

TEA. A POEM. OR, LADIES INTO CHINA-CUPS

Tea. A Poem. Or, Ladies into China-Cups; a Metamorphosis (London: printed for J. Roberts, 1729), 2°. ESTC: T218916.

A short Ovidian mock-heroic poem, in rhyming couplets, about tea and female manners published in folio in 1729. Nothing is known of the author. The publisher, James Roberts (1671–1754), was a well-established trade bookseller, who operated from premises in Warwick Lane from 1700–54. It was noted as published on 27 September 1729 in the *Monthly Chronicle* (September 1929, p. 204). An Irish edition was published in 1729 as *The Ladies Exercise at Tea. With the Rise and Progress thereof, or the Metamorphosis of a Set of Ladies into a Set of China Tea-Cups* ([Cork]: Dublin printed by Rich. Dickson, and reprinted in Corke, [c. 1729]). The sale of the London edition perhaps proceeded slowly, as it was re-advertised, along with the fourteenth edition of *The Benefit of Farting Explain'd* (London: F. Jefferies, 1732) in the *Grub Street Journal*, 24 February 1732 and 27 July 1732, and was listed in the 'Register of Books published' in July 1732 in the *Gentleman's Magazine* (vol. 2, 7 July 1732), price 6d. In 1743, the poem, retitled 'The Female Metamorphosis; or, Ladies transformed into China-Cups' was included in the fourth and fifth edition of a fashionable verse-satire miscellany *The Metamorphoses of the Town: or, a View of the Present Fashions* (London: printed for J. Wilford, at the Three Flower-de-Luces, in the Old-Bailey, 1743), alongside a poem of that name by Elizabeth Thomas, and some of Jonathan Swift's late poems on women.

The poem professes a generic link to Ovid's *Metamorphoses* (8AD), a mock-epic poem in fifteen books which weaves together several hundred narratives drawn from Greek and Roman mythology and history. In Ovid, each narrative instances a moment of metamorphosis, without that transformation being necessarily the climax, endpoint or even focus of the narrative. In the case of *Tea. A Poem. Or, Ladies into China-Cups*, the playful concerns of the arts of love, typical of Ovidian poetry in the eighteenth century, are given a harder edge by the poem's satire, which reflects the poem's interest in Pope's mock-heroic in general, and *The Rape of the Lock* (1714) in particular. The poem begins by proposing,

anachronistically, that tea was the nectar of the gods, and imagines a tea-table in the heavens, around which a group of goddesses sit to chat and gossip. Incensed by the cruel treatment of them by their husbands and lovers, the goddesses decide to create a woman, Pandora, from clay trebly refined (like fine porcelain), and to invest her with all their special powers. The goddesses send Mercury to 'India' for 'a Weed call'd Tea', identifying tea as a product of the India trade of the East India Company, although at this time all tea was grown and manufactured in China (or equally, using the term 'India' loosely for all of Asia). The goddesses proceed to prepare a pot of tea for their own consumption. The poem describes the effects of tea, amongst which it is stated that it makes women quarrelsome and defamatory. Pandora takes this pot of tea down among the mortals, where the vapours of tea incite women to scandalize and rail, until even the goddesses Venus and Juno are subject to malicious gossip. Descending to earth in invisible clouds, the goddesses visit the tea-table, and cause the gossiping women, whenever they try to take a sip, to drop their cups of tea, which shatter on the floor and bespatter their clothes. In the final Ovidian image of the poem, the broken china cups are made whole again as emblems of the women's manners and virtue: lustrous and beautiful but also fragile and transparent. In this equation of female manners and porcelain, the poet responds to Pope's *Rape of the Lock* (1714): in the beginning of that poem, Ariel describes Belinda's virginity as being like a piece of china: 'Whether the Nymph shall break *Diana's* law, / Or some frail China Jar receive a flaw'. At the end of the poem, after Belinda's lock has been cut, and her virginity compromised, the equation between women's sexuality and fragile porcelain is reiterated: 'Not louder Shrieks to pitying Heav'n are cast, / When Husbands or when Lap-dogs breathe their last, / Or when rich China Vessels, fal'n from on high, / In glittering Dust and painted Fragments lie'. The poem's deployment of this image of women's sexuality as fine china is located in a historically enduring discourse of misogyny: the porcelain connoting superficiality, luxury, fragility, weakness.¹

Note

- 1 E. Kowaleski-Wallace, *Consuming Subjects: Women, Shopping, and Business in the Eighteenth Century* (New York: Columbia University Press, 1997), pp. 52–4.

TEA.

A

POEM.

OR,

Ladies into China-Cups;

A METAMORPHOSIS.

*Can any think this Change a Joke,
Since by one casual Slip or Stroke,
Tea Cups and M - - - nheads¹ are broke?*

*In nova, fert animus, mutatas dicere formas
Corpora; Dii cæptis, (nam vos mutastis & illas)
Adspirate meis –Ovid Met.²*

LONDON:

Printed for J. Roberts in *Warwick-Lane*. M.DCC. XXIX.

Price Six Pence. /

– 91 –

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TEA.

A

POEM, &c.

In *Homer's Iliad*, and *Odysseys*,³
We read of *joyial Goddesses*,
Who never sat down to Debate
In Council, on Affairs of State,
Without their Cups of *Nectar* by 'em:
*Jove*⁴ send, the *Bard* does not bely 'em.

But what is meant by *Nectar* there,
Was neither heav'nly *Wine*, nor *Beer*,
As some will have it: But I say,
It must have been some heav'nly TEA;
For wou'd it not absurd appear,
To make such *Topers*⁵ of the *Fair*?
I'm right; and I'll be judg'd by *Dennis*,⁶
Who at one Glympse I'm sure will ken this:
*Pope*⁷ is of my Opinion too;
And he's infallible – you know – /
* Who closely following the old *Greek*;
“When mighty *Anne*⁸ would Council take,
Anna, whom three Realms obey;”
He makes Her *drink a Dish o' Tea*.
* *Vid.* *Pope's Windsor-Forest*.⁹

I don't remember, (if I've read of,)
What their *Tea Equipage*¹⁰ was made of;
But by most *Authors* 'tis agreed,
Vulcan a *Brasier*¹¹ was by Trade;}
No doubt on't, he their *Kettles* made;
And often us'd to blow the Flame,
And *boil* it for the *Cyprian Dame*:¹²
They say, he tended well the *Kettle*;
But we're i' th' dark about the *Mettle*;
Whether 'twas *Silver*, *Tin*, or *Copper*; –
No Matter which; and so – we' – drop here.

As o'er their *Tea* each *Goddess* sat,
 Each *Cup* inspir'd 'em with new *Chat*;
 They talk'd of such and such a *Pair*,
 And scandaliz'd each *heav'nly Fair*,
 Not *one* escap'd, but what were there:
 How all the *Gods* had chang'd their *Shapes*,
 Their *Loves* with *Mortals*, and their *Rapes*:
 Hence all those *Stories* we have met,
 Of *Mars* and *Venus* in the *Net*;¹³
Europa's Bull, and *Danae's* Show'r;¹⁴
 Of *Leda's* Swan¹⁵ – A hundred more, /
 Were nothing else, as one may say,
 But Scandal o'er a *Dish o' Tea*.

