

THE RIGHT CONSTITUTION OF A COMMONWEALTH EXAMINED.

(CONTINUATION.)

A SEVENTH reason, why a people qualified with a due and orderly succession of their supreme assemblies, are the best keepers of their own liberties is, "because, as in other forms, those persons only have access to government who are apt to serve the lust and will of the prince, or else are parties or compliers with some popular faction; so in this form of government by the people, the door of dignity stands open to all, without exception, that ascend thither by steps of worth and virtue: the consideration whereof hath this noble effect in free states, that it edges men's spirits with an active emulation, and raiseth them to a lofty pitch of design and action."

This is a mass of popular assertions, either hazarded at random, or, if aimed at a point, very little guarded by the love of truth. It is no more true, that in other forms those persons only have access to government who are apt to serve the lust and will of a prince or a faction, than it is that, in our author's form, those only would obtain elections who will serve the lusts and wills of the most idle, vicious, and abandoned of the people, at the expence of the labour, wealth, and reputation of the most industrious, virtuous, and pious. The door of dignity, in such governments, is so far from standing open to all of worth and virtue, that, if the executive and judicial powers are managed in it, virtue and worth will soon be excluded. In absolute monarchy the road to preferment may lie open to all. In an aristocracy, the way of promotion may be open to all, and all offices in the executive department, as in the army, navy, courts of justice, foreign embassies, revenues, &c. may be filled from any class of the people. In a mixed government, consisting of three branches, all offices ever will be open, for when the popular branch is defined expressly to defend the rights of the people, it is not probable they will ever consent to a law which shall exclude any class of their constituents. In this kind of government, indeed, the chance for merit to prevail is greater than in any other. The executive having the appointment to all offices, and the ministers of that executive being responsible for every exercise of their power, they are more cautious; they are responsible to their master for the recommendations they give, and to the nation and its representatives for the appointments that are made: Whereas a single representative assembly is accountable to nobody. If it is admitted that each member is accountable to his constituents for the vote he gives, what is the penalty? No other than not to vote for him at the next election. And what punishment is that? His constituents neither know nor care any thing about offices or officers but such as lie within the limits of their parish; and let him vote right or wrong about all others, he has equally their thanks and future votes. What can the people of the cities, counties, boroughs, and corporations in England know of the characters of all the generals, admirals, ambassadors, judges, and bishops, whom they never saw, nor perhaps heard of?

But was there never a Sully, Colbert, Maleherbes, Turgot or Neckar, called to power in France? nor a Burleigh, nor a Pitt in England? Was there never a Camillus appointed by a Senate, nor a De Ruyter, Van Tromp, nor a De Witt by an aristocratical body? When a writer is not careful to confine himself to truth, but allows himself a latitude of affirmation and denial, merely addressed to an ignorant populace, there is no end of ingenuity in invention. In this case his object was to run down an exiled king and a depressed nobility; and it must be confessed he is not very delicate in his means. There are, in truth, examples innumerable of excellent generals, admirals, judges, ambassadors, bishops, and all other offices and magistracies appointed by monarchs, absolute as well as limited, and by hereditary senates; excellent appointments have been also made by popular assemblies: but candour must allow, that very weak, injudicious, and unfortunate choices have been sometimes made by such assemblies too. But the best appointments for a course of time have invariably been made in mixed governments. The "active emulation" in free states is readily allowed: but it is not less active, less general, or less lofty, in design or action, in mixed governments than in simple ones, even simple democracies, or those which approach nearest to that description: And the instances alledged from the Roman history are full proofs of this.

