

The First Worker Co-operators



Proposals for Raising a Colledge of Industry

by John Bellers

Introduction by Ken Coates

Introduction

During the lifetime of the Labour Government which was elected in October 1974, the only experiment in industrial democracy to assume a tangible and practical form, was the creation of a number of workers' co-operatives, under the auspices of the Department of Industry, at the time that it was headed by Tony Benn.

Although the Labour Party programme had promised far-ranging advances in the field of workers' participation, most of the Government's initiatives involved the generation of more and more paper proposals. Planning Agreements, which were to bring workers' representatives into the framework of company planning, entered the law without ever taking real effect. Overall reform, democratising private industry, was referred to a Committee of Enquiry under Lord Bullock, whose subsequent report provoked no action, but much equivocation. Against great odds, in difficult commercial circumstances, and facing strong Civil Service opposition, the three co-operatives struggled on as long as they could. The first to die was the *Scottish Daily News*. Its story is documented in a book published by the Institute for Workers' Control, *The New Worker Co-operatives*. The venture at Triumph Meriden struggles on, but the pioneering co-operative at Kirkby Manufacturing and Engineering (KME) was finally extinguished after anguished debate within the Labour movement. The co-operatives have not done very well, in material terms. Yet, strangely, they have awakened expectations on a very wide scale. It is this fact which makes possible the republication of *The Proposals for Raising a Colledge of Industry* by John Bellers.

John Bellers, the Quaker, was born during the rule of the Commonwealth, and died in 1725.¹ He was to carry on some of the most important traditions of the English Revolution, into the inhospitable ages of the Restoration and Queen Anne. Max Beer,² with some justice, traces a link between the ideas of the Society of Friends and two earlier thinkers than Bellers, Peter Chamberlen and Peter Cornelius Plockhoy.

Chamberlen had been a radical. His tract *The Poor Man's Advocate*,³ first published in 1649, argued that labour is the source of wealth, and that the strength of all countries was the poor, who did all the necessary work of society as well as forming the ranks of all armies. The goal of wealth was not enjoyment for the rich, but "to banish poverty from the land". Such a prescription was in conformity with Religion, which enjoins us to love one another: "For if we love not our brother whom we have seen, how can we love God Whom we have not seen?"

On the ground of this doctrine, Chamberlen argued for State ownership of the King's estates, together with those of bishops, deans and chapters, and delinquents; of commons and waste-lands; of unworked mines; of parish charitable funds; of what Beer subsequently described concisely as "the unearned increment of agriculture, trade and manu-

factures, arising from improvements and inventions and colonisation"; and of "treasures found in sea and land". He also called for a national bank ("like those of Amsterdam or Venice") and for higher educational provision ("to prevent youth from going abroad, in the blossom of their years, to be corrupted there in religion and manners"). All this complex of resources should then be deployed to find work for the poor.

Plockhoy's pamphlet *A Way to Make the Poor in These and Other Nations Happy*⁴ was published a decade later. He proposed the setting up of many "Little Commonwealths" or voluntary co-operative communes, brought together to facilitate manufacture, production and competitive power.

John Bellers' own pamphlet was first published in 1695. This was one of the "seven lean years" which scourged the English poor whilst the last profligate sounds of the seventeenth century were dying away. Real wages, already pitifully reduced after the Restoration, sank below even conceivably bearable levels. Poor rates were inflated vastly, and numerous contemporary accounts point this up as the major problem of the age.

In the following year (of 1696), but basing itself on data from 1688, Gregory King's 'Census' estimated Cottagers and Paupers (and their dependants) at 1,300,000 persons out of some 5½ million for all England and Wales.⁵ Charles Davenant was later, while finding King's figures "more to be relied upon than anything that has ever been done in the like kind", to claim this to be a conservative assessment. He put the poor and beggars at nearly a quarter of the 1696 population, and saw the problem of acute distress as vastly greater than this.