These *Stories* round the Heavens flew,
 No Matter whether false or true;
 They made the *Goddesses* so *jealous*,
 They call'd their *Gods* all *idle Fellows*;
Venus tore her lovely Hair,
 And Bull ey'd *Juno*¹⁶ gan to stare:
 In briny Tears *Minerva*¹⁷ cries,
Goddess of the Azure Eyes;
 Each *Goddess* was enrag'd to hear,
 A *Mortal* thus preferr'd to her:
 "And what (they cry'd) what mortal She,
 Dares rival thus a Deity! –
 But why should we our selves perplex
 Let us unite our Pow'rs, and vex
 That vain, presumptuous, mortal Sex."
 Agreed, they all their Powers join'd:
 From Clay that trebly was refin'd,
 They moulded out a beauteous Dame;
 I think, *Pandora*¹⁸ was her Name;
 When this was done they all combin'd
 T' adorn her *Body* and her *Mind*.
Venus pull'd off a *Grace* or two,
 And slightly o'er her *Features* threw;
Juno gave Majestick *Mein*;
Minerva furnish'd her *within*;
Juno gave her *Tongue* enough;
Minerva made it *smooth* and *rough*, /
 And bid her use it at her Will,
 And never let it once *stand still*:
 She tipt it o'er with *Self-Conceit*,
 With *Scandal*, *Malice*, *Envy*, *Hate*,
 Ingredients which the Fair *complete*.
 Thus *form'd*, for *Mercury* they send,
 And bid him quick to *Earth* descend;

To *India's* Shore to steer his Way,
 And bring 'em up a Weed call'd Tea.
 Like Light he darts him thro' the Air,
 And in a Moment's Time gets there;
 Before that you cou'd reckon Ten,
 They say that he return'd agen;
 And brought 'em back his *Load of TEA*,
 Whether *Imperial*, or *Bohea*,
 Is to the Criticks still unknown,
 Tho' it has puzzled many a one:
 No Matter of what *Sort* it was,
 But it was TEA I'm sure, that's Pos.¹⁹
 This TEA they threw into a Pot,
 Then pour'd in *Water, boiling Hot*,
 Then let it stand a while to *settle*,
 While *Vulcan*, limping, held the *Kettle*.
 The Antients were so *unpolite*,
 Impute it to the Times they writ;
 Ladies will think they were uncivil,
 To style their Tea-Pot, *Box of Evil*:
 But I must tell you by the bye,
 In Whisper betwixt you and I, /
 'Tis but another Name I see,
 For what we call a *Pot of TEA*;
 I'd prove, they're in Effect the same,
 And that they differ but in *Name*.

This *Liquor* worse Effects produces
 Than *Brandy, Punch*, or *Grape's* red Juices;
 And 'tis as *heady*, I'll maintain,
 When once it rises in the *Brain*;
 But not so *generous*, all know,
 By *base Effects* that from it flow;
Wine does all noble Deeds inspire,
 Adds Fuel to the martial Fire;
 And makes Men *Face to Face* attack,
 But Ladies quarrel *behind Back*:
 They wait, like Birds of Prey, to maul,
 And tear the *Characters* that fall;
 Or sit, like Criticks, to disgrace
 The Beauties of some *Rival Face*:
 For Women *rail*, and Criticks *write*,
 Against whatever's *fair* or *bright*;
Envy, alike, does *both* inspire,
 Both *hate* what all the World *admire*.
Women unpunish'd may *defame*;
 Then give the *Criticks* leave to *blame*,
 Seeing their *Judgments* are the same.

Criticks when Sick of *Envy* grown,
 A *Vomit* take at *Helicon*;²⁰
 And *Ladies*, to inspire keen *Satyr*,
 Will take a *Puke* of *Weeds and Water*. /
 Hold here, my *Muse* – Now let us see,
 Where have we left our *Pot o' Tea*.
 You know, a while ago we said,
 The *Kettle boil'd*, the *Tea* was made;
 This *Pot* was to *Pandora* given,
 Curs'd Present of revengeful *Heaven*:
 Thus arm'd, the *new created Fair*,
 Did to the *Earth* the Present bear,
 To spread her *Store of Evils* there.
 The *World* had never known what's *Evil*,
 Only for *Women* and the *Devil*.
 Down to the *Earth Pandora* got,
 A *Female Bacchus*, with her *Pot*;
 And from that *Day* to this, we see,
 What *Topers* *Women* are – of *TEA*.
 She lights at first among the *Fair*,
 Who love whatever's *New* or *Rare*;
 And vow'd it was as *good Imperial*,
 As *Juno* drank in *Realms Ethereal*:
 She said: And fill'd the *Liquor* out;
Gods! how the *Poison* flew about!
 Af[ter] they drank a *Cup* or *two*,
 Up to the *Head* the *Vapours* flew;
 And 'ere they settled in the *Brain*,
 In *Scandal* were *spu'd out* again.
 From tepid *Lakes* so *Foggs* arise,
 That darken and infest the *Skies*;
 Then down they fall, a heavy *Show'r*,
 Regardless upon whom they *pour*. /
 Thus *Ladies*, when their *Cups* prevail,
 Ne'er cease to *scandalize*, and *rail*;
 As *Careless* they at whom they strike,
 For *Good* and *Bad* are all alike.

Thus as *Pandora* fill'd and fill'd,
 Detraction from each *Cup* distill'd;
 And *Scandal* reach'd at last the *Sky*,
 Changing its *Name* to *Blasphemy*;
 Then not a *Goddess* was untainted:
 Some there affirm'd that *Venus* painted;
 And had th' Assurance to compare
 For *Beauty*, with th' *immortal Fair*;
 Some were so *arrogantly bold*,
 They said that *Juno* was a *Scold*:

They told a thousand *Stories* more,
 They told each *Goddess's Amour*;
 That *Gods* for Them had left their Skies,
 Preferring them to *Deities*.

Indignant heard the *beav'nly Fair*;
 Such insults *Deities* can't bear;
 Their *Cerule*²¹ *Orbs* roll'd round such Ire,
 As almost set the Heav'ns on Fire.
 Down to the Earth, with Wrath replete,
 And big with many a *Fair One's* Fate,
 They quick descend, in *Clouds* of Air;
 Without much Trouble found out where
Pandora entertain'd the *Fair*.

Note, They were visible to none,
 Whene'er these *Cloudy Cloaks* were on. /
 Standing behind each Lady's Back,
 They bore a while the *noisy Clack*:²²
 But Patience soon was weary'd out;
 Revenge takes Place and flies about:
 Whene'er they try'd to take a *Sup*,
 Their Hands *shook* so, each dropt her *Cup*;
 Nor *Cup*, nor *Saucer*, *Pot*, or *Bowl*,
 Was left upon the Table *whole*;
 But all one *common Ruin* share:
 Then learn by this, you *short-liv'd Fair*
Beauty, like these, is *brittle Ware*.
 It puzzled each *Celestial's* Brain,
 How to renew the *Set* again;
 For more deserving Dames than they,
 And teach 'em *Caution* o'er their *Tea*:
 Their Rage was not, as yet, allay'd;
 They vow'd Destruction to each Maid.
 Proceed, my Muse, now to relate
 The dire Effects of *Heavenly Hate*;
 And let the *Fair*, for Warning, see,
Beauty's sad Catastrophe.

Each *Cup* ('tis said) was broke to Shatters
 Now as it broke, the *Liquor* scatters,}
 And all the Lady's *Cloaths* bespatters.
 The Company was all amaz'd,
 And each upon the other gaz'd;
 One laid the Blame upon the t'other,
 All op'd, at last, at one another.}
 Never was such a *Noise* and *Pother*²³ – /
 But lo; this *Din of Voices* drops;
 They dwindle into *China-Cups*:

Thus, by some nice Legerdemain,
The *Tea-Cups* were all *whole* again,
Their former Beauty still they bear,
And are true *Emblems* of the *Fair*;
The *Fineness* of the *Mould* is seen;
The *white transparent polish'd* Skin:
The *Painting* of the *Face* remains,
And still the pure *Complexion* stains:
Gay Monuments of the *Fair* dead,
On which their Epitaphs are read.
Fain would they moisten still their Clay;
And many a Bumper hold of Tea:
Like faithful Urns, in which are laid,
Preserv'd, the Reliques of the Dead;
Still do they ope their Mouths to speak,
In vain; they cannot Silence break:
But still retain the Pow'r t'infuse
In Others the *ill-natur'd Juice*:
Oft are they *turned up*, – and *down*,
Too oft the Fate of many a one,
Thus, by one casual *Slip*, or *Stroke*,
Tea-Cups, and *M – ds*, are *broke*.

