

## THE SCOTTISH LINEN TRADE

*The Case of the Printed Linnens of North Britain* ([London], [1720?]).

*The Farther Case of the Woollen and Silk Manufacturers* ([London], [1720]).

The roiling controversy that surrounded the question of Indian imports eventually engulfed Britain's linen industry in 1719 and 1720. Linen was among the most dynamic trades in seventeenth- and eighteenth-century Europe and items of linen apparel and household accessories proliferated, a phenomenon described as the 'invention of linen'.<sup>1</sup> The dynamism of the linen trade drew attention to this sector during the debates about the future of cotton in Britain. Opponents attempted to impugn the Scottish linen industry with the same charges laid against East India calicoes, a manoeuvre of immense political significance to Scotland and its linen trade.<sup>2</sup> Lingering tensions followed the union of the two kingdoms in 1707, a clear advantage to Scotland being the access it gained to the larger English and colonial markets. Linen manufacturing was by this time one of Scotland's most important non-agricultural enterprises and the future looked rosy in terms of consumer demand, particularly for the fine Scottish west coast linens. Fine and medium quality linens possessed many of the material features of Indian cottons. Most importantly, printed linens represented a key substitute for Indian calicoes, fulfilling many of the same fashion and functional roles. However, these market advantages proved to have some liabilities in this political climate. The author of the first tract reproduced here demanded the full and unchallenged primacy of the wool trade against all other branches and called on Scots parliamentarians to consider whether their smaller linen sector was 'worth contending for' (below, p. 237). He concluded by insisting that any alternative to wool in the British market would continue the 'present Calamity of the British Manufacture' (below, p. 237). The second pamphlet followed a similar argument with respect to Scottish linen, demanding that 'the Scots Gentlemen ... propose a Method how their Linnens may be effectually permitted' (below, p. 240). This pamphlet and its fellow sparked at least one robust rebuttal. In this account the author refuted all the opposing arguments while making a claim for

the protection of Scottish linen from foreign imports. The emphatic conclusion insisted that:

Tis not worth while to observe all the Inconsistencies and Contradictions of this Agent, who cuts the Throat of all his Arguments for discharging of Scots Printed Linnen, in insinuating again and again that their Linnen Trade is not considerable, and at last denying that there is any Linnen Trade there at all.<sup>3</sup>

Clearly the Scots not only had an industry worth protecting, but the political capital to ensure its survival.

Alastair Durie has explored the growth of the Scottish linen industry over the eighteenth century and its success imitating textiles made from other regions.<sup>4</sup> Despite the political power wielded by the wool interests, British authorities recognized that it was impolitic to extinguish a growing Scottish trade. And in 1727, after the ban on Indian cottons, an agency was established in Scotland to promote manufactures like linen. Over the century the Scottish linen trade became a mainstay of the region, selling throughout Britain and the colonies.

#### Notes

1. See, for example, D. Roche, *The Culture of Clothing: Dress and Fashion in the Ancien Regime*, trans. J. Birrell (Cambridge: Cambridge University Press, 1994), ch. 7.
2. The term 'North Britain' was routinely employed in England during the eighteenth century when referring to Scotland.
3. *The Scots Linnen Manufacturers Answer to Two Papers, entitled, The Case of the Woollen and Silk Manufactures of Great Britain; and The Case of the Printed Linnens in North Great-Britain* (London, [1720?]), p. 2.
4. A. Durie, *The Scottish Linen Trade in the Eighteenth Century* (Edinburgh: Edinburgh University Press, 1979), and 'Imitation in Scottish Eighteenth-Century Textiles: The Drive to Establish the Manufacture of Osnaburg Linen,' *Journal of Design History*, 6:2 (1993), pp. 71–6.

*The Case of the Printed Linnens of North Britain*  
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THE  
CASE  
OF THE  
*Printed Linnens of North Britain*

THE Opposers of the Weavers and Woollen Manufacturers being beaten off from all Manner of Defence in the Case of Printed Callicoes, which they cannot any longer deny to be destructive of the *British* Manufactures, and ruinous to the Poor, seem to have but one Refuge to fly to; and this is, to urge, that Printed *Linnens* are likewise used and worn *as much as Callicoes*; and *that* those Linnens being our own Manufacture, claim a Privilege and a considerable Share in the Concern of our Representatives: *That* to forbid the Use of them, would be to starve the Poor who are employ'd in making them, who are very numerous, and ought to be as much the Care of the Publick as the other: *That* to relieve the Woollen Manufacture at the Expence of the Linnen, would be nothing but helping the Poor of *South Britain*,<sup>1</sup> and hurting the Poor of *North Britain*;<sup>2</sup> taking the Bread out of the Mouths of one Part of the King's Subjects to put it into the Mouths of another Part, which, say they, would be neither just in itself, nor is it any effectual Step to the redressing the Grievance in question; only, as it were, transposing the Complaint, and putting it a little more out of Sight.

This is giving their Pretences the full Length, and saying as much for the other Side as they are able to say for themselves; which they must allow to be very fair Usage.

But the Emptiness of all this will appear, when the Affair of the Printed Linnen is more fully examin'd: And when what follows shall be made out, *viz.*

1. That the Linnens made in *Britain*, and which are used for Printing, are so small a Quantity, that they really cannot be worth naming in Competition with the *British* Woollen Manufacture.

2. That as there was a full Vent<sup>3</sup> in *England* for the Linnens made in *Scotland*, which were all dy'd and sold here before the Printing began in *England*, so the Printing of Callicoes and Linnens in *England* was the chief Occasion of putting a Stop to the Sale of those Dy'd Linnens: And, upon the suppressing the Use of these Printed Linnens, that Trade would of Course return, and the Manufacture be the same.

3. That were it all true that is alledg'd, it cannot be reasonable, that to preserve the Sale of so small a Quantity of Linnen as is made in *Scotland*, the whole Woollen Manufacture of *England*, and of *Scotland* also, should be ruin'd, and a Million of honest diligent People made Beggars at one Blow: All which is farther explain'd as follows.

The Opposers of the Weavers have directed them to the Duty upon Printed Linnen, to see the Significancy of that Article, and the Weavers freely appeal to it; the State of which appears to be thus.

The Duty on Printed Linnen, taken at a Medium, between the Time the Printing Linnens began, to the present Year, as cast up from the Excise Office, amounts to 12623 *l. per Annum*, so much it paid in the Year 1716; if it pays something more or less, since or before, the Difference will be easily accounted for.

This Sum of 12623*l.* Sterling, makes the Number of Yards of Linnen, printed in *England*, be 1009847 Yards in a Year.

Of this Quantity, it must be enquir'd next, how much may be reckon'd to be our own Manufacture, that is to say, how much of it is wrought in *Scotland*; for, as to the Linnen made in the *North* of *England*, they will not pretend that a great Quantity of that kind of Linnen is fit for Printing: Of the Linnen then that is Printed, it must be allow'd, that a very great Quantity comes from *Germany*, the Sorts and Names of which are not difficult to be had.

The *Irish* Linnen is likewise another considerable Part, and is to be consider'd in this Case as foreign Linnen, with the same Justice, and for the same Reason that all the other *Irish* Manufactures are stopt in their Vent here, in Favour to our own. As to those who would have us esteem the *Irish* Manufacture of Linnen to be our own, they may be answer'd elsewhere.

These Manufactures of Linnen then being thus calculated and discounted, the *Scots* Linnen will not appear to be above one fourth Part of the Quantity of Linnen Printed, which is 252461 Yards.

In the next Place, the Value of the *Scots* Linnen printed here, is to be consider'd; and this is more easy to come at than the other. The Green Linnen, as it is call'd in *Scotland*, and which is the Sort that is brought to *England* to be Printed, is bought generally from 9*d.* ½ to 11 ½ *per* Yard in *Scotland*; the Duties here are now, by the Union, all taken off; so that if the odd Halfpenny *per* Yard be allow'd for the Profit of the Buyer in *Scotland*, for Freight and other Charges

to *London*, it would be fully rated, if the Medium of the Price be taken at 11*d.* per Yard, which for 252461 Yards at 11*d.* per Yard, is 11612*l.* 15*s.* 11*d.*

It is referr'd to the worthy Members, even from *Scotland* itself, to consider, whether such an Article as this of 11612*l.* 15*s.* 11*d.* in *Scots* Linnen is worth contending for, in Competition with the present Calamity of the *British* Manufacture, of which their own Woollen Manufacture is a Part, and receives a much greater Injury than they would by the prohibiting the Linnens. /

But even this also will be farther reduc'd, when we shall consider, that this Quantity of *Scots* Linnen Printed here, is not an Encrease of the Manufacture in *Scotland*, over and above what was made there before; but is, in a Word, the turning one Thing into another; and the Stop of Printing will consequently be no Decrease, or but little, and can have no other Effect, than to return the *Scots* Linnens to the Uses to which they were apply'd before, and to which they will most naturally return; that is to say, to be used Dy'd as they were.

The Linnen Manufacture in *Scotland* is not manag'd as the Woollen Manufacture is in *England*, by Master-Manufacturers employing Servants, and taking Apprentices, and putting out the Lint<sup>4</sup> to be Wrought, Spun, and Woven, and so make the Linnen-Making a Trade; but it is made by single Families, in Proportion to the Hands and Time they have to spare; and when the good Wife, or Mistress of the Family, has spun her Yarn, she puts it to the Weaver; and, when woven, carries it to Market to sell at Adventure; and the Merchants, who send it to *England*, buy it at those Markets at Adventure; so that the Quantity is not to much to be encreas'd or stopt suddenly, as the Market calls for it, but the Makers work their usual Quantity at the Hazard of selling it, not knowing any Thing of the Reason or Nature of the Demand.