John Locke, the Political Philosopher, was to report to the Board of Trade on poverty and the relief of the poor, in the year 1697. He recommended compulsory "education" for all children over three, who should be taught in "working schools for spinning and knitting" where they should be fed (with bread). "What they can have at home from their parents is seldom more than bread and water, and that very scantily too". If the founder of modern liberal thought seems in retrospect to have been less than a freely generous activist against seventeenth century child poverty, the fractionally earlier arguments of John Bellers may well be thought to show compassion and understanding of an altogether higher order. They knit the thought of a labour measure of value and values, from the Levellers and Chamberlen, with the later appeal for little commonwealths, with the truly radical framework of Quaker doctrine.

Nowhere was this more clearly expressed than in the field of education. Bernstein, in an unjustly neglected work,⁶ claims that whilst attempts to create a community of goods were "utterly impractical" in the epoch we are considering, they could be extended partially in charitable attempts at poor relief, and far more extensively in schools. There, "it was possible to apply communism" . . . "and we may observe

in the case of the Quakers a feature that is particular to all the communistic sects of the period, namely, a contempt for academic learning combined with great interest in education".⁷

During the cold war in the mid-twentieth century it became fashionable to counterpose socialism and religion as opposing influences on the modern Labour movement in Britain. Morgan Phillips, in a famous epigram, once claimed that the Labour Party "owed more to methodism than marxism". If this means that Morgan Phillips himself was more attracted to pragmatic religion than to doctrinaire (or principled) politics, the remark may be true. But when we are reminded of this strangely cautious and fearlessly radical voice of John Bellers, echoing with true purity across three centuries, each of which has seen much villainy, it is instantly plain that Morgan Phillips dictum is quite untrue.

The Quakers "who would doff their hats to no man" were widely persecuted. Bellers, who came of a well-to-do family, married a Quaker woman, and as a result became Lord of the Manor of Coln Aldwyns in Gloucester. Wealthy though he was, a political career was precluded by membership of his church, and so he gave over his social life to philanthropy and study. He befriended William Penn, the founder of Pennsylvania, who himself endorsed a later appeal (1697) along the same lines as this pamphlet. Two such tracts might easily remain forgotten. But Bellers was not forgotten.

In 1817, Francis Place was weeding his library, looking for things to throw away. Among these he found *The Proposals for Raising a Colledge*, and he at once took it to Robert Owen:

"As Mr Place was at that time much interested in my 'New Views' he immediately brought this pamphlet to me, saying - 'I have made a great discovery - of a work advocating 'your social views a century and a half ago'.

This was the only copy known to be in existence, and I begged it of him, and told him I would print one thousand copies of it for distribution, and that I would give the author the credit of originating the idea, although mine had been forced upon me by the practice of observing facts, reflecting upon them, and trying how far they were useful for the every-day business of life.

I had the thousand copies printed, and I widely circulated them . . ."⁸

One of these copies must have survived, because Karl Marx takes four separate key ideas from it for the first volume of *Capital*. The first of these is "the poor stand still, because the rich have no money to employ them, though they have the same land and hands to provide victuals and clothes, as ever the had; . . . which is the true Riches of a Nation, and not the money".⁹

Developed by Marx, this becomes "Commodities alone are money. But now the cry is everywhere: money alone is a commodity!"

The second is not exactly original: "As one man cannot, and ten must strain to lift a tun of weight, yet 100 men can do it only by the strength of a finger of each of them".¹⁰ This perception of Bellers provoked Marx to write:

“not only have we here an increase in the productive power of the individual, by co-operation, but the creation of a new power, namely, the collective power of masses.”