FINIS. /

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JAMES BLAND, 'OF HER TEMPERANCE'

James Bland, 'Of her Temperance', *An Essay in Praise of Women: or, a Looking-Glass for Ladies to See their Perfections in* (London: printed for the author, and sold by J. Roberts, in Warwick-Lane; J. Batley, at the Dove, in Pater-Noster-Row; J. Jackson, near St. James's-Gate; C. King, in Westminster-Hall; T. Cox, near the Royal-Exchange; and C. Corbet, near Temple-Bar, 1733), 8°, pp. 91–110. ESTC: T144073.

An Essay in Praise of Women is a treatise on female manners and education by James Bland, a self-titled 'Professor of Physic' and 'M.D.' (Latin: *Medicine Doctor* or 'Teacher of Medicine'). Little else is known of the author James Bland, and the book's frame of reference suggests more theological than medical training. The book's dedication, dated 23 December 1732, states his address as Theobald's Court in Theobald's Road, Red Lion Square. The book was published by a consortium of booksellers, lead by the bookseller and stationer James Roberts in Warwick Lane. The work's 'Preface' rejects the conventional misogynist complaints of men against women (such as the vanity of pleated [plaited] hair, or the luxury of their brocade gowns). Rather than 'writing satires against her', Bland wishes to praise the virtuous woman, for her 'wonderful Wisdom in all her Offices, either of *Humanity, Divinity, or Religion, Secular Society, or sacred Community*'.¹ He pursues this through nine essays, on, variously, Industry, Frugality, Chastity, Temperance, Charity, Justice, Education, Religion and Marriage. In this structure of nine essays, he is heavily influenced by a moral treatise by Oswald Dykes (d. 1728), one-time amanuensis to Sir Roger L'Estrange, who published in 1722 a prose biblical paraphrase of Proverbs 31:1–9, an exhortation to chastity and temperance given to King Lemuel by his mother, entitled *The Royal Marriage. King Lemuel's Lesson of 1. Chastity, 2. Temperance, 3. Charity, 4. Justice, 5. Education, 6. Industry, 7. Frugality, 8. Religion, 9. Marriage, &c. practically paraphras'd* (London: printed for the author; and sold by P. Meighan, at Grays-Inn-Gate, Holborn; G. Strahan, at the Golden Ball in Cornhill; T. Meighan, over-against Red-Lion-Court in Drury-Lane; J. Bonwick, at the Red-Lion in St Paul's Church-Yard; and C. King, in Westminster-Hall, 1722). Bland's treatise contains numerous quotations and paraphrases from Dykes's book. Amongst

his own contribution, however, is his apology for tea and the tea-table. Tea he defends as a beverage conformable to a life of temperance: the liquor is harmless, innocent and induces conversation, in itself a morally improving quality. Bland also defends the tea-table on mercantilist principles, for in as much as it comprises commodities like tea and sugar, and equipage such as kettles, teapots and dishes, so it must employ numerous tradesmen. Right management of the tea-table he thus considers a morally valuable domestic employment for women.

Bland dedicated the work to the Duchess of Portland, Margaret Cavendish Bentinck (1715–85) [née Lady Margaret Cavendish Harley], who was at the time a young woman of twenty years, recently married. Later a famous collector of art and natural history specimens and patron of arts and sciences, the duchess was in 1735 beginning what became an extensive correspondence and friendship network of unusually well-educated and talented women, including Elizabeth Montagu and Mary Delany. No notice was taken of Bland's book on first publication, either in advertisements or by critics. A second edition was published in 1735, with the addition of nine poems, published by the same set of booksellers. The verses were also printed separately for those who had bought the first edition, although the poem relevant to the 'Temperance' chapter makes no mention of tea.² The work was reissued in 1736 by Curll as *The Charms of Women: or, a Mirror for Ladies. Wherein the Accomplishments of the Fair Sex are Impartially Delineated ... By James Bland, M.D.* (London: printed for E. Curll, at Pope's-Head, in Rose-Street, Covent-Garden, 1736), and was advertised as such in *London Evening Post*, 3 June 1736. There was a further edition in 1767 by W. Darling in Edinburgh, under its original title (*An essay in praise of women: or, a looking-glass for ladies to see their perfections in* (Edinburgh: printed for, and sold by W. Darling, at his Warehouse, Turk's Close, 1767)). In as much as Bland has been noticed at all in recent decades, he has been understood as an unusual example of philogynist discourse.³ His work looks forward to later eighteenth-century sentimentalist constructions of women that praise female accomplishments and capacities as a model for general social reform.

Notes

1. Bland, *An Essay in Praise of Women*, p. 18.
2. *Ibid.*, pp. 6–7.
3. I. Tague, in *Women of Quality: Accepting and Contesting Ideals of Femininity in England, 1690–1760* (Woodbridge, CT: Boydell Press, 2002), for example, sees Bland as a reforming educationalist, noting his view that denying women an education was, in his words, 'an ill custom' (p. 45).

AN
ESSAY
IN
Praise of WOMEN:
OR, A
Looking-glass for Ladies

To see their PERFECTIONS in.

WITH

OBSERVATIONS how the GODHEAD¹ seem'd concern'd in their Creation: What Respect is due to them on that Account: How they have behaved in all Ages, and especially in our Saviour's Time.

Our modern Ladies prov'd no less virtuous and industrious than those in King Solomon's² Time: Those in and about *London* no less so than those in the Country. Several Observations of their Virtues surpassing those of Men's. Their *Dress* commended. The Use of the *TEA-TABLE* vindicated. Remarks upon *Music* and *Dancing*, and other Recreations fit for Ladies. Exhortations to the Knowledge of one's Self. *Drunkeness* and *Sloth* corrected. *Incontinency* condemn'd, and the Beauty of *Chastity* illustrated. Proper Advice for the Ladies to beware of *Fortune-hunters*. Exhortations to keep good Company, and Cautions to refrain bad.

Also, Observations and Reflections in Defence of the *Fair Sex*, against base and satyrical Authors; proving them not only erroneous and diabolical, but repugnant to Holy Scripture. The Whole being a Composition of Wit and Humour, Morality and Divinity, fit to be perused by all the Curious and Ingenious, especially the LADIES.

By J. BLAND, Professor of Physic.

LONDON: Printed for the AUTHOR, and sold by J. ROBERTS, in *Warwick-Lane*; J. BATLEY, at the *Dove*, in *Pater-noster-Row*; J. JACKSON, near *St. James's-Gate*; C. KING, in *Westminster-Hall*; T. COX, near the *Royal-Exchange*; and C. CORBET, near *Temple-Bar*. 1733. /

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CHAP. IV.

Of her TEMPERANCE.

IT is not for Kings, she says over and again, *to drink Wine; nor for Princes strong Drink*, Prov: xxxi. 4.³ Therefore she advises him to avoid immoderate *Drinking*, as she had before the Sin of *Whoring*.

'Tis not proper for any, though never so mean in Circumstance, to give themselves up to too much *Drinking*, for fear of getting ill Habits of Body, as well as ill Dispositions of Mind; much less for young Princes, / for fear of debauching their *Morals*, and disparaging their noble *Characters*.

Kings, above all other People, ought to be extremely sober, and exemplarily grave and sedate in their Behaviour, either in Publick or Private: Therefore this pious Queen, and indulgent Mother, presses this Duty home to her Son, as a farther Degree of Perfection, as well as a greater Progress in Virtue. And such a wise Lesson it is, that whosoever learns it so as to practise it, will make him the most polite Proficient in the *Schools* of Humanity and Temperance, or the compleatest Gentleman in the Universe.

'Tis highly improper, says this sovereign Lady, for a King, or Prince of Wisdom, ever to be in Drink, or overcome with Wine, rich Cordial, or any potent Liquor; very unbecoming a Person of so *august* Descent; and unfit to indulge himself with any / thing that will intoxicate his Brain, disgrace his Person, or uncrown his Head.

