

The RIGHT CONSTITUTION of a COMMON-WEALTH EXAMINED,

(IN CONTINUATION.)

OUR author is no where so weak as in this reason, or under this head. He attempts to prove his point by reason and examples, but is equally unfortunate in both. First, by reason. "The people," says he, "must be less luxurious than kings, or great ones, because they are bounded within a more lowly pitch of desire and imagination: Give them but panem et circenses, bread, sport and ease, and they are abundantly satisfied." It is to be feared that this is too good a character for any people living, or that have lived. The disposition to luxury is the same, tho' the habit is not, both in plebeians, patricians and kings. When we say their desires are bounded, we admit the desires to exist. Imagination is as quick in one as in the other. It is demanding a great deal to demand "bread, and sports, and ease." No one can tell how far these terms may extend. If by bread is meant a subsistence, a maintenance in food and clothing, it will mount up very high; if by sports be meant cock-fighting, horse-racing, theatrical representations, and all the species of cards, dice, and gambling, no mortal philosopher can fathom the depth of this article; and if with "bread" and "sport" they are to have "ease" too, and by ease be meant idleness, an exemption from care and labor, all three together will amount to as much as ever was demanded for nobles or kings, and more than ought ever to be granted to either. But let us grant all this for a moment; we should be disappointed; the promised "abundant satisfaction," would not be found. The bread must soon be of the finest wheat; poultry and gibber must be added to beef and mutton; the entertainments would not be elegant enough after a time; more expence must be added:—In short, contentment is not in human nature; there is no passion, appetite, or affection for contentment. To amuse and flatter the people with compliments of qualities that never existed in them, is not the duty or the right of a philosopher or legislator; he must form a true idea and judgment of mankind, and adapt his institutions to facts, not compliments.

An ESSAY on FREE TRADE and FINANCES.

(Continued from No. LIII.)

THE scheme of issuing any more continental money, I take for granted, no body will think of, and therefore I conclude, that all the ways and means which have hitherto been tried, have proved utterly insufficient for the purpose: And I further conceive, that it will be allowed, that the mode I propose, if put into practice, would be sufficient. I further contend, that no other mode within our reach, is or can be equally easy to the people, and equally productive of sufficient money for the various purposes of our union; this is then the only practicable way our union can be supported, and of course the union depends on it, and without it, must inevitably fall to pieces. To say all this, may be thought very great presumption in an individual; be it so, still I am safe, for no man can contradict me, who is not able to find and explain some other way of supply, equally easy to the people, and equally productive of all the money which the support of the union requires: But in as much as the eagerness of enquiry for several years past has not been able to discover any such other mode, I conclude there is no such, and of course, the one I have proposed is the only one that can be adopted, to save our union from dissolution; and under the impression of this full persuasion, may I be permitted to address our public administration, not only in Congress, but in all the states, in the strong language of Lord Chatham; set me down as an idiot, if you do not adopt it, or rue your neglect; and 'tis not certain that, our posterity in the next age, and all our neighbours in the present, will not set you down for idiots, if you don't adopt it soon, before the mischiefs it is designed to obviate, shall grow up to such degree of magnitude and strength, as to become incapable of remedy; for what can they think, when they shall see that you suffer our union, which is committed to your care, to fall to pieces under your hands, because you will not attempt to give it that support, which to say the least of it, is in its nature practicable, and the due practice of which would produce the great remedy required.