This makes the Quantity much the same, one Year with another; and if the Custom-House Books are examin'd in the Time before the UNION,<sup>5</sup> it will be found, that the Quantity sent to *England* was all used here, though the Duty was high, and the Printing of Linnen was not known: There is therefore no Question, but that if the Printing this Quantity of *Scots* Linnen were stopt, the Manufacture would be far from being lost; only the People who Print them now, would Dye them as they did before.

So that the Damage done to *Scotland* would be little or nothing, by the Stop of the Printing of Linnen; but the Advantage to the Woollen Manufacture in *Scotland*, will be much greater than all that Damage can be.

*All which is humbly submitted to this Honourable House.*

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*The Farther Case of the Woollen and Silk Manufacturers*  
 ([London], [1720]).

*The Farther CASE of the Woollen and Silk Manufacturers*

THE Manufacturers in Wooll and Silk having effectually open'd their Case before the House, and having so demonstrated the Reality of the Grievances they suffer, it cannot but be remarkable how little the Callicoe People have been able to say in their Defence, that the Use and Wearing of Printed Callicoes is universal: That it is destructive to the Woollen and Silk Manufacture, and that those Manufactures are under a manifest Decay on that Account, is too plain to be any farther deny'd.

There seems to be but two Things left to offer to the House, that have the least Weight in them; the one is what the *East India* Company may have to offer with Respect to their Trade, and the Concern they may have in this Affair; and the other is what the Dealers in *Scots* Linnen, and the Petitioners from *Scotland*, have to offer in Behalf of their Linnens; which 'tis alledg'd is our own Manufacture, and therefore ought not to be restrain'd.

As to what the *East India* Company may have to offer, the Petitioners for the Manufactures refer, 'till their Arguments are heard, to give an Answer to them; but in the mean Time they humbly offer it to the Consideration of the House, that the Concern the *East India* Company has in this Matter, is not so great as may be imagin'd; their Part standing thus,

They are no otherwise concern'd than in Proportion to the Quantity of Callicoes which they Import, and which are not exported again, but are consum'd at Home; and these are a small Quantity compar'd to the infinite Number brought in by Clandestine Trade from other Parts, and brought from *India* by other Companies, whose Advantage it is far from being our Company's Interest to promote.

This appears by the following Account, (*viz.*)

The whole Quantity of Callicoes printed in <i>Great Britain</i> , and which alone can be legally consum'd here, being taken at a Medium of five Years, from	}	Yards.
1715 to 1719, inclusive, is, _____		
Whereof Exported again by Certificate _____		379224
So that there are no more Callicoes consum'd in <i>Great Britain</i> which are of our – own Company's Importation, than _____	}	976448

Which compar'd to the whole Quantity consum'd, is but a Trifle: And 'tis humbly refer'd to this honourable House, whether seeing the Wearing the aforesaid 976448 Yards is a Skreen and Protection for all the clandestinely imported Callicoës, which are several Millions of Yards more: I say, whether the Company are interested enough to espouse all that wicked clandestine unlawful Trade, in Protection of their small Part of it, as is now the Case.

But the Manufacturers refer themselves to a farther Examination into this Affair, when the Company have been heard to their Petition.

As to the Dealers in *Scots Linnen*, which is the other Case remaining, it is acknowledg'd their Linnen is a Home Manufacture, and ought to be esteem'd our Own; and the Manufacturers wish it did not so interfere with the Woollen Manufactures as to make any Part in the Grievance complain'd of, and which makes it absolutely necessary to them to oppose it.

The Weavers only desire to protect their own Manufactures from the Ruin which threatens them from the Growing Use of Printed Callicoës and Linnens in general. If the *Scots* Gentlemen can propose a Method how their Linnens may be effectually permitted, and the Encroachment of other Goods be prevented, and that such Method may be to Satisfaction of the House, they have no more to say.

As to the Quantity of *Scots Linnen*, which the Manufacturers say is Painted, and which the *Scots Linnen-Dealers* say is false, they humbly refer it to this Honourable House, and say they cannot be mistaken in the Quantity Printed, which stands thus:

The Linnens of all Sorts printed in *Great Britain*, as well *Scots* as *Irish*, and *German*, taken at the same Medium of five Years, as above, in the Callicoës,

Amounts to	—————	1,073670 Yards <i>per Ann.</i>			
Of which are exported		22912 Yards.			
	—————			<i>l.</i>	<i>s.</i>
Consum'd in <i>Great Britain</i>		1,050758 at 10 <i>d.</i> ½ <i>per</i> Yard, is	45970	13	3

As to how many of these are *Scots*, or how many *Irish*, that, the Manufacturers cannot determine: The *Scots* alledge, their Linnens are the greatest Part; the *Irish* Dealers say, theirs are the greatest Part; and it is well known the *Germany* Linnen is a considerable Part; they leave it therefore to be decided between them, to the Satisfaction of the House: Declaring it still to be their Opinion, that the *Scots Linnen* is not above One Third of the whole at most, which is a Quantity far from being considerable enough to be supported at the Expence of so great a Damage to the Woollen Manufacture of *Great Britain*.

## THE FEMALE VOICE

*The Female Manufacturers Complaints: Being the Humble Petition of Dorothy Distaff, Abigail Spilling-Wheel, Eleanor Reel, &c, Spinsters, to the Lady Rebecca Woolpack. With a Respectful Epistle to Sir R— St—l* (London: W. Boreham, 1720).

Jenny Distaff, *The Linen Spinster, in Defence of the Linen Manufactures, &c. To be Continued as Mrs. Rebecca Woollpack gives Occasion* (London: J. Roberts, 1720).

One of the distinctive features of the anti-calico campaign was the role of gender in the articulation of grievances by those both for and against the wearing of calicoes. Writers on both sides assumed the voice of female complainants for the particular authority accorded these characters in the public realm: the skilled, hard-working spinster, the careful and diligent housewife and the pure young woman of humble means. These were stock characters of melodrama, familiar to the reading and non-reading public alike from chapbooks, plays, ballads and performances of various sorts. These figures were understood across the social ranks, from rural and urban artisans to the shopkeeping middle classes and above. As with other commercial publishers, those men writing and producing this material sought to attract an audience through the use of caricatures and melodramatic scenarios alight with dramatic potential.<sup>1</sup> Anna Clark observes the significance of these social discourses in expressions of values by London's plebeian classes.<sup>2</sup>

If the characters presented in these two tracts were recognizable, so too was the language employed. Historians have identified that model forms of language were deployed in court testimony or begging letters sent to Poor Law authorities, representations that followed well-established narrative styles.<sup>3</sup> Thus the nominal supplicants in the first tract made their humble appeal to a fashionable London lady in the figure of Lady Rebecca Woolpack: 'tho' we are ... Farmers and Husbandmen's Daughters, and our Parents do make shift to give us Victuals and Drink' (below, p. 244). Their call for wool-only fashions politicized the private consumption of elite gentlewomen; and as fellow women who also revelled in fashionable niceties, they appealed to their elite sisters to acquiesce voluntarily to the proposed ban on Indian cottons, rather than have this 'commanded by the Men to lay it down, and be brought to do it by FORCE' (below, p. 245). Fashion is recognized for its power within humble and genteel female circles,

but at the same time the appeal to charity was constructed in gendered language designed to resonate across social ranks.

The response offered to this female challenge likewise employed the claims of womanhood and posed the question ‘why Sister would you engross all Merit?’ (below, p. 251). The intricacies of the female costume were then dissected in an effort to show how essential the British linen industry was to fashionable dress. Trade policy was explored through the media of ruffs, sleeves, ear knots and smocks. And the priorities of wool weavers were challenged. Their physical attacks on women or modest gentlewomen were decried, the women’s only ‘crime’ to wear calico gowns in public. Thus gender politics were an integral part of this complex campaign against calico or in defence of linens and sartorial freedoms.

#### Notes

1. The 3d. price for *The Female Manufacturers Complaints* suggests the market for which this work was created.
2. A. Clark, *The Struggle for the Breeches: Gender and the Making of the British Working Class* (Berkeley, CA: University of California Press, 1997), p. 7.
3. See, for example, T. Hitchcock, P. King and P. Sharpe (eds), *Chronicling Poverty: The Voices and Strategies of the English Poor, 1640–1840* (Basingstoke: Macmillan, 1997).

*The Female Manufacturers Complaints: Being the Humble Petition of Dorothy Distaff, Abigail Spilling-Wheel, Eleanor Reel, &c, Spinsters, to the Lady Rebecca Woolpack. With a Respectful Epistle to Sir R— St—l* (London: W. Boreham, 1720).

*To the Honourable and most Excellent Matron, Mrs. Rebecca Woollpack,*

*The Humble Representation and Petition of Dorothy Distaff, Abigail Spinning-Wheel, Eleanor Reel,<sup>1</sup> of St. Edmunds-bury in the County of Suffolk, Spinsters; in Behalf of themselves and many Thousands of the Female Manufacturers of Wooll and Worsted Yarn in the said County, and in the Counties of Norfolk, Essex, Huntington, Cambridge, Hertford, &c.*

*Humbly Sheweth,*

THAT Your Petitioners have for many Years been cheerfully Employ'd in the Woollen Manufactures of *England*, that is to say, in the Spinning of Worsted Yarn for the Stuff Weavers of *Norwich* / and of *London*, by which we have very comfortably maintain'd and supported our selves in such manner, as that we have upon all Occasions appear'd decently at Church; that is to say, with a clean Pinner, a Cherry colour'd Chin-knot, a white Apron, and a clean Pair of Gloves, so that our Sweet hearts have not been asham'd of us; nay, some of us, who have set to our Work harder than ordinary, have obtain'd, by long Labour and good Houswifry, a narrow *Buckinghamshire* Edging to our Pinnars, to the great Improvement of our Neighbour-Lasses of that County; and the Encouragement of the Manufacture of Bone-Lace also.