"During the vassalage of the Romans under kings, we read "not of any notable exploits, but find them confined within a "narrow compass; oppressed at home, and ever and anon ready "to be swallowed up by their enemies." It is really impossible to guess where this author learnt his history. The reigns of the kings are a complete confutation of his assertions. The vassalage was to the nobles, if to any body, under the kings. The kings were friends and fathers of the people in general. If the people were oppressed at home, it was by the patricians; but they appear to have been much less oppressed than they were under the aristocracy which succeeded the abolition of monarchy as our author himself confesses. "But when the people were made free, indeed, "and were admitted into a share and interest in the government, as "well as the great ones, then it was that their power began to "exceed the bounds of Italy, and aspire towards that prodigious "empire." Was Rome ever a free state, according to our author's idea of a free state? Were the people ever governed by a succession of sovereign power in their assemblies? Was not the senate the real sovereign, through all the changes, from Romulus to Julius Cæsar? When the tribunes were instituted, the people obtained a check upon the senate, but not a balance. The utmost that can with truth be said is, that it was a mixed government composed of three powers; the monarchical in the kings or consuls, the aristocratical in the senate, and the democratical in the people and their tribunes, with the principal share and real sovereignty in the tribunes. The mixture was unequal, and the balance inadequate; but it was this mixture, with all its imperfections, that "edged men's spirits with an active emulation, and raised "them to a lofty pitch of design and action." It was in consequence of this composition, that "their thoughts and power began to exceed the bounds of Italy, and aspire towards that prodigious empire." In such a mixture, where the people have a share, and "the road to preferment lies plain to every man, no "public work is done, nor any conquest made, but every man "thinks he does and conquers for himself," in some degree. But this sentiment is as vivid and active, surely, where the people have an equal share with the senate, as where they have only an imperfect check by their tribunes. When our author advances, "that it was not alliance, nor friendship, nor faction, nor riches "that could advance men," he affirms more than can be proved from any period of the Roman or any other history. If he had contented himself with saying, that these were not exclusive or principal causes of advancement, it would have been as great a panegyric as any nation at any period has deserved. Knowledge, valour, and virtue, were often preferred above them all; and, if we add, generally, it is as much as the truth will bear. Our author talks of a preference of virtuous poverty; but there was no moment in the Roman, or any other history, when poverty, however virtuous, was preferred for its own sake. There have been times and countries when poverty was not an insuperable objection to the employment of a man in the highest stations; but an absolute love of poverty, and a preference of a man for that attribute alone, never existed out of the imaginations of enthusiastic writers.

From the DAILY ADVERTISER.

SKETCH OF THE "PHILOSOPHY OF HOUSE KEEPING."

Addressed by Doctor MITCHELL to Miss S.

IN many parts of the country, BREAD OF A BAD QUALITY is so commonly eaten in families, that it seems surprising why the people do not learn the art of making it better. The grand faults are two—1. IN MANUFACTURING THE FLOUR, which must

necessarily be bad, if the wheat is foul, the millstones illy set, or the bran imperfectly bolted out. 2. IN MAKING THE BREAD, where the best flour may be spoiled by laziness in kneading, by lack of fixed air, and by an half heated oven.

When I was engaged the other day in taking care of my harvest, I put into my mouth a few grains of wheat and chewed them; as I ground them to pieces between my teeth, the pulp, stirred about by the motion of my jaws, and mixed with the spittle was made to separate into three different parts: at first a subtle powder was disengaged from the mass, and diffused through the fluid, tinging it with a white hue; and when left at rest, falling to the bottom in the form of starch; after this some scaly hulks were set loose, that were tasteless and harsh, and composed of the outer covering of the seeds, being evidently the bran; and lastly, a quantity of dough was left behind, which was thick, viscid, ropy, tough, and elastic, and by drying became gluey, hard and brittle, consisting of paste, or the glutinous part of the meal. I persuaded myself that this analysis was a fair one, and that for these experiments the human mouth was preferable to all the artificial chemical apparatus in the world. Thus it appeared that wheat, the grain affording the best bread, consisted of starch, bran and paste.

But here you will be ready to ask, what a young lady has to do with the analysis of wheat and chemical experiments? Have a little patience and you shall be informed. It may soon happen that you will become the mistress of a family, and then may find it consistent both with economy and prudence to have an eye to domestic affairs. You may perhaps at that time recollect with some degree of satisfaction, these hints, calculated to assist you in providing wholesome food for your household, and in preserving the serenity of your temper, in spite of the misconduct of Bakers.

The fault of the first class, that is, in the manufacturing of flour must be prevented by the farmer and miller, chaff should be removed by the fan; dust by winnowing, and cockle, drips, rye &c. by screening; besides, I have remarked at the Albion mills near London, that wheat to be made perfectly clean, is brushed, washed and kiln dried. The operations of grinding and bolting make fine the parts, mix them mechanically together, and separate the bran from the starch and paste.

As to the faults of the second class, that is of making the bread, you will naturally be led by the principles laid down, to avoid them. Hence may be assigned the reason why biscuit and unleavened bread of all sorts, made by mixture with water alone, is so dry, hard and solid; because the paste throughout the mass when moistened, attracts the starch, and on the evaporation of the water, they bind and cement more firmly together. In like manner you can explain why they ought to be kneaded; to the end that the two ingredients now joined with water may be brought into chemical union, and be more intimately blended together.