Plato says, Much *Wine* and *Wisdom* are two Contraries, therefore they cannot agree that Wine unmeasurably taken is an Enemy to the Soul; and that Drunkenness makes a Man worse than a Beast.⁴ *Socrates*, That it ought to be eschew'd of all Men, but chiefly Rulers, Watchmen, and Officers: That it is abominable in Teachers; and that a Drunkard is unprofitable for any Kind of good Service.⁵

Observe here this philosophick Lady, and see how agreeable her Instructions are to those of Philosophy, as well as that of Divinity. She knew nothing could give greater Scandal, Distaste, or Detestation to the World than this beastly, nay, worse than beastly Sin; and therefore she uses the most cogent Arguments and Reasons to dissuade him from it. /

Temperance is such a sovereign Virtue, that nothing is more becoming a *crown'd Head*; and it is no small Argument in Woman's Praise, not only from the good Admonition of this virtuous Queen, but even from the Example of their Sex in general.

The *Temperance* of Woman, compar'd with that of Man, is superlatively great; and as it will redound to their Happiness, so it ought to render them worthy, much more worthy our Praise.

Whatever the Generality of Men may say in contempt of this Duty, it shews them more refin'd in their Manners; of better Conduct, more subservient, and more obedient to the Will of her Maker, than Man.

How does her Royal Majesty,⁶ as a most exemplary loving Mother, discover / her Goodness, by thus discharging her Conscience to her beloved Son, in Admonitions altogether conducive to his Welfare? How strangely is She wrapp'd up in his Wisdom and Virtue? Such is her Concern for the Instruction of this young Prince, and the growing Hopes she has of her noble Family! Nothing comes in Competition with it, but God and her Spouse; which she never fails to obey, by the strictest Obligations of Sacred Worship, divine Reverence, and humane Honour. Next to which, her chief Care is to cultivate the natural Endowments of his Mind, with the greatest Pleasure and Satisfaction of her own Soul.

And I hope there are not wanting many good Mothers at this Day, who use their utmost Endeavours, both out of natural Affection and Duty, to follow the Example here set before them, in bringing up their Children in the Fear of God; who take the utmost / Care of their well-doing, and are ever solicitous for the Improvement of their Understanding, by their daily instructing them both in *Morality* and *Religion*; as well as cultivating their Bodies and Minds with the best Education in their tender Years. Mothers careful never to leave their Children wholly to their own Choice and Inclinations, or Liberties of the wide World; much less abandon them to shift for themselves, and choose what Persuasion, or what Way of Living they please: Never admitting them to follow the Dictates of their childish Fancies, or gratify their giddy Heads, untaught, unadvised, ungovernable Passions; for which they must at last be undone, was it not for their wholesome Chastisement, and Instruction in Virtue.

Little Sins are usually Harbingers to greater; and the want of curbing these, brings them to commit all Sorts, / without Remorse of Conscience, or Desire of Repentance.

If holy *David* had accounted with his Conscience, after his lustful Looks on *Bathsheba*,⁷ doubtless those Sins, into which he afterwards fell, might have been prevented.

And what Sin is it a drunken Man is not obnoxious to? *Woe unto them that are mighty to drink strong Drink*, Isa. li. 22. Hebrews ii. 15.⁸ *Woe unto him that giveth his Neighbour Drink; that putteth thy Bottle to him, and maketh him drunk.*

Temperance, with which the Females are for the most Part endow'd, is such an heavenly Virtue, it qualifies them for all other Virtues whatever; and there can be no more precious, or valuable Jewel in a Diadem, than this in the Heart of a Prince. /

And, as a late Author says, 'It dignifies his very *Regalia*; he wears his *Coronation* without a shaking Hand. It recommends his Person, confirms his Parts, and extends his Power. It does not only rectify, but refines all his corporeal Pleasures, and sensual Delight, that arise either from the Taste or Touch; by the justest Restriction of right Reason, Honour and Necessity. It regulates both his Meat and his Drink, by an absolute Aversion against all artificial Dainties, or superfluous Varieties. It gives him Health and long Life, by abstaining from all Surfeiting and Delicacies.'⁹ It makes him stand in Defiance of any Distempers or Indispositions. By moderate Eating he supports the Strength of his Body, invigorates the Spirits, attenuates the Humours, prevents Obstructions, disperses Crudities, subdues Infirmities, and preserves the Senses in their Integrity, the / Affections in their Purity, as well as the Stomach in its due Tone of Appetite and Digestion, for the requisite Offices and Businesses of the Day.

By moderate Drinking he restores decay'd Nature, enlivens the dull Mind, revives the drooping Faculties, fortifies the weak Stomach, strengthens the vital Heat, helps the heavy Concoction, diffuses the necessary Food, cheers up the fainting Heart, and wonderfully refreshes the Animal Spirits, for their proper Operation of Vigour and Activity.

Insomuch, that this rare Abstemiousness sets forth a glorious Example 'both of Instruction and Imitation, from the Supreme Head to the very Foot of the People; even to all the little Tiplers, as well as famous Topers, and infamous Drunkards about the Kingdom; which ought to have a better Effect upon their neglected *Reformation of Manners*. /

A *Temperance* like this would crown a Nation with Prosperity and Plenty, Peace and Quietness, Obedience and good Neighbourhood. It was *Temperance* and *Sobriety* made the old *Thracians*, *Caridians*,¹⁰ *Ægyptians*, *Chinese*, *Japannese*, with many other Countries, so long-liv'd, healthful, and famous in History.

Before the Flood our Fathers did not wallow in flowing Bowls, nor Inundations of Wine, much less did they sally out into Superfluities of unnecessary Food.

The *Antideluvians*¹¹ liv'd most upon *Lentiles*, or *leguminous Fare*. The noted *Pultifugi*,¹² among the *Romans*, fed more upon *Pulse* and *Herbs*, than we do upon *Meat* and *Pudding*. The *Turks* feed more chiefly upon *Roots*, *Rice*, and other *Fruits*, and all Countries, upon more healthy Food than we *English*. /

The more *simple* the Meat, and the *smaller* the Drink, are to the Hungry and Thirsty most pleasant and agreeable. Thus a Cup of cold Water was sweet to *Darius*¹³ in Extremity: And how luscious was a Bit of *Barley Bread* to *Artaxerxes*¹⁴ in real Want?¹⁵

Plato thought it a monstrous Thing in *Dionysius*,¹⁶ to see him eat *twice* in a Day; to Dine at *Noon*, and Sup at *Night*: Whereas we daily multiply our Entertainments in cloying Surfeits, squeamish *Atrophies*, and sourish *Sorrows*.

Cato says, 'We must not live to eat, but eat only to live, according to the best Rules of Moderation: And a Man ought to take his *Meat* and *Drink* as he does *Physick*, merely for Health's sake. To the Goodness of which Prescription, *Length of Days* sets an undeniable *Probatum*,¹⁷ / as well as a general *Approbation* by Experience.'¹⁸

Temperance is certainly the most noble Qualification of any Person, either for the *Pulpit*, the *Bar*, or any other *Science*. The young *Divine* endued with it, is sure to study hard, read much, and accomplish himself with the best Ornaments of incomparable Wit, as well as fine Language, and admirable Learning.

Thus his Head is always cool, his Mind serene, his Judgment sedate, his Faculties unclouded, and all his Thoughts flowing into the most exquisite Performances of the *Pen* and *Tongue*.

'Tis no less sufficient to qualify either the virtuous *Advocate*, or celebrated *Lawyer*, for the highest Posts of Honour, or the most noble Offices of Government. It renders him a deliberate *Statesman*, as well as a close / *Politician*, or a cool headed Peacemaker.

This Virtue has the Gift of so many valuable Benefits and Blessings in its Power, such as Health, Wealth, or Interest, one would wonder it should prove insufficient of itself, to affect and charm both *Clergy* and *Laity*, to a regular and discreet Way of living within the Bounds of common Sobriety.