We also farther humbly represent, That in some Parts of the County where our Fellow-Spinners are poorer, and have not Fathers and Mothers to work for them, as we who are good Farmers and Husbandmens Daughters, may be suppos'd to have; but where, on the contrary, the Money earn'd by the Labour of the poor Women and Children is employ'd for their dayly Subsistence, yet that even there, may it please your Ladyship, the industrious poor Women have, by the Help of the Spinning of Worsted Yarn, as aforesaid, maintain'd their said /

Families, and kept themselves and their said Children from Misery, and from being chargeable to the Parish, tho' with very hard Work and the utmost Industry and Application.

But now, and't please your Ladyship, there is sad and dreadful News come among us, as well from *Norwich* as from *London*, where our Masters who employ us sell their Yarn, and from whence they always, till now, had Encouragement to set us to Work, as also from all other Parts of the Country, signifying to us, that all the Ladies of *London*, the Honourable and Right Honourable Spinsters of *Cheapside* and all over *England*, and even your Ladyship among the rest, have on a sudden, and to our great Surprize and Amazement, given over the Use and Wearing of the good honest old *English* Manufactures of Wooll and of Worsted, and of Silk mixt with Wooll, Things in which we always believ'd here in the Country that we look'd as pretty, and appear'd as tempting and agreeable to our Lovers and Sweet-hearts, as in any Thing we can get to wear, and in which we have been told the City-Spinsters have been as high and as proud as ever they can or will be in any Thing else. /

And this is not all, but and't please your Ladyship, our said Masters tell us the heavy Tidings, that upon this Humour of the Ladies, many Woollen Stuffs, and Stuffs mixt with Silk, and even Silks themselves, are in a very great measure laid aside; that some of them are quite lost, and thrown out of Sale, such as Brilliants and Pulerays, Antherines and Bumbazines, Sattinets and Chiverets, Oraguel-la's, Grazetts, great Variety of Silk and Worsted Footworks, Flower'd Grazetts, Flower'd Silk and Worsted Tammy Draughts, and Damasks, Fine Colour'd Crapes, &c. and that they cannot sell their Worsted Yarn as usual at *Norwich* and *London*, neither have they any more Work for us to do, any Wooll to put out, or Money to pay for the Spinning, the Market being stopt as aforesaid.

May it please your Ladyship then to consider what a sad and deplorable Condition we are now reduc'd to in the Country; for as to us, your Petitioners, tho' we are as above, Farmers and Husbandmen's Daughters, and our Parents do make shift to give us Victuals and Drink, yet that we are utterly ruin'd, for we can now get no new Cloaths, no Knots, no Edgings, as we observ'd to / your Ladyships, and without which your Ladyship well knows we shall get no Sweet-hearts, for we cannot go to the Market nor to the Fair, as usual; and your Ladyship knows what will be the miserable Consequences of these Things, for that the young Men do not come after us now, to our Fathers Houses, as they used to do, but always expect to see us at Market-Towns; so that if some speedy Course be not taken in this Matter, we are in Danger of being utterly undone.

And as for the poor Women and Children in the Country, as above, whose Employment and whole Subsistence depends upon the Manufactures, and who must Spin, or they and their Families must starve. It were impossible, could your Ladyship hear the sad Lamentations of those Miserable Families, but your Heart

would bleed for them, and you would never wear any Thing that would contribute so much to the Distress of the Poor.

But besides this, we humbly crave Leave to lay before your Ladyship, that, as we are inform'd, all this suddain Change, which is apparently to the Ruin of so many Thousands of your Petitioners, is brought about in Favour / of a tawdry, Pie-spotted, flabby, ragged, low-priz'd Thing, call'd *Callicoe*; a Foreigner by Birth; made the L. . . d knows where, by a Parcel of *Heathens* and *Pagans*, that worship the Devil, and work for a Half-penny a Day.

We likewise humbly represent to your Ladyship, that all this Misery and Distress, which is and will be the Consequence of the Ladies falling, with such a Gust, into this new outlandish Fashion, is laid wholly at the Door of your own Fancies; that you have not been prompted to it by your Husbands, or invited into it by your Sweet-hearts or Lovers; for the Men, it seems, do not wear any of it themselves, nor do they find that you save them any Money in their Pockets by it, as we shall fully prove to you afterwards: We say, it is all laid at your Door, and we are given to understand, that while the Men in vain have represented to your Ladyship, that it will be ruinous and destructive to the Trade of the Nation, and to the Woollen Manufactures, and desir'd you, tho' to no Purpose, to be persuaded to lay it aside, you are all the more obstinate in the Use of it; so that they are now oblig'd to lay it before the Parliament, in order to *force* you to alter the Mode, and to dress in / the good, honest, home-spun Manufactures of *England*, which, by the Way, will be not only much against the Grain, as to the Fashion itself, but will also be much to your Dishonour, that you should be so commanded by the Men to lay it down, and be brought to do it by FORCE.

We most earnestly intreat your Ladyship, therefore, to consider what great Reproach you are going to bring upon yourselves, and upon us all; and what Injury even your Children and Grand-Children of our Sex may sustain, by thus bringing us all under a Sort of Subjection to the Men, in the Modes of our Dress; *a Yoke* from Husbands, *which neither we or our Mothers have ever been able to bear*. It ought, doubtless, to be above the Dignity of our Sex to be thus brought under this Bondage; and, therefore, we most humbly beseech you to let this Change be the Work of your own Choice; and not suffer it to be imposed upon you by the Men, who will certainly, if they carry this Point, take upon them for the future to bring in Sumptuary Laws upon us, and oblige us to wear such Cloaths as they think fit; or otherwise, which would be intolerable, (and which we hope you would make an Insurrection rather than submit to) oblige the Ladies to wear no / Cloaths any richer than their Husbands can pay for.

But besides all this, we desire your Ladyship, in the humblest manner possible, to take the Condition of our poor Sex into your most serious Consideration: We most passionately represent to your Ladyship how much you are really intrusted in this Affair; how the Worshipful your Ladyship's Grandfather was a

*Wooll-pack*, the good old Squire rais'd all his Fortunes by us Spinners, and many a comely Country Lass has manufactur'd for him. Old Sir *Harry Wooll-combe*, of *Bury St. Edmonds*, was also near of Kin to you, Madam, and he got a great Estate from the *Comb-Pot*, and made all his Daughters Ladies and Gentle-folks. Besides, your Ladyship is ally'd, by some Removes, to a great many Right Honourable Persons, the direct Offspring of the most ancient Families in *Suffolk* and *Norfolk*, such as the Families of the *Oumblers*, the *Staplers*, and the ancient *Tressel-Beaters*, and others. L. . .d, Madam, can you forget the Graves of your Ancestors, and the grey Hairs of your Fore-Fathers? If they should rise from the Dead now, and see you dress'd up in your painted Trangums, and *East India* Rags, while all the poor Spinners hung / about you crying for Bread and for Work; good your Ladyship, what think you my good Masters would say to it, would they not carry you away a Pick-a-pack.

Besides, may it please your good Ladyship to consider, that if the Honour of your Family is not supported and maintain'd, which, by the way, can never be done, if a Stop is not put to the Wearing these Callicoe Trumpery, you can never maintain or support your Character; for, we beseech your Ladyship, if the Wooll comes to lie on Hand, and not be spun and work'd up, what will all the Family of the *Wooll-Packs* come to? They will certainly be laid by till they rot, and come to Rags. We have often seen, Madam, some of the largest and most flourishing of you *Wooll-Packs*, when the Market has been dull, and the Wooll would not go off, suffer great Loss, and be reduc'd to a very tatter'd Condition.

Nay, let me recommend it to your Consideration, that if this goes on, the best of your Expectations, and of those other Ladies of your Family, may be to be sent over the *France*; and there, if nothing worse should happen to you, yet you must change your Religion, and you / would all become Popish *Woollpacks*, whether you would or no.

And as for us poor Spinsters, we must certainly go away to *France* also. Nay, there is a particular Reason for that, which we have not mention'd yet; and that is, that here is abundance of the young Men, such as we used to pitch upon for our best Thoughts, and who, when they had Work, were pretty clean Fellows, and went well dress'd a *Sundays*; who were Manufactures, and liv'd very well, have been forc'd since to go down to the Sea-Side, and there they tell us are *French* Folks and *Dutch* Folks at *Ipswich*, and other Places, that give them Money to go Abroad, and so we never see them more: And assure yourself, and't please your Ladyship, that if all our Sweet-hearts run away, we will all go after them, and then you may e'en spin your Wooll-Packs yourself.

But we hope your Ladyship will be prevail'd upon by the Tears of your own Sex, and by the Miseries of the Poor, which you cannot be insensible of, to commiserate the poor Country, and set your helping Hand to a Work so necessary to be done, and (which is more than all the rest) is so easy for you to do. /

Which brings us to the main Subject of this your Petitioners humble Representation, namely, That your Ladyship would consider how much it is in your Power, at one Turn of your Hand, to put an End to all these Miseries of your Country, and to wipe up the Tears of all the poor Families in the Nation, by only vouchsafing to submit your Fancy to your Reason, and by bringing your Humour and your Judgment to correspond a little together.

Let us suppose, for once, that your Fancy, at least for the present, according to the laudable Custom of our Sex, does now run for the Gewgaws of the *East Indies*, as sometimes it has done, in former Days, for those of *France*. But, sure, when you are convinc'd, that this Usage of yours tends to the entire Destruction of the Manufactures of your Country, that it will of Course turn Thousands of poor Women and Children into the Streets a begging, and to the Parishes for Support; that the Trade shall be universally influenc'd by it, and that a great many devilish, thieving, running, cheating Trades, are brought in among us by it, to the Ruin of the fair Trader; we say, when your Ladyship is convinc'd of this, we are persuaded you will throw your fine / Chints Gown and Petticoat in the Fire, and declare that you will never more wear any Thing so prejudicial to the *British* Manufacture, or so dangerous to the Worshipful Family of the *Wooll-Packs*.