But you will say perhaps, we admit your principle to be just and good, but we cannot raise our ideas up to your height of scale or degree of impossibility; your tax is too high, it grasps too much, and is thereby in danger of losing all, it will scare our people out of their wits. I don't think much of this, if the wits which the people now have, are not sufficient for their salvation, it matters little how soon they are scared out of them; but 'tis not certain that their wits are so volatile, their is at least a possibility, a chance that they may have wit enough to adopt the remedy, that will prevent those calamities, which (if not prevented) will soon drive them out of their security—

their property—their national honor—their country and wits too; at least I think it needless for you to loose your wits, for fear the people will loose theirs. But I would ask you seriously, do you think that a less scale of tax than that which I propose, would be sufficiently productive for the publick service, or the support of the union? I think you must probably say no, on the bare presumption, (for the produce of an untried tax, can't be reduced to a certainty) to what purpose then, I further ask, would it be to set on foot so expensive and troublesome an operation, which when computed, would be utterly inadequate to its purposes; or what funds have you, out of which you expect to draw the deficiency?

If there is any wisdom or effort in our councils and plans, they must reach through; they must connect the means with the end, and make the one adequate to the other. Would you not laugh at a sailor, who should moor a ship with an inch rope, and so loose the ship, for fear his owners should find fault with him for wetting a cable. Where means are inadequate to their end, they become ridiculous, especially when adopted in matters of consequence, people lose all confidence in their effects, and therefore lose all courage and inducement to use strong efforts to make them operate. I am clearly of opinion, if our people have lost their confidence in our public councils, and are backward in pushing them into practice, the reason is, not because they are stupid and blind to their interests, or wanting in zeal to promote them, but because their courage is all worn out and their patience exhausted, by a seven years course of visionary, ineffectual, ill contrived and half digested plans, which promised little in theory, but constantly in practice, proved the baseless fabrics of a vision, and vanished at last, not only without use, but with consequences very detrimental to our national character of integrity and wisdom, as well as to the interests and morals of our people; not the least discouraging of all which, was this constant effect which they all had, viz. that those states or individuals, which promoted them with most zeal, ardor and effort, always lost most by them.

(To be continued.)

NEW-YORK, OCTOBER 17.

LAST Tuesday a Deputation from the Society of Friends, waited on the President of the United States, and presented him with the following Address:—

The Address of the Religious Society called Quakers, from their yearly meeting for Pennsylvania, New-Jersey, Delaware and the western parts of Maryland and Virginia—

To the PRESIDENT of the UNITED STATES.

BEING met in this our annual Assembly, for the well ordering the affairs of our religious society, and the promotion of universal righteousness, our minds have been drawn to consider, that the Almighty, who ruleth in Heaven, and in the kingdoms of men, having permitted a great revolution to take place in the government of this country;—we are fervently concerned that the Rulers of the People may be favored with the counsel of God—the only sure means of enabling them to fulfil the important trust committed to their charge; and in an especial manner, that divine wisdom and grace, vouchsafed from above, may qualify thee to fill up the duties of the exalted station to which thou art appointed.

We are sensible thou hast obtained great place in the esteem and affections of people of all denominations over whom thou presideest; and many eminent talents being committed to thy trust, we much desire they may be fully devoted to the Lord's honor and service—that thus thou mayst be an happy instrument in his hand, for the suppression of vice, infidelity and irreligion, and every species of oppression on the persons or consciences of men, so that righteousness and peace which truly exalteth a nation, may prevail throughout the land, as the only solid foundation that can be laid for the prosperity and happiness of this or any country.

The free toleration which the citizens of these States enjoy in the public worship of the Almighty, agreeable to the dictates of their consciences we esteem among the choicest of blessings; and as we desire to be filled with fervent charity for those who differ from us in matters of faith and practice, believing that the general assembly of Saints is composed of the sincere and upright hearted of all nations, kingdoms and people—so, we trust, we may justly claim it from others; and in a full persuasion that the divine principle we profess, leads unto harmony and concord, we can take no part in carrying on war on any occasion, or under any power, but are bound in conscience to lead quiet and peaceable lives, in godliness and honesty, amongst men, contributing freely our proportion to the indigencies of the poor, and to the necessary support of civil government, acknowledging those that rule well to be worthy of double honor; and if any professing with us, are or have been of a contrary disposition or conduct, we own them not therein, having never been chargeable from our first establishment as a religious society, with fomenting or countenanc-

ing tumults or conspiracies, or disrespect to those who are placed in authority over us.

