, useful, and agreeable. Watson's Hospital is a noble institution, where I see sixty fine boys genteelly clothed, maintained and educated, suitable to the rank of their parents, who are fallen-back merchants in Edinburgh; and, as an apprentice fee is paid with them, and are mostly designed for merchants' clerks, being better educated and qualified for that line than any other Hospital children, they are often taken into the best houses, and many of them rise to be eminent merchants and tradesmen. The genteel education, clothes, apprentice fee, and stock to set them up in business, does honour to the memory of the founder, and adds a dignity to the metropolis.

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HERIOT'S

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HERIOT'S Hospital, a fabric of the most elegant architecture in Scotland, built on a pleasant rising ground, and surrounded by large gardens, and bowling-greens, where the inhabitants enjoy healthy recreation; the house is nobly contrived for the accommodation of above one hundred boys, the sons of decayed burghers, they receive a genteel education to qualify them for tradesmen or merchants; an apprentice fee is paid when sent out to business; they are well maintained, genteelly clothed, and every part of the house kept clean and sweet, so as to render it a pleasant and healthy habitation; and as their governor and teachers are generally educated for the Church, these gentlemen are at present remarkably attentive to give them a virtuous education, and keep them in proper order and subjection.

Nothing can be more agreeable, than to see such a number of healthy youth training up to fill various stations of life; and many educated in that Hospital, have come to be eminent citizens, in different professions.

If the statutes of the house could be altered, so as to introduce some branches of manufacture, to occupy their vacant time after school hours, that elegant Hospital would be as great a blessing, as it is a conspicuous ornament to the city.

It is pleasant and agreeable, to observe the cleanliness, oeconomy and industry, with which the Maiden Hospitals are conducted, where a great number of poor merchants' and tradesmen's daughters, find refuge from the many temptations to which the fair

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fair sex are exposed, especially when young and indigent; there they receive a genteel and virtuous education, in every thing necessary to qualify them to be teachers or superior servants, and are of unspeakable use to the high rank, as gentlewomen, or guardians for their children, especially now when the charge of education comes so high, and there are few parts of it which they cannot teach, and generally turn out to the great satisfaction of all who are pleased to employ them, who often reward them according to their merit. They are taught vocal and church music, and their fine voices add delight to the harmony of public worship in the churches. This piece of education, so necessary in private families, makes them the more valued and respected; and, when married, they fill up that essential part of life with usefulness and dignity. After seeing so many genteel, healthy, well educated, virtuous girls, either in church, or in the Hospital at their various employments, and considering how useful they may be to society, and happy in future life; then to think how few of them had the least chance of being so, if they had remained with their poor pensioned parents; will not every well-wisher of society regard the memory of the founders and managers of those useful seminaries of education!

THE Orphan Hospital, to which the Doctor gives very high and due praise, and seems to think of greater use to society, than any other in this place; nor can he find out any objection to that noble institution, as it is now conducted; sensible that any attempt against it would retort on the author, at the first view of every humane heart, who should indulge

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their pleasant feelings, by visiting that house of harmony, health, industry and virtue; yet, wedded to his favourite pensioning scheme, he fights with his own feelings, and raises in his mind, dark, improbable and gloomy anticipations, of what possibly may happen in future ages to that best of charities; and, very different from the opinion of most wise men, who see mankind emerging from ignorance, enthusiasm and superstition, to that liberality of sentiment, which places the essentials of religion in social love, unfeigned piety, with acts of beneficence and charity, rather than mystical opinions, which rend the affection, and disturb the peace of society.

Yet will he prophecy, that a period will come when mankind will be so degenerated, as to render it impossible to find a treasurer, and fifteen citizens in Edinburgh, who will take the same pleasure and delight in the faithful administration, as the present gentlemen do, who are honoured with the management; nor teachers of same principles with the present ones, who think it not only their duty as Christians, but their greatest honour to be instructors and guardians of the orphan; and their great success in training up so many children to virtue and industry, not only make them regarded, but must fill them with the most agreeable and pleasant reflections. Sure I am, if the Doctor had considered the wound he gives to that Hospital, which alone he seems to applaud, he would not have made such dark insinuations against it, at a period when contributions are so necessary for its support and enlargement, which, he seems to dread, is to be its ruin.

But

BUT if his pensioning plan was to take place, many such Hospitals would be absolutely necessary to prevent the destruction of future rising generations, as it alone admits children of all ranks, and the only qualification requisite for their admission is, their indigence and poverty. He seems to dread, that it is to be of unbounded size and numbers; but when the present plan is compleated, and funds collected for supporting it, two hundred are the greatest number it will contain. And as it is found of such essential service in this place, in all probability other towns or counties, which have not enough of manufactures to employ their poor children, will copy the laudable example, and build Orphan Hospitals, for rearing up indigent youth to industry and virtue.

WHATEVER trouble has attended the management of this Hospital, experience, the best of arguments, has proved, that gentlemen are as ready to manage one hundred and thirty children, as when there were only thirty in the house; and the large stock is as faithfully directed, and with as much economy, as when very small.

THE only danger of that Corporation's being hurt, is, if at any future period, a set of party-spirited managers should take the government, who shall exclude gentlemen of proper abilities, from having any share in it; and as the shadow, more than the substance of religion, generally forms parties, the respectable, the liberal, and the benevolent citizen, whose influence with the opulent might be of advantage, and who would take pleasure in the management, may be neglected, and those chosen of a different

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different character, because they agreed with a majority in forms, which were not essential either to religion, or the welfare of the Corporation; whose treasurer should always be one of independent circumstances, able and willing to prefer the interest and business of the Hospital to his own, and rather pay than receive any perquisite from his office, in which he should take delight, qualified to keep proper accounts, and manage the affairs committed to him, so as to lay every thing pertaining to the funds before the Managers at their meetings, and be constantly advised by them.

His great object ought to be, to do every thing that will serve to accomplish the design of the Corporation, which is to enlarge the Hospital, and increase the number of orphans in proportion to the stock, until one hundred boys and one hundred girls are taken in, which are as many as the house, when finished, will contain; when it will be a pleasant and healthy accommodation for the boys in one end of the house, and the girls in the other.

If the Hospital continues to be directed with the same propriety as it is at present, where Managers are chosen from the character they have of being decent, respectable citizens, who will have a conscientious regard to the good of the Corporation, and pleasure in so laudable an office, though of different professions in their outward forms of worship, it will for ever flourish, and answer the intention of the donors.

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THE Doctor must have very gloomy apprehensions of the future generation, if he thinks a set of such Managers will not always be found in the metropolis to direct an Hospital, the fame of which is spread so much through Britain, that there are many applications from England for copies of their laws and regulations.

It is worth notice, that one hundred and thirty children are so well maintained and educate at so small expence. The present stock of the Hospital, were there no contributions, cannot afford above L. 4: 10 to each child, in which is included the whole charge of master, mistress, servants, &c. though, in this year of dearth, they will cost L. 8; which makes contributions so necessary. While Watson's Hospital boys cost L. 30 each, Heriot's L. 20, and the Maiden Hospital girls from L. 14 to L. 15, yet all their funds are very faithfully managed.

WHY, then, by his gloomy anticipations, shut up the bowels of the bountiful, or close the open and liberal hand of the humane, by those ill-timed insinuations, that, in proportion as they contribute to its enlargement, it must at last fall into anarchy and confusion, or, that all the wise rules for the admission of orphans into that house, will be frustrated and destroyed by a set of rascally Managers, self-seeking Treasurers, and mercenary Teachers?

I AM persuaded that good Dr. M'Farlan has been long a stranger to that place of pleasure, and sanctuary from idleness and vice, or his natural feelings would have prompted different anticipations, as
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none visit that house whose hearts are not filled with the most pleasing emotions; to behold one hundred and thirty destitute orphans, all blooming, healthy, and gay, trained up by affectionate teachers, under the direction of Managers, whose study and delight is to see their young minds impressed with the principles of virtue and industry. To behold seventy fine healthy boys, all at the various occupations of shoemakers, taylor, and bookbinders; at other times, all spinning, carding wool, knitting stockings, &c. with sixty clean young girls, spinning, sewing, mantua-making, working lace, knitting stockings, washing, dressing, with all other house-work; whereby the woollen yarn, for clothes and stockings to the whole family, is spun by the boys, and the linen yarn, for shirts, &c. by the girls, and made into body-clothes, shirts, stockings, &c. by their own little hands, besides making and mending all their shoes, binding books, and sundry other operations, as before-mentioned.

THEN to consider, from twenty to thirty destitute young orphans, annually taken in to that happy hall, and as many put out as apprentices to manufactures, or well trained virtuous female servants, or bairnswomen, which the oldest are used to by sleeping with, and taking care of the young. Having so much agreeable employment in the Hospital, these children are seldom seen on the streets: thus, being strangers to idleness and vice, they make the best of servants and apprentices.

WHEN the great and good Mr. Howard was last in Scotland, he visited the Orphan Hospital; and, after

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after seeing them at all their different occupations, saw them convened at the school where they are taught reading, writing, and arithmetic, the principles of religion, with church music, and heard them sing the following orphans' hymn of gratitude to their bountiful benefactors:

FATHER of all! to Thee we raise
Our infant souls in hymns of praise!
Who kind and gen'rous hearts inspires
With Charity's benign desires.

May all succeeding ages bless,
The Father of the fatherless!

All friendless and without a home,
We here did helpless Orphans come,
To this delightful, safe abode,
Where friends we found, ordain'd by God.
May all, &c.

O bless the bounteous and humane!
Whose lib'ral Alms our lives sustain!
And all our daily wants supply,
In them we hope, on them rely.
May all, &c.

Do THOU tenfold their gifts repay!
We, children, here will ever pray,
Long may they live, and happy be,
In time, and through Eternity!
May all, &c.

T.

He beheld the whole children with pleasure and astonishment, that none of them were either sick or fallow coloured; and said, the clean, blooming smile of their countenances announced, at first sight, their health and happiness. He returned next day, and spent some hours, indulging the pleasant feelings of his

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his benevolent soul; and, after giving many useful advices, and taking down in his memorandum-book such things as were new to him, he declared it to be amongst the best charitable institutions he had ever seen. And as the greatest number are the children of soldiers and sailors, who died in public service, he was fully of opinion, that the Orphan Hospital was a proper object for the Government's countenance; and, if properly represented, had no doubt of his Majesty's royal bounty, to the only Hospital in Britain which educates sailors' orphan children, to fill their fathers' places as mariners.

HAD the Doctor been along with good Mr. Howard, and possessed with the same feelings, he would not have published to the world, that all Hospital children become fallow coloured, sickly, and incapable of answering the intention of the founders, nor despaired of the Orphan Hospital's permanent advantage to the community, of which the public (or all who have not been prejudiced by his Inquiries) are so much convinced, that they are very liberal in the contribution now going on to enable the Managers to enlarge and adorn the house, as an ornament to the metropolis, and a blessing to society. And, I hope, when he considers what hurt his strictures may be to those useful institutions, he will join with me in wishing that they had been confined to the mal-administration of poor rates and charities in England, or that he had examined with more care, the facts set forth concerning the charity foundations in this place. And, if his present publication undergoes a second edition, he will certainly rectify his mistakes on that subject.

His

HIS proposed amendment to the rules of the Orphan Hospital, by taking in children at five or six years of age, and setting them out at twelve, would strike against his own principle, of all poor children being only learned to work, and the insinuations he makes of the impropriety of cultivating their young minds in useful knowledge, would give them nothing to do till able to work. It is found, that children, even seven years old, are very unfit for any sort of bodily labour; and at twelve, how few girls are fit for house-servants, or boys for apprentices? Neither will his proposal of making them herds answer near this city, where all the ground is inclosed, and need no such service.

I CANNOT help being of a very different opinion from those who think, that the design of Orphan Hospitals is only to relieve poor children from the distresses which attend poverty, and that they should only get such education and scanty maintenance as to keep in life, and make them capable of seeking a wretched livelihood as soon as they are able to be pushed out of the house, to the meanest employments, such as the Doctor mentions, of sending them at nine or ten years of age, with a blanket about them, to keep sheep.

THOUGH it would be very improper to give them such education, maintenance, or even amusement, as the opulent give their children, yet it cannot be esteemed a proper charity, if they are not only educated and maintained, but made as chearful, even by little diversions, for their health, as the circumstance of the Hospital will admit; and a very small trouble,

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expencc, or waste of time, will make their little minds and bodies happy and comfortable.

WHEN one of generous and liberal sentiments beholds one hundred and thirty indigent orphans, happy in being brought into a house where they find parents appointed by Providence, to take charge of them as adopted children, will he not indulge his pleasant feelings, to think that many of them, by the little education they receive, and their own virtuous industry, may become eminent in some art or profession, and rise in life according to their merit! that they may be the fathers or mothers of heroes, philosophers, or the distinguished artisans of succeeding generations! How would it shock his mind, with what pain would he hear one of different sentiments, publish and declare the opinions of learned men, that all these pretty young rationals should have no education, and that Providence had destined the whole of them to be ignorant herds, and the highest station they ought to aspire to, was to bear a burden, or fill a dung cart! And if they assumed a higher line of life, it was hurting society.

I wish, for the sake of decency, he had not quoted the illiberal sentiments of Mandeville, nor supported them by the smallest argument. Sentiments at which the human heart recoils, and every friend of British liberty will reprobate and condemn:

THAT rational creatures, issued into life by the benign Father of all, in the same scale or rank of beings, whose Providence has wisely appointed virtue and industry to raise them above one another in
riches,

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riches, honour, and glory; and that vice, indolence, wickedness, and sloth, degrade them to poverty and contempt. But, by Mandeville's barbarous system, the wheel of fortune, which by Nature is appointed to keep in constant motion, or, in other words, the uniform operations of Providence are to be bounded and circumscribed; and because innocent children's parents, by misfortune, happen to be at the bottom of the wheel when they came to the world, therefore ignorance and slavery should be intailed on them and their posterity for ever; and however bright their genius, and with whatever noble souls their Creator has endowed them, those who ought to be guardians of the poor, and blow up the heavenly flame, shall quench the rising fire, and take every method to keep them in blindness and ignorance, whereby to perpetuate their slavery, and stamp them with the misfortunate ignominy of their birth.

HAPPY it is for Scotland, that those wretched doctrines have not been sooner published, or practised, as the lower rank of people in this country have been distinguished from England and other places, by their early education in reading, writing, and arithmetic, by which a greater number have risen by those acquisitions to higher stations of life, than the same proportion of any other country; a noble example of which, Admiral Boscawen told his Majesty last war, when asked by him how he manned his ship with Scotsmen rather than any other sailors, though he himself was an Englishman, to which he answered, that it was his principle ever to reward merit, but when he raised an Englishman or Irish-
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man from a low station, as most of them could neither read nor write, they sullied the high rank, and affronted him; but he never found a Scotsman but could do both, and often had learned navigation, and consequently behaved in superior stations with dignity and renown; but by the cruel scheme of keeping the vulgar in ignorance, they are for ever debarred from these advantages.

How far it may hurt their spiritual interest, by being unable to read the Bible, or any other book of instruction, or whether that ignorance will be counterbalanced by the advantage of their being incapable of becoming casuists, whereby their teachers would secure implicit faith in what they either preach or publish, from all, except the learned and opulent, I shall leave the Doctor to determine. But if it is considered, how few of those educated in Hospitals or Poorhouses, from the benefit they receive of reading and writing, shall acquire theological opinions, or rise to the scale of casuists and politicians, to many it will weigh little or nothing, in opposition to the thousand advantages which their temporal and spiritual interests receive from that necessary education.

HOWEVER that system may correspond with the absurd Roman Catholic doctrine, That ignorance is the mother of devotion, it is most inconsistent with the noble and enlightened views of the Protestant religion; and with whatever propriety that arbitrary principle of condemning all the low-born to perpetual slavery, might come from the minion of an eastern tyrant, a free-born British spirit shudders at the illiberal sentiment, that a rational soul, endowed with
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the capacities of a Newton or a Pitt, if permitted to expand, might shine as a philosopher or a statesman, but by coming to the world when his father by misfortune was in want of cash, he must be for ever doomed to bear the burdens of the great and oppressive, or fill the dung cart of the proud and opulent.

How strange, that such theories should be supported by free British Protestants, and however they avoid poverty, ignorance and slavery themselves, would persuade others who are born to bear them, that they are equally happy as if in easy circumstances, enjoying all the social blessings of health and competence; and that ignorant and barren minds, are happier than those who are cultivated to enjoy all the intellectual pleasures of philosophy and religion. But those who are trained to disputation, and master of arguments, can make any subject appear very specious; as Rousseau has done in his treatise on the savage state.

THOUGH some will have those illiberal sentiments to be adopted by the author of the *Inquiries*, yet I cannot allow them to proceed from his mind, when I observe with what candour and ingenuity he states the many intelligent and unanswerable objections to them. But to avoid that imputation, it is to be wished so ridiculous a system had been treated by him with ridicule and scorn. Whatever an author's private sentiments are on a subject of so much importance to society, his own ideas should be so clearly expressed, as to leave no room for suspicion that he favours quotations, which he seems afterwards to re-

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linguist, and quotes some verses from Gray, very suitable to the subject. Why then should

Chill penury repress their noble rage,
And freeze the genial current of the soul.