Permit us, and't please your Ladyship, in the next Place, humbly to represent to your Consideration how absolutely it is reserv'd in your own Power, and in your own Hands, to effect this; and to all Intents and Purposes to rescue all the poor Manufacturers in the Nation from the Bondage and Misery they are now fallen into.

As the Evil is laid at your Door, so the Remedy is in your Hands; for if you are the Cause, you may certainly be the Cure. May Heaven dictate to you, how, being the original Spring of all our Misfortunes, you are under an effectual Obligation to endeavour the redressing this Grievance.

As the general Wearing of Callicoes is the Complaint, the general Leaving them off will be the Cure; the Fashion is the Grievance, because it is a Fashion; 'tis in the Ladies Power at once to make it odious and abhorr'd all over the Kingdom: You are able to make it as much out of Fashion, as you brought it into Fashion at once: You gave it your Sanction, / by approving and espousing it, and you can sink it again by the Blast of your Mouths.

Take the Honour of it, Madam, from the Men, give them nothing to boast of for reforming their Wives, but make their Wives triumph over them, by telling them, that you, whenever you please, can distress them; and again, whenever you please, remove their Grievance.

The Men can make no such Alteration, they cannot decry or oblige us to the Disuse of any Thing, but if you turn your Eyes this or that Way, you can raise or suppress what you please to the Publick Benefit of the Nation.

To what Purpose should we trouble our Representatives with our Complaints? Ease us, Madam, your selves of the Trouble. If the Women in *England* will but set their Hands to this Work, not a Callicoe, not a Piece of Linnen printed or stain'd shall be sold, or worn in *England*: Then all our Petitions will be at an End, they that bid the People petition will bid them be easy, all the Manufactures of *Great Britain* shall revive, and the Women will have the Glory of having saved the Nation.

We most humbly put your Ladyship in Mind how the Men insult us upon / this Head; how they insolently tell us, that tho' the Women may sometimes do more Good than Hurt, they never had the Opportunity of doing more Hurt than Good but they were sure to take hold of it.

And thus they conclude, that our Deliverance, *to use their own Words*, is out of Sight, because it is in the Hands of the Women, who always did Hurt rather than Good.

Contradict them, we beseech your Ladyship, in this Article, and let the whole Country be saved by your Hand: All the Petitions then from the several Parts of the Kingdom shall be remov'd, and we, the poor Country Manufacturers and Spinners, will pay our Homage to you Ladies of *London*, and the Honour of Delivering the whole Family of the Spinners shall be your own.

*In order to this, the Prayer of our Petition concludes to your Ladyship, That you would be pleas'd to take the sad and deplorable Condition of your poor Petitioners into your Consideration; and, in a Word, that you and all the Ladies of your Family, the Renowned Family of the Woollpacks, with all your Family and Servants, may by your Order lay aside your Callicoe Gowns / and Petticoats of all Sorts, and declare publicly that none of you will any more be dress'd in them, whether we call Dressing, the Set-Dress for Abroad, or the Dishabile for the Morning, but that you would reassume those many pretty Stuffs which are already Invented by our Weavers, or which may be Invented to please the Fancy, in the room of the Callicoes; and your Petitioners, leaving all other Application, shall for ever Pray for all Happiness to the Noble Family of the Woollpacks.*

Dorothy Distaff.

*The Mark of*

Abigail Spinning Wheel.

Eleanor Reel.

Jenny Distaff, *The Linen Spinster, in Defence of the  
Linen Manufactures, &c. To be Continued as Mrs.  
Rebecca Woollpack gives Occasion* (London: J. Roberts,  
1720).

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THE  
LINEN SPINSTER,  
IN

DEFENCE

OF THE

*Linen Manufactures, &c. /*

To be Continued as Mrs. *Rebecca Woollpack* gives Occasion.

Number I.

*Qualem commendes, etiam atq; etiam adspite: Ne mox  
Incutiant aliena tibi peccata pudorem.* Hor.

By *JENNY DISTAFF.*

*LONDON:*  
Printed for *J. Roberts*, at the *Oxford-Arms* in *Warwick-Lane*, 1720. /

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## THE LINEN SPINSTER.

THE world wants not to be informed how some *medling busy People* have occasion'd great Heart-burnings in several Branches of our Family about Preheminence, and I know not how many other Pretences. I always gave my half Sister, *Rebecca Woolpack*, on this side the *Tweed*, the upper hand; but by particular Priviledges granted to the *Distaffs* by former Kings of *Scotland*, we claim the Precedence there. However since my Sister has given me so fair and publick an Invitation to a Friendly Correspondence, after it had been very much interrupted; I have as publickly acknowledged the Favour by the following Letter, under cover to *Isaac Bickerstaff Esq;*<sup>1</sup> Burgess of ——— to save Postage, since she pretends the Woollen Manufacture / cannot at present bear it. Squire *Bickerstaff* is half Brother to us both, who are by different Venters; but he is a little partial to my Sister.

*Jenny Distaff's Letter to Mrs. Rebecca Woolpack, &c.*

Dear Sister,

*'I Am very glad of an Occasion, wherein I have at last the good Fortune to think the same way with you in many things; and however Matters have been carried of late, I have never said any thing that ought to displease you, but with a reluctant Heart, and in opposition to much good Will and Esteem for your many great and uncommon Talents. For I agree with "that judicious, delightful and memorable Writer the Spectator, that 'tis to your Manufactures, that the Mahometans look at least like Christians, and the Inhabitants of the Frozen Zone are warm amidst mountains of Snow."* Nay, 'tis to you that an *Antient Briton* ensconsed in Flannel cheerfully whistles down the Sun on the bleak Mountains of *Wales*.

But why Sister would you engross all Merit? 'If a Woman's chief Praise (as you say) consists in Domestick Industry and / in Simplicity, rather than Variety of Dress,' I believe my Claim is the better of the two. I own I have very little Acquaintance with what you call the modern English Ladies. In the Country they are a Species so little known, that was one of them to make her Appearance rigged out as you dress her, she would be as much stared at as one of your Masquerading Rakes<sup>2</sup> in Lawn Sleeves; or a blooming Toast with the blighted Phyz of an Old Witch of Seventy. — Besides, if I am rightly inform'd, these modern Ladies are not a thousandth part of the Conversable Sex in Town; then how

Sister can we ‘*come at a true State of Trade, and the Interest of this Island with relation to the Habits now worn,*’ when you do not take a Survey of the ten thousandth part of them

But allow me some just Exceptions I shall make to that part of the Dress, which beyond all Practice Frenchifies your modern Lady. For really, Sister, Mrs. *Stitch* in her last Advice of Fashions affirms, that for one Suit of *French Brocade*, Lace or Alamode, these very Ladies wear twenty of your *Italian Mantua* Silk, or *English, Genoa*, or *Dutch Damask*, Velvet, Lustring, &c. allow me, I say, this Exception, and then your fine / Lady is dress’d chiefly with our Woollen Manufacture; viz.

Her Smock –	<i>Serge or Crape.</i>
Her Hoop Petticoat –	<i>Broad Cloth or Perpets.</i>
Her Italian quilted ditto –	<i>Stuff, Cloth, or Baize.</i>
A Mantua –	<i>Ditto.</i>
A Head Dress and Pocket Handkerchief –	{ <i>Broad Cloth stuff or Kersey, &amp;c.</i>
Flowers for the Hair, and a Fan –	{ <i>Cloth, Stuff, &amp;c.</i>
Her Black Hood and Scarf –	{ <i>Broad Cloth, or Baize, &amp;c.</i>

To these Articles, add those that you allow to be entirely *English*, and, I think, your modern Lady will be dress’d with our own Manufactures at all Points, except her Girdle, her Garters and her Pockets.

I don’t doubt but your giddy Head will be as much puzzled at this Doctrine, as\* *Martin* and *John* were with Lord *Peter’s* Conceit of carving some slices of excellent Mutton out of a brown George; ‘*Come, Brothers, says Peter, fall to and spare not / here’s excellent Mutton.*’ But say they, ‘*We never saw Mutton in our lives so nearly resembling a slice from a Twelve-penny-loaf.*’ – So you’ll tell me, that never any Broad Cloath, or Serges so nearly resembled Cambrick, Holland, Damask, or Point Laces in this World; but look again Sister into that *delightful* Author, the *Spectator*,<sup>3</sup> and he’ll tell you that our Merchants ‘*convert our Tin into Gold, and our Wooll into Rubies.*’ And I may add, into Holland Point, Damask, Raw Silk, &c.

When Brother *Isaac’s* Conceits come in thy way, I see thou makest very free with them, tho’ very little to the purpose: What avails it to the matter in Hand, if we are cropt above, and Branch out downwards, as he told us in his *Lucubrations* long since? Is it your Acquaintance with these great People; for by the Dress and the State of your Lady, she must be a Countess at least? Is it, I say, their Tast

\* *Tale of the Tub.*

has debauch'd your Understanding; for if thou didst not know as little as these fine Modern Ladies, how could you think that their Rooms are hung, or their Chairs, and their Coaches are lin'd with Foreign Silks and Velvets: The *Mercers* will inform thee better. There is scarce one in a Hundred that does not Use *English* Silks, / Camblets, or Velvets for those purposes. So after all thy fine reasoning, this very Modern Lady may, '*in Justice, as well as Compassion, be chearful in putting on Ornaments, which if generally worn, may respectively cherish Crowds of her fellow Subjects with plenty.*'

'It is not desired,' you say, 'that we should return to the first Ages of the World for Dress;' truly Sister, I hope this Generation is wiser than even to step back so far as the Reign of Queen *Elizabeth*, tho' a most Excellent Princess, and dearly lov'd, and encouraged her Subjects in all Manufactures, especially those for Foreign Markets. – Look into our Cousin Dr. *Distaff's* Genealogy of our Family: Tatler, No. II. Vol. I. You'll find there honourable mention of the White Staffs, though they were Courtiers, a younger Daughter of that Branch was a Maid of honour in the Glorious Reign I mentioned, and her entire Dress is still preserved in my Great Grandfather's Wardrobe. – Upon this Occasion I have considered it, and give you the principal Particulars: *Viz.*

A Curious fine *Turkey* Nett-work Headgeer, Edg'd with Florentine Sattin, Sprig'd and Flower'd. /

A Ruff of fine *Flanders* Lawn containing 56 Yards 1/2 and a Nail.