Plato – gave Thanks that he was a *Man*, and not a *Beast*: But many of us chuse to make ourselves *Beasts*, notwithstanding the Almighty has been so good to us, as to make us *Men*. He is also thankful he is a *Man*, and not a *Woman*; whereas many a Man, now-a-days, ought to desire to live so temperate a Life as the Woman; and the Women be daily thankful they are not Men, or at least live not so intemperately as the Men do. /

He deserves not the Name of a *Christian*, who strives to make himself equal with a *Beast*; that basely uses his noble Parts; that is *like a Feather shaken with the Wind*, and lies down at the Feet of every Pleasure, and spends his Time in Eating and Drinking, Sleeping and Playing. Eating and Drinking in Moderation together, has always been as Tokens of Friendship and Agreement, as we may see, *Job* xlii. 11. *Then came unto him his Friends and Kinsfolk, and did eat Bread with him*.¹⁹ And when *Isaac* and *Abimelech* made a Covenant, they *made a Feast, and did eat and drink*, Gen. xxvi. 30.²⁰ And so again, in the Covenant of *Jacob* and *Laban*, where they *gather'd Stones, and made a Heap, and eat upon them*, Gen. xxxi. 44, 46.²¹

The *Turks* have a Saying, *I have eat Bread and Salt with such and such a one*. And we have a Saying, *I have dined, or sup'd, or drank Tea with such / a one*.

From all which it appears, that *Friendship* has all along been got and retain'd by *Eating* and *Drinking*; and Tradesmen, at this Day, hardly make any Bargains, pay or receive Money; or indeed, any Persons, of what Rank soever, when they come together, but they must drink before they part.

Now, I hope my Reader will not take it amiss, if I say something in Vindication of the *Tea-Table*. If those friendly Receptions are allowable, I hope the more innocent our Entertainment is, 'tis likely to be more justifiable. And more harmless Liquor could never be invented than the Ladies in this Age have made Choice of. What is so pleasant and grateful to the Taste as a *Dish of Tea*, sweetned with fine *Loaf-Sugar*? What more innocent Banquet could ever have been in use than this? And what more becoming Conversation than the inoffensive, sweet, and melodious Expressions / of the *Fair Ones*, over an Entertainment so like themselves, and so much preferable to all others? Is not this better than to be gorg'd with *Wine*, or to fill the Air with *Bacchus*?²² Or to talk all together, like *Geese*, or *drunken Men*?

Speech is a Divine Work, of great Admiration; and 'tis no small Virtue to *speak little*, and well to the Purpose; but to what Purpose can they be said to speak, when they are so intoxicated with Liquor, they know not whether they speak, or not?

'Tis Sacrilege to pollute or defile so holy a Thing, with profane, vile, or filthy Talk. St. *Matthew* puts it upon the Tryal of *Life* and *Death*, Ch. xii. v. 35, 36, 37.²³

*Plutarch*²⁴ calls *Speech* comparatively the Nourishment of the Soul: But how can he be capable of Expressions of that Kind, who is daily carousing, / and almost continually tipping intoxicating Liquors.

The *Tongue* is compared to a *musical Instrument*, which, if well managed, will play a *Tune* with all the *Concords* of a true Harmony and Virtue. *Vocally* consider'd, it will sing us a Song of *Wisdom*, directed by a religious Understanding. A few significant Words of Wit, well contriv'd, are the most agreeably grave, graceful, and comprehensive of Edification.

But to return to the *Tea Table*. The *Tea Table* is a Promoter of several Trades, nay, I may venture to say, almost all Trades in General. And a Tradesman's Wife that can manage her *Tea-Table* well, will in all Probability render it very advantageous to her Family, who can tell what a Linnen-Draper may possibly take among those Ladies, and others of his Acquaintance, which would perhaps never have known him had it not been / for drinking *Tea* with his Wife, his Sister, or any other he confides in as his House-Keeper. And who knows what a Mercer, or a Woolen-Draper may take upon the same Account; and indeed the like may be said of all other Trades. An Apothecary may send out many Pounds Worth of Medicines on this Account. A Grocer many hundred Weight of Sugar, as well as *Tea* itself. The Silver-Smith and Copper-Smith must be employed, and so must

the China-Man, and Joyner. The Coal Trade is augmented hereby; and those that sell Snuff are never the worse, the Milliners get by it, and no one can make it appear that any Employment is worse for it; nay, was it not that it would be too Troublesome to my Reader, I would make it appear, that all Trades in and about *London*, are really the better by the Use and right Management of the *Tea-Table*. And if any Thing may be allowed the Fair Sex by Way of regaling themselves after the Fatigues / of their domestick Employment, I think this will appear the most becoming, most innocent, most reasonable, and most commendable that has yet been thought of.

The poorest Woman in the most obscure Parts of *England* are allowed to treat their Acquaintance with the best their homely Cottages will afford; namely, Sweet-Butter, Cream-Cheese, or Cream it self, which are more expensive to them; Cheap as they are, than either *Green* or *Bohea Tea* to us, and if these are allowable, how absurd would it be to deny a Citizen's Wife the innocent Use of her *Tea-Table*, was there no Advantage to accrue thereby? But since it plainly appears it may prove advantageous, how much more unreasonable is it to find Fault with it, and for no other Reason I suppose, but the Husband either likes it not himself, or at least pretends so, because he grudges his poor innocent Wife the Use thereof? And / why is all this, but because he is so stupid a Fellow, that he never considers she is a Part of himself, and so consequently had rather she should be debarred of the most innocent, as well as the most reasonable Banquet, because he thinks all is lost which he doth not partake of, and her Five-farthings goes nearer to his Heart than all he fools away in either Alehouses, or Taverns, nay, and sometimes worse Places. I might say something how particularly becoming the Management of the *Tea-Table* is to young Ladies; but that I omit till I treat of their Education,²⁵ and so proceed to my next general Head, which is that of *Charity*. /

JOHN WALDRON, *A SATYR AGAINST TEA*

John Waldron, *A Satyr against Tea. Or, Ovington's Essay upon the Nature and qualities of tea, &c. Dissected, and burlesqu'd. By Mr. John Waldron* (Dublin: printed by Sylvanus Pepyat, Bookseller in Skinner-Row, 1733), 8°. ESTCT440

A bad-tempered and petulant satire against Rev. Dr John Ovington's short and populist tea treatise *An Essay upon the Nature and Qualities of Tea*, first published in London in 1699 (see Volume 2, pp. 17–31). Ovington was born in Melsonby, Yorkshire, the son of a husbandman, educated at Trinity College Dublin (matriculating 5 May 1671) and St John's College Cambridge (matriculating in 12 May 1679), and, from 1701, was the Rector of Lee, Kent, where he was buried in 1731.¹ Ovington's knowledge of tea was gained in his service as Chaplain to the East India Company factory in Surat, between 1689 and 1692. Ovington's essay on tea was reprinted in 1732 in Dublin by Sylvanus Pepyat (d. 1739), who also published John Waldron's satire the following year. It is Pepyat's edition of Ovington that seems to have attracted Waldron's ire, although it is not clear why: Ovington's essay is advertised by Pepyat at the end as 'Just Published and Sold by the Printer hereof'. Sylvanus Pepyat was a bookseller and printer, active between 1704 and 1739, specializing in publishing Dublin editions of English poetry, in a substantial five-storey residence in Skinner Row (now Christ Church Place), Dublin.² Nothing is known of Waldron: this is his only publication. There is no evidence linking this satire to Dr John Waldron, Fellow of All Souls Oxford in the 1690s; nor to a bookseller called Waldron, first name unknown, recorded as selling books by auction in Dublin in January 1767.³ Waldron's satire attacks the claims made by Ovington for tea. Waldron ridicules the fashionable demand for tea on the market, arguing that it is desirable simply because it is exotic and expensive: he claims chopped hay would be as good. He further attacks, as inflated and unjustified, the claims Ovington makes for the qualities, or physiological properties, of tea, especially its supposed healthful properties. Waldron's satire, in rhyming couplets, is viciously personal, repeatedly ridiculing Ovington as effeminate and womanish: there seems to be no justification or provocation for this in Ovington's printed works.