To which may be added,

A noble soul, all generous and brave,
Will spurn the thought of rearing up a slave;
His charity is narrow and confin'd;
Who feeds the frame, but starves the conscious mind;
'T' enslave an infant soul in ignorance,
Betrays a want of feeling, or of sense.

Shall birth, or gold, Ambition's fell desire,
Distinguish sparks of heav'n's eternal fire;
Alike endow'd with faculties of mind,
How base the sentiment, illiberal, unkind!

But nature's voice, all mortals must obey,
Whate'er philosophers, or parsons say;
Let virt'ous industry to honour rise!
But worthless indigence, let all on earth despise;
The one ascends, with dignity, on high,
The other sinks his fame, and with him it shall die.

T.

AFTER he makes the quotations of Gray's lines, and other opinions of encouraging the rising genius of poor children, he refutes that sentiment, next page, 251, in these words; "The argument here
" used, it is to be feared, is merely specious, and
" will not bear examination. Is it the business of a
" charitable institution, whose professed purpose is to
" relieve absolute want, to give a liberal education to
" every beggar's child, to try whether he is possessed of
" genius?"

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genius?" Then he goes on to say, how much money would be thrown away, which might have been applied to many better purposes; all which breathes out a Mandevillian principle, of keeping poor children in darkness, ignorance, and slavery.

As in all subjects of latitude, extremes of an argument become unreasonable, so in what the Doctor advances to prevent the education of Hospital children, by supposing that to learn them reading, writing, and arithmetic, cannot exhibit a genius without a classical, or University education, of which they are in no manner of danger, but by the other, of total ignorance, is visibly a much worse extreme; for supposing the sphere of learned men to be overstocked, necessity would oblige a philosopher to carry a burden, or drive a cart, much easier than an ignorant porter or plowman could fill the place of a philosopher, a statesman, or even a skilful artisan, supposing such to be too few to keep society in due order and subordination.

I CAN by no means agree with him concerning the proportion of different ranks and occupations necessary in society, whereby the great bulk of mankind, according to his ideas, are assigned by Providence to labour, toil, and fatigue, with coarse food and homely lodgings, and are born to bear the burdens of those few of their fellow-creatures, whose parents are opulent, or in such easy circumstances as to give their children a liberal education, and that all below them, who shall by any means rise from their low rank, assume a station which was not designed for them, by which they unjustly oblige those above them to bear

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the burden allotted to the poor by their Creator. For which reason, he thinks Hospital children should have no more education than to qualify them to be herds, labourers, or peasants; and as they can perform these functions without any mental endowments, they should be sent to herd cattle when they are able to walk, that they may not acquire habits of living or thinking above the low station they were ordained to occupy through life.

It is not my profession, nor was it ever my pleasure, to dive deep into theological or casuistical debates; however learned declamations on these subjects may amuse, they will never convince me, that Mandeville's, or the Doctor's system of charities, are consistent with the natural feelings of an unprejudiced generous mind; but as business has made the study of trade to be more my province, must beg to be allowed to give my sentiments on the commercial interest of the nation, in which I hope to be excused, if they differ widely from the arrangement of occupations, which, by the Inquiries, are made necessary to keep the great machine of society in proper motion.

SEPARATE from the illiberality of those sentiments, I apprehend that his arrangement of different ranks of men necessary in society, is not consistent with the commercial and real interest of Britain.

WERE this island unconnected with any other nation in trade and navigation, a certain number of artificers and tradesmen, would be only necessary to provide clothing, houses, furniture, and all the other conveniences and elegancies of life; and if there were one

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one hundred more than could perform that work, they would be useless, or obliged to join some other rank. In the same manner, it would require a certain number of labourers, peasants, and herds, to raise corn, and breed sheep and cattle for food, to the whole inhabitants; and if more were employed than necessary for those purposes, the surplus would be idle, who being totally unqualified, and incapable of performing the part of artificers, merchants, or philosophers, would become useless burdens to the state.

BUT if he takes a proper view of trade, and considers that manufactures are the foundation and essence of British commerce, he will see that there is little danger of being overstocked in tradesmen or artificers, without whom, there can be no merchants, no ships, no sailors, and consequently no royal navy; as it is plain, there would be no ships built, were there no British commodities to load them out; the great commercial interest of the nation being the exporting of manufactures made from the inherent materials of the country, of which no spot in the world affords a greater variety and abundance; and if artificers were scarce, those unwrought materials, such as metals, minerals, wool, &c. behaved either not to be raised, or exported unmanufactured, to the great loss of the state.

LET him behold the vast numbers who are employed at Birmingham, Sheffield, &c. in metal manufactures, and to what value they bring one hundred weight of iron, tin, copper, brass, &c. which were stored up in the bowels of Britain; or see the number of hands employed in the woolen manufac-

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tory;

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tory; then let him consider that not much more than the one-half of these manufactures are consumed by the inhabitants of this country, but are waisted in British ships through the whole known world; and were there twice as much made, our busy merchants would find sale for them all.

Why then imagine that breeding up youth from Hospitals, to those valuable branches of business, should be hurting the state, or suppose that learning them to read and write, should be any loss to those who by virtue, industry and genius, may arrive to be masters of such valuable attainments?

BUT it is easy to conceive how the number of shepherds, peasants, and farmers, may be overstocked, when there are more corn, sheep and cattle raised, than will serve the inhabitants, the surplus being a very precarious article of merchandize, which cannot undergo long voyages, can seldom be exported, as the lands on the continent are of less value, and the peasantry such ignorant miserable slaves, as Mandeville's illiterate scheme would soon reduce ours to; these articles are generally lower than in Britain, where ground is more valuable, and where farmers justly receive and enjoy the fruit of their labour, many of whom, from their natural parts and education, are so intelligent, as to be fit companions for the highest class of men, and are capable of reasoning with a Doctor, nay, even with a Bishop.

POSSESSED with the spirit of British liberty, they educate their children, so as to qualify them for what business their genius leads them to, who often by their

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their own merit, rise to the highest ranks. But when their offspring turn profligate, vicious and indolent, they naturally fall down to poverty and contempt, when they are glad to sustain life by digging a ditch, or filling a dung cart. Thus the wheel of fortune and liberty is appointed by Heaven to go in perpetual round, and none on earth, but tyrants in power, dare stop its course.

THERE is no doubt that the improvement of land by agriculture, is both necessary and advantageous to the state; but without a greater number of artificers and work-people than herds, peasants, or farmers, agriculture would soon be confined to a narrow compass. It is the large consumpt of every commodity that can properly extend it. Were corn and cattle only to be consumed by landholders, tenants, and servants, or the surplus of what is raised, to run the risk of a precarious foreign market, few tenants would be able to pay a tolerable rent.

I HAVE known a cargo of barley sold in Spain for their cavalry, in a time of scarcity by long drought, at a very advanced profit, which encouraged the merchant immediately to send out three ship's loadings; but when they arrived, after there had been rain, no sale could be made. At last the whole did not pay the freight, by which there was a total loss of the cargoes; and, except from good land, near the coast, corn, at a great distance from shipping, will not bear the expence of a long carriage,

BUT when judicious landlords encourage manufacturers to build towns and villages on their ground, they

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they being consumers of the produce, and the means of manuring the land, whose manufactures can be more easily conveyed to a sea-port for exportation, and are not liable to loss, by damage or fluctuating markets.

It is, therefore, evident, that the produce of agriculture meets with a safer and more certain consumpt by the increase of tradesmen, than by granting bounties for exportation. A manufacturing town raises the value, and improves all the ground for a considerable distance around it, in proportion to the number of tradesmen. As an instance of which, not very long since, the ground about Aberdeen, naturally poor and barren, gave little or no rent, but as manufactures, and consequently trade increased, the ground was purchased and improved by the opulent burghers; so that what was all rocks, heath, and not then worth five shillings *per* acre, is converted into beautiful inclosed fields of turnip, cabbage, garden-stuffs, and rich corn, and now pays from L. 5 to L. 8 *per* acre of rent.

THE cause of which is plain; if that product was not raised near the town, it behoved to be brought from such distance, though purchased lower, as would raise the price to what it now brings, nor would it be so good and useful as when it grows at hand.

THUS agriculture and manufacture, naturally support one another. No doubt the more corn and cattle that is raised, will make the manufacturers live cheaper, and enable them to command a foreign market the better, in sale of their wares; yet if there is a sale for the product of farms abroad, and corn,
&c.

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&c. is allowed to be exported, the price will ever be kept up; but the increase of artisans and tradesmen is constantly the most permanent consumpt for the product of land.

THEREFORE so long as their work, whether manufactures, or iron, tin, lead, copper, coals, or minerals, as raised from the earth, can be exported to advantage, the nett proceeds of sales is the real interest of the state; and so far as these exceed, or are of less value than the imports from other nations of rough materials, manufactures, elegancies, or luxuries of life, the balance is either the neat profit or loss of Britain.

BUT there is what may be called a secondary trade, or commercial interest of the nation, which is carried on, either by importing the materials from other countries, such as Spanish wool, flax, raw silk, *&c.* materials which Britain does not produce, to employ our workmen. A third sort of commerce is to import manufactures of other countries to be wrought up in Britain, and then exported, such as Hamburgh and German linens for printing, with yarn, and other articles, which employ British artisans to carry into a further progress.

THERE is another sort of commerce, which is carried on to the greatest extent, by nations possessed of the largest capitals and marine. That is, carrying the product and manufactures of one country to another, the profit or loss of which trade comes to their own. The Dutch, or such as have small territory, and great numbers of ships, sailors, and merchants, must naturally follow that trade, as carriers and
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factors, and it is very extensively carried on in Britain, to the great advantage of our shipping, failors, and navy.

BUT none of those trades are so beneficial as that which is carried on in manufactures, wrought out of the materials raised in Britain. That may be called the primary or fundamental trade, by which the profits come into the commercial interest of the nation, in proportion to the number of hands they employ, from raising the materials, till bringing them into the utmost perfection by manufacture.

WHEREAS all other trade or manufactures are partial, and the profits of them the less, as they have employed the labourers or artisans of other nations. In same manner, when we export our unwrought materials, they employ the workmen of other countries, in what ought to give bread to Britons, either as manufacturers, failors, farmers, or labourers.

It is therefore surely a mistaken notion, to suppose that too many youth can be reared up to be useful mechanics and failors, or that keeping either them or the rural class in ignorance, can be good policy in a free Protestant country; nor can I believe that a number of intelligent men, will be so easily led on to do mischief, by a popular demagogue, as an ignorant rabble; superstition, rebellion, and barbarity, being the natural result of ignorance and slavery.

If it is so, that any of the tradesmen in this place, petitioned the managers of the Poorhouse, not to learn the youth writing and arithmetic, which I never before

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before heard of, they have surely been grossly ignorant themselves, and afraid that their apprentices should affront or out-do them by that acquisition, or must be blind to their own interest, in refusing to have young men capable of keeping their books or accompts.

I RATHER suppose, in favour of the common sense of many tradesmen in town, that their prudence, as well as interest, would direct them to be at the expence of putting them to school, in order to be taught so necessary a piece of education: I have known many who have taken in illiterate apprentices, pay for learning them to read and write; when they could not obtain that education *gratis*, which in Hospitals is taught by many good masters.

I CANNOT help thinking the general character given by the Reverend Author, of teachers to Hospitals and Poorhouses, rather severe and unguarded; especially after visiting those charitable institutions; where I was received in the most polite manner by them, whose genteel address, and paternal care of their different charges, made them appear to be both capable and worthy of filling offices more lucrative, and of less fatigue.

To those who consider what opportunity they have of doing good to society, by comforting the old, or rearing up youth to knowledge, virtue, and industry, their station will be looked on as more honourable and useful than many others who enjoy greater stipends, or larger emoluments.

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BUT it may be observed, that as those who have little regard to religion, are most ready to find fault with its ministers or preachers, and too often represent the clergy in general in a wrong light, so these alone, who are enemies to cultivating the minds of indigent youth, represent their teachers as generally mercenary; and, according to the Reverend Author's words, "have seldom any thing in view but a provision for themselves, and are but little interested in the progress of the children, or the real prosperity of the Hospital; though they come under an oath to be faithful in the discharge of their duty, yet they satisfy themselves by attending the stated hours of teaching, and seem to think nothing further is required of them." Then he continues to represent them of such turbulent dispositions, as seldom to agree with one another in the same house, and often become ungovernable by the Managers.

BUT, very different from the description he gives, I observed those masters and mistresses of noble principles, who delight in the laborious exercise of their duty, yet receive very insignificant salaries; and, on examining their books on the furnishings of the house, found the charge of their boards, and dreadful expence, which the Inquiries represent as such burdens, does not exceed from L. 7 to L. 10 or L. 12 *per annum*.

WHAT a trifle is that to the public, in order to obtain such essential advantage to the community, of which the person who complains, perhaps, does not pay the value of one glass of wine in the year, as his proportion, while they toil day and night in serving the

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the public, and are scarce allowed a glass of ale after their very plain diet!

SUCH illiberal sentiments may be rashly expressed in conversation, but to publish any thing that shall hurt the general character of teachers, may have a very bad effect on the minds of youth, who should be impressed with the highest opinion of their dignity. He was a noble domini, who, being honoured by the King with a visit to his school, when, with an air of majesty greater than him, he walked with his head covered before his scholars, and afterwards made apology, That if his pupils thought there was a man on earth greater than their master, he could not command their due respect and obedience.—His Majesty applauded and knighted him for his good sense.

THE reverse of that princely spirit possesses those who would not only starve, but affront these most useful springs in the great machine of Providence, and would rather rust than refresh them to perform the most essential part of it, by putting well polished wheels in motion, when the old ones are wearing out.

THEREFORE, however the funds of charitable Corporations may be inadequate to reward teachers according to their merit, they should at least be honoured and esteemed, when they do their duty. If otherwise, which I hope is not often, let them be dismissed without hurting the general character of those who deserve the highest regard of society, nor prevent such from entering upon so arduous a task, by flogging the general character of teachers, as being mer-

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genary perjured creatures, unfit for offices so useful and honourable, and where dignity of character is so essentially necessary.

INDEED it may be observed, that the aversion which Mandeville had both to religion, and cultivating the minds of indigent youth, was probably the reason of his constant antipathy to reverend clergy, and worthy schoolmasters, on whose respectable characters, he, in all his writings, throws so much undeserved contempt.

They wound religion, who her priests despise,
The scholar sinks, his master who defies;
How cruel, then, calumny on men of sense,
By those, to whom they never gave offence!

Since priestly characters must sacred be,
Why, then, with teachers, rudely make so free?
If 'tis a crime, to be forlorn and poor,
Poor teachers must be reprobate, 'tis sure;
Tho' that strange sentiment is new and bold,
That virtue, worth, and wisdom, lies in gold.

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STRANGE, that the Reverend Author, after reprobating all our Hospitals for youth, and Poorhouses, will not allow a few old citizens to escape his severe censure, but will likewise tumble them into his pensioning gulf, which is to swallow up all our other charitable institutions! If a prince, or some generous person shall think proper to mortify a sum of money, whereby to give an agreeable retreat, and pleasant refuge to old age, by an Alms-house, suitable to the former station of the objects of charity, suppose it were at the cost of L. 20, or even L. 30 *per annum*,

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to make them live comfortably; and a number of the opulent shall so far approve of that noble institution, as to mortify large sums to it, and purchase presentations for poor fallen-back burgeses, or particular friends:

Is it either candid or competent, that any who are wedded to another scheme, however parsimonious, and whose natural feelings are infected with that Mandevillian heresy, which entails on innocent infants ignorance and slavery, with infamy, fatigue and misery, on poverty, and feeble old age; that they shall reprobate so noble a charity as the Trinity Hospital, erected by a Princess, and homologate for centuries past, by the most respectable, pious, and intelligent?

UNDER pretence that they cost a great deal more money than would maintain them as out-pensioners, which is inconsistent with the original establishment; and in order to make that appear necessary, to represent the old people of that Hospital, in so different a light from what I have observed at several different visitations; nor can I believe the Doctor has examined that house, at least for a considerable time, but taken the dismal account of it from wrong information.

WHEN he says, " That there is perhaps no
" house where there is so much contention, wrang-
" ling, pride, and vanity, nor do they remember that
" *their poverty is often a reproach to their birth*;
" and that they are far from being happy, while the
" expence

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“ expence of maintaining them is very considerable;”

THEREFORE, he proposes, that the house should be evacuated, and disposed of, and all the funds given to out-pensioners, which is at present L. 6 *per ann.* and one great reason is, because human nature is the same as it ever was, and probably ever will be; that a few high words may sometimes happen between old people, who are all decayed burghesses of Edinburgh, many of whom were once opulent, whose pride and poverty seldom keep pace with one another, though it might be expected that their tempers, often soured by misfortune, would not easily stoop to those who were lately inferior in station; yet, in visiting the whole house, and conversing with most of the old people, I could observe no contention nor strife amongst them, but they all declared themselves very happy, and well pleased with so comfortable a retreat, where they have clean separate rooms neatly furnished, large halls, and a garden to walk in, and as well victualled as they can desire, with a decent clergyman, as a spiritual guide, and a chapel for worship every day.