A stiff Body'd Gown of Flemish Grogam, with a Gold colour'd Gimp-Edging *Dutch*.

A Fardingale of the same, containing 48 Yards 1/4.

A Pair of Sleeves of Florentine Damask.

Four Roses of small *French* Ribbin for her Shooes and Garters, containing 375 Yards.

Two Ear Knots of Silver and Gold colour'd Ribbin, 69 Yards.

A Pair of Drawers of fine *Holland* Dimity, with Silver-tag points to Lace them, almost quite down before and behind.

A Curious *Turkey* Leather Pouch to hold a Bible, a Manchet, and cold Roast Beef upon a Progress.

A Pillion Cloath and Save-Guard of Brussels Mohair Camblet Edg'd with a Mohair Fringe. –

Her Smock indeed appears to be of her own Spinning, by her Name and Age being mark'd at the Bosom when it was Spun.

So the Wisdom of that Glorious Reign agreed with that you well observe, '*That no one would make and provide at home what / would binder a Family from doing what would purchase a great deal more than what would buy the same thing from*

*abroad; and on the contrary, No one will go abroad for what they can have for less Cost and Labour at home. This is the main Principle which, you say, and say judiciously, makes Men Rich or Poor, a Nation Great or Contemptible.'*

Now if thou hadst but thought again, and drawn as Just Conclusions from so Just a Principle, you and I should entirely agree; nay, I find your being lost in your Subject, has only hindred you from meeting me more than half way; for according to your Principle, Printed Callicoes will be so far from reducing the Daughters of *Eve* in this Island to their '*Primitive Poverty and Nakedness*,' that it will help to maintain the Balance of Trade on our side. But I must have it granted me before I prove this by Just Conclusions from your Principle, that it will not be practical by any Law, to force the Ladies to resume that Antient cheap Dress of their Ancestors, the *Piās*, viz. '*the Pinking, Painting and Flourishing their fair Skin, both for Ornament and Dress.*'

Attend then: A Yard of Callicoe Cost 6d. Abroad. This when printed is wore instead / of slight Silks, which is made of Foreign Materials that Cost 12 s. and so there is sav'd to the Nation 6 d in one Yard.

On the other Hand, if you had but considered the high Duties upon all sorts of Manufactured Goods from Abroad (not to be parallell'd in any other Trading Country) You might have concluded how little Encouragement there is to Import most of those Goods. Nay, those high Duties would amount to a Prohibition, if the Dearness of Labour here, and Cheapness of it abroad did not still give some Foreign Manufactures a preference. And had it not been, Dear Sister, for a self Conviction of the Truth of this Matter, I had it in my Head to have join'd with your Cry against those Foreign Callicoes; and in Truth I should have had a much better pretence than your Foreign Ally, the Silk Manufacturer. For our Materials are either Hemp or Flax of our own Growth, or Cotton from our Plantations. Then as for the Merit so much insisted upon of employing the Poor; My claim is much stronger, consider, Sister, we not only employ them in the Spinning and Weaving, but also in the Additional Work of Printing. /

Reflect then, Dear Sister, on these plain Conclusions, and thou'lt be able to tell. even Brother *Isaac*, should he ask why Printed Callicoes, Foreign Wrought Silks and Printed Linens do encroach upon our Manufactures of Wooll and Silk, because '*No one, as thou sayest, will provide at Home what will Cost less Abroad: Or, will hinder the Manufacturer from doing what will purchase a great deal more than would buy the same thing from Abroad.*'

Now if it appears, that it is the Dearness of Labour here that gives Foreign Commodities preference by reason of their Cheapness, it is certain that many more of our Manufactures would go abroad if they were as Cheap as heretofore. Will then this Evil be cured by making them still dearer, by restraining the wear of such things as may interfere with them? And more particularly, why must the Family and Fortune of the Distaffs be opprest and sunk to raise Estates for others

on their Ruin? Have we not paid our Taxes chearfully, behav'd Loyally, and kept the Industrious Poor from Want with our Liberality? And can they boast more, nay, so much, who expect these partial Favours at our Expençe? Thus much for our selves, and /

For those '*particular Collections or Bodies of Men, or particular overgrown Trades,*' who are concerned in promoting the *East India* Trade, now justly esteem'd the brightest Jewel in the Crown, who furnish a Cheaper wear than our own Manufactures, and gives thereby some force to their being Exported, and purchasing more a great deal than the Printed Callicoes Cost. 'I will say no more of these Worthy Traders at present, but that they have all pretension to the Panegyrick, the *Spectator* bestows upon Merchants in the Paper you quoted.'

Upon the whole, we are undone, if in the present Posture of *Spittle-fields*,<sup>4</sup> something is not *resolved* for the effectually restraining those frequent Violences still offer'd to the most defenceless part of His Majesty's Subjects, for Wearing what the Laws of their Country allow them to wear. If Force usurps the Seat of Justice, what occasion is there for Acts of Prohibition, or any other Remedy the *Weavers* want for imaginary Evils? These Violences will lay a sufficient Restraint upon the Wearing of Printed Callicoes and Linens. This is a Distemper in the Blood, and if not timely check'd will end in a raging Calenture. /

This is what every *Briton* ought to detest, if he has any regard for that Liberty and Right which his Ancestors purchased with so much Blood: And is that of our Family, Sister, run to the very dregs of the lowest *Plebeian*, in your Veins, that you should prostitute even the Wisdom of *Lycurgus*,<sup>5</sup> to countenance these Violences? It so borders upon Sacrilege, is so shocking to Human Nature, that it cannot be the Reflection of your Thought, but the unhappy Escape of a flashy Temerity. I know your Candour, I know the Pride of your honest Heart is such, that you will not, you cannot suffer this Reproach to continue to wound the Fame of your Family, after this Animadversion.

Besides that Institution of *Lycurgus* was no way to your Purpose. His Intent was to caution modest Matrons against the Wear of such like Habits as the lewd Women were distinguished by; lest they might by such a Resemblance, be exposed to those Indignities the other often suffered: In which Case, as it proceeded from their own Indiscretion after the Promulgation of such a Law, they were to expect no Reparation for any Abuses; no, nor of their Persons; and the Reason of the Institution is very plain. The / Affront was supposed to be offered to a Meretrix,<sup>6</sup> and not to a modest Matron; for in such a Dress she appeared out of Character, and could not claim the Priviledge of it.

Before this Time the following Account must have wounded thy tender Ears; *viz.* 'on the 29th of *December* last, three young Ladies were very near being drag'd out of their Coach, and tore to pieces, by a *Mob calling themselves Weavers*; and for no other Reason, but because they wore Callicoe-Dresses'; to which

the Laws in being have given a Sanction, and are obliged to protect, not only, as I said before, for the common Support of the Liberties of a Free People, but more particularly to maintain the Security of the Money [*which has always been held sacred*] Lent on the Duties upon the said Callicoets. And God knows how far the *Weavers* may have been animated to these horrid and barbarous Violences, by the Encouragements that thou, I trust inadvertently, and others premeditatedly, have given these Mobs. Let me seriously ask you, Would not the *Black Princes*, if they should see one of these *Bashaws*<sup>7</sup> of *Spittle-fields*, disrobing a Woman of Fashion of her Cloaths, and spurning at her in the Dirt, would they not make the same Reflection / as they did one Night at the Play-house, when they imagined the Gentry in the upper Gallery were Grandees, distinguish'd by some eminent Priviledges, because they made a greater Noise, and used a greater License in their Behaviour than other People? Would they not cry out; '*How do the People of this Country excel ours in the speedy Execution of Justice! For see that Great Man! See! how he seizes the Offender in the Streets, drags her down, tears off her Cloaths, and then leaves her to make a miserable Exit by the first Cart or Coach that runs over her!*'

When you have duely considered these Things, I don't doubt, Sister, but in your next I shall find your Opinion so far alter'd, as to think that our particular Interests are not so inconsistent as some Make-baits would perswade you. Ben't too credulous, and we may both live, love and prosper: Which is the hearty Wish of

Your Loving Sister,

December, 1719,  
Salop.<sup>8</sup>

*Jenny Distaff.*

## DANIEL DEFOE

Daniel Defoe, *The London Ladies Dressing-Room: or, The Shop-Keepers Wives Inventory, a Satyr, Written by the Author of the True-Born Englishman* (London, 1705).

Daniel Defoe, 'Individual Foibles National Benefits', *Mist's Journal*, 7 February 1719, in W. Lee (ed.), *Daniel Defoe: His Life, and Recently Discovered Writings: Extending from 1716 to 1729*, 3 vols (London: J. C. Hotten, 1869), vol. 2, pp. 100–4.

Daniel Defoe, 'Weavers' Riots against Calicoes', *Mist's Journal*, 27 June 1719, in W. Lee (ed.), *Daniel Defoe: His Life, and Recently Discovered Writings: Extending from 1716 to 1729*, 3 vols (London: J. C. Hotten, 1869), vol. 2, pp. 136–9.