We wish not improperly to intrude on thy time or patience, nor is it our practice to offer adulation to any, but as we are a people whose principles and conduct have been misrepresented and traduced—we take the liberty to assure thee, that we feel our hearts affectionately drawn towards thee and those in authority over us, with prayers that thy Presidency may, under the blessing of Heaven, be happy to thyself and to the people; that through the increase of morality and true religion, divine Providence may condescend to look down upon our land with a propitious eye, and bless the inhabitants with the continuance of peace, the dew of Heaven, and the fatness of the earth; and enable us gratefully to acknowledge his manifold mercies; and it is our earnest concern, that he may be pleased to grant thee every necessary qualification to fill thy weighty and important station to his glory, and that finally, when all terrestrial honors shall fail and pass away, thou and thy respectable consort may be found worthy to receive a crown of unfading righteousness in the mansions of peace and joy forever.

Signed in and on behalf of the said meeting, held in Philadelphia by adjournments from the 28th of the 9th month, to the 3d day of the 10th month inclusive, 1789. RICHARD WALN, Clerk.

The Answer of the PRESIDENT of the UNITED STATES, to the Address of the religious Society called QUAKERS, from their yearly meeting for Pennsylvania, New-Jersey, Delaware, and the western parts of Maryland and Virginia.

GENTLEMEN,

I RECEIVE with pleasure your affectionate address, and thank you for the friendly sentiments and good wishes which you express for the success of my administration and for my personal happiness.

We have reason to rejoice in the prospect, that the national government which by the favor of divine Providence was formed by the common councils, and peaceably established with the common consent of the people, will prove a blessing to every denomination of them; to render it such my best endeavors shall not be wanting. Government being among other purposes instituted to protect the persons and consciences of men from oppression, it certainly is the duty of rulers not only to abstain from it themselves, but according to their stations to prevent it in others.

The liberty enjoyed by the people of these States of worshipping Almighty God agreeably to their consciences is not only among the choicest of their blessings, but also of their rights—while men perform their social duties faithfully, they do all that society or the State can with propriety expect or demand, and remain responsible only to their Maker for the religion or mode of faith which they may prefer or profess. Your principles and conduct are well known to me, and it is doing the people called Quakers no more than justice to say, that (except their declining to share with others the burthen of the common defence) there is no denomination among us who are more exemplary and useful citizens. I assure you very explicitly that in my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness, and it is my wish and desire that the laws may always be as extensively accommodated to them as a due regard to the protection and essential interests of the nation may justify and permit. (Signed) GEORGE WASHINGTON.

HEALTH.

MANY persons suffer in their health from causes which might easily be avoided: Bad air is very destructive to health. I will mention a circumstance but little attended to: Many complain that their cellars will not keep meat, butter, &c.—the reason generally is, that there is no circulation of air in their cellars; confined air corrupts, and will corrupt meat or vegetables if put into it; therefore to remove the air complained of, every cellar should have windows to admit a constant stream of fresh air; in summer the windows should be the northern side of the house; in winter less air is necessary, but some must be admitted.

The greatest evil arising from corrupted air in cellars is, it is constantly mixing with the air in the house, and by its poisonous effluvia endangers the health of the family. From this cause undoubtedly fatal sickness has often been produced.

PRICE CURRENT.—NEW-YORK.

Table listing various commodities and their prices in New York, including Jamaica Spirits, Antigua Rum, St. Croix do., Country do., Molasses, Brandy, Geneva, Do. in casks, Muscovado Sugar, Loaf, do., Lump, do., Pepper, Pimento, Coffee, Indigo, (Carolina), Rice, Superfine Flour, Common do., Rye do., Indian Meal, Rye, Corn, (Southern), Do. (Northern), Beef, first quality, and Pork, first quality.

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