THE governess, who, by her prudent and humane deportment, is respected by them all, told me, there was seldom any difference or contention amongst them but she can easily accommodate; and indeed, they seem in general to be a decent set of old people, some of whom told me, they would rather be in this comfortable house, than take L. 20 *per ann.* of out-pension.

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NONE can doubt but pensioning them, even at L. 10 *per ann.* would be a more parsimonious plan; but the question is, whether they could be so happy, to pay house-rent, clothes, maintenance and medicine, where age and infirmity prevent labour and industry? To the virtuous and sober, the Hospital must be more agreeable; if any of them are otherwise, that sum would only enable them to be more dissipated.

THEREFORE, as a noble asylum for aged citizens, none does more honour to the royal founder, the contributors, treasurer, managers, and to the metropolis, than this humane Alms-house; instead of abolishing, I should wish to see it enlarged for the reception of a greater number of fellow-citizens; and if it admits of any amendments, there is no doubt but the managers, by their prudence and attention, will readily make it; but if every charitable institution which is not perfect, must be abolished, none on earth would remain.

I HAVE observed that pensions to such industrious poor, whose labour cannot support them, is a well placed charity; and to prevent the many difficulties that would attend the theory of universal pensioning, and demolition of Hospitals and Poorhouses, I beg to propose a scheme which would be more easily executed, and preserve the present plans of charity in this place.

THAT, instead of the Doctor's plan of Inspectors and Managers of some thousands of mendicants, let every citizen be inspector and manager himself, and, according to his ability, chuse out as many poor industrious

dustrious families or persons; as he thinks proper objects of his liberality, whom he may either visit or send to at pleasure, and order them to call at his house, or where he shall appoint, to receive a certain pension either *per week* or month.

To those of feeling, this would be a pleasant employment, where they would have an opportunity to take care of their innocent offspring's education, either in Poorhouses, schools, or Hospitals, of encouraging industry and virtue, and checking idleness and vice. Then, only, would the lowest mendicants and invalids be objects for the Poor and Alms-house, and the vagrant sturdy beggars and offenders, be confined, and obliged to work in the Bridewells or Correction-houses.

SHOULD the scheme of reformation be adopted on the Poorhouse, formerly mentioned, as published by an eminent citizen, to which, if my proposal is added, of every wealthy citizen's adopting private pensioners, would be a middle way of maintaining the poor, betwixt the present and the Doctor's plan of universal pensioning, which, I have observed, would be attended with so much trouble as to render it impracticable; and, if possible to execute it, would tend to destroy the most essential purpose of public charity, which, I repeat, is training up youth to virtue and industry; every other scheme, however ungraciously parsimonious, that would hurt or frustrate that great end, would terminate in the ruin of the community, and the projector would at last justly meet with the disapprobation of the public.

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As a simile sometimes illustrates an argument better than long declamations, allow me to suppose a great forest of tall straight trees, allotted for masts to the navy, liable to be blown down by storm. If some projector should propose a scheme to shelter them from the furies of the wind, but in doing so, for want of proper air, it smothered, killed, or crooked all the young trees, the present proprietors might have the advantage of some old ones being a little longer preserved. But when all were cut down, the next generation would have reason to curse the projector, on finding none of the young trees fit for the purpose for which they were planted; and, consequently, the navy deprived of masts.

IN the same manner every scheme for taking care of the old, to the hurt or ruin of the young generation, should be discouraged. The question again occurs, whether the present Hospitals and Poorhouses, put under proper regulations, are better or more probable to obtain that good purpose, than allowing children to stay with poor pensioned parents, where they are crooked, smothered, and destroyed? Nor have the few who grow up, any probability of being either healthy, virtuous, or useful members of the community.

IF the scheme of private pensioning was to take place, there would be a great deal fewer objects for the Poorhouse, and the collections to support it proportionally less, by which the charge to every citizen when more equally laid on, would be less to those who bear the present expence, than they now pay. And as liberality, like other virtues, by practice, be-

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comes more easy and agreeable, and dependence is a natural call on humanity, the pleasure of supporting a few industrious families, directing their children's education, either in Charity schools, Hospitals, or otherwise; visiting and supplying their wants, and encouraging their industry, would soon give the benevolent such relish for that pleasant way of employing their vacant hours; that it would daily increase their numbers, who would cheerfully bestow a small part of their income to that laudable purpose, which otherwise is squandered away in useless amusements, or intemperate luxury.

AMONGST all the faults and objections made to the different charitable Corporations in this place, I was happy to find none in the Inquiries against that useful, noble, and necessary institution of the Royal Infirmary, which is properly represented as a blessing to society, and an ornament to the metropolis; which, with many other public works, will keep up the memory of that eminent and worthy citizen of Edinburgh, George Drummond, Esq; and do honour to all who were related or connected with him.

BUT in mentioning the charitable institutions of this city, he has omitted one, which, next to the Royal Infirmary, is of unspeakable advantage to the poor of this place, that is the Dispensary, first erected by Dr. Andrew Duncan, and now countenanced and supported by others of the faculty; and Mr. Benjamin Bell, and others, in the Corporation of Surgeons, with many honourable and respectable citizens, as subscribers and directors; this humane institution must give pleasure to every one who feels for the distressed

treffes of the industrious poor, who formerly often laboured under sickness and disease, which they either struggled with under unskilful quacks, or ignorant petty surgeons, at an expence which they could not bear, before they claimed admittance into the Infirmary, which could not contain so great a number of such, who were not come to that extremity of sickness, as to be removed from their families, sometimes all in distress.

THOSE are now, by the salutary aid of the Dispensary, attended upon by able Physicians and Surgeons, in the first stage of a disease, and furnished with medicine *gratis*; by which the Royal Infirmary is freed from crowds of patients, and Physicians are enabled to give the more attention to the great numbers who still fill that Royal Hospital.

THE Edinburgh Dispensary was first established in November 1776; from the register of which it appears, that no less than 4000 indigent inhabitants have been supplied with advice and medicine *gratis*; the number of patients have progressively increased, till last year there were 1026, whose cases were improper for Hospital treatment, and who were mostly all relieved, and enabled by their industry to provide for themselves and families.

No charity can be more conspicuously useful, nor done at less expence; for paying a small sum or trifle every year, we have the heartfelt satisfaction, of being the instruments of relieving from the bed of sickness and pain, the honest and industrious bread-winners to thousands of their innocent offspring, and pre-

erving them to be the hope and comfort of affectionate parents, and industrious tradesmen, who by their labour keep the opulent at ease : Separate from the call of humanity, it is a debt due to our industrious servants, their rising generation, and to society, by contributing a small part of the riches committed to us, for the preservation of their health and useful lives.

It is our duty, for the honour and interest of the city, to encourage the practice of physic and medicine, which, with the other eminent professors of the University and High-school, has made it so conspicuous over the world, as to encourage students from all parts to resort to a place, where so much practice is to be found. Therefore, every true patriot and worthy citizen, should promote these institutions, not only out of humanity to the poor, but regard to the metropolis of his native country.

If the opulent inhabitants were to bequeath a small sum, so as not to hurt their natural heirs, to such valuable, pious, and useful institutions, as the Royal Infirmary, Dispensary, and Orphan Hospital, a great part of whose funds depend upon voluntary contributions, would make those noble establishments more permanent ; and if their natural heirs are of generous spirits, they would regard their memory, for bestowing what would have added little to the fortunes to which they succeed.

WHEN the author wrote these Inquiries, I am persuaded he meant to recommend public charity, and propose

propose a scheme whereby the poor could be supplied and maintained at a less expence than they are at present, but he will find many of my opinion, that their general tendency will have a very different effect, and will serve as the best apology for those of narrow and unbooniful spirits, to withhold from the poor, either public or private liberality.

THEY whose inward principles are, that charity should begin and end at home, will listen with pleasure, and read with attention, any argument against or objection to the present modes of charity, which can only be enforced by the custom or example of others, and will be fond of every new scheme, especially such as they can easily see will take a long time to execute, and in all probability, will at last be found impracticable ; in mean time, they will have the satisfaction to be furnished with every possible objection against the present plans of charity, which will easily satisfy their consciences, for keeping money in their pockets, and they will be enabled to justify their conduct to the public, by learned quotations from those Inquiries, every word of which they will undoubtedly reverence and applaud.

As a general objection against giving private charity to poor mendicants, they are furnished with a dreadful account of the frauds and deceits used by villainous impostors, who by sloth, intemperance, or luxury, have brought themselves to be ranked among the undeserving poor ; and however unguarded these sentiments are expressed in the Inquiries, that all the poor are wicked and worthless, they will quote the author's own words, " As the poor are the most
" worthless

"worthless class in society in morals and manners, as well as in their outward circumstances, so public street beggars are the refuse of this worthless set;" that perhaps one or two in a great number may be deserving, who by some unknown mark, flavour, or quality, omitted to be mentioned by the Doctor, whom, he says, may be known, and are in no danger of wanting provision; but of these there are so very few, that it appears of little consequence what becomes of them.

BUT the arts, the devices, and long studied tricks of sturdy beggars, who have learned to make themselves blind, lame, decrepit, and can feign all the different diseases incident to the human mind and body, are painted in such striking colours, as would raise a perfect antipathy and abhorrence at every poor creature, who had the misfortune to be in rags, and appeared in public places, or at the doors of the opulent in seeming distress and affliction, all of whom, without some mark is made known to distinguish real and unfeigned mendicants, from wicked impostures, will be looked on as worthless reprobates, and the Doctor's whole list of deceits will be ascribed to them, with many others which some are at great pains constantly to publish, to the prejudice of the poor.

THESE accusations I have often observed, are greedily received in companies, but mostly by such as are not over bountiful, who generally add to the entertaining history of these wretched impostors, as if they could persuade us, that our eyes could not observe the difference between decrepit paralytick old age with grey hairs, and disguised youth, health and strength,

strength, or observe one deprived of legs or arms, perhaps lopt away in battle, or distinguish a starved emaciated body, from one plump and healthy, nor should we give ourselves much trouble to examine the objects, after so general a sentence is pronounced against them by pompous authors.

ACCORDING to Mandeville's unchristian, whimsical, and inhuman system, if poverty is ever to be loaded with ignorance, which is acknowledged to produce cruelty, rapine and barbarity, the poor will soon become both dangerous and despicable; and the sooner they are made to escape out of the world, the better it will be for the rich who remain in it, though they should be obliged to carry their own burdens, and fill their own dung carts, for want of ignorant slaves, to perform those necessary offices.

STRANGE sentiments from Christians to their fellow-creatures, however dressed up by long and learned declamation, as being for the policy of the state! The illiberality of the idea will appear to every generous and feeling mind, who will rather put up with many inconveniencies in the present plan of supporting the poor, than forfeit the pleasure of relieving the necessities of the miserable and misfortunate, who may starve for want in the time of concerting better measures.

SUPPOSING there are a great many impostors among poor mendicants, I am persuaded there are not above one-third, who are not, by some means, really poor and miserable; but allow one-half to deserve no charity, on reading the dreadful detail of impostors;

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impostors; if all resolve to serve none, they starve the other half of the poor who have a title to their compassion and clemency.—As it is a maxim with all good jurymen, where a clear proof does not appear against a pannel, it is more consistent with justice, and much safer for society, that twenty guilty persons should escape, rather than one innocent should suffer.

WHEN a poor mendicant asks alms from a rich fellow-mortal, he should be looked on as a messenger from heaven, with a bill on him payable at sight, for a small part of the large stock intrusted to him by Providence; if he protests against him for non-payment, the debtor should at least answer his protest, and if he will not take the trouble to inquire into the equity of his demand, either by sending his servant, or going himself; let him at least pay a small part to save the credit of the holder. As he would be a strange merchant who, because some forged draughts came on him, he would therefore refuse to accept any, nor give himself the trouble to answer their protests, that merchant would soon become bankrupt, as every one will do in his credit above, who resolves to give no charity to mendicants, for fear of impostors.

BUT to these arguments the close hand and hard heart, will find, in the Inquiries, many learned answers, as they will do against contributing a shilling to Hospitals and Poorhouses, which they will see represented as idle, unnecessary nuisances, and unworthy of support from any but those of inferior talents, to a few learned authors, in whose judgment they ought implicitly to depend. And I am sorry to find many, since

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the Inquiries came out, become converts to his frugal principles, and quote them as the reason of withholding their usual bounties to mendicants, hospitals, and poorhouses. By such disciples that publication is gratefully applauded, for being the blessed cause of their profitable conversion:

How fond are minds contracted, of excuse,
A suppliant voice, their bounty to refuse!
If pain he pleads, or poverty he states,
They quote, All poor are worthless reprobates;
Thus taught to lull kind feelings fast asleep,
Their souls find sweet solace, while treasure still they
keep. T.

ONE would imagine, that the Doctor has never read Mandeville's fable of the bees, or it is inconsistent with his character to make quotations from such authors, except to confute their wretched opinions; the verification of that fable is so lame and poor, that it deserves not the name of poetry; the mean and illiberal sentiments that his reflections on it conveys, are impious, indelicate, and profane, and so contrary to the ideas that all good and intelligent men have published on religion, morality, and the dignity of human nature, had not his strictures been countenanced by those who are caught with novelty and utré opinions, they would have sunk into oblivion and contempt, sixty years ago, when they made their first appearance.

It is not my present intention, nor ought the narrow bounds of a pamphlet to comprehend the answers, which an abler pen could easily make to Mandeville's impious attacks on virtue and religion; and

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were it not the apprehension, that his wretched sentiments are sunk below the notice of a refined age, they could easily be made appear so ridiculous and inconsistent, as would reprobate them to every one, who sees with the eyes of right reason.

BUT I must indulge myself by giving those who have not read his wretched fable, one of his reasons for supporting his grand plea, That private vices are public benefits, which will serve as a specimen of his noble sentiments. He says, that it is necessary for the good of society, who, he maintains, could not subsist without vice and immorality, that there should be thieves, robbers, murderers, and whores; otherwise many tradesmen would suffer by the want of them, as we would then have no occasion for strong iron bars, locks, and doors, to keep thieves out of our houses, nor arms to defend ourselves, by which smiths and other workmen would be laid idle: And when highwaymen get money easily, they give it to whores and bawds, who squander it away on fine clothes and extravagant luxuries, without which, mercers, milliners, weavers, and a train of other manufacturers would suffer for their want of employment.

HE makes all religion, virtue, and morality, to proceed from pride, envy, vanity, and revenge; nor does he ever mention, that gratitude, or obedience to DEITY, should influence human actions; whose sole motives for their propriety of conduct in life, he seems to think, can only flow from pride, or secret views of self-interest. But the motives, as well as the pleasure and advantage, which benevolence and religion afford

afford to society, were strangers to his bad heart and whimsical fancy.

HE says, by learning the low rank to read, you make them feel the weight of the burden which Heaven has appointed them to bear: but if ignorant as the horse, like him, would insensibly drudge at the meanest and most laborious occupation, and have more pleasure in carrying a heavy burden, or filling a dung cart, than moving in the highest sphere of a merchant, an ingenious artisan, a substantial farmer, or in studying the liberal arts and sciences. All his other sublime reasonings, rushing up from the same root, let any judge what sort of bitter fruit must come to feed the minds of his admirers!

BUT, ignorant of the commercial interest of Britain, (which, indeed, in his time was not come to the present perfection,) he did not consider that the work of those smiths, weavers, &c. could be exported more to the advantage of the state, and all those tradesmen kept in constant employment by a sober, honest, and virtuous community. But I must stop this digression from the subject, lest I should enter the list of more eminent authors, who have long since confuted his poisonous doctrines.

SINCE reading the Doctor's Inquiries, I have carefully perused Mandeville's strictures against Charity schools, quoted by him, and from whom I can see he has borrowed a great deal, both of his words and sentiments; and do think that pamphlet a most whimsical, illiberal, wicked, and inconsistent performance. He sets out with a very proper account

of charity, that it should put the best constructions on every one's actions, and says some pretty things on the power which pity has over the human heart, but immediately practises the reverse of what he preaches, and, through the whole, endeavours to put the worst constructions on every one's intentions, who have either erected Poor schools, or aided in any public charity; by which he seems to have suffered some personal injury, as it is said, that a distant friend left some part of his estate to a pious use, which he very unjustly expected wholly to himself. That seems to be the great cause of his inveterate antipathy to those seminaries of learning; and his barbarous sentiments of keeping all below him in ignorance and slavery.