Notes

1. L. L. Duncan (ed.), *The Register of all the Marriages, Christenings and Burials in the Church of S. Margaret, Lee in the County of Kent, from 1579 to 1754* (Lee: Lewisham Antiquarian Society, 1888), p. 55, 74.
2. M. Pollard, *A Dictionary of Members of the Dublin Book Trade, 1550–1800: based on the Records of the Guild of St Luke the Evangelist, Dublin* (London: Bibliographical Society, 2000).
3. Ibid.

Copyright

A
SATYR
AGAINST
TEA.

OR,

Ovington's Essay upon the Nature and Qualities of *Tea, &c.* Dissected, and
Burlesq'd.

By Mr. JOHN WALDRON.

DUBLIN:

Printed by *Sylvanus Pepyat*, Bookseller in *Skinner-Row*. 1733. /

Copyright

A

SATYR, &c.

*Epigramma in Theam, Compositum a Johanne Waldron.*¹

*Vallibus ex imis veni Thea, virga Sinensis,
Queis me vix visit Phæbus ab axe suo;
A tenebris verò tandem, cæcoq; recessu,
Me tulit Europæ Fæmina queq; Potens:
Et possuit Cælo fixam cum laude perenni,
Meq; Theam fecit Viribus, Arte, Thean.*

Female *Ovington*,² how poor, and thin,
Is your starv'd *Motto* from* *Peclin*?³
How fulsome are your wise Quotations,
From Natives fetch'd, or forreign Nations?

For, after all your Praise of *Tea*,
Tea is inferior to *Chopt-hay*;⁵
Chopt-hay unlac'd, refines the Blood,
But *Tea*, unlac'd will do no good;
Chopt-hay unlac'd, will please the Palate,
But, *Tea* unlac'd, will rather pall it:
Chopt-hay unlac'd, has sweeter Smell,
This must be own'd by ev'ry *Belle*,
That, to get *Tea*, wou'd go to H – ll.⁶

If *China*, or *Japan*, bore Hay,
And we had plenty of their *Tea*,
Growing amongst us in this Land,
The Ladies wou'd, no doubt – command
That Cargoes shou'd be bought of Hay,
And spurn with pride their native *Tea*:
Thus forreign Goods, at dearer rate,
Will better please each Female Pate,
And native Hay is – out of doors,

* *Thea est de Cælo missa, terre progenies, Divini nominis amula herba.* Peclin. de usu Theæ.⁴

To fodder Kine for Country Boors,⁷
 Because it grows in ev'ry Mead,
 And doesn't belong to forreign Trade. /
 Our Ladies have a forreign Taste,
 They glory in excessive Waste,
 And take great Pride, and vast Delight,
 To send their Money out of Sight,
 T'enrich all Climes, beside their own,
 And flout at native Widows Moan.

By the same Vapours led, a *Black*⁸
 They hire, t'attend their awful Back,
 Whilst many *Whites* address in vain,
 To make one in their pompous Train.
 Says Mistress *Flirt*, 'Who can endure
 A *White*, I'd rather have a *Moor*.'
 Is it because he's like the D – I,⁹
 She makes a Choice of *Stygian* evil?¹⁰

Continues She, 'Cloath made of Wool,
 Becomes a home-spun Country Fool;
 But I chuse Silk, by Silk-worms wrought,
 Tis Forreign, and more dearly bought.'
 Thus She pursues her forreign Talk,
 Whilst Weavers must or beg, or walk: /
 I must confess, the Lady's civil
 To Worms, the Insects of the D – I;
 But what must Christian Weavers do?
 They all may starve, kind *Flirt*, for you.

In *Plays* also the *Fair* have gust¹¹
 Both always forreign, and unjust;
 Our English *Plays* each Miss disdains,
 And in their Empire *Violante*¹² reigns:
 Because She can't be understood,
 Each word She says, must sure be good;
 But th' English Play-house is despis'd,
 And *French* alone amongst us priz'd,
 Or the *Italien* melting Song,
 That fills with Sound the Female Throng
 Thus ev'ry Popish stupid Ass
 Pays Homage to the Latin Mass,
 Because they know not what it means,
 Whilst *Church of England* meets with Stains.

But to return from my Digression,
 Which is too long, by frank Confession, /
 If any Virtue we can find

In forreign *Tea* of any kind,
 The Sugar works the pow'rful Cure,
 And not the *Tea*, we may be sure.
 Thus the *Mock-Bird* receives his Notes,
 When neighb'ring Birds exert their Throats,
 But, when they cease, he sings no more,
 And is the Bird, he was before.
 A Cure in *Tea*? – It is a Joke all,
 It's Virtue surely must be Local,
 And not affect out Constitution,
 With any Virtue but Pollution;
 But here comes female *Ovington*,
 With *Tea* in Belly – half a Tun;

'It does prevent the lazy Gout,
 And then again at second bout –
 'It checks the sandy Growth of Stone;
 And cures it, when it is full-grown
 All *Europe* must this truth confess,
 In Gratitude they'll do no less, /
 Farther to prove my valid Plan,
 The Gout was never in *Japan*,
 Or the foul Stone, nor has *China*
 These sad Disorders ever saw,
 Because they have a plenteous Store
 Of various *Tea* so Rich and Poor.²¹³

The Gout and Stone, I do allow,
 Few in *Japan*, or *China*, know;
 But that, from other Causes springs,
 From th' Arbiter of humane things,
 Who, in an Instant, without pause,
 Establish'd first misterious Laws,
 To be obey'd by earthly Tracts,
 Obey'd, because He them enacts.
 Accordingly we may suppose,
 (Suppose, we must, for none it knows)
 That God at first ordain'd the Gout,
 And Stone, by Air to be shut out
 From Kingdoms of *Japan* and *China*;
 If this be so, what can you say
 In Favour of your darling *Tea*. /

But, since each plain Seraphick Reason,
 'Gainst Pow'r of *Tea*, must be meer Treason,
 I'll once allow, for fashion-sake,
Tea has the Virtues, which you speak;
 'It does prevent the Stone and Gout;

And Maladies, which you left out:
 Is it in *Europe*? – No. – Where then?
 Is'nt it in *China* and *Japan*?
 The Virtue is Local, you must own.
 When Tea's transported, 'tis quite gone,
 For Northern Climes, where most 'tis drunk
 By Lady, Lord, and common Punk,¹⁴
 About each day with Gout and Gravel,
 Pains to be fear'd, like female Travel,
 You own this truth, and still you say,
 In words of *Peclin*, Heav'nly Tea:
 Heav'nly? because in Vales it grows?
 (That Reason's bad, each Idiot knows)
 Or because it wafts in Air
 Ten thousand Vapours from the *Fair*. /

Here *Ovin* – pours upon me still,
 Instead of Tea, his empty Skill;
 Says he, 'When e'er the Tartars eat
 'With greedy Appetite raw Meat,
 The Meat is rude, and won't digest,
 Because the Meat was never drest:
 What must they do? – they fly to Tea,
 Which makes their *Sluices* play away.'¹⁵
 Well said, my soft *Hermaphrodite*,
 Your Cause is always pretty right,
 When e'er you talk of nought but sh – te,¹⁶
 Allowing this, – the Virtue's Local,
 And thus in Praise of Tea, I spoke all.
 Farther, to shew your Allegation
 Forreign to our Northern Nation,
 In Northern Clime we roast, or boil,
 Or, – may be, bake our carnal Spoil,
 And eat no raw Flesh, like a Tartar,
 Nor give such Food to common Carter;
 So far are we from staining Plate
 With vile Horse-flesh, at any rate. /
 Tho' a raw piece of Horse-flesh-carron,
 Would make a luscious Dish for Tartar-Baron.