Daniel Defoe, 'The Women's Complaint against the Weavers', *Mist's Journal*, 15 August 1719, in W. Lee (ed.), *Daniel Defoe: His Life, and Recently Discovered Writings: Extending from 1716 to 1729*, 3 vols (London: J. C. Hotten, 1869), vol. 2, pp. 139–42.

Daniel Defoe was an outspoken and active polemicist during the early eighteenth century. Along with publicly defending the wool interests, Defoe used verse to mock the pretensions of London's aspiring middling and even labouring women who took up printed calico as an emblem of their fashionability. Nonetheless, he was also aware of the value in other viewpoints and as an active pamphleteer took the opportunity of the anti-calico riots to assume a different voice and present a more critical view of the excesses unleashed by this campaign. He had, as one historian notes, a 'gift for assuming voices in order to address different groups of people'<sup>1</sup> – in this instance he took a female voice to counter the weavers' claims of unsullied virtue. The repeated and sustained physical attacks on women wearing calico, or indeed any printed garment, provided the context for his editorializing. Defoe's female character raised the essential questions: do British women have the right to wear fashionable dress without fear of violence? Could women also shelter under the umbrella of national liberties? Servant women had been particularly castigated, their tastes for foreign fabrics characterized as both insubordinate and treasonous. Defoe himself had contributed to these attacks.<sup>2</sup> Inadvertently, these collective criticisms acknowledged the power of popular consumerism, even as expressed by those from the lower social orders.

But this relative power was set against more immediate physical threats that were very real.

#### Notes

1. P. R. Bakscheider, 'Defoe, Daniel (1660?–1731)', *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004), online edn [accessed 19 February 2009].
2. C. W. Smith, "Callico Madams": Servants, Consumption, and the Calico Crisis, *Eighteenth-Century Life*, 31:2 (2007), pp. 29–55, on p. 30. For another contribution by Defoe, reproduced in a London newspaper, see *Weekly Journal or Saturday's Post*, 22 August 1719, below, pp. 284–6.

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Daniel Defoe, *The London Ladies Dressing-Room: or, The Shop-Keepers Wives Inventory, a Satyr, Written by the Author of the True-Born Englishman* (London, 1705).

THE  
*London* LADIES  
Dressing-Room:  
OR, THE  
Shop-keepers Wives  
*INVENTORY.*

A  
SATYR.  
*Written by the Author of the True-born Englishman.*

*LONDON,*  
Printed for the Booksellers of *London,* and *Westminster,*  
1705. /

THE  
 London *Ladies Dressing – Room: Or the Shop-keepers*  
*Wives Inventory.*

HE that wou'd Sail in troubl'd Seas,  
 May Wed a Woman if he please:  
 For that's the way to fret his Gaul,  
 And bring in Plagues, the Dev'l and all:  
 His Ship and Tackle must prepare,  
 'Gainst Wind and Weather, Wear and Tare,  
 And since these Seas are very Large,  
 Pray take a view of half the Charge,  
 And to make short of this long Story,  
 I'll let you see the Inventory.  
 Two Nightrails,<sup>1</sup> and a Furbelow,<sup>2</sup>  
 To tempt you to the Thing you know,  
 A Gown of Silk, which very odd is,  
 A pair of Stays instead of Bodies:  
 Four Petticoats for Page to hold up,  
 And short one's nearer to the Crup,<sup>3</sup>  
 With fine white Smock below all these,  
 To take up when the Youngster please;  
 And under that there's something more,  
 Then what I told you just before:  
 Six Manteaus,<sup>4</sup> nor can Madam less,  
 To new adorn the Ladies Dress;  
 With Silver, Diamond, Buckles too  
 For Garters, and as rich for Shoe,  
 And Silver-lade from Top to Toe,  
 Seen at a distant as they go; /  
 A Mantua Girdle, Ruby-Buckle,  
 And Diamond-Ring, adorns the Knuckle,  
 Of Pocket-Clouts, her Nose to Drain,  
 A Duzen Lac'd, a Duzen Plain;  
 Three Night-Gowns<sup>5</sup> of the richest Stuff,  
 Four Cushion-Cloaths are scarce enough:  
 Fans Painted and Persumed three,  
 As many Muffs of Sable Grey:  
 Nor reckon it among the Baubles,  
 A gaudy Tippit made of Sables;  
 Pearl Neck-lace, and a Popish-Cross,  
 As if converted to the Mass;

With Romish Emblem on the Breast,  
 And thus she wears the Mark o'th Breast:  
 Between her Snowy Hills it lies,  
 Deluding wanton amorous Eyes,  
 To catch the Bate some call's a Prize; }  
 A Locket too you must bespeak,  
 Unless her Heart-strings you will break:  
 And if a City Trades-man's Bride,  
 A rich Gold-Watch hangs by her side,  
 So large in Breadth, almost a Span,<sup>6</sup>  
 As if she wore a Warming pan:<sup>7</sup>  
 Gloves by the Duzen, whole and half,  
 With Top-knot like a *Tower-Calf*;  
 The Frizeling Combs, in Velvet Case,  
 To set and trim the Hair and Face:  
 And that the Cheeks may both agree,  
 Their Plumpers fill the Cavity.  
 Behind her Back the Streamers fly,  
 And Kissing-strings hang Dangling by;  
 Behind the Noddle every Baggage,  
 Wears Rowls (in *English*) call'd a Cabbage; /  
 Yet least these prove too great a Load,  
 They'r all compriz'd in one Commode;  
 Pins tip't with Diamond Point and Head,  
 By which the Curlet are fastned;  
*Her Tower set on lofty Wire,*  
*Like Steeple Bow,<sup>8</sup> or Grantham Spire:*  
*Fair Ladies Heads, you here behold,*  
*Beauty by Tyrant Mode controul'd;*  
*The Graceful Oval, and the Round,*  
*This Damn'd French Mode does quite confound:*  
*With Ears like Satyr, Large and Raw,*  
*And bony Face, and hollow Jaw;*  
*This Monstrous Dress, does now reveal,*  
*Which modest Garbe did once conceal;*  
*Rich Bobbs upon her Ears are hung,*  
*To stop the Clamour of her Tongue;*  
*For if she wants what others have,*  
*The Man had better be in's Grave:*  
*They'r Heads with Ribbons, Knots and Crosses,*  
*Are dress'd just like fine Hobby-Horses:<sup>9</sup>*  
*With naked Breasts and painted Faces,*  
*You'r put in mind of other Places.*  
*Besides all these, 'tis always meant,*  
*To furnish Rooms to her Content;*  
*With Moreclack Tapstry, Damask Bed,*  
*Or Velvet richly Embroidered:*

Tea Tables, Skreens, *new* Trunks and Stand, }  
*Large* Looking-Glass, and well *Japan'd*,<sup>10</sup>  
 Or else she'll think she's poorly *Man'd*. }  
 A new scene to us next presents,  
 The *Dressing-Room* and Impliments  
 Of *China Plate*<sup>11</sup> *Guilt*, and *Emboss'd*,  
 With many other things of Cost: /  
 Table *Miroir* one *Glue-Pot*,  
 One for *Pomatum*,<sup>12</sup> and what not?  
 Of Washes *Unguents*, *Cosmeticks*:  
 A pair of *Silver-Candlesticks*:  
*Snuffers*, and *Snuff-Dish*, Boxes more,  
 For Powder, Patches,<sup>13</sup> Water Store:  
 In Silver *Flasks*, or *Bottles*, *Cups*,  
 Covered or open, to wash their Lips:  
*Hungarian Queen's* is seldom wanting,  
 Nor store of *Spirits* against Fainting:  
 [illeg.] other Waters Rich and Sweet,  
 To sprinkle Smock or foul'd Sheet:<sup>14</sup>  
 Sweet Powders to perfume the Bed,  
 When noisen *Savieur* there is Spread;  
 By ouer heating eager Play,  
 When vigorous Nature mels away:  
 Tho' powder'd Allum is as good,  
 Well strw'd on, and well understood:  
 For Vapours that offend the Lass,  
 Of a *Sal Armoniack* a Glass:  
 But to go on where we left off,  
 And make no more a jesting *Scoff*:  
 This is not half that does belong,  
 To the fantastick female Throng:  
 The modish Apron too from *France*,  
 With all it's trim Apurtenance:  
 Hoods by whole Dozens, fine and Black, }  
 Store of *French Coifs*<sup>15</sup> she must not lack, }  
 Nor velvet Scarfs about her Back:  
 To keep her Warm, all these at least,  
 In amber'd Skins, or quilted Chest;  
 Richly Perfum'd, with Art and Care,  
 Powders for Garments and for Hair:<sup>16</sup> /  
 But I had almost quite forgot,  
 A *Tea* and *Coffe* Copper Pot;  
 With *Chocolate* and caudle Cup,  
 Provoaking Breakfast up to Sup;<sup>17</sup>  
 Rich Saucers and fine Spoons of Gold,  
 And Dishes that white Sugar hold;  
 With many golden Seals there Dangles,  
 Besides abundance of new Fangles:

Nor may she want a ruby Locket,  
 Nor the fine Sented quilted Pocket,  
 To Play at the new Sport call'd Basset:<sup>18</sup> }  
 She a rich Purse of Silk must get,  
 Tho' ne're so much i'th *Mercers*<sup>19</sup> Debt;  
 With Guineas fill'd to Wagers lay,  
 Or else at Cards abroad to Play;  
 Nor is she vex't at ill Success, }  
 Because her Friend can do no less,  
 Than help her in her great Distress.  
 For when she's spent her glittering Store,  
 The amorous Fop<sup>20</sup> will give her more:  
 Pensive and Mute, behind her Shoulder,  
 He Stands, and at her Loss grows Bolder;  
 Into her Lap the Lad Conveys,  
 The softest Thing, the Lovers say's,  
 She grasps it in her greedy Hands,  
 Then best his Passion Understands:  
 When tedious Languishing has Fail'd,  
 At last she o're the *Beau* prevails:  
 But Tir'd with Numbers I give or'e,  
 Tho' I could count up ten times more;  
 Thus Rig'd the Vessel, and Equip'd,  
 She is for all Adventures Ship'd: /  
 Her Portion e're the Year goes round,  
 Does with her Vanity Confound;  
 All these are Ladies of the Town,  
 Fine *London* Dames of high Renown;  
 Whose Husbands dare as well to Swing,  
 In Halter made of Hempen String,<sup>21</sup>  
*A to deny'm what they want,*  
*When they with Tears do make Complaint:*  
*Then who would venture in such Fetters,*  
*At daily thus confounds our Betters,*  
*Which has been made appear above,*  
*The sad Effects of hasty Love:*  
*As for the meaner sort of jilts,*  
*Who can't attain to silver Quilts;*  
*[For] they will Gay and Flaunting go,* }  
*And truly Ape the Furbeloe,*  
*And Gowns with Printed Callico:*  
*Poor Joan that Crys about new Milk,*  
*Will counterfeit an Indian Silk,*  
*And seem as Lofty in her Dress,*  
*As Lady of the Prince of Hess,*  
*Who bravely lost his Life in Fight,*  
*To fix his Master in his Right.*  
*The Cinder Wench, and Oyster Drab,*

*With Nell the Cook and hawking Bab,  
 Must have their Pinner brought from France,  
 Appear most gay and learn to Dance,  
 And if they're honest 'tis by chance.* }  
*The City Maids, with Naked Skin,  
 Go bare before and Tempt to Sin:  
 And wear such Glittering Gaudy Dress,  
 That now a days 'tis hard to guess,* }  
*Which is the Maid or Misteriss. /  
 The nasty Puss that gathers Raggs,  
 Must have her Favorites and Taggs:  
 Her Bobs and Rings and Favorites,  
 Got by her Prograss in the Nights;  
 Her Head set up, would fright a Bear,  
 With curled Locks of powder'd Hair:  
 Black Patches on her Cheeks are struck,  
 To hide the Spots of Durt and Muck;  
 Perfum'd all or'e to damp the Stink,  
 Of Brandy, Waters and Strong Drink:  
 The Worst of Trulls<sup>22</sup> must have their Fann,  
 With Mask, and Scarff to tempt the Man,  
 To Sin, as fast as e're they can:  
 And thus the Females of all Sizes,  
 Go in the Devils new Disguises,  
 All to delude Fools, Fops, and Nizes.  
 In short, some Women are so bad  
 So Proud, so Wanton and so Mad;  
 Would make a Man dispare to find,  
 A Woman that is well inclin'd;  
 Then let all honest Men take care,  
 Of being caught in Female Snare;  
 And shun it as you wou'd the Devil,  
 For 'tis the worst of Human Evil.*

*FINIS.*

Daniel Defoe, 'Individual Foibles National Benefits',  
*Mist's Journal*, 7 February 1719, in W. Lee (ed.), *Daniel  
Defoe: His Life, and Recently Discovered Writings:  
Extending from 1716 to 1729*, 3 vols (London: J. C.  
Hotten, 1869), vol. 2, pp. 100–4.

*Individual Foibles National Benefits.*

*M. J.*, Feb. 7. – Mr. Mist, – You have sometimes given yourself Leave to admit Letters in praise of good Men and good Things: I hope you will continue disposed to gratify your Friends that Way still, though My Subject may a little surprize you. I have a great Mind to bestow some Panegyricks<sup>1</sup> upon the Times; and first of all, I think it would not be amiss to write something in Praise of that modern Virtue which Men call *Faction*.<sup>2</sup>

Without doubt, it is one of those Mistakes which by long Practice is become like mere Nature to us, and is not practised among us at the Choice of our People, on one Side or on the other, but by Necessity, being the Consequence of either our Climate, our Constitution, or our Government: And on any of these Accounts, Mr. *Mist*, you must allow, it ceases any longer to become a Vice, whatever it was before; for certainly you will not suggest, that there is any such thing as a necessary Vice in the World, much less in the State. I shall illustrate my new Doctrine by some parallel Cases.

There are many other Things in the World, which being esteemed Vices in former Ages, are absolutely necessary Branches of the publick Prosperity. Let us examine the Branches a little. Hard Drinking, for Example, seems to be grown necessary in its Degrees, to maintain the Appropriations upon the Duties on Wine, and keep the Funds from Deficiency, that the publick Credit, which is essential to the very Government, may not suffer; and I do not know, but that, if you should leave off drinking Wine, your old Friend, the *Flying Post*, might charge you with being in a Plot against King *George*, and conspiring to sink the publick Credit, by lessening the Funds; therefore have a care, *Mist*, of such an impolitick Sobriety.

Thus PRIDE, in the next Place, is, I think, metamorphosed into a national Virtue, by the change of our Circumstances. She was once, indeed, exploded for a common Strumpet, employed / in debauching the People; but this was in our Fathers' Days, who knew no better, and railed at those who came next them; but we, *you know*, are grown wiser, Mr. *Mist*, than our Fathers; and being resolved to entertain this Lady, and her Sister VANITY, which we were most deeply in Love with, have brought our modern Wisdom, – *which has, by the Way, more Policy than Wisdom in it*, – to a different Taste of Things, and to determine, that a necessary Degree of *Pride*, and a large Share of *Vanity*, are Virtues absolutely necessary to the Commonwealth, for the consumption of our Manufactures, and for the Employment of the Poor.

I appeal to the most religious Quaker-like<sup>3</sup> Precisian in *Britain*, whether, should rigid sumptuary Laws<sup>4</sup> pass the House, and the Pride shewn in Dress, Ornament, Gaity, and Richness of Clothes, (I mean extravagant overgrown Dress,) should be suppressed; whether it would not immediately deprive two Millions of our People of their Bread, send the Manufacturers a begging, and starve, I say, most unmercifully starve, the Poor?

For Example, Mr. *Mist*, (for I love to speak to the Reader's Understanding,) I will suppose a Law was to be made, and strictly to be put in Execution, (for else Laws, you know, are good for nothing,) to prohibit the wearing of Perriwigs, *Things in the primitive Days of Virtue never heard of*, and far from what we call necessary to Life: Suppose another Law to prohibit the wearing of Laces, whether made of Gold, Silk, or Thread; – another to prohibit the wearing of Silver or Gold in Buttons, Loops, Edgings, or any other Thing; – another prohibiting the Use of Plate in our Houses, or Jewels of any kind on our Necks, Hands, or Breasts; – and, last of all, an Act prohibiting the wearing of Silk, either in Stockings, Cloathes, Furniture for Houses, or anything whatever.

It must be owned, Mr. *Mist*, that the Use of all these Things have been introduced by our dear Friend *Pride* and her Sister *Vanity*; I believe you will not dispute that with me: And that, in former Days, they have been exclaimed against by our Philosophers, and preached against by our reformed Clergy, as the Handmaids of Vice, and Encouragers of Luxury, the Destroyers of our Morals, and the Ruin of our Youth. /

Now I will appeal to your friend Mr. *Ridpath*, whether a Man would not be justly charged with a Design to excite Mutiny or Rebellion, if he should pretend to have these things entirely reformed? And whether it would not really be a most wicked and inhuman Thing to deprive 20,000 Noddle-Thatchers of their Livelihood, a Trade which they have served their Times, or are now serving their Times to learn? Whether it would not be an unchristian Thing, to destroy at once the Manufacture of Bone-Lace, &c., in this Kingdom, which, as the Dealers in it told the Prince lately, employed above a hundred thousand poor People in

the Country; and who, in such Cases, would be left to Beg and Starve? And so of all the rest.

Is not then the Case altered, Mr. *Mist*? and are not all those dreadful Vices, which were formerly so openly condemned by the sober Part of Mankind, become new Virtues, and absolutely necessary to the Commonwealth? *Answer me this, if you can!*

Wherefore let us learn to turn our Tales: Preach no more to me, *Ye Pulpit Reformers*, to the Praise of threadbare destructive Sobriety; 'tis the Drunkard and the Beau that raise your Duties, establish your Funds, maintain your Credit, make the Money flow into the Exchequer, and make the Government terrible; it is the Extravagance of Dress, and the Improvement of the Virtue of *Vanity*, that employ your Poor, furnish your Shops, increase Trade, consume your Manufacture and Maintain your People; and when ever these Necessary Excesses are fully stopped, the Nation will be ruined: Millions of People will be turned out of their Employments, and consequently turn ravenous, and devour us. How ridiculously then do those People talk, who complain of the Vice of this Age! and what a Pack of empty ill-judging People are those we call Agents for Reformation of Manners!<sup>5</sup> when, it is plain, to reform us would be to ruin us; for, to reform in Part, will do no good at all, and, to reform in the whole, Would destroy our Trade.

Blessed be thou, O Vice! says Trade, to the new Modes of Dressing: How I do thrive by thy Assistance! But for thee, my City of *London* would fall of itself; all the Props and Scaffolding that now support her crazy Houses, would not / keep her up! But for thee, all our Shopkeepers must turn Bankrupts, our Apprentices turn Beggars, and our sober virtuous Milliner Ladies turn W—s. Without thee, O glorious *Vanity*! how could our Government stand! The Manufacturers would Mutiny, our Weavers rebel, and the Rabble go distracted, and who should be found to reduce them to Reason? And indeed, what Reason could we propose to them why they should sit still and starve, – be patient without Bread, – and bid go about their Business, – when their Business, viz., their Employments, were taken away from them?