BUT manufactures, arts, and science, since he wrote in 1720, have so increased, are so improved and enlarged, and form so great a part of the commercial interest of Britain, that his confined ideas are long since entirely exploded by all, except those who have only gathered instruction on that subject from such whimsical and antiquated authors, whose mistaken apprehensions of trade and commerce, with their illiberal sentiments of charity, knowledge, and religion, built on such false foundation, are now reprobated by every one of proper discernment, who experience, as well as liberal sentiments, have taught, that learning youth of the lowest rank reading, writing, and arithmetic, so far from hurting, has facilitated the progress of arts, and all the mechanical engines and operations which render British manufactures so much cheaper, and superior to any others; whereby they find a more ready sale in all the markets through the known world.

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WITHOUT Charity schools and Hospitals, how many thousands of ingenious artificers would never have made any appearance in life, further than ignorant day-labourers? But happy it is for Britain, in spite of Mandeville's dreams, and since the time of his publication, that so many Charity schools and Hospitals have been erected, as blessings to the temporal and spiritual interest of mankind, from whatever motives they were raised, by those who either founded or contributed to them, whose charity he is at so much pains to ascribe to vanity or selfish views.

THERE is certainly no shadow of any virtue that has so much of the substance in it as charity. The vain or false appearance of every other duty of religion, hurts society. An outward profession of faith, piety, or probity, gives an hypocrite many opportunities of deceiving; and, instead of relieving the widow, the orphan, or the distressed, may ruin and destroy them. But he who, from whatever motive, shall contribute to educate the young, and support the aged and infirm, does a visible and essential service to the community. And it is certainly very arrogant and presumptuous in any, to put bad constructions on actions, which are of themselves laudable.

BUT it may be observed, none are more ready to do so, than those who put it out of the power of any to censure them on that account, their charity being visible to, or felt by very few, strangers to the agreeable feelings of benevolence, or the pleasure of paying to relieve distress, and make others happy; it is no wonder they suppose that none can be bountiful from any other motive than what influences their

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own minds, which may be either vain ostentation, or self-ends ; nor can it be wondered at (as it is said of Mandeville), if any thing goes to charity, which they expected should come to themselves, that they should be an enemy to what hurts their own interest, which, by their principles, towers above all other considerations.

I AM not a little surpris'd how the Doctor should quote an author, who seems to be such an enemy to his profession ; and however he may be admired for his fancy or manner of writing, where one regards him as a friend, a thousand will look on him as an enemy to religion. In his strictures against poor schools, he lays the weight of that mighty crime on the shoulders of the clergy, and, in a most ludicrous and insolent manner, blames all from the Bishop to the lowest curate in the church ; neither can the worthy dissenting minister, nor the honest country domini escape his impudent invectives, to whom he joins, from the best gentlemen to the lowest farmer in the country, as all actuated with one spirit of vanity, or party zeal, in erecting poor schools, which he, by his arbitrary opinion against the sentiments of the most intelligent, boldly declares to be no charity, and that all who contribute to them hurt the state.

As a specimen of his disrespect for the reverend clergy, I shall give two different paragraphs against charity-schools : When he is speaking of those who want to erect them, he makes them say, " Let us
" address ourselves to the rigid party-men that are
" zealous for their cause, either Episcopacy or Pres-
" bytery ; but as the latter are but the poor mimics
" of

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" of the first, though equally pernicious, we shall
" confine ourselves to the national church." Again, when he gives his opinion of those who promote Charity-schools, and why gentlemen should not contribute to them, he says, " But sure, wise men that
" are not red hot for a party, or bigots to the priests,
" will not think it worth their while to suffer so many inconveniencies, as Charity-schools may be the
" occasion of, only to promote the ambition and
" power of the clergy."

THUS he maintains, that all clergymen, as enemies to the interest of the state, from motives of vanity, or party spirit, educate the low rank to read and write, in these Charity-schools, whereby they are put out of the line which nineteen-twenty parts of mankind were ordained to occupy in labour, ignorance, and slavery. But if their geniuses are permitted to rise and expand, may push out some mighty Mandeville, a learned Doctor, or whimsical logician, out of the easy birth which Heaven ordained for them.

BUT nothing is more common, than to observe, that those who have no regard to religion, generally throw contempt on all those who have any concern in it : If they shall discover a very few amongst a thousand clergymen, who shall act with impropriety, or any who profess a sanctity of manners, and make use of religion as a cloak to cover knavery, then every one who wears a gown, or appears a friend to piety and public worship, are involved in their general ridicule and calumny. Thus, charity suffers from the same cause, by those who feel more joy in retaining the possession of money, than in all the pleasant feelings

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feelings of benevolence, the satisfaction of relieving the distressed, or the pleasure of training up indigent youth to be useful members of society.

EVERY scheme proposed for those valuable purposes, will naturally meet with their opposition ; and as the want of appetite rejects the most delicious meat, so their opposition to all charitable institutions, proceeds from an aversion to the expense of them ; therefore every scheme, however unfuitable to the purpose, that can be execute at the smallest charge, will be approven of by those who so much complain of the dreadful burdens of public charity.

I HAVE observed how those Inquiries, without the author's intention, may hurt the general charity of this place, to which may be added, how much they may, in another respect, endanger the great interest and liberty of the country. If the mortmain bill shall ever be again agitated in parliament, which every free Briton will look on as the most cruel, arbitrary, and important attack, that, for centuries past, has ever been proposed against the liberty and property of the subject, the account given in the Inquiries, of the insignificancy, the burden, and hurt which these charitable corporations in Scotland are to the community, may remove from the minds of some patriots, the objections then urged against that bill being passed, especially to this country, whose mortmains are so differently managed from those in England.

HAPPY was it for Britain, that Scotland had the honour of producing so eminent and noble a champion

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tion of her liberties, and who, by his vigilant attention, alarmed our metropolis of the intended blow that threatened the destruction of all her charitable institutions. If that bill had passed, it would have for ever stopped the current of every future public charity ; which singular service, should be gratefully remembered by this city, whose interest it will be, that gentlemen of such liberal sentiments, and shining abilities, may ever represent them in the great senate of the nation, to guard and defend the civil and religious rights of Scotland!

HAD his liberal and discerning mind known as little the importance of education to youth, as Mandeville and his followers, he would not have so strenuously defended the source of all the seminaries of knowledge, by which Britain towers above every other country, in arts, science, manufacture and commerce ; and it is to be hoped, that such eminent patriots, will never be misled by these whimsical theories, which the great increase of trade and manufacture, the experience of merchants, and the feelings of mankind, more and more reprobate, and wisely establish, as a certain maxim, That ignorance and slavery, the parents of wickedness and barbarity, will ever be the ruin and destruction of a free, civilized, and commercial country.

WHEN that mortmain bill is duly considered, nothing can appear more arbitrary, or inconsistent with the laws of British liberty, whose greatest excellencies consist in protecting the person and property of the subject ; but, by that proposed act, none were to have the power of disposing of what they either personally

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acquired, or succeeded to, in what manner they might judge best for the good of the state, or the happiness of society.

BUT by that statute, to whatever pious purpose they should think proper to bequeath any sum, it was to be seized on, and put in the precarious public stock of the nation, at a low interest, subject to every revolution of the state, and to the caprice of men endowed with such cruel and arbitrary spirits, as were the projectors of this bill, whom the nation, especially Scotland, will ever pray, may never rise to high power. As, from the same principle, they might form a bill to oblige the estates of all minors to be put into the public stocks, and if permitted to stretch their power, from same rule of equity, might seize upon the whole bonded money of the kingdom.

IF the wrong management of English mortmain funds, are so as represented by the Doctor, it is certainly in the power of parliament, to make acts to correct and amend those abuses, and to put the management of them on a more frugal and equitable footing; that would be acting like wise guardians of the state, but to seize upon the whole funds, with these in Scotland, which are conducted with the greatest propriety, would have been the same, as on pretence, that some landlords not improving their estates for the good of the nation, therefore an act should be made to deprive the whole of the power over their own property.

THOSE who first projected the mortmain bill, might have been excellent Bashas to eastern monarchs,

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narchs, and would probably agree with Mandeville and his followers, that there cannot be too many poor miserable slaves, to be trode upon by a few rich unfeeling tyrants.

BUT to those of humane, Christian, and true British spirits, men of such arbitrary principles, will ever be detestable; and if that mortmain bill shall ever be again agitated, and the same spirit of British liberty remain in the country, it will certainly meet with such opposition, that were it to pass into an act, would cause an universal rebellion; especially in Scotland, which, in all former insurrections, never had so much reason as this would give, for defending the property of hospitals, for rearing up the young, and relieving the old, with all the funds paid by numerous corporations, for supporting their poor members, with their widows and children.

THEREFORE they would never peaceably surrender, what they and their forefathers had long collected for so noble purposes, but by military force, which, it is to be hoped, will ever be nobly resisted, and the promoters of such arbitrary measures, reprobated by every free Briton.

HAD such acts of parliament passed in more early periods, the funds of our charitable corporations would now be very insignificant, as a visible blessing has attended their increase, both in the great rise of lands purchased, and the attention paid to their accumulation.

BUT those of Mandevillian principles, which I am sorry to hear some men of character profess, from many illiberal pretences, think that there are too many

ny funds for supporting the poor, and as there is no subject of latitude, but some examples of abuse may be quoted, they are at all times ready to produce such objects, whereon to found their cruel and illiberal sentiments, of reprobating the poor and miserable.

BUT if they would candidly consider how many more advantages arise from public charities, than any bad consequences that can possibly attend them; how many fellow-mortals are relieved from misery, and indigent youth trained up to be happy and useful, it would greatly overbalance all the mercenary motives of Mandeville and his followers, which always terminate in keeping a few opulent a little easier, at the expence of the freedom and happiness of perhaps nineteen-twenty parts of their fellow-creatures.

WAS that argument properly stated, it could be made clearly appear, that were his wretched principles to take place, the opulent could not be so happy, except the miseries of others were to make them so, nor could society long subsist, under such inequality of circumstances, as his inhuman schemes render necessary.

INDEED by his system, nothing is laid on the pleasure which benevolence affords to a rational mind: That alone, to men of different dispositions from him and his disciples, towers above all considerations, and affords such rational pleasure as counterbalances all their frivolous arguments, and false opinions of the good of the state, or ease and prosperity of the great and opulent; as it is impossible for a good heart to conceive, that the ignorance, misery, or slavery of
their

their fellow-mortals, can add to the happiness of any, but such as are callous to the pleasant feelings of humanity.

STRANGE, that these admirers of ignorance and slavery, should pretend, by their theological declamations, to convince people, who are endowed with common sense, or natural feelings, that any rational creature can be easy or happy, when groaning under a heavy burden, or at such hard labour, as shall twist and torture the whole nerves and vital springs of the body. That custom will ever make it agreeable to be plunged in the suffocating damps of a subterraneous pit, or working all day in a cold marshy ditch, with scanty provisions to supply or recruit the waste of the animal spirits, in hopes of reaping nothing but despair:

ALL the oratory of the most subtle casuist, will no more convince me, that such hard labour, by custom, shall become pleasant or easy, than should they pretend to demonstrate, that one lying on a bed of thorns, may be as easy as on a bed of down, and will be as difficult to prove, that depriving a rational creature of all the intellectual pleasures, which knowledge displays to the soul, will increase its happiness, as that an oyster partakes of greater felicity than a wise philosopher, or an exalted angel.

BUT the greatest barbarity to poor fellow-mortals, is ever screened by cruel and unfeeling men, under pretence that it results from excessive loyalty to a Prince, whose power must be supported; from their patriotic regard to the honour and interest of the
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state, or superstitious zeal to the good of religion, and safety of the church.

FROM some of these pretences, I have heard one who preaches the doctrine of mercy and truth, publicly rejoice at the account he received of a whole garrison of soldiers being put to the sword in cold blood, and was not ashamed to profess his sanguine hopes, of soon hearing 13,000 Christian throats being cut by as many savages, and publicly declared, that no quarters should be given to rebels, and all purely because they differed from him in political opinions; yet that gentle-spirited parson is raised to different livings in the church of England, and countenanced by many in this place, though of very different feelings and dispositions of mind, only for his excessive loyalty, and mistaken views of the good of the state; I say mistaken, because those cruel measures have not turned out to effectuate the end proposed by them.

At any rate, it is certainly very inconsistent with the character of those who profess to preach the benign doctrines of peace, or of any who are endowed with the common feelings of humanity, to rejoice at the miseries of their fellow-creatures; nor will any do so, if they are not naturally of a proud and wicked disposition, or drunk with Mandeville's arbitrary and whimsical opinion, that Heaven has sent the great bulk of mankind into the world as horses, with saddles on their backs, and bridles in their mouths, and a very few with whips and spurs, to ride them out of breath: But crimes are covered by custom; and cruelty, when varnished over by specious pretences,

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make it appear in some eyes less frightful, yet the unprejudiced will ever believe, that no good can dwell in a cruel and barbarous heart.

MANDEVILLE and his admirers, may assert, That private vices are public benefits, or the votaries of the church of Rome, That the worst of means are sanctified by their ends, which are the good of the church; but I cannot conceive how a good Christian, or moral philosopher, can allow that the laws of God, or the eternal rules of rectitude, are to stoop or give way, either to the good of states or churches; or that men of character, should publish to the world, the necessity of keeping most of their fellow-creatures in ignorance and slavery, for the convenience and pleasure of a very few of same species, who happened to be issued into life by opulent parents; to whose pompous titles, and vain pretensions, all the feelings of humanity, with the peace, good order, and happiness of society, are to be sacrificed.

Thus pow'r and pride will measure human fate,
To suit the purpose of a church or state;
Tho' states and churches ne'er could be design'd,
To rear up slaves, all ignorant and blind:

Nor teach the cruel, to feel a barbarous joy,
When savage hosts, ten thousand lives destroy;
As pow'rs on earth, to mortals were ordain'd,
By Heav'n's eternal law, to be restrain'd:

That law, great Nature wrote on hearts humane,
And spoke, All else, rude, whimsical, and vain;
Howe'er by churches, or by Monarchs giv'n,
All must rebel, who thwart the laws of Heav'n.

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HOWEVER a due subordination by distinction of rank, is necessary for the good order of society, the driving of that to extremity, or keeping it in due bounds, forms a miserable or happy community. Strange, that man, the alone rational creature on this globe, should claim such superiority over his fellows, which distinction is denied to all other species who herd together in tribes, to enjoy in common the blessings which Heaven has provided for them, without assuming a power to lord it over one another.

It may be answered, that being void of reason, the great are insensible of their superiority over the small, otherwise they would soon form the same manner of government; and as a few cannot deprive the multitude of that reason which they do not possess, there can be no such distinction, as takes place among mankind.

THIS seems to be the best apology for Mandeville's doctrine, of keeping the vulgar in ignorance, which in all his strictures, he insists to be the sure and only method of commanding an implicit obedience. But I would imagine, that the more equally the blessings of Providence are divided, so as to maintain a kindly subordination, the more perfect and happy would that state be.

THOSE who have early imbibed ideas of the high power and prerogative of monarchs, are generally of a different opinion; but if they were duly to consider the propriety of the British constitution, how superior to any other form of government in the world, for promoting the general happiness of free-born subjects,

jects, they would see that Mandeville's scheme of ignorance and slavery, is totally inconsistent with its noble principles; and as families are shorter than a long train of reasoning, especially on subjects of latitude, on which the intelligent have so often disputed,

LET us compare the government of a state to a superb machine, where an arbitrary monarch is the main spring, whose power is screwed up by a few minions, to such a pitch of elasticity, as to force millions of ill-tempered wheels to keep in rapid motion. Inattentive to their being properly oiled or cleaned, by constant friction they soon wear out, or run into disorder; and, by sudden stops, often break the main spring, and either ruin the whole machine, or put it into such confusion as to render it very difficult again to be put in motion.

BUT the great and noble machine of British government is moved by a smooth and well-tempered grand spring, wound up and regulated by the wise senate of the nation, who find it necessary to have many thousand inferior springs, whose powers operate on millions of wheels and pinions, constantly refreshed and cleaned, who move in easy steady course; and such is the constitution of this curious fabric, that the metal being at first so well refined and tempered, and the machinery so contrived, that the smallest and most insignificant wheel or pinion, by performing its proper motion, rises in progression to a larger, from thence to small springs, and at last, if regular in all its motions, to one of the secondary movers or directors of the grand spring, which feels every interruption that may be given to any part of the machinery.

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But when a great wheel either stops, or moves wrong, such is its construction, that it falls of course to an inferior station, till it becomes one of the most insignificant of the whole.

AFTER what I have observed on the wisdom of the British government in the paternal care taken to encourage arts, science, and manufacture, with all the commercial interest of the state, and protecting that liberty by which alone it can flourish, I need not explain the allegorical representation of the glorious and well-constructed machine of British government, where the meanest subject has a title to enjoy all the temporal and spiritual blessings, which the great Architect of the universe has provided for his rational children, whom he has endowed with powers to acquire and partake of them, according to their virtue and industry.