Thirdly, where Bellers wrote

“if one had a hundred thousand acres of land and as many pounds in money, and as many cattle, without a labourer, what would the rich man be, but a labourer? And as the labourers make men rich, so, the more labourers, the more there will be rich men . . . the labour of the poor being the mines of the rich.”¹¹

Marx developed his brilliant perception of the relativity of poverty “. . . as little as better clothing, food and treatment, and a larger peculium, do away with the exploitation of the slave, so little do they set aside that of the wage-worker. A rise in the price of labour, as a consequence of accumulation of capital only means that the length and weight of the golden chain the wage-worker has already forged for himself, allow of a relaxation of the tension of it”.¹²

Finally, when treating on the rights of children, Marx gives us this appropriate short celebration:

“John Bellers, a very phenomenon in the history of political economy, saw most clearly at the end of the 17th century, the necessity for abolishing the present system of education and division of labour, which beget hypertrophy and atrophy at the two opposite extremities of society. Amongst other things he says this: ‘An idle learning being little better than the learning of idleness . . . Bodily labour, it’s a primitive institution of God . . . Labour being as proper for the bodies’ health as eating is for its living; for what pains a man saves by ease, he will find in disease. . . . Labour adds oyl to the lamp of life, when thinking inflames it . . . A childish silly employ’ (a warning this, by presentiment, against the Basedows and their modern imitators) ‘leaves the children’s minds silly’.”¹³

In removing his hat to this fine old Quaker, Marx would surely not have minded if John Bellers was unable for reasons of doctrine to reciprocate.

This pamphlet now reappears at a time when many of the casually held assumptions of the British peoples, about what rights and obligations men and women may expect of one another, are undergoing an ordeal by fire. Poverty is to become a new social force. Wealth will run mad. Unemployment is to be used as a political weapon, to teach due reverence for the power of money. The desire for honest work has become, once again, a privilege, not to be indulged without the imposition of appropriate deference. Moneychangers are in the temple, which has been fortified by the riot squad.

General selfishness has become an official creed, in sharing which officials of the major political factions readily raise their hats to one another, with much decorum and no morality. This was marked out at the beginning of 1979 by the almost unmourned disappearance (murder by attrition) of the recently new-born Colledge of Industry at KME,

in Kirkby, on Merseyside.

Where Francis Place, and Robert Owen, and Karl Marx once paused to celebrate, maybe we may stand again for a quiet moment to think, with Jack Spriggs and his co-workers. A people which can renovate the faith of John Bellers, generation after generation, will not readily be held down by the Mammon of Unrighteousness, still less by those who serve it in an age when men can fly to the moon, and ask questions all round the world.

Ken Coates

Footnotes

1. His date of birth is variously given as 1655 (Beer, (a)) or 1654 (Bernstein).
2. Max Beer: (a) *Social Struggles and Socialist Forerunners*, Leonard Parsons, London, 1924, pp.173 et seq. (b) *A History of British Socialism*, Vol.1, Bell, 1921, pp.72 et seq.
3. Excerpts from this pamphlet are reproduced by George Orwell and Reginald Reynolds: *British Pamphleteers*, Vol.1, Allan Wingate, 1948, pp.113 et seq.
4. Plockhoy, Peter Cornelius van Zurik-Zee, sometimes styled Plockboy. See Max Beer, (b) p.74. Also Eduard Bernstein (below cited), Ch.XV.
5. See the discussion in Dorothy George, *England in Transition*, Penguin, 1953, Chapter I. King's figures are cited in this work, pp.147 et seq.
6. *Cromwell and Communism*, Allen and Unwin 1930. Cf particularly Chapter XVII for the best short treatment easily available of this subject.
7. *Ibid.*, p.235.
8. *The Life of Robert Owen by himself*, Charles Knight & Co., London, 1971, p.240.
9. Allen and Unwin, 1938: translated Moore and Aveling, edited Dona Torr, p.115.
10. *Ibid.*, p.316.
11. *Ibid.*, p.627.
12. *Ibid.*, p.631.
13. *Ibid.*, p.495.

Other works by John Bellers include *Essays About the Poor, Manufacturers, Trade, Money, Plantations and Immorality* (London 1699, reprinted by EP, 1977); *Some Reasons for an European State* (London 1710); *An Essay towards the Improvement of Physick* (London 1714).