And hence it may be understood why some bread after baking, shortly becomes ill tasted, and on breaking exhibits slender threads reaching from piece to piece, like cobwebs; because through deficient kneading, the starch is not well incorporated with the paste, which remaining in considerable masses by itself throughout a moist loaf soon ferments and spoils. Why are barn, yeast, leaven and other like substances necessary to raise fermentation in bread? It is not necessary that bread undergo fermentation in order to be good, but it is simply requisite that a quantity of fixed air should be extricated to raise and puff it up; this divides and parts asunder the dough, and renders it porous and soft, prevents excessive toughness and hardness, and makes the bread easy to be broken, cut and eaten; further, fixed air, although a poison, when applied to the organs of smell and respiration, is an agreeable stimulous when taken into the stomach, and may operate when an ingredient in bread, just as it does in porter and other malt liquors. What good does pot-ash do in cakes? Pot-ash contains a great portion of fixed air, which is set at liberty by the heat necessary to bake the cake, and therefore pot-ash supercedes the use of fermenting mixtures.—How is the water of the Saratoga spring useful? In the same manner, the water decomposed by the heat, lets go the fixed air, which insinuates itself into part of the bread and causes it to be light and spongy. For what reason are holes pricked into loaves of bread? The heat of the oven not only lets free a large quantity of fixed air, but also greatly rarifies it; if therefore there is no outlet given to it, the loaf would be burst in an unsightly manner, or an extensive blister would be formed beneath the upper crust, to the damage of the bread. Why is a moderate degree of heat necessary to prepare bread for the oven? The component parts of bread as has been said ought to act upon each other and become chemically assimilated, and there can be no chemical action of bodies without heat. Whence does it happen that bread made of cornell and the branny part of wheat is so coarse, so apt to crumble, and so destitute of nourishment? Pure bran contains very little more of nutritious matter than saw-dust, on which account it becomes fit to be eaten only in proportion to the quantity of starch and paste mixed with it; but these are chiefly sifted out when cornell is manufactured; therefore bread made of such matter must be defective in fineness, cohesion and nutriment. To what is it owing then that other kinds of grain, although capable of being made into bread, fall so far short of wheat in goodness? The general cause of this seems to be that Indian-corn, barley, rice, oats and buck-wheat have too small a proportion of paste in their composition, and consist almost wholly of bran and starch; now when the bran comes to be separated, and the starch left alone, it is not to be wondered at, that the bread made of it should be inferior in quality, since it is destitute of that capital ingredient, the paste. It is not so necessary to employ fixed air or fermentation in these kinds of bread, but it will answer to bake them immediately into cakes occasionally: The journey-cakes and buck-wheat cakes of America will do tolerable well without, but are preferable with fixed air. The common use of oat and barley meal in this form, has occasioned Scotland to be emphatically called "The Land of Cakes." Rye approaches nearer to wheat, and requires almost the same management. Can lint-seed be wrought into good bread? No, because it is composed chiefly of bran, mucilage and oil. Are potatoes capable of being worked into bread of the best quality? No, for they consist mostly of water and starch; there is no paste in them; yet by proper management they may be baked into brown cakes like cassada. Peas afford meal; can they be conveniently made into bread? The celebrated professor Home of the university of Edinburgh, told me that since his time, the poor boors of North-Britain used to make most of their bread from peas; but this practice has much declined since the introduction of the potatoe. If the purest and best flour contains the greatest quantity of nutritious matter in any given bulk, must it not follow that for family uses, the best flour is the cheapest. A learned and ingenious gentleman, with whom I talked on this subject not long ago, warmly contended that it was so, and his reasoning was exceedingly plausible and specious; "If, said he, one cwt. of wheaten flour cost twenty-four shillings, it contains nourishment as six, and although Indian meal may be purchased for twelve shillings the hundred, it does not afford nutriment as three, therefore although an equal weight of maize may be bought with half the money, yet it does not yield half the quantity of nutritious matter that wheat does; food being useful only in proportion to the nourishment derived from it, the richer the food, the less will suffice; consequently wheat, with discreet management, will go farther than corn, and be cheaper to support a family upon. But the reasoning if true in speculation will certainly not be true in practice. It is vain to think that men will be confined to a strictly necessary allowance of bread, when the tempting morsels lie before them; they eat not barely to allay hunger, but to gratify their palate; nothing is more common than for men to devour two or three times as much as would be sufficient to support them; even among servants and laborers, this kind of gluttony will extend to a considerable degree in spite of all your endeavors to prevent it; and it is almost an invariable rule in house keeping that food of the best kind is soonest consumed; Regardless therefore of its abundant nourishment, a workman without theorizing on the matter at all, will swallow a

larger quantity of a wheaten loaf, than of an Indian dumpling, and suffer no injury by the redundancy. The state of the question will then be thus: The human stomach requires a bulk of food as three, and this even of maize is enough to satisfy hunger; but of wheat, on account of its preferable taste and finer look, it will receive the proportion of six; now, if the maize as three, gives nutriment enough, the surplus in the wheat as six, is clear gain. Therefore there can seemingly no doubt remain that the coarser kinds of bread are not only in appearance but in reality the most cheap and economical—I presume you will not wonder, that in this epistle, my attention has been turned to dame Ceres, rather than to maister Cupid and his mama, when you call to mind the Roman adage, without Ceres and Bacchus, Venus becomes miserably frigid and lifeless. Moreover, as Dr. Franklin has beautifully philosophized on the colours, and Mr. Brydone on the electricity of ladies garments. I thought myself highly excusable after the example of such great men in attempting the elucidation of another important object of female attention. I am, with &c.