Hail, *Virtuous Pride! Regular Vanity!* and *Necessary Luxury!* How are we obliged to your Excellencies for our Commerce, for the Improvement of Arts, for the Encouragement of Industry, for the preserving the Poor from Want, and supplying the Rich with their Wealth! In publick, or in private, we cannot subsist without you; at home or abroad you are our Supporters, nay, I had almost said, our only Supporters.

Let every branch of our Foreign Commerce be examined; which of them is it that receives not their vital Support from your Assistance? Who but your mighty Selves are the Life and the Soul of our Importation? For, what considerable Things do our Fleets bring home from any Part of the World, but on your

Account? Necessaries are the Product of our Land, but Superfluities are the Offspring of Trade.

It is by you that our *East India* Company makes prodigious Sales; by your Aid their Stocks advance 200 per Cent. more than they are worth. It is by you that our *Turkey* Ships come home rich in Silks; our *Italian* Ships in Wine and Oil; our *Spanish* in Silver and Pearl; and our *French* in Perfumes.

Food and Raiment are the Sons of *Britain*; Gayety and Taudry are the Bastards of Foreigners; but alas! Mr. *Mist*, – how have the Daughters of Pride been legitimated into the Family! How have Vanity and Luxury become Domesticks; and we cannot, without Difficulty, determine which are the most necessary to the common Household of the Nation. Our very Prosperity becomes Depend-ant upon Crime. Without our Excesses, Commerce would die, Navigation be ruined, the concourse of Strangers among us cease, our Flux of wealth / decline, and the formidable Figure we now make in the World decay.

In a word, the Nation would grow poor for want of Pride, and weak for want of Vice: Heavens! what Times are we come into! that the Manufactures of Hell grow the Staple of our Trade; and we are upheld by those very Things we ought to be ashamed of. — But to return, Mr. *Mist*, to my first Proposal, – in like Manner is the publick Article of our Sense turned upside down; – and such is the Fate of Things, that as Pride and Luxury are made Virtues in our Trade, so Faction is become Physick to the State. To conclude, *Samson's* Riddle seems to be acted here in Perfection, *Meat is taken out of the Eater*, and the World wholly dressed *a la Masquerade*.

Your Friend and Servant,

Sir MALECONTENT CHAGRIN.

14. *FRENCH REFUGEES*: This refers to the influx of French Huguenot refugees who arrived in England after the law supporting toleration of Protestants in France was revoked in 1685. The Huguenots brought new skills and manufacturing techniques to England, for example helping to establish the silk industry in London.
15. Protestant Succession: Restoring a Protestant line of succession was one of the driving factors behind the unseating of the Stuart monarch in 1689 and the maintenance of the Protestant line, which ultimately brought the Hanoverians to the throne in 1715.

### *Mus Rusticus*

1. *Clandestinely Ship'd off*: as a result of smuggling.
2. *Ozlwright the Saxon King*: Aethelwulf (826–858), the second Anglo-Saxon king, is perhaps the monarch referred to here.
3. *King Edward the 6th*: Edward VI (1537–53) was the last male Tudor monarch, reigning from 1547 to his early death.
4. *All Interest of Mony was stop'd ... Maids, Ladies, &c.*: These examples refer to various sumptuary enactments passed in the Tudor era.
5. *Muslings*: muslin, an Indian cotton fabric. See Glossary for details.

### *The Weavers Answer to a Printed Paper*

1. *Sayes, Tametts, Prunella's*: all 'New Draperies', light worsted fabrics that competed against some of the new Asian imports. See Glossary for further information.

### *The Case of the Quilt-Makers*

1. *Kidderminster or Kendall Stuffs*: 'Stuffs' or woollen cloth made in Kidderminster, Worcestershire, and Kendal, Westmoreland – the Welsh border and north-west regions of England. See Glossary for further details on textiles.
2. *per Annum*: per year.

### *The Case of the Printed Linnens of North Britain*

1. South Britain: England and Wales.
2. North Britain: Scotland.
3. *Vent*: sale.
4. *Lint*: raw fibre.
5. *the UNION*: see note 2 to *Review of the State of the British Nation*, above, p. 319.

### *The Female Manufacturers Complaints*

1. *Dorothy Distaff... Eleanor Reel*: The distaff is a hand-held spinning device; thus all of the fictional signatories of this text reflect the female craft of spinning in their last names through the distaff, spinning wheel and reel. Spinning was a quintessentially female craft.

Distaff, *The Linen Spinster*

1. Isaac Bickerstaff *Esq*: Sir Richard Steele (1672–1729) was the creator of the successful journal the *Tatler*, launched in 1709, which featured the editorial character ‘Isaac Bickerstaff’. Steele and Joseph Addison (1672–1719) later introduced the similarly popular *Spectator* in 1711.
2. *Rakes*: A rake was a term applied to a man of dissolute habits, fashionable and spendthrift.
3. *the Spectator*: see note 1 above.
4. Spittle-fields: see note 1 to Defoe, *The Just Complaint of the Poor Weavers*, above, p. 322.
5. Lycurgus: a legendary Spartan legal reformer of the classical era.
6. *Meretrix*: someone who could be designated a prostitute, fitting the Roman category.
7. Bashaws: a Turkish title, the rank indicated by the standard displayed.
8. Salop: Shropshire.

Defoe, *The London Ladies Dressing-Room*

1. *Nightrails*: a plain sleeping robe.
2. *Furbelow*: a pleated or puckered decorative band or border to a gown; also a term of contempt for something superfluous.
3. *Crup*: part of the saddling of a horse, passing under the horse’s tail.
4. *Manteaus*: a new style of gown in the late seventeenth century, pleated at the back. See Glossary for further details.
5. *Night-Gowns*: see note 7 to *Proceedings on the King’s Commission of the Peace, Oyer and Terminer*, above, p. 320.
6. *Span*: 9 inches or 22.8 cm, the distance between the thumb and little finger.
7. *Warming pan*: A warming pan was a large flat, lidded pan with a long handle that was filled with coals and inserted into a bed to warm the sheets and take off damp prior to sleeping.
8. *Bow*: the church spire of St Mary-le-Bow was a noted London landmark, off Cheapside, a popular shopping street.
9. *Hobby-Horses*: a figure in a burlesque or pantomime, highly decorated.
10. Japan’d: Lacquer ware, called Japanned, included many types of small furnishings and accessories and was a very popular import from Asia.
11. China Plate: Chinese porcelain was another very fashionable commodity imported in volume at this time.
12. Pomatum: ointment or cosmetic.
13. *Patches*: see note 6 to R. L., *Pride’s Exchange Broke Up*, above, p. 320.
14. *sprinkle Smock or fouldeed Sheet*: lavender water was commonly sprinkled on linen to perfume the sheets.
15. Coifs: a close-fitting linen cap, sometimes tied under the chin.
16. *Powders for Garments and for Hair*: It was fashionable to powder the hair; finely milled flour was blown over the hair or wig. Power was also sometimes coloured as styles varied.
17. *Tea and Coffe ... to Sup*: Tea, coffee and chocolate were three new hot drinks extremely fashionable at this time.
18. *Basset*: a card game on which sums were bet, originating in Venice.
19. Mercers: retailers who sell textiles as well as other fashionable items.

20. *Fop*: a fashionable young man, a dandy.
21. *Swing ... Hengen String*: be hanged.
22. Trulls: low prostitutes.

### Defoe, 'Individual Foibles National Benefits'

1. *Panegyrics*: speeches in praise of a person or thing, eulogies.
2. Faction: The nascent political parties, Whig and Tory, were also described as factions.
3. *Quaker-like*: an English Protestant sect noted for their plain living and lack of ostentation.
4. *sumptuary Laws*: see note 11 to Rey, *The Weavers True Case*, above, p. 325, and note 4 to *Mus Rusticus*, above, p. 326.
5. *Agents for Reformation of Manners*: The Society for the Reformation of Manners was established in London in 1691, with the aim of attacking immorality. It flourished for over forty years.

### Defoe, 'Weavers' Riots against Calicoes'

1. *prohibited ... as in India, Holland*: These were the major sources of printed textiles in Asia and Europe, outside of Britain.
2. *Whitsters*: A whitster bleached linen and linen/cotton cloth.
3. *running*: smuggling.

### Defoe, 'The Women's Complaint against the Weavers'

1. *Tale of a Tub*: This satire, written by Jonathan Swift, was published in 1704 and parodied quarrels between three brothers, illustrating pride, excess and credulity.
2. *Spittle-fields*: see note 1 to Defoe, *The Just Complaint of the Poor Weavers*, above, p. 322.
3. *Honey-Lane-Market*: a region off Cheapside, a major shopping street in the City of London.

### Newspaper Accounts of the Anti-Calico Riots

1. *Spittle-Fields*: see note 1 to Defoe, *The Just Complaint of the Poor Weavers*, above, p. 322.
2. *City Gates*: The City of London (now surrounded by growing suburbs) was still a walled city with gates.
3. *a Troop of Horse*: There was no police force, and in times of disturbance local troops were called out to restore the peace.
4. *over the Water*: across the River Thames, into Surrey.
5. *Marshalsea*: a prison in the Borough of Southwark, south London.
6. *Riot Act*: One hour after the reading of the Riot Act (passed in 1715) the presence of twelve or more people became a felony.
7. *the Pretender*: see note 1 to Rey, *The Weavers True Case*, above, p. 325.
8. *Jacobites*: see note 5 to Rey, *The Weavers True Case*, above, p. 325.
9. *White-Chappel*: an east London district.
10. *Newgate*: one of the major London prisons.
11. *Running*: smuggling.
12. *Weavers Hall*: Weavers Hall is the site of the guild, the Worshipful Company of Weavers.
13. *Hackney Coach*: a hired coach.