From whence, it seldom comes to pass,
 We ever hang a costive A – se,¹⁷
 Much less the *Fair*, who most are loose,
 And, were they bound, might use *Lettuce*,
 Or laxative *Figs*, or *Oysters*,
 Luscious enough for Anch'rite-Cloysters,¹⁸
 Or many other Cures of note,
 By Doctors prov'd of stanch report.¹⁹

Since this is so, how can you plea
 The Mission of your darling Tea?
 'Why? – Tea make costive Ladies sh – te,
 And tempers heat, in heats despite;
 This makes me praise it to the *Fair*,
 Let men rail on, – what need I care,
 Since the *Fair* Sex is pleas'd or spare.'
 Well, Sir, – You hope your self to coop,
 Within the Circle of their Hoop; /

But, if the Tea shou'd make them sh – te,
 'Tis two to one, – You'd be be-dikt,²⁰
 And be be-mir'd, in lieu of Praise,
 You throw away on various Teas.
 A just Reward! some *Fair* may think
 For Pen bedaub'd with useless Ink,
 Which paints fair Ladies, savage Tartars,
 (Cannibals, more rough than Carters)
 And gives them with unthinking Nonsense
 A Stomach crude, and heat intense;
 Then to their Aid, calls Physic-Tea,
 From distant *Japan*, or *China*:

O *Ovington*! to Reason lost!
 Our *Sorrel* may Tea-virtue boast.
 Wise *Ovington* still Tea pusues,
 And tells us still of Tea more News;
 'The Scurvy, by high Feeding bred,
 It cures, and Megrin of the Head.'²¹

Tea cure the Megrin of the Head?
 It rather helps to – p–ss the Bed.²² /
 Tea turns our Blood topsy turvey,
 And then, how can it cure the Scurvy?
 It sweet'n the Blood, and move the Acid
 With pointed Salt of Atoms placid?
 This Virtue is not in Tea-Salt,
 But Juice of our straw-colour'd *Malt*.
 'Hold, Sir, says *Ovin*, – Tea-Salts combine
 To banish Vapours of rough Wine;²³

What then? sound *Coffee* does the like,
 Or Water found in Country-Dike,
 Or brought from River, or from Font,
 As well as Tea, prais'd by *Le Compte*.²⁴
Ovington adds, 'Tea helps to keep
 The wearied Limbs from creeping Sleep.'²⁵
 O wondrous Virtue of Tea-stuff!

A Virtue found, in common Snuff.
He adds, 'It clears the clouded Sight' —
And *Rue*, as well, removes the Night.
'It cures the Dropsic-watry Ill;
Fam'd Tea has such inherent Skill!' /

Allowing this, — Tea has sad Frolicks,
It plants *Diabetes* and *Cholicks*.²⁶
Wise *Ovington* deserves green Bays,
For praising brightly various Teas;
But, were we wise, *Ovington's* Tea
Wou'd be transported over Sea,
And to us for ever Forreign be
No longer Tea, but **Fokein-Thee*.²⁷

FINIS. /

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* *A Province in China, where Tea is call'd Thee.*

Gray, 1835), IV, 281): Cunningham notes Sir Walter Scott suggests this attribution is wrong. John Gay used the tune for one of his songs, ‘Love Now is Nought but Art’, in *Polly: an Opera* (London: printed for the author, 1729).

9. Polwarth: Polwarth is a hamlet and parish between Greenlaw and Duns, in the former county of Berwickshire in the Scottish Borders. It is celebrated for its folkloric nuptial ritual in which marriage parties danced around two aged thorn trees.
10. Tweed-Side: The song is signed ‘C’ at the end, and is attributed to William Crawford (c. 1700–c. 1750), in Campbell, *Specimens of the British Poets*. The River Tweed flows from Tweedsmuir into the North Sea at Berwick-upon-Tweed, England, forming the border between Scotland and England along part of its route.
11. Tay: the River Tay originates in the Highlands and flows through Perth and into the Firth of Tay, south of Dundee.

Tea. A Poem. Or, Ladies into China-Cups

1. *M - - - nheads*: maidenhead, the state or condition of being a virgin.
2. *Ovid Met*: Ovidius Naso, Publius, *Metamorphoses. With an English Translation*, trans. F. J. Miller, 2 vols, Loeb Classical Library (London: William Heineman, 1916), Book I, ll. 1–3. ‘My mind is bent to tell of bodies changed into new forms. Ye gods, for you yourselves have wrought the changes, breathe on these my undertakings’ (p. 3).
3. Homer’s *Iliad*, and *Odysseys*: Homer, ancient Greek epic poet, the author of the epic poems the *Iliad* and the *Odyssey*.
4. Jove: Jove, in the Roman mythology, was the king of the gods, and the god of sky and thunder.
5. Topers: Toper, one who drinks a great deal; a hard drinker; a drunkard.
6. Dennis: John Dennis (1658–1734), literary critic.
7. Pope: Alexander Pope (1688–1744), poet.
8. Anne/Anna: Queen Anne (1665–1714).
9. Pope’s *Windsor Forest*: Alexander Pope (1688–1744), *Windsor-Forest* (London: printed for Bernard Lintott at the Cross-Keys in Fleet-Street, 1713). The quotation, however, is from Pope’s *The Rape of the Lock* (1714): ‘Here thou, great Anna! Whom three realms obey, / Dost sometimes counsel take – and sometimes tea’ (III, 7).
10. Tea Equipage: tea service, ‘equipage’ is small articles of domestic furniture.
11. Vulcan a brasier: Vulcan, in Roman mythology, the god of fire, and the blacksmith to the gods. Brasier: a large flat pan for holding burning charcoal.
12. Cyprian *Dame*: Venus, associated especially with Cyprus. By association, a licentious person, a prostitute.
13. Mars and Venus: In Roman mythology, Mars was the god of war, and Venus the god of love, beauty and fertility. When Mars and Venus became lovers, Venus’s husband, Vulcan, set a net to trap them.
14. Europa’s *Bull*, and Danae’s *Show’r*: Zeus. Europa, in Greek mythology, was a Phoenician princess, who was abducted by Zeus in the form of a white bull. Danaë, in Greek mythology, was a princess, to whom Zeus came in the form of a shower of golden rain.
15. Leda’s *Swan*: Zeus. Leda, in Greek mythology, was the daughter of the Aetolian king Thestius, and wife of the king Tyndareus, of Sparta. Leda was admired by Zeus, who seduced her in the guise of a swan.
16. Juno: Juno, in Roman mythology, Roman goddess of marriage and queen of the gods.

17. Minerva: in Roman mythology, the virgin goddess of warriors, poetry, medicine, wisdom, commerce, weaving, crafts and music.
18. Pandora: Pandora, in Greek mythology, was the first woman, created out of Earth on Zeus's order by Hephaestus as part of the punishment of mankind for Prometheus's theft of the secret of fire.
19. *Pos*: contraction of positive, certain.
20. Helicon: Mount Helicon, in Boeotia, Greece. In Greek mythology, the location of two springs sacred to the Muses.
21. *Cærule*: caerule, cerulean, of the colour of the cloudless sky, pure deep blue, azure.
22. Clack: Din of speech, noise or clatter of human tongues; senseless or continuous chatter.
23. Pother: Disturbance, turmoil, bustle.