I MIGHT have carried on the simile, and shewed how far the British is superior to republican, aristocratical, or democratical governments, who are moved by so many different main springs, so difficult to be properly wound up, and can never move in such regular order as our incomparable British machine, when governed by one wise Sovereign, under the direction of a British senate.

To give an abstract, or short account and summary of these Inquiries: On reading them, the mind feels such a succession of different impressions, that it is often at a loss how to think, or what is the Author's intention in publishing to the world opinions so different from one another, so as to render a criticism

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cism on the performance extremely difficult; and, like the voice of heathen oracles, can be interpreted to any side of a question. For if one part of his argument is blamed, his objections to it are offered as a proper defence against any illiberal sentiment, which, in my opinion, the whole strictures on the poor of Scotland are liable to.

THEREFORE the fairest way will be to give some of the Reverend Author's own words on the general arguments he uses to support his favourite pensioning scheme, to which all the present plans of charity stand in opposition; and whatever objections he afterwards mentions, which, he naturally supposes, liberal minds will make to his sentiments, they must only be meant to show, of how little importance they appear against them. The quotations he makes from Mandeville and others, are surely intended to enforce his own ideas on the subject. However he may approve of all their other sentiments, there was no occasion to quote them, was it not to homologate his own arguments.

IF one was to publish a quotation from an author, full of scurrilous calumny against any particular person, calling him by every bad name, and he should justify that author by saying, what was published appeared to be too true, or that it could not be denied, should he afterwards say ever so much good of the person calumniated, it would be no sort of recompence to the injured character.

AN argument is carried on to shew all the deceits of beggars, and how many impositions we are liable

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to, and representing all the poor as wicked and worthless, page 81 and 82, which I have already quoted. The reprobating of all who have the misfortune to be poor, must offend every generous mind; and however it is a little relieved by the Author's animadversions on the pleasure of supporting fellow-mortals in distress, they will never atone for the general accusation; but the mind is again hurt, by the danger of affording the necessary aid which is due to the indigent.

WHEN we observe his numerous objections to Poorhouses, section 3, page 98, with all the bad consequences attending them, it is a plain manifesto, or declaration of war against them, where he says, "There is no set of mankind where we find more sloth and vice, than among those who are the objects of this humanity." Whatever concessions he may afterwards make in favour of them, is to no manner of purpose.

WHEN his natural feelings prompt him to own the necessity of taking care of their innocent offspring, he seems to acknowledge the propriety of Poorhouses for that purpose. But in page 102, he paints the dreadful picture of all these hospitals, in such colours, as would make a stranger to them, believe, that putting children into such dismal abodes, was next to destroying both their souls and bodies, as he makes so very few survive that act of cruelty, and those who do, are all sickly, wretched, and worthless; though, after visiting, and narrowly examining the order and constitutions of all the Hospitals and Poorhouses in and about Edinburgh, which, till reading these

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these Inquiries, I always looked on, both as great blessings and ornaments to the city, I have now a much better opinion of their unspeakable utility.

To behold such a number of healthy youth training up in the paths of virtue, to succeed the present generation, none of any feeling but must be pleased and happy at such visitation; at same time, I could not but regret, that the Reverend Author of the Inquiries, should have taken so many prejudices against them, from false information of facts, or that he should have unfortunately paid so few visits, before publishing such cruel invectives against the charitable institutions of his own country; or represented them as so burdensome and expensive to the community, which he plainly says in page 103, is the principal design of the publication, in these words: "The chief objects in view are, to lessen the enormous expence to which the country is exposed by taxes of various kinds for the poor." Then he goes on to say, "That Poorhouses, instead of lessening, increase the evils complained of."

THERE is no term of language more generally misconstrued, than that of public burdens, and nothing more unjustly complained of, either in what is paid for support of the nation, or what is equally just for the support of the poor.

IF the first is duly considered, That for the necessary safety and good order of a community, they agree to maintain the dignity of their Sovereign, and that a number of noblemen and gentlemen shall assemble to consult the general good of the state, which

is supposed to be done without fee or reward; they find it necessary to have armies and navies to defend our liberty and religion, from foreign and internal foes; to protect and encourage trade and manufacture, settle a proper police, make wise treaties, and so establish our commercial interest, as to make us a rich, a flourishing, a free, and a happy nation; for these purposes, each person, according to his abilities, must bear the proportion of the charge paid out for obtaining all those advantages, without which, we would have been poor and despicable. How inconsistent, then, to call that a burden! It is a just debt, for which we have received competent value, and ought to be paid with gratitude.

In same manner, the debts we owe to the poor, are very improperly called heavy burdens, and enormous expence. To view charity in a political light, separate from the obligations of religion and humanity, for the good order and existence of society, there is perhaps seven-eighths of the community necessarily employed in labour, as tradesmen, artisans, husbandmen, soldiers, sailors, &c. with all their wives and children, to make the opulent easy, without whom, merchants could not trade, nor could the rich enjoy any of the conveniencies and elegancies of life.

Thus, all who work with their hands, are properly the servants of the superior rank, and as hard labour soon wears out the animal frame, and the wages they receive, seldom do more than support them and their families, if they become poor, when age and infirmity renders them incapable of working.

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THE call of gratitude, which bids us be merciful and kind to our old horse, our dog, or domestic animal, will prompt every one of feeling, humanity, or religion, to take care of our old worn-out servants, fellow-creatures, and Christians, whose backs are bowed down by our burdens, their nerves twisted with long labour, and their hair grown grey in our service, or as sailors and soldiers, in protecting all the blessings we enjoy.

If it is just and equitable in a well regulated state, to lay taxes on all for the proportion of public charge of government, is it not equally reasonable to oblige every community to support their own poor? None but the unbountiful, and those of Mandevillian principles, will deny the propriety of, or oppose the application to parliament for a law so equitable; nor will they look on it as a burden to pay so small a sum, as their just proportion would amount to for so noble a purpose.

THEREFORE, all poor workmen who have wrought till they are sixty and upwards, when generally their vigour and strength must fade and decay, or those who have been reduced to poverty by disease, or unfortunate accidents of life, to which we are all liable, they become just and legal creditors on the rich and fortunate, who, in proportion to their humanity or religion, will pleasantly pay to make these their worn-out servants, and unfortunate fellow-mortals, easy and comfortable, in the evening of a painful or laborious life.

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IF Turkish charity prompt them to make large endowments of rich fields for pasturing their old horses, where, out of gratitude for their past labour, they are allowed to wear out their existence without any work, shall Christian charity represent it a burden to support poor fellow-mortals at a smaller expence, or require hard labour from them to the last period of life, and cruelly load all with infamy, who enter into a Charity Workhouse?

BUT with regard to their innocent offspring, separate from all the pleasant feelings of rearing up an infant race, self-interest, and the policy of a well regulated state, calls on every prudent mind, to view it as most essential to the welfare of the present and future generation, to take care of their health and education, otherwise when neglected, many must die, and others come up to be ignorant and barbarous; whereby the community would be infested with whores, thieves, and vagabonds, incapable of any useful station, or of rising to fill up the places of the opulent's offspring, who by vice, want of genius, prodigality, sloth, or other accidents, often naturally sink to the lowest class of men, while the industrious, wise and virtuous, as naturally rise to riches and honour.

EVERY one becomes a just debtor to another, from whom he receives real value: If, then, the rich, the idle, and the easy, are provided in all their enjoyments by the labour of the poor, without whom, they could not have a house to dwell in; clothes; victuals, or any other conveniencies or elegancies of life, why then will they call it a burden to support those worn-out instruments of their pleasure; health or fortune,

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who become their just creditors for the little necessities of life, they are now unable to provide for themselves; or why expect more labour from old age and infirmity, than human nature will admit, without pain, weariness and fatigue, and all to save a trifle to the rich, the easy, and the opulent?

AFTER this digression on the word *burden*, which I consider as a debt; let us for a little, allow it to deserve that improper term, so often used in the Inquiries, then examine the ponderous weight, when a due proportion is put on every shoulder, which should properly bear it.

IF the Edinburgh Charity Workhouse, costs L. 4000 *per annum*, and there is betwixt 30 and 40,000 inhabitants, were it equally divided, would be about two shillings *per annum*, to each, but if the ability of bearing that dreadful burden is measured according to the wealth of the citizens, suppose only 8000 should be loaded with it, is ten shillings each, but allow it to be divided amongst that number according to their different abilities, what an insignificant trifle would it be to every one, were the opulent to pay in proportion to their fortunes!

IF the Canongate Poorhouse cost L. 400, and there are between 5 and 6000 inhabitants, is about 20d. each, and suppose only 800 were to contribute, is 10s. each; if divided as above, it will bear the same proportion to the opulent and industrious, as in Edinburgh; and the West Kirk parish rather less.

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To prevent nice calculations, from those who want to magnify the dreadful public burden of supporting the poor, and who are more alarmed at the apprehensions of a poor rate, than any other national tax, though ten times the value; instead of laying it on house rents, which some have calculated to come to a great amount, on purpose to terrify poor householders, who could not afford to pay it;

THE above view of it, is clear and unanswerable, even to those who can neither read, write, nor have learned arithmetic; if the expence of the Canongate Poorhouse is L. 400 or L. 450, double the number of people at 10s. each, will evidently pay the charge; should that sum be laid on 8 or 900 people out of 5 to 6000, by a set of respectable inhabitants, as stentmasters, who are well acquainted with the circumstances of the inhabitants in the place, nothing can be conceived more easy and practicable.

IN the city of Edinburgh, the stent on trade to make up a certain sum according to the circumstances of different dealers, has been collected with that disinterested prudence and equity, as does honour to the gentlemen employed as stentmasters, and few reasonable complaints are ever made, but when properly represented, are redressed. Why, then, may not a tax for supporting the poor, be in the same manner collected, by which poor householders and industrious tradesmen might be free, or pay very little?

I THEREFORE still insist, that according to that scheme, the opulent would pay only a few pounds, the industrious a few shillings, and the Author of these

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these nice calculations, would not pay the value of a single entertainment to a few friends, in the year, and save the trouble of such publications, as only furnishes excuses to the illiberal, to withhold what is due to the poor, by making a trifling weight appear a mighty burden, on purpose to establish a new scheme of charity, which I have observed, would have the worst effect on society.

WHETHER to hurt the poor from unculpable error of judgment, from desire of being signalized for novelty of opinion, from saving money to the opulent, or any other intention; it is evident, that the infamy thrown on the characters of the old, the indigent and unfortunate, on the Work, Alms-houses, and Hospitals of this place, with the ingenious means of saving their small pittance of provision, and the hard labour cut out for worn-out old age; the complaint of giving indigent youth any education, cramping their natural genius and ambition, and sentencing them to perpetual ignorance and servitude, will be looked on as inimical to the poor, by all who are endowed with humanity, or common discernment: These are facts which leave no room for reasoning.

Who wound the poor, on whatso'er pretence,
To hearts humane, will ever give offence;
For who can sit at ease, and merit fee
Abus'd, while struggling with adversity?

The dauntless tar, the soldier, bold and brave,
Who shed their blood, our liberty to save,
Must reap despair, indignity, disdain,
And court the hand of charity in vain.

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The hoary head of venerable age;
 Sweet infant innocence, in life's first stage,
 The groping hand of blindness, and the lame,
 Who tender pity, and protection claim.

When from their woes, a refuge they should find,
 Are reprobate, as worst of all mankind;
 Since all, who, in poor sanctuaries must dwell,
 Are doom'd, as furies of a little hell.

How void of feeling must that temper be,
 Who loads the poor, with toil and infamy!
 To save a debt, the opulent are due,
 Or schemes to publish, whimsical and new!

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NONE who read the Inquiries, can refuse what in fact is found, that the funds for maintaining the poor, are greatly hurt by them, they having furnished such a number of objections against all our charitable institutions, especially to the opulent, many of whom, since that publication, have contributed nothing towards any public charity.

How strange, that in a city so large as the metropolis of Scotland, to which so many of the great and opulent resort, where the houses, equipage, elegance of dress, and manner of living, is constantly appearing more sumptuous and expensive, owing to the progressive riches of the nation, by the increase of manufacture, agriculture, and trade;

YET that so little of the expence of maintaining the poor, should be paid by them who are most able to bear it, or that Inquiries should be made with so much ingenuity; how to make those instruments of
 manufacture,

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manufacture, &c. from whom alone riches can flow, less expensive, when near worn out, by decreasing their scanty living, and contriving schemes to ruin their progeny, and reprobate their characters, instead of allowing them a more comfortable living, from the growing riches of the country.

Is it not to be wondered at, or what would an intelligent Englishman think, who knew by experience, his proportion of poor-rates, were he to behold all the opulent, the polite, and elegant inhabitants of Edinburgh, and see how genteelly they lived: Were he told it was left to the generosity of 40,000 inhabitants, to pay for the support of 1000 mendicants, at twopence halfpenny *per* day, he would suppose no difficulty of marking near the amount on as many coaches, chaises and chairs, of the rich, as would pay the great part of the expence; and that every charitable institution could be easily supported, without much aid from the industrious, especially when he found the immense difference of Scots and English poor-rates, and how differently they were managed?

If he was told that the greatest burden falls on the honest, sober, industrious citizens, he would naturally ask why this inequality, or why are not those opulent inhabitants obliged to pay the proportion of that expence, which supports so many noble charities?

WAS this English gentleman, a Howard, or one of his noble principles; with what indignation would he behold the outward splendour of any, whose names were never seen at a public charitable contribution, or whose lists of pensioners were fewer than their
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cooks or valets ; he would be clear for applying to parliament for a poor-rate, especially when he knew it could be so limited, as to keep it from being such an oppression as it is in England, where the practice and dispositions of managers of charity foundations, are generally so different from those in Scotland.

THIS is not meant as a general reflection on the great, as many of the nobility and gentry contribute to the public charities of this city ; some of whom are not only liberal donors and contributors, but think it not below their dignity, to honour even the Hospital of the indigent orphan with their particular attention.

IF a great deal more taxes are laid on than will discharge the exigencies of state, and the balance is squandered away, or given in pensions to serve political purposes ; or if poor-rates are in the same way abused as in England, there would be some reason for writing Inquiries, and making complaints of heavy burdens ; but in Scotland, where so little is collected, and that in the unequal and inconsistent manner of voluntary contributions, and managed with so much honour, œconomy, and propriety ;

IT is cruel, as well as incompetent to be at so much pains to misrepresent them, and make such nice calculations how to starve, torment, and reprobate our poor worn-out old servants, by contriving how to save a halfpenny *per* day, or a trifle from the homely table of masters, mistresses, &c. which would not be a shilling in the year to every opulent citizen.

AND

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AND after all the pains and trouble of the pious and intelligent, for generations past, as well as those of the present age, in erecting so many seminaries for the maintenance and education of numerous indigent youth ; how strange and unaccountable is it, that the wild and exploded opinions of Mandeville shall be raked up, to prevent education, and give people (unacquainted with the principles of that abandoned author) a prejudice against all schools and hospitals, to the destruction of youth, of virtue, and religion, by favouring his strange opinion, That blindness and ignorance will make a state flourish, more than arts and science ; to which he plainly adds, vice and wickedness. As in his preface to the fable of the bees, when mentioning what he is to make appear in that book, he has these words : “ That man’s “ vilest and most hateful qualities, are the most necessary accomplishments to fit him for the largest, “ and, according to the world, the happiest and most “ flourishing societies ; ” with many such sentiments, too tedious and shocking to mention.

I AM persuaded it is the first time that wicked author ever had the honour to be quoted, in support of any clergyman’s publication ; as the business of the one should be, to enlighten the minds of the poor, in knowledge ; while the other is for keeping them in ignorance, darkness, and slavery. Their opinions should certainly be inconsistent with one another ; yet, by this unaccountable junction, the poor have suffered by that cruel and undeserved reproach, which the Inquiries have so indelicately poured upon them ; the effect of which they will naturally meet with from the unbountiful ;—as to my certain

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certain knowledge, all public institutions have done, from many who have inattentively read the Inquiries: But from all who are naturally of illiberal minds, whose parsimony is superior to their principles of charity; by which they are the constant persecutors of the poor, on whom they are ever throwing calumny and contempt.

How dread the wound of calumny's smooth sting,
When whisper'd round! swift flies on scandal's wing;
To foes of poor, unfortunate, forlorn,
Who meet with proud, unfeeling mortals' scorn;
'Tho' high-born souls, when issued into breath,
Yet fools of fortune, doom them slaves till death:
How strange, that Priests, who publish light divine,
Should dream, a state, by darkness e'er can shine!
That men, misled by Mandevillian whim,
Should rude, dark slavish ignorance esteem!
Or plead, the wealth and glory of a state,
Shall rest, on infants' blind unhappy fate!
For new-born theories, parsons should despise,
What ages have proclaim'd, benevolent and wise. T.