HUMANITY.

RULES of the Philadelphia Dispensary, for the medical relief of the poor. Instituted April 12, 1786.

1st. EACH lady or gentleman, who pays annually into the hands of the treasurer one guinea, shall be intitled to the privilege of having two patients at one time, under the care of the dispensary; those who pay annually two guineas, shall have four, and so on in the same proportion: and those who subscribe ten guineas at once, shall be intitled, during life, to the privilege of having two patients attended at one time by the physicians of the dispensary.

2d. A board, consisting of twelve managers, shall be annually elected on the first Monday in January, by a majority of the contributors. Votes may be given at all elections, either in person or by proxy. Five managers shall constitute a quorum. Their business shall be to provide medicines for the sick, and to regulate all affairs relative to the institution.

3d. Six attending, and four consulting physicians and surgeons, an apothecary, and a treasurer of the dispensary, shall be annually elected by the managers of the institution.

4th. The physicians and surgeons in ordinary shall regularly attend at the dispensary on Mondays, Wednesdays, and Fridays, from 12 to 1 o'clock; And such patients as are unable to go abroad on dispensary days, shall be regularly visited at their respective places of abode.

5th. Every case shall be duly attended, whether acute, chronic, surgical, or obstetrical, if recommended by a contributor in a written note addressed to the attending physicians, agreeably to the first rule. The attending physicians and surgeons shall have a right to apply for advice and assistance to the consulting physicians and surgeons, when they think proper, in all difficult and extraordinary cases.

6th. The apothecary shall reside at the dispensary. His business shall be to compound and deliver medicines; to keep an exact account of the names, places of abode, diseases, times of admission, discharge, &c. of the patients, for which he shall receive a salary of per annum.

Officers for 1789.

Managers. Right Rev. Dr. Wm. White, Mr. Thomas Clifford, Samuel Powell, Esq. Rev. Dr. George Duffield, Henry Hill, Esq. Samuel Miles, Esq. Lawrence Seckel, Esq. Mr. Samuel Pleasants, Mr. Thomas Franklin, Rev. Dr. Robt. Blackwell, Rev. Dr. Henry Helmuth, George Meade, Esq.

Attending physicians and surgeons. Dr. Samuel P. Griffiths, Dr. John Morris, Dr. William Clarkson, Dr. Caspar Wistar, Dr. Michael Leibe, Dr. Nicholas B. Waters.

Consulting physicians and surgeons. Dr. John Jones, Dr. Wm. Shippen, jun. Dr. Adam Kuhn, Dr. Benjamin Rush.

Treasurer. Mr. John Clifford.

Apothecary. Mr. William Forrest.

By the following returns of patients admitted, cured &c. since the institution of the dispensary, to the 15th December, 1788, the public will be enabled to form a judgment of its utility.

From April 12, to December 12, 1786.

Patients admitted 719—Cured 562—Died 32—Relieved 33—Discharged disorderly 7—Removed to the hospital and house of employment 2—Discharged incurable 1—Remaining under care 82—719

From December 12, 1786, to December 1, 1787.

Patients admitted 1647—Cured 1297—Died 69—Relieved 131—Discharged disorderly 24—Removed to the hospital and house of employment 13—Remaining under care 120—1647.

From December 1, 1787, to December 1, 1788.

Patients admitted 1596—Cured 1294—Dead 81—Relieved 84—Discharged disorderly 27—Removed to the hospital and house of employment 6—Remaining under care 97—1596.

Besides which 1280 patients have been admitted from December 1, 1788, to August 1, 1789. Total number of patients who have been attended under the care of the dispensary, since its first institution in April 1786, to the present time, FIVE THOUSAND TWO HUNDRED AND FORTY-TWO.

Published by order of the board of managers, WILLIAM WHITE, THOMAS CLIFFORD, GEORGE DUFFIELD, SAMUEL POWELL.

Published by JOHN FENNO, No. 9, MAIDEN-LANE, near the Uxbridge-Market, NEW-YORK.—[3d ed. p. 2.]