James Bland, *Of her Temperance*

1. GODHEAD: the Supreme Being; the Deity.
2. *King Solomon*: a historical figure described in the Bible as a king of Israel, and the son of David.
3. *Prov. xxxi. 4*. An exhortation to chastity and temperance given to King Lemuel by his mother, in Proverbs 31:1–9.
4. Plato *says*: Plato, *Philebus*, trans. B. Jowett. A late Socratic dialogue (360–347 BC) in which Socrates comments 'Wisdom [is] a sober draught in which no wine mingles'.
5. Socrates ... *good Service*: Socrates was renowned for his abstemiousness.
6. *her Royal Majesty*: Queen Caroline (1683–1737, Princess Caroline of Brandenburg-Ansbach), queen of Great Britain and Ireland, and electress of Hanover, consort of George II. In the mid-1730s, her relationship with her son, Frederick Prince of Wales was severely strained.
7. David ... Bathsheba: Bathsheba was the wife of Uriah the Hittite and later of David, king of Israel and Judah. David saw Bathsheba naked in her bath: he conspired against her husband Uriah and caused his death in battle, after which he married her.
8. *Isiah li. 22 ... Hebrews ii. 15*. 'Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again'. The quoted lines are in fact Isiah 5:22. Hebrews 2:15: 'And deliver them who through fear of death were all their lifetime subject to bondage'. The quoted lines are Habbakuk 2:15.
9. *It Dignifies ... Delicacies*: Oswald Dykes, *The Royal Marriage. King Lemuel's Lesson of 1. Chastity, 2. Temperance, 3. Charity, 4. Justice, 5. Education, 6. Industry, 7. Frucality, 8. Religion, 9. Marriage, &c. Practically Paraphras'd; with Remarks, Moral and Religious, upon the Virtues and Vices of Wedlock. By Mr. Dyke's: formerly of Queens College Oxon* (London: printed for the author; and sold by P. Meighan, at Grays-Inn-Gate, Holborn; G. Strahan, at the Golden Ball in Cornhill; T. Meighan, over-against Red-Lion-Court in Drury-Lane; J. Bonwick, at the Red-Lion in St Paul's Church-Yard; and C. King, in Westminster-Hall, 1722), p. 41.
10. Caridians: This list of nationalities is found in Dykes, *Royal Marriage* (1722), p. 42. Caridians untraced, but are mentioned in this manner in William De Britaine, *Humane Prudence, or, The Art by which a Man may Raise himself and Fortune to Grandeur*, 11th edn (London: Richard Sare, 1717), p. 130.
11. Antideluvians: in Christian theology, the human population before the flood.

12. Pultifugi: untraced. Dykes has Pultifagi, Romans who ‘fed more upon Pulse and Herbs, than we do upon gross Beef and heavy Pudding’ (p. 42). The Pultifagi are mentioned in T. Browne, *Certain Miscellany Tracts. Tract I: Observations upon Scripture Plants* (London: printed for Charles Mearn, bookseller to his most Sacred Majesty, 1683), paragraph 15.
13. Darius: Darius the Great, King of Persia from 522 to 486 BC.
14. Artaxerxes: Artaxerxes was king of the Persian Empire from 465 BC to 424 BC.
15. Both of Instruction ... in real Want: Dykes, *Royal Marriage* (1722), pp. 41–2.
16. Dionysius: Dionysius I or Dionysius the Elder (c. 432–367 BC), tyrant king of Syracuse in Sicily, famous for his excess and debauch, in whose court Plato resided.
17. Probatum: Latin: demonstration.
18. Cato ... *by Experience*: Dykes, *Royal Marriage* (1722), p. 43. Probably derived from the *Distichs of Cato*, a Latin collection of proverbs and epigrams by an unknown author named Dionysius Cato from the third or fourth century AD.
19. The came unto ... Bread with him: Job 42:11. ‘Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house.’
20. Gen. xxvi. 30: Genesis 26:30: ‘And he made them a feast, and they did eat and drink.’
21. Gen. xxxi. 44, 46: Genesis 31:44–6: ‘44. Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. 45. And Jacob took a stone, and set it up for a pillar. 46. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.’
22. Bacchus: in Roman mythology, god of wine and intoxication.
23. Ch. xii. v. 35, 36, 37: Matthew 12:35–7.
24. Plutarch: Plutarch (AD 46–120), a Greek historian and philosopher.
25. *Education*: Bland, *Of her Temperance*, pp. 193–4. ‘The *Tea-Table*, simply consider’d is altogether harmless, and the right Managing of it is a becoming Qualification for a young Lady; and as the Theory of other Domestick Virtues are enough for her tender Years, it is requisite she should be skill’d in the / Practice of this. Care and diligence are every one’s Duty, and can there be any thing more worthy a young Lady’s Care, and good Œconomy, than a Silver Tea-Kettle, or a Gold Pot? Is any one’s Hands more fit to handle China Dishes, than the soft ones of a fair Lady? Could any Liquor be more becoming her Innocency than that innocent one of Tea?’

A Satyr against Tea

1. Epigramma in *Theam ... Waldron: An Epigram on Tea*, composed by John Waldron. ‘From the deepest valleys come I, Tea, the shoot of China, Where I am rarely visited by Phoebus’s chariot; Finally from true darkness, which is my retreat, Every powerful woman of Europe bears me away And set me firmly in the heavens with everlasting praise: “I who am endowed by tea with strength, wisdom, divinity”’, trans R. Coulton and M. Mauger.
2. *EAmale Ovington*: unclear. On page 115, Waldron repeats the phrase ‘female Ovington’, perhaps intending a slight on Ovington, as womanish or effeminate. Ovington is described later in the poem as ‘Hermaphrodite’ (p. 116).
3. Peclin: Johann Nicolaus Pechlin, *Theophilus Bibaculus*, sive de potu theae (Frankfurt: J. S. Richielli, 1684).

4. *Thea est de ... amula herba*: Latin: 'Tea is sent from heaven to the races of the earth, a herb equal to its sacred name' (Pechlin puns on the *double entendre* of 'Thea', which means 'tea' in Latin and 'goddess' in Greek). Pechlin, *Theophilus Bibaculus, sive de potu theae*, p. 80.
5. Chopt-hay: Chopped hay, that is, finely cut dried grass, emerged as a conventional succadaenum or adulterant to tea, both literally and figuratively.
6. H—ll: Hell.
7. Kine ... Boors: kine, cow; boor, rural labourer or husbandman.
8. Black: referring to the vogue for black African servants.
9. D—I: Devil.
10. Stygian: black, in reference to the River Styx in the underworld Hades, in Greek mythology.
11. *gust*: taste.
12. *Violante*: perhaps a reference to the vogue for plays set in foreign locations, or translated from foreign languages. Violante was a character in Susan Centlivre's *The Wonder. A Comedy* (1714).
13. It does prevent ... Rich and Poor: John Ovington, *An Essay upon the Nature and Qualities of Tea. Wherein are Shown, I. The Soil and Climate where it Grows. II. The Various Kinds of it. III. The rules for chusing what is best. IV. The means of preserving it. V. The several virtues for which it is Fam'd.* (London: printed by and for R. Roberts, 1699), pp. 20–1.
14. *Punk*: A common prostitute, originally, a boy or young man kept by an older man as a sexual partner, a catamite.
15. *When e'er the Tartars eat ... Sluices play away*: Ovington, *An Essay*, pp. 22–4.
16. sh—te: shite, faeces.
17. *costive A – se*: constipated, from *costive*, that is suffering from hardness and retention of the faeces.
18. *Anch'rite-Cloysters*: Anchorite orders followed an ascetic withdrawn form of monastic life, the relevance of which here is unclear.
19. *stanch*: staunch, substantial, firm.
20. *be-dikt*: bedecked, equipped, furnished.
21. *The Scurvy ... the Head*: Ovington, *Essay*, pp. 28–29.
22. *P–ss*: piss, urinate.
23. *Hold ... rough Wine*: Ovington, *Essay*, pp. 26–7.
24. *Le Compte*: Louis Daniel le Comte, *Nouveaux Memoires sur l'etat present de la Chine*, 2 vols (Paris: J. Anisson, 1696), trans. as *Memoirs and Observations Topographical, Physical, Mathematical, Mechanical, Natural, Civil, and Ecclesiastical. Made in a Late Journey through the Empire of China, and Published in Several Letters.* (London: Benjamin Tooke and Samuel Buckley, 1697).
25. *Tea helps ... creeping Sleep*: Ovington, *Essay*, p. 31.
26. It clears ... inherent Skill: Ovington, *Essay*, pp. 35–7.
27. Fokein: Ovington, *Essay*, p. 4. Fokien, now Fujian, a province on the southeast coast of China. This is quite a good joke.

Tea, A Poem. In Three Cantos

1. *Lethe*: in Greek mythology, a river in Hades, the water of which produced forgetfulness of the past in those who drank it.
2. *Hecatomb*: A great public sacrifice among the ancient Greeks and Romans, and hence extended to the religious sacrifices of other nations.