It is not my province to dive into heresies of the church, whether Arminian, Arian, or Socinian are the most dangerous; but nothing can be worse for society than Mandevillian heresy, which condemns all children of the poor and unfortunate, to perpetual ignorance and slavery: So that were the greatest family, or men of the highest abilities, by unforeseen misfortunes, to fall into poverty, which often happens, their offspring must not learn to read or write, or be educated in any hospital, to be inspired with higher ambition than to bear a burden, or fill a dung cart.

PERHAPS

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PERHAPS that cruel principle would not be thought a damnable heresy in the church of Rome, being very consistent with their doctrines, but it should certainly stand high in what free protestants call heresies, as most inconsistent with their principles, with liberty, religion, and the common rights of British subjects.

A CANDID reader is puzzled what to think of the Reverend Author's dissertations on that illiberal sentiment, of keeping all the poor in ignorance and slavery, where he quotes Mandeville's pamphlet against Charity-schools, and mentions many of his strange impious arguments against learning poor children to read the Bible: To which he adds his own sentiments, in page 245, in these words, "That their being able to read, often produces such effects, *is what cannot be denied.* In the low country of Scotland, where the poorest are in general taught to read, and instructed in the principles of religion, numbers of the lowest rank may be found who believe their knowledge in religion to be superior to any bishop, and are more tenacious of their political and theological opinions, than the ablest statesman or divine. It may be supposed also, that such people, under the conduct of a popular demagogue, will be more readily led on to mischief than others, who, having less conceit or knowledge, mind only their own affairs."

FEW can read that paragraph with pleasure, but immediately his mind seems to recoil at the illiberality of the sentiment, when he mentions the many advantages of knowledge and education to society,

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and how far ignorance and barbarity tend to the ruin of a state : Yet he maintains, that no argument can be good for learning poor Hospital children writing and arithmetic ; and goes on with mentioning all the bad consequences of giving them those branches of education.

THAT breeding up rural children in an easy or luxurious life, or giving them an extensive education, is allowed rather to hurt, than serve either them or society. But the great argument is concerning the education of Poorhouse and Hospital children, who are reared up, both with regard to clothes, education, and maintenance, suitable to the stations of life they are intended to occupy, as mechanics, tradesmen, sailors, or other employments, which I have made appear to be more consistent with the commercial interest of the nation, than setting them out of those houses in an early period of life, as ignorant herds or peasants.

BUT the Doctor, in all his arguments on that subject, seems to take for granted, that Providence has appointed all poor children to be out-day-labourers, by which the number of mechanics and artificers would be diminished, to the great hurt of manufacture ; Neither does he consider, that great numbers from these useful seminaries supply the navy with sailors, or go abroad to the colonies.

TO all of these ranks, writing and arithmetic is necessary, were it only to correspond with their friends, on whom it would be a great hardship were they deprived of that advantage, without which, were they
endowed

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endowed with the greatest natural abilities, they have not the smallest chance of rising in any profession or business.

BESIDES, when they are in Hospitals or Poorhouses, no great time is spent in that part of education, as the activity of youth must be constantly employed, nothing can fill up an hour better : but he seems to think, that every hour is lost where the poor are not employed in working to defray the great expence of their maintenance, &c. and that these poor children have less title to any education than others in the country ; in which I differ widely from him ; and think, both for the honour of the founders, contributors, managers, and community, (who personate their parents,) as well as humanity to the poor, they ought at least to have a suitable education to the stations they are intended to occupy in future life.

BUT the Doctor thinks, if poor children were educated to read and write, they would be in danger of filling a high station, and consequently leave the laborious work, either undone, or oblige a superior rank to fill the place which Providence assigned to them at their birth ; where, in page 240, he makes this interrogatory, " But who, then, is to undergo that labour which he should have performed ? for which he was born, and which Providence at first assigned to him ?"—I'll tell him who—Perhaps his Reverence's or their honours' posterity shall be obliged to do it, as a punishment for their idleness and vice ; and their offspring shall again rise as a reward to their virtue and activity. Whatever armorial bearings may be given from Lord Heralds
upon

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upon earth, there are none entailed on mankind from heaven, to continue longer than they and their posterity fill up the stations allotted to them with propriety, honour, and dignity.

NONE can read the history of the rise and progress of arts and science in Great Britain, and other happy climes, on which the rays of liberty have been allowed to shine, but must, with pleasure observe, how many families have risen, through the virtuous industry of enterprizing men of genius and merit, descended from indigent parents, or educated in public Charity-schools or Hospitals; and how much the commercial interest of all trading nations have risen from that rank of men whose fortune depend on their genius, industry, and education, who would have been lost to every noble purpose, without the first rudiments of all science, reading, writing, and arithmetic?

THESE ideas are inconsistent with extensive views of charity, which confine not the blessings of life to a few who happen to be born of rich parents, who look on it as a prerogative to enhance every external enjoyment, and when any demand is made on them, that would so much as straiten their very pleasures or amusements, as an impudent attack on their property.

WERE a very small proportion of that expence bestowed on charity, it would make all around them easy and comfortable; but the contemptible opinion given of the poor, by Mandeville and the Inquiries, makes them believe, if any of the low born, by their industry,

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industry, shall rise in life, it is a violent intrusion on the honour of their families, to which their charity is often confined.

Where Charity begins and ends at home,
There, gen'rous thoughts or actions, ne'er will come;
For why should wretches, born to sweat and toil,
A great man's ease, his sport, or pleasure, spoil!
Or why, the offspring of a fordid race,
Rise up, his lazy honour to disgrace!
Since sages say, great nature doth ordain,
That all her joys to th' opulent pertain;
Thus pow'r and pride wild theories will produce,
The mind, and tender feelings to seduce. T.

BUT after mentioning, that few in the manufacturing towns of England can read, and not one of five hundred know any thing of writing and arithmetic, he says, page 250, "Instead, therefore, of hoping that such education may become general, we have reason to expect that it will chiefly be confined to those who have been educated at public Charity-schools, who have the least title to such advancement." From such quotations, we must observe the Reverend Author's determined opinion, That the less education children receive in Charity-schools and Hospitals, is the better, whatever he may afterwards say to the contrary.

IN the same manner, when he speaks of the Orphan Hospital's future declension, in page 233, he prognosticates, mercenary masters and mistresses, "who have no view in accepting the offices, but to promote their own interest;" and, when "a relaxation of fidelity once begins, abuses succeed fast

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“fast to one another, and the whole house becomes
 “a scene of irregularity and confusion.” Then he
 concludes with saying, “After such hospitals arrive
 “at their height, and become opulent, the zeal of
 “the Managers no more appears necessary, they
 “think they may take liberty with the funds, and
 “abuses, greater than those now mentioned, begin
 “to take place.”

WHAT can he mean by this strange passage? However he flatters the present Managers, it is an imputation on all the respectable citizens of Edinburgh, out of whom they must be for ever chosen, to suppose it possible, that a set of men so abandoned, should join altogether to plunder the indigent orphans committed to their charge, by taking liberty with their funds. What the other abuses are, which he calls greater, I cannot conceive; but he asserts, that all hospitals, when they arrive at their height, are liable to, or have really suffered by those hidden abuses. I have been in the management of other Hospitals, but it never entered into my mind to have the smallest suspicion of the least intended mismanagement, but the reverse was ever obvious, their great anxiety to promote the interest, and accumulate the funds of those institutions.

NEITHER do I believe he could find a treasurer, and a whole set of managers out of all the decent citizens in the metropolis, who could be capable of purloining a shilling of the poor's funds; why then so many dark insinuations, or predictions of base and wicked managers, and allow strangers to entertain such indelicate sentiments of the citizens of Edinburgh?

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NOR is it consistent with his former concessions, of charitable funds being so faithfully managed in Scotland, that when our Hospitals become opulent, gentlemen, the most respectable, who are chosen managers, shall think themselves at liberty to seize on the funds, and commit greater abuses; a higher crime than which, I cannot conceive, except to poison or destroy the children; and afterwards, he says, “when they are possessed of power, they are strongly tempted to render them subservient to their vanity or interest.”

WHAT opinion can a stranger have of our directors of Hospitals? He will naturally suppose that the treasurers and managers of those who are possessed of large funds, have fine lucrative offices, who can so easily make free with them, especially when told by the Author of the Inquiries, who, by his preface, appears to have been so long concerned as a manager, or had the best intelligence of them, and by experience, knew their usual base practices; from which, those who know his fortune better than his real character, will naturally suppose he has become rich, by so many lucrative employments.

WHATEVER the intention of the Author may have been, in publishing such sentiments of our charitable institutions, with their teachers and managers, they are very uncandid, and inconsistent with what is due to those, who, from conscience and humanity, exercise such honourable offices, and whatever other concessions he makes in their favour, they will not atone for such calumny, eradicate from the minds of strangers, the memory of such open aspersions, nor encourage gentlemen

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gentlemen to accept offices of so much trouble, without any temporal advantage, under so much undeserved censure and reproach.

AFTER such gloomy anticipations, or rather predictions of what is to happen, none can think him a friend even to that Hospital, which he formerly mentions with so much praise, nor can any believe that he wishes its prosperity, or that of any other in the city, all of whom, with their teachers, he represents as such burdenns to the community; but if he would give his own candid opinion, he plainly wishes them all abolished, and thinks it better to trust the education of the whole children, to their poor pensioned parents.

I HAVE heard it very judiciously observed by those who are prejudiced in favour of English maid servants, as a reason why they are generally more cleanly, agreeable, and more polite in their manners than the Scots; that great numbers are taken from Charity schools, as most of the families in English parishes, both for the encouragement of those useful seminaries, and the advantage of getting well educated, virtuous young girls, are thereby provided; and look on it as a duty to teach them that affability, and readiness of performing all kinds of house work, which distinguishes them from other servants; whereas, most of our maid servants, come from their poor and homely parents in the country, when of age for working, who, from their infancy, cannot be supposed to have seen either the cleanliness, good manners, or education, which children are bred to in regular Hospitals, or Charity-schools; it therefore cannot be expected

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pected they will be so perfect, till they have been for some years trained up in genteel families:

BUT those who are educated in Hospitals here, naturally turn out the same as the English servants, from same causes, which is an evidence of what advantage Hospitals are to society, and how far preferable to the Doctor's pensioning plan, which would produce not only imperfect, but wicked and abandoned maid servants, to debauch the offspring of the opulent, who would suffer more from them, than twenty times the value of what their parents saved, by his parsimonious scheme.

WHEN the liberal observe what pains he has taken in the whole Inquiries, to represent the dreadful danger of being imposed upon by the undeserving poor, who they cannot find any mark to distinguish from the deserving and unfortunate, and who, by want of relief, may starve and languish away, through such fatal mistake; of two errors, they must think giving a small supply the least, and must blame those dangerous cautions so often inculcated by the Author.

BUT his mind is again relieved by the quotation given from the play of Hamlet, to confute his own arguments, where Shakespeare puts these words in the mouth of Polonius, "That he would use the players according to their desert;" Hamlet replies, "Use every man according to his desert, and who shall 'scape whipping? Use them after your own honour and dignity; the less they deserve, the more merit is in your bounty."

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By which system none can commit a great mistake, though they should give a small bounty even to those whose appearance may deceive them; and must appear not only an objection to that nice frugality of bestowing charity, but a reproof to those, who, by such curious distinctions, prevent liberality.

THE benevolent mind is relieved by such quotations from Shakespeare; but the Author afterwards goes on with his parsimonious calculations, that as the undeserving poor should have only 9 d. the most deserving should by no means have more than 1 s. 6 d. *per week*, which is less than twopence halfpenny *per day*, to sustain them in all the necessaries of life, not the value of one glass of claret, with a bottle of which, after dinner, they, in their fortunate days, were perhaps both able and willing to entertain the present opulent contributors; but when, by unforeseen misfortunes, reduced to poverty, these very persons shall be calculating how to restrict them to twopence *per day*, to save a mere trifle, every generous mind will spurn the mean calculation.

HAD the Reverend Author known how much his Inquiries have hardened the hearts of many to the cries of distress, shut up the sources of charity, and increased the miseries of the miserable, by reproaching the poor, with all the Hospitals and Workhouses in this time of dearth; and how far they have served as an apology to the unbountiful, for not contributing to the public charities of this place; he would not ventured to have the hand burnt which wrote them, but rather have for ever shut them up from the light,

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light, or made them appear only against the abuse of English poor-rates.

HOWEVER they may lighten the burdens of that country, no liberal hearted Scotsman can estimate the small debt due to feeble age, or indigent infancy, a heavy burden, which all of common humanity can easily bear; and after giving the illiberal so many arguments and excuses for withholding their voluntary collections to mendicants, or the present public charities, which, by the general meaning of the Inquiries, are so much condemned, he is likewise against any application to parliament for a poor rate, which, after so long experience, is now found so necessary. Against them he furnishes many arguments, and quotes a passage from a learned author, page 185, by which he disapproves of making any sort of provision for supporting the aged, poor, and infirm, or educating their indigent children, which, instead of charity, he makes it malice and cruelty so to do: His words are,

“ THE ingenious author of the Sketches on Man, before referred to, *justly observes*, the ruling passion of those who live by bodily labour, is to save a pittance for their children, and for supporting themselves in old age, stimulated by the desire of accomplishing these ends, they are frugal and industrious, and the prospect of success is to them a continual feast. Now, what worse can malice invent against such a man, under the colour of friendship, to secure bread to him and his children, whenever he takes a dislike to work, which effectually deadens his sole ambition, and with it his honest industry.”

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THEN he continues to preach from his favourite text, by shewing the many disadvantages of a poor-tax, and alledges, that more will be collected in a voluntary way, than by such constraint; how far this is true, let him ask the managers of the Charity Workhouses in this place at present, who have been using every method to excite a voluntary collection, in vain.

OR if he will look round, and consider how few in Scotland, particularly in Edinburgh, can save out of their wages, a shilling to support old age, or to educate and maintain young children, he will be convinced, that his learned friend is not infallible in his Sketches, except a general and essential good is to give way to a partial evil; for where one could save any thing to support old age, a hundred will be left destitute, and their offspring ignorant beggars.

HE would even object against laying on a general tax, to make the opulent landlords bear their proportion of maintaining the poor, as he says, it is difficult to know how much debt they may have contracted, therefore, would be a great hardship to oblige them to pay in proportion to their rents; that is to say, however they are obliged to pay their just debts, they should not be under the necessity of paying a small debt to the poor, but according to their own will and pleasure. In short, his whole arguments are against poor-taxes, or any regular method to oblige all ranks to support the old and indigent.

I HAVE formerly observed, that the Reverend Author, and Lord Kames' strictures on the abuse of Eng-

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lish poor rates, if their information concerning them be just, merit the highest praise from that nation, and should point out to them the necessity of applying to parliament, for a reformation of these abuses, so as to put their charitable institutions on a better footing; yet I cannot join in wishing them all abolished, no more than changing the British constitution, because there may sometimes be a mal-administration; as, of two evils, the least should always be chosen.

BUT to draw arguments against our Scots institutions from what happens to these in England, is neither just nor candid, as they bear no resemblance to one another, and after long experience, if the one is found pernicious, the other has turned out a great blessing and advantage to society; nor can any rational scheme be devised, whereby so much mercy, benignity and happiness, can be diffused, at so small an expence to the community.

THEREFORE, whatever encomiums the Inquiries receive either from English Reviews, or manufacturing towns in Scotland, those who duly consider the great hurt they have done to the charitable institutions of this place, will not allow they deserve such favourable reception in the metropolis.

I HAVE before observed, that there is a very great difference in the distribution of charity in Glasgow and that of Edinburgh, and that the great object of public charity, is taking care of the rising generation, which, it appears, the Doctor has not duly considered in his animadversions on our Hospitals and Poor-houses.

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IN such towns as Glasgow, Paisley, &c. where there is so great variety of work for the old, a small supply is only necessary to be given them in their houses, where they work, and constantly reside, when their own industry is unable to support them: There they are well known by the minister and session of the parish, and the more children they have, the richer they are, as they can be employed from five or six years of age, till they grow up, and help to defray the charge of the education of reading, writing, and arithmetic.

AT Paisley, you may see a weaver on a silk loom, with several children aiding his operation, who earn from 6 d. to 2s. or 3s. *per week*, and when they grow up, are put to more lucrative parts of the manufacture: It is plain, that Hospitals or Poorhouses are noways so necessary in these towns, as in this city, where there is no such work, either for old or young.

I SEE, by a late publication from Glasgow, that even pensioning there, is a very intricate and difficult business; and notwithstanding the laudable care they are at, to discourage idleness, by frugally supplying the poor with no more than is absolutely necessary; yet, within the last fifty years, the sum allowed in Glasgow for maintaining the lowest class of the poor, has risen from about L. 600 to L. 3000 in the year, which, considering the difference of the number of inhabitants, will be found little short of the heavy burden, and exorbitant expence so much complained of, in maintaining the lowest class of the poor in Edinburgh.

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THEREFORE, if it is attended with so much difficulty and expence to pension the poor at Glasgow, how impracticable would it be to pension the idle fluctuating rabble of poor in this place? From which it is evident, that the present modes of charity here, are much better calculated to answer the noble purposes for which they are designed; and were our Poorhouses put under proper regulations, by erecting a Bridewell for preventing vagrants and sturdy beggars, with a proper regulation, or law, for laying on the expence equally on all the inhabitants, no scheme could be devised, that would answer better: I am therefore at a loss to understand how the Doctor should be against a law so equitable and necessary.

WHETHER it is from the opinion that the pensioning plan will cost so very little, or that the rich will be more willing to contribute, to keep such a banditti within doors, or if it is to oblige the managers of Poorhouses and Hospitals to adopt that scheme, for want of funds to carry on the present mode of charities, I cannot say; but, at any rate, it is surely just and reasonable, that all ranks of people should be obliged to pay according to their different abilities, for supporting the poor of the community.

NOR could I ever hear of any objection to it, but by those who are more tender of parting with their money than their liberty, and seldom appear at voluntary contributions, but when threatened to be obliged by law, to pay what they ought to do without such constraint.

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How strange! that a number of worthy citizens should not only contribute, but bestow their time, trouble, and great attention, in managing public charities with much care and œconomy; and that the opulent, who take no trouble, nor pay any attention to them, shall refuse to pay, much less than their proportion, though warned from the pulpit, from public advertisements, and the Managers obliged to hang on expectation, or beg from door to door, to make up a debt, for which they were under the necessity of pledging their own credit, in faith of a voluntary contribution; yet many of those opulent inhabitants cry out against a poor-tax, lest they should be obliged to pay their proportion of what is due to the poor and to the community. Those must naturally approve of every new scheme, however impracticable, that will hurt the present charitable institutions, or suspend paying towards their support.

THE various opinions on charity, in the Inquiries, have given great latitude for argument, both for and against them; but whatever construction different readers may put upon them, none can refuse that the meaning is, to abolish Poorhouses and Hospitals, although he agrees it would be a hardship, and difficult to accomplish, since they have been so long established; yet it is plain, that he wishes they had never been erected, which is much the same; and that universal pensioning would be a much cheaper and better mode of public charity: Indeed, if he had candidly laid down that scheme as his own proposal, without making objections to it, or reprobating the present modes of charity, it would have made my observations much easier, and much shorter.

WHATEVER

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WHATEVER advantage these Inquiries may be in rectifying the expence of English poor-rates, I cannot conceive the least advantage they can make on the public charities of this place: But I am very certain of what hurt they have already done, and cannot help having very gloomy anticipations of their future mischief, as I have observed all those of unbountiful spirits fly to his arguments, as a refuge from every application for charity; and in proportion to their unfeeling tempers, their parsimony, or thirst for arbitrary power, they drink in the Mandevillian heresy, that old mendicants and young children in Hospitals partake of too much ease, or education, at an enormous expence and dreadful burden on the great and opulent, whom they imagine Providence has appointed as patentees to monopolize all external pleasures, and that none but their progeny should have any title to rise above miserable slavery and ignorance.

YET will the admirers of these Inquiries put very different constructions on them, and by the many objections which naturally occur, and what the Reverend Author's own feelings dictate to his general argument, they quote them as his real sentiments, and make the whole to be only a catalogue of different opinions on charity, without any decision of his own, than which nothing could be more derogatory to, nor inconsistent with one of his character, who means to have the merit of establishing a better mode of charity, which is the great intention of his publication; while others will not allow such sentiments as I have observed, to be in the Inquiries, or will put different constructions on them.

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BUT stubborn facts, and natural feelings, often stand in the way of learned declamation and logical reasoning, and seldom fail to get the better of them in a dispute. That my observations on the Doctor's Inquiries may not be misconstrued, I shall bring them before that tribunal, and leave them to the candid and unprejudiced, to determine which are most consistent with both;

IF the ideas, or private sentiments of an Author are to be known by what he writes on a subject, I think nothing can be more plain, to convince an impartial reader of his meaning, that all Charity Workhouses are great burdens on the public, and every way unsuitable to answer the purposes for which they were intended, than from what he says of them, section 3, already quoted; and that he positively avers, the most of the children in these houses are unhealthy, and soon die, cannot be otherwise interpreted from what he says, page 102,

" IF the children are taken in at a tender age,
 " they seldom live; even when further advanced,
 " they are seldom healthy, though the greatest care
 " be taken; yet where numbers of them are crowd-
 " ed together, they breathe a contaminated air, con-
 " tract a fallow, sickly appearance, &c."

AFTERWARDS he goes on to reprobate all the poor old people, " as slothful and worthless, by which the children are made unhealthy, idle, and vicious," as before quoted.

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WE must understand, from these words, of children seldom living, that the greatest part of them die; so that out of forty, not more than ten or fifteen can live; and no more than the same proportion can have any health, or appearance of life; and that all are idle and vicious.

BUT the evidence of their managers, or any who have visited or interested themselves in the welfare of these noble institutions, more than the Reverend Author has ever done, will homologate the evidence which I have given, how far he has been misinformed, and his assertions are wrong.

I HAVE already stated my objections to them, and expressed my concern, that the Doctor should have been so long a stranger to those institutions, whereby it is plain that he has taken all the dismal accounts, which he has published of them, from false information, which is the only apology any can make for his differing so much from the facts which I am now to state, concerning the supposed great mortality, sickness, idleness, and vice of these houses, which are selected from their books and records.

I SHALL here give an account of children's deaths, extracted from the register of funerals, kept in these Charity Workhouses of Edinburgh, Canongate, and West-Kirk, viz.

EDINBURGH Charity Workhouse, contained at an average, for seven years preceding January last, (that is, from January 1776 to January 1783,) 202 chil-

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children, which is in all 1414, out of which 75 died, which is little more than 7 in the year out of 202.

AND on looking over a period, where all the ages of the dead are particularly mentioned, I found out of 312 successive deaths, only twelve children above three years of age died; and, by the time of their death, they come far short of the calculation of Gordon, and other general tables of deaths in London: Which makes one-third of all children to die the first year after birth, one-fifth the second, and one-tenth the third year, after which the deaths diminish as they grow up. But, even according to Halley's tables of deaths at Breslaw, where a great deal fewer appear to die, the deaths of children in the Poorhouse are less than his calculation at same age, in that healthy place.

It must give pleasure to observe the great attention and trouble which the Managers bestow, in preserving the lives and health of the children of that house. They have forty of above children set to work at Mr. Brotherston's cotton mill at Pennicuik, for whom they pay a schoolmaster to educate, and preserve on their minds the good impressions first made in the Poorhouse; and, when they arrive at an age to be fit for servants or trades, they are brought in and put to proper masters: Besides, they have always above one hundred infant children at nurseries in the country, who are particularly noticed, and obliged to bring them in at different times, to be inspected by the Managers, and receive their quarter payments.

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THE number of children in the Canongate Poorhouse, from January 1776, to January 1783, have varied, being from 40 to 66, but the average number constantly in the house during that period, has exactly been 53, out of which number, 10 have only died in seven years, the most of whom were in their infant state.

THE West-Kirk Poorhouse, which has contained at an average, from January 1776, to January 1783, constantly 63 children, out of which 17 have died, and most of these likewise in their infant state; all which deaths in these three Poorhouses, are greatly below Gordon's or Halley's calculation of deaths of children, either in town or country. *

LET any consider what different impressions the account in the Inquiries must make on the minds of the public, by his asserting, that few who come in young ever live, and the remainder are all sickly, fallow coloured, and unhealthy! People will naturally imagine, that Poorhouses are little better than burying places, or expedients to get quit of the indigent's offspring, who otherwise might live to be useful members of society.

THEREFORE, to shew how far the Doctor has been misinformed, it is absolutely necessary to undeceive the public, by stating real facts, the truth

* It was observed, that the poor rate on houses in West-Kirk parish, until this year of dearth, has not exceeded fourpence per pound Sterling; it must be noticed, that the landlord pays the one half of that tax, and the tenant the other, so that no possessor or landlord, has ever paid above twopence per pound to support that noble public charity.

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of which any one may see, by examining the registers of the different Poorhouses, where they will find, that instead of their being contagious, wretched abodes of sickness, disease and death, or houses of sloth, wickedness, misery and contention; they are blessed sanctuaries for age and infirmity, and healthy seminaries of virtuous and indigent youth.

WERE it possible to compare a like number of the offspring of the Doctor's pensioners, I am fully persuaded, that the unjust sentence he passes on the children of Poorhouses, would be much more applicable to them. If their wretched lodgings, irregular diet, night walks, and dissipated company are considered, it cannot well be expected, that many of them can arrive to be healthy, virtuous or industrious members of society; especially, after being so long brought up to a habit of idleness in this town, where there are few or no sort of manufactures, to employ young children.

It would be unnecessary to give any account of the mortality of old people in these houses, as they mostly arrive there in the evening of a laborious or unfortunate life, nor can a number in the same situation without doors be pitched upon, to compare with their deaths; were that possible, it is evident, for many reasons, that old people live longer and more comfortably in alms-houses, where so much attention is paid to their morals, their regular diet, and accommodation.

If any will visit the very low rank of poor, or mendicants, in and about the town, and see their wretched

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wretched unhealthy abodes, consider that deadly poison to which both the wicked and unfortunate fly, to drown their sorrows, and observe the consequences of that evil spirit on their lives and conversation, all of which is guarded against in alms-houses; it is plain, however they are misrepresented, that our poor fellow-mortals, must there terminate their lives, in more peace and serenity, and have greater opportunity to prepare for death, than in the midst of poverty, vice and drunkenness, with hunger ever before them, when the imbecilities of old age, and want of the very means of working, prevent their small labour.

THAT anxiety for every day's sustenance, obliterates all ideas of religion, and soon gives them little relish for spiritual food, which they can only taste on Sabbath, when the spirits of malt, mostly drown their cares, and dissipate the remainder of their little industry, or what they and their offspring have either begged or pilfered through the week; indeed their dirty tattered raiments, with the numerous inhabitants thereon, as well as their outward and inward flavour, must render their appearance in churches not very acceptable.

THEREFORE, if the universal pensioning plan takes place, when some thousands will be added to their number, there will be a necessity to build a pensioner's church, which will be a great cut on the Doctor's parsimonious scheme, as they can pay no seat rent, every expence must be paid out of the public fund, which will cost much more than a Poorhouse, and if no compulsory for contributing to it, the poor pensioners

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pensioners must want all spiritual food, except what is bestowed upon them from ministers' parochial visits, which would be the most laborious, and least comfortable of any other part of their clerical duty.

It may be observed by the foregoing account, that since the mortalities are much less in those houses of humanity, than is calculated by Gordon's or Halley's tables, for youth in general, either in town or country, of same age; however differently the Doctor views their external appearance, from what I have with pleasure done, that sickly or fallow colour must not be a deadly hue; but by so few dying in proportion to others, will make it more probable, that my eyes have seen them through a just and proper medium, as the blooming picture I have painted of them, is the ordinary signal of health and vivacity, while his view prognosticates nothing but sickness and death.

COULD their minds be as easily discerned as their bodies, I am fully persuaded there would be as visible a difference clearly appear, from the cruel and unfavourable representation he gives of them, and what they really are, or I believe them to be, except he supposes the poor infants culpable by their illicit generation; or if he means original sin, I cannot comprehend what sort of actual transgressions should make them so unhealthy, idle and vicious.

How cruel and uncandid, to paint upon the threshold of these doors, erected by so many respectable rulers, with pious and intelligent citizens, as asylums for aged worn-out servants of the community, objects of unfortunate poverty, and nurseries for
indigent

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indigent youth, Here dwells a set of worthless, profligate wretches, " who by sloth and vice, have reduced themselves to want; who live in constant contention and quarrelling, and who exert all their virulence, to render one another as miserable as possible, and no power can subdue their enmity, or persuade them to live in peace and quietness together!"

THESE are part of the words of his cruel and uncandid libel, than which, what picture of hell can be worse? Yet that dreadful scene is invisible to all but to his false informers; as it would be an imputation on the character of the Reverend Author, to suppose him capable of publishing to the world, pictures of these houses, so unlike the originals, and so contrary to real facts, had they not been represented to him in a wrong light.

Is it not adding misery to the miserable, thus to reprobate all who enter those houses of humanity, many of whom, from unforeseen misfortunes, are there obliged to seek refuge from pining want, whose moral characters, usefulness in past life, and consequence of their families and predecessors, would bear a stricter review, than those who have been more fortunate; and, at the grand review of human actions, where pride, power, and party ceases, may shine with greater lustre?

BUT poverty hides their characters in obscurity, and, to add to their affliction, they must bear so much undeserved reproach, from one who never saw them, nor examined if they deserved such contempt; the wound they receive from him, sinks deeper than all

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their other woes: How unfortunate is it, that the Author of these dreadful epithets has seldom or ever visited some of these houses, or seen the objects of his indignation!

THOUGH I have not published to the world, that so much of my time has been dedicated to the use and service of public charities, yet have done myself the pleasure of frequently visiting them, not solely to take account of the dreadful charge, exorbitant expence, and little work done in them, without viewing the objects; but to indulge those feelings, which every one of humanity must have, who beholds them without prejudice, as I have described in these observations.

HE says he has been at pains to collect all the information on it, which it was in his power to obtain; sorry I am, that he has taken it from those who have either dreamed, or given it so different from what it appears to others, and what, from ocular demonstration, I am convinced of.

WAS a painter to draw a group of monstrous ugly faces, and publish they were taken from originals, yet, many of them he had either never seen, or at such distance as their features could not be discerned, which he had only taken from the information of others, who either did not know, or were their enemies; is it to be wondered that the picture should be so unlike, or that it should bear so miserable a resemblance of them? Or would he be believed, by those who saw and regarded the originals?

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GENERAL accusations are ever dangerous; it would be as uncandid to say that all are fools who are not philosophers, as all are reprobates who are not rich, or that these houses are all receptacles of so much misery.

WHAT an imputation is it on Magistrates, Treasurers, Managers, and Masters, past and present, to foster up such nests of iniquity, as they are figured by him! Will not a humane Englishman be pleased to think, that though he pays a great deal more for supporting the poor, yet, if they are less wicked, slothful, contentious, and unhappy, his high tax is better bestowed, and their Managers are men of better hearts and greater abilities?

No wonder there should be so great a deficiency of funds; for, as credit is given to his strange account of our charitable institutions, they will be naturally discouraged, and none will pay to support such public nuisances as he describes them to be; and if it is considered, how greedily they will be swallowed down by the unbountiful, who only want an excuse for their illiberality, the wound he has given them, must be incurable by any medicine but a poor-rate tax, which he likewise preaches against, as dangerous, burdensome, and unnecessary.

THEREFORE, to rescue the injured characters of so great a number of poor and unfortunate fellow-mortals, the respect that is due to our past and present Rulers; the gratitude to so many worthy Managers, and the honour of the Metropolis, calls aloud to justify our charitable institutions, which, by my observations, I have endeavoured to set in a true light,

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which, I hope, will cheer every benevolent mind, more than the dark colours, and gloomy anticipations of the Reverend Author's Inquiries.

COULD he not have recommended and enforced his favourite pensioning plan, without reprobating every other, or proposed some amendments on what he thought wrong? If any were to tear my coat to pieces, because the fashion of it did not please his taste, I would think it hard to be left naked, for his whimsical fancy of a garb, which all others would ridicule, as ugly and useless: It is equally unjust to reprobate all other charitable institutions, because they are not agreeable to his strange whimsical scheme.

WHATEVER concessions he may sometimes make in favour of Hospitals, none can interpret his real meaning otherwise, than what he generally expresses concerning them, as in page 229, where he predicts the certain downfall of the Orphan Hospital, which he seems to think more useful than any other. He says, "Particular charitable zeal will become luke-warm; that a set of governors may succeed, who being more indifferent to the interest of the Hospital, will of course be less faithful in the execution of their trust. When such persons are possessed of power, they are strongly tempted to render it subservient to their vanity or interest;" with other quotations I have already made of his gloomy predictions concerning that pious institution. In page 230, he says, That Orphan-houses relax industry, and destroy natural affection of parents. "When people in the laborious occupations of life, see an offer by
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" which they may be freed of the burden of maintaining and educating their children, they will naturally embrace it. The ties of parental affection are broken, by the prospect of living more easily and more comfortably."

THEN in page 257, he goes on, that the children are kept too long in the house, and get too much education, and repeats the disadvantage it is to their health, and to society, and says, "If any number of boys who are educated as herds in the country, are compared with a like number of same age in the Hospital, a remarkable superiority will be perceived in their health, vigour, and every thing that constitutes the perfection of animal life," the reverse of which is apparent, to those who behold both.

As an argument against all Hospitals, he says, page 281, "They are liable to the same inconveniences as Poorhouses in this respect, that the unavoidable expence of management, and incidents, consume a great part of the funds, and renders the whole expence of each individual, about double of what it costs private families, to give their children a like education."—The Author has not inquired into the expence of boarding-schools in Edinburgh, or he would not have made the above assertion.

THEN after giving a very severe sentence on all their teachers, he proceeds to say, "That in consequence of this, boys and girls in such Hospitals, seldom make the same proficiency, as children privately
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"vately educated in like stations of life;" I never till now heard that alledged, nor will any believe it, who who are acquainted with these pious seminaries for youth.

AFTERWARDS comes forth his darling parsimonious scheme of accumulating the funds of Hospitals, whereby, to pension the parents, and allow them to take charge of all their childrens education, as a more frugal and better method, than bringing them up in any Hospital.

HOWEVER he may give conjectural opinions, and objections to his own general arguments, none can read those Inquiries, but must see the Author's determined opinion, That he thinks it would have been better for society, that no Poorhouses had ever been erected; and the many objections he offers against Hospitals, makes him believe it would be far better for the community, that all poor children were left to be educated by their pensioned parents.

UNDER the apprehension that these were his ideas of the subject, I have stated my observations on his Inquiries; and however he has left room for others to judge differently of them, by making use of his various opinions, the general design of them is obvious; to any who will consider, that their intention is to introduce a new mode of public charity, to which he seems so peculiarly attached, and to which the present schemes of public charity stand in opposition.

WHATEVER may be his singular opinion on that matter, it must fill every humane heart with pleasant astonishment, to hear the real facts stated with regard to

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to the health, and consequently happiness, that prevails in all the hospitals in Edinburgh, which alone can appear from the little mortality that happen in those blessed seminaries of youth. Here I shall state the mortality in all the city hospitals for seven years:

IN Watson's Hospital, containing always 60 boys, for 7 years past, from January 1776 to January 1783, only 3 have died. Heriot's Hospital, containing 108, in same space of time, only 4 died. Merchant Maiden Hospital, containing at an average for same period of time, 65 girls, only 5 died; and of that number 4 of them died in the year of the influenza, 1782; so that from 1776 to 1782, only 1 girl died in that hospital. Trades Maiden Hospital, containing 50 girls, during above period of 7 years, 4 died.

THE Orphan Hospital, I looked back the register for 10 years past, during which time they increase from 50 to 130, which number has been in the house for some years past; but at an average for 10 years, it has contained from 99 to 100, and separate from 7 who died in 1782, the year of the influenza, there only died in 9 years 23 children, which is about $2\frac{1}{2}$ per cent.

IF it is considered, that all who are admitted into that hospital are mostly poor, naked, ill fed young children, it is wonderful to think that so very few die, when it is observed, that by far the greatest mortality was among the new come in children, who probably brought in the seeds of diseases and death; but few or none die after being some time nourished and brought up in that house of health and harmony, where,

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where, in a little time, they acquire a blooming and healthy cheerfulness in their countenances.

NOR can any children get the same education in Edinburgh, of reading, writing, arithmetic, and church music, besides the needle work, &c. which the girls are taught, for four times the money which their whole clothes, board, and education costs in the Hospital. Neither do any poor children excel them in these branches, or in the knowledge of the principles of religion.

THEREFORE, instead of their being destroyed, as the Doctor has imagined, by contaminated air, and other deadly poisons, with which Hospitals and Poor-houses are figured to be so much infected, I am fully persuaded, that the sweet salubrious breath, and the cheerful society of pleasant youth, with their regular exercise and plain wholesome diet, greatly contribute to the health of hospital children; as it is a certain fact, from what I have stated, that there are a great deal fewer diseases or deaths among those children, than the proportion of any family, parish, or community, which proves that he is as far wrong in his philosophy, as in facts.

It may be of use to society to know, that numbers of children together promote their health; and it has been observed, that dancing-masters and teachers in great schools, enjoy more health and live longer than others, owing to the salubrious breath and perspiration of youth: Therefore it is plain, that the Doctor has not examined, or has been grossly misinformed of a very important fact, on which he has built a great

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great part of his arguments, and without which they must fall to the ground.

BUT it will be out of his power to give redress to that Hospital, which, as Treasurer, I am certain has received so much injury from his publication, at a period when so many enlargements are making upon it, both within and without doors, for the ornament and advantage of the House and the Public.

If I have used any expressions in these Observations, which he thinks too strong against his Inquiries, the regard I have for that noble Institution, so much hurt by them, will plead an apology.

ALL the other Hospitals in Town are endowed with proper foundations, whereby they cannot suffer by any false aspersions; but the poor Orphans, depend on the generosity of the Public for a great part of their support, and for the whole present intended Improvements of a new wing, spire, and other necessary conveniences, of that rising Institution.

THUS, having appealed to stubborn facts, it will clearly appear, by comparing the deaths of children, both in Poorhouses and Hospitals, that they are much fewer than Halley's or Gordon's tables generally make, to be among children in any other Community, Town, or Country, of same age, which must free them from the *mortal charge* against them in the Inquiries.

As to the natural feelings of Humanity, I submit it to every good and generous heart, whether the picture I have drawn of Hospitals and Poorhouses does

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not produce more pleasant emotions, than the idea of his poor children, all in rags, vermin, ignorance, vice, and dissipation, under poor miserable pensioned parents, dwelling in obscure huts, cellars, and garrets, in a City destitute of any manufacture to employ either them, or their untutor'd offspring: Or to figure them falling out from their dismal abodes, mixing with, and poisoning the children of Higher Rank, and infesting the streets and public places, with such spectacles of misery and vice.

INDEED, according to Mandeville's scheme, it would give a great deal of work to smiths, &c. to make bars and strong locks to our houses and shops, and at last would give too much business to public executioners of justice. How would the feelings of Humanity relish such dreadful scenes! Or would they not be more pleasantly indulged, to behold such a number of healthy blooming boys and girls, training up to knowledge, virtue, and industry, in our Hospitals and Poorhouses, under the care and inspection of respectable Managers, and worthy Teachers?

WILL it not rejoice every heart of Humanity, or Man of Feeling, to behold so great a number of old worn-out servants to the opulent, who were the operative wheels in the great machine of Society, relieved from the miseries of poverty, and the natural imbecilities of old age? Every inhabitant of the Metropolis, may justly have a laudable vanity in shewing a stranger, the variety of public charitable institutions, for all ranks of his Fellow-citizens, according to the stations they, or their parents, occupied.

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WITH pleasure will he point out Watson's and Maiden Hospitals, for merchants children; Heriot's and Trades Maiden Hospitals, for freemen's and burghesses', all endowed by benevolent Founders; then would he show the Orphan Hospital, first erected, and constantly supported by the generosity of the Public, for a greater number than any other Hospital in Scotland, of indigent young boys and girls, from all parts of the British empire. This pious institution gives room to every benevolent mind, by a small donation, of having the pleasure to be a member, and of being particularly interested in the care and inspection of the best of Charities.

THEN would he take him to the Trinity Hospital, where he would see a number of old decayed, once respectable Citizens, all comfortably provided for, in this pleasant asylum for old age, in a genteeler line than most Alms-houses in Britain. The Royal Infirmary, the Dispensary, and Charity-schools, would reflect great dignity on the public spirit of the Council and Citizens of Edinburgh.

THE reflection of a Generous Mind, on such noble Institutions, will disregard all the ideas of other parsimonious schemes to lessen an expence, which, were it properly divided, would not cost the rich and opulent above a few pounds, and the industrious a few shillings in the year, which I have demonstrated would be the case, were a poor-rate properly established.

NOR would that Stranger believe, that men of character or feeling, could make such heavy complaints

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of so small expence in supporting so many well conducted schemes of charity, which do so much honour to the Founders, Donors, Managers, and Metropolis; or that it is possible for a Benevolent Mind to wish them all abolished, on purpose to introduce a more frugal, but inglorious mode of public charity.

I MAY with safety, appeal to the gentle Fair, how tender Parents, who unfortunately are deprived of riches, power, and property, could bear the reflection, that their innocent Offspring, and their Progeny, are ordained by Providence, to be ignorant slaves for ever, or that their young minds should be inspired with no higher hope, than to bear a burden, or drive a dung cart.

That mother, must perverted be
By Mandevillian heresy,
Or lost to kind Parental Care,
And tender feelings of the Fair;

Who Infant Innocence, can see
Condemn'd to abject slavery;
With sweet young sparkling Wit and Sense,
Wrapt up, in dark, blind Ignorance.

Ye gentle Dames! who softest feelings know,
Say!—who's the noblest friend, or who's the foe
Of infant race! or of the human kind!
Then judgment pass, on *verdict* you shall find!

THE pleasant and flattering hope of Children rising in life, cheers and supports the drooping spirits of indigent Parents, and every acquisition increases the fond expectation of their advancement: Interest, as well

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well as natural affection, prompts the pleasant wish, that they may rise to be the Props of their old age; and, by the aid of these blessed charitable seminaries, how many thousands are enabled to mount on the wheel of fortune, carrying their indigent Parents along with them, who, without the rudiments of education, would have grovelled in obscurity for ever!

I SHALL likewise submit it to every Patriotic Spirit, if such scenes of ignorance, idleness, and vice, in this place, can be for the good of the State, however parsimonious, by saving a trifle to the Opulent, which I have made appear, would terminate in a greater expence: Or if Britain would ever have arrived at that pitch of science, trade, manufacture, freedom, riches, virtue, and happiness, she now possesses, if Youth had been trained up in Mandevillian ignorance and slavery.

THUS having appealed to these Tribunals, the minds of the Candid, will determine whether his Inquiries, or my Observations, are most consistent with the feelings of Humanity, the peace and happiness of Society, and the welfare of the State; and whether I have more impartially examined our Charitable Institutions, or if my accounts of them, are more consistent with *real facts*, than his Inquiries seem to be.

I AM extremely sorry to find, that the long prejudice which the Reverend Author has taken against Poorhouses, Hospitals, and their Teachers, has prevented him from having the pleasure of visiting the most of these delightful seminaries of youth, and asy-

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lums of indigent old age : Or it is impossible that he would have given so very different accounts of them, from the *verdict* I am now obliged to return to the Tribunal of stubborn facts, and natural feelings, which, on a faithful examination of evidence, as a Juryman, with a safe conscience, I deliver;

THAT his long Indictment against the PANELS, is *not proven*; therefore, they are *not guilty* of the crimes libelled; and I am persuaded, that those who are unprejudiced judges of the agreeable feelings of Human Nature, and the interest of the State, on examining the proof, will not only *affoilzie* them from so many cruel accusations, but will become their benevolent friends and worthy protectors.

HIS arguments *pro* and *con.* leave the mind in a dreary wilderness of suspense, where none who are unprejudiced, will long wander; as their natural feelings will soon guide them out of the labyrinth, into the pleasant paths of charity and mercy to their poor fellow-travellers, who have been unfortunate in the rugged journey through life,

IN short, the whole of his ingenious Inquiries, seem to be a struggle between the regard he has acquired to an adopted child of Fancy, begot by two learned Authors, and his own natural feelings, which recoil upon him, every time he attempts to embrace that infant Whim, and constantly furnishes him with most sensible and convincing objections against them; by which the whole may be compared, to one who builds an elegant superficial house, on a very bad foundation,

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foundation, on purpose to show how easily it can be tumbled down.

PEOPLE may preach, pray, and say many pretty things on Charity and Benevolence, but they who cheerfully pay according to their utmost ability, to relieve the miserable from penury and pain; who rejoice in every opportunity of making their Fellow-creatures easy and happy; whose benevolent rays, like the great Sun of the Universe,—not only warm and cheer all around them, but by rearing up indigent youth in knowledge, virtue, and industry, make generations to come, reap the fruit of their Liberality.

IN such hearts alone, dwell pure Christian Charity, nor will they torture their imagination, in laying schemes to make the wretched more miserable, in order to save a trifle to the easy and opulent; but will observe that wise emblematical rule, *Not to let the left hand know what the right hand giveth.* Neither will they think themselves in great danger of exceeding the bounds of their ability, in dedicating a part of their income, their time, or their trouble, to the most essential duty of Religion, and noblest purpose of their Existence.

These are the Respectable, these are the most useful, and worthy Members of a Community, who, sensible they can add nothing to INFINITE,—to alleviate the pains, and communicate ease and happiness to Fellow-mortals, are looked on by them, to be more acceptable to the Source of all Being, Joy, and Perfection, than every other opinion, or external ceremony of Religion.

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A Soul inspir'd, with Heav'n's eternal Scheme;
Finds soft Benevolence, the darling theme;
For modes of faith, are view'd with varied eye;
But all rejoice, in Love and Charity.

Thro' clouds and darkness, Hope will oft appear;
But Charity, shines forth, all bright, all clear;
The voice of Nature, speaks out Reason's plan;
Revere what's sacred, and be kind to Man!

That Creed, or System, call it what you please;
When void of love, is spiritual disease;
One point of faith, a Christian must believe,
" 'Tis far more blest to give, than to receive."

How can Benignity be understood
By Hearts, who part with Alms, as drops of blood?
Or count a debt, which all are bound to pay,
A mighty burden, on the Great and Gay?

Who reprobate, th' unfortunate and poor,
By foul contempt, disgrace their final hour,
And load the worn-out wheels of tott'ring age,
With cruel fatigue, in Life's last feeble stage;

Who Infant Minds, in ignorance would leave,
Howe'er in future life, they may behave;
And stamp with slavish infamy, the fate
Of all, but offspring of the Rich and Great.

The Fertile Fields, to high-born Mortals giv'n,
They here possess, as Almoners of Heav'n:
Who pay with joy, the wretched to relieve,
Are faithful Stewards, howe'er they may believe.

A mind inflam'd, with pure Celestial Fire,
Will light the Soul,—her noble powers inspire
With Sentiments, all generous, all kind,
To dignify, the helpless Orphan's Friend.

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It was not without some compunction and diffidence of my own abilities, that I presumed to offer to the Public, these Observations on the Inquiries, of one whom I personally regard, and whose line of life leads him to the study of composition; but my ideas of Charity, are so different from what his seem to be, and so opposite to those of the Authors whom he quotes, that the duty I owe to my Country, the City where I first drew breath, and to poor fellow-mortals, prompted my mind to overcome every difficulty, and to employ the few leisure hours I could spare, from public and private business, to write in support of the present Poorhouses and Hospitals in this place; and humbly to offer my opinion on some re-formations that may be easily made on them, whereby, to supersede his plan of universal pensioning; so intricate, and difficult to be put in practice, and so incompatible with the grand object of public charity, The training up youth to be useful to the present and future generation.

I WAITED, expecting some abler pen would have been employed in writing against these illiberal sentiments of treating the poor, the indigent, and unfortunate; with his quotations from Mandeville and others on that subject. But hearing the arguments of his Inquiries, often used as an excuse for not contributing to the present plans of charity, by some who have not duly considered the subject;

VERY properly pleased with his strictures on the abuse of English poor-rates, with his entertaining accounts of Bridewells, work, correction, and alms-houses, they probably did not observe the bad consequences of his
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animadversions on the Charities of this place; nor could he have chosen a worse period for that publication, when collections for the support of public establishments, and industrious poor, are so necessary; the consequences of which, are severely felt, by preventing some from contributing, who are misled by taking facts for granted, as he has done, from wrong information; and many others, who only want an excuse for their illiberality.

ANXIOUS to prevent their further bad tendency, when Heaven seems to open the hearts and hands of the Humane, to contribute to the relief of the poor in this time of dearth; and to enable the Managers of these Institutions, which mostly depend on contributions, to carry on their laudable intentions; I thought it my duty to offer these loose hints to the Public, though not put in that regular order which Observations on those Inquiries merit; as they flow more from natural feelings than acquired abilities of writing on subjects of latitude: Neither have they received any correction from the *Literati*, by whose aid such publications are often much embellished, and improved. Hope this will serve as an apology for the many inaccuracies which will probably appear to learned critics, either in style or regularity.

ENCOURAGED by the success of another Publication, intitled, *Consolatory Thoughts on American Independency*, which I published for the benefit of the Orphan Hospital, under the signature of T. True Briton, February 1782: Whatever instruction or entertainment the Public, or those may have received from it, who now think Consolation necessary; the
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ready sale of the impression was of advantage to that Hospital, whose cause, with the other charitable Institutions of this place, these Observations are intended to defend, and to remove from the minds of many, the wrong impressions made on them by Doctor M'Farlan's Inquiries. However little merit they may have, those who receive them, will, at least, have an opportunity of bestowing a little charity on 130 indigent Orphans.

TRUSTING to the usual liberality of the Public, the Managers have proceeded in making the proposed enlargement on the Hospital, and continued to take in the same number of Orphans as formerly; but there is the greatest reason to believe, that the sentiments in the Inquiries against Hospitals, have prevented many from contributing; which, with the dearth of provisions, has so straitened the funds, as to render a new application to the public, absolutely necessary for their present support, and for the enlargement and improvements of the house, now carrying on.

F I N I S.

What the Benevolent are pleased to bestow on the Orphans for this publication, will be gratefully received at the Hospital, by Mr. Peebles, Teacher, or at Mr. Tod's house, Castle-hill, where receipts will be granted.

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