In addition to the consideration given by Marx to this pamphlet, there are four references in Volume One of *Capital* to the first of these books (pp.107, 122, 427, 485: Torr Edition). It is also cited in *Theories of Surplus Value* (Moscow FLPH, I, 359 et seq).

The publishing history of this pamphlet is as follows: First edition, London, 1695; New edition, London, 1696; Robert Owen's reprint as pamphlet, 1817; Appendix to Robert Owen: *The Life of Robert Owen*, London, 1858, Vol.1 A; (reprinted Cass, 1967); reprinted as *Industry Brings Plenty*, London 1916.

[*Copy of Title.*]

P R O P O S A L S

FOR RAISING

A Colledge of Industry

OF ALL USEFUL

TRADES and Husbandry,

WITH

Profit for the RICH,

A Plentiful Living for the POOR,

AND

A Good Education for YOUTH.

Which will be Advantage to the Government,

by the Increase of the People,

and their Riches.

By John Bellers,

MOTTO,

Industry brings Plenty.

The Sluggard shall be cloathed with raggs.

He that will not Work, shall not Eat.

London, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-street*. 1696.

The **Lord Chief Justice HALE** (that great composition of learning and vertue) in his Discourse for Employing the poor, saith,

“ 1. **THEY** that are rich, are stewards of their wealth ; and they that are wise, are stewards of their wisdom unto that great Master of the Family of Heaven and Earth, to whom they must give an account of both ; and one (I am sure) of the best accounts they can give of both, is to employ them in the reformation and relief of those that want both, or either ; (*Am I my brother's keeper*, was the answer of one of the worst of men.)

“ It would be a work of great humanity, we owe to those of our own nature as we are men, and that as well becomes a Christian as any, and the ill provision for the poor in England one of the greatest reproaches to our Christian profession.

“ 3. The want of a due provision for education and relief of the poor in a way of industry, is that which fills the gaols with malefactors, and the kingdom with idle persons that consume the stock of the kingdom, without improving it ; and that will daily encrease, even to a **DESOLATION** in time : And this errour in the first concoction, is never remediable but by gibbets and whipping ; but a sound, prudent method for an industrious education of the poor, will give a better remedy against these corruptions, than all the gibbets and and whipping posts in this kingdom ; but as necessitous and un-educated persons increase, the multitude of malefactors will increase, notwithstanding the examples of severity.”

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To the LORDS and COMMONS,

Assembled in Parliament.

The cries and miseries of some, and idleness and lewdness of others of the poor, and the charge the nation is at for them being great, hath encouraged me to present You with some proposals of embodying the poor so together, that thereby they may be made of equal value to money (by their raising a plentiful supply of all conveniences of life.) And by this example the parish rates, and many commons, may be most profitably employ'd, and the present hospitals of England may be greatly improved, and also from it the most successful fishery may be raised, and our manufactures best and fully wrought in our own nation: I do not say it may be increased to make England the mart and treasury of Europe, but that time and practice may shew the profit one or two such colledges will bring.

I humbly pray You would please to consider it, as may be agreeable to your wisdom, (like the summer sun to a fruitful tree) ripen these proposals to the nations advantage. Or when any subscribers to such a Colledge shall petition You (for their better government, and not to exclude others) to incorporate them, You would please to grant it. And if several models shall be proposed to You, that private persons will undertake; with submission, I conceive it's the publick's interest they have encouragement, because the nation will then have the advantage of following what their experience shall prove the best method, if You shall not think fit to make any of them more national before.

JOHN BELLERS.

To the Thinking and Publick-spirited.

Christianity mends, but marrs no man's good nature; it binding us to love our neighbor, and that love, to desire our country's prosperity. And from that love do I meditate the publick good, and publish these proposals I think tends to it; Believing there is many who would be glad to see the poor reformed in manners, and better provided for to live that will be willing to contribute their assistance with money, and advice towards it, when opportunity shall be offered them.

And therefore to such I propose a general subscription; which when considerable, and a meeting of the subscribers, there every one may have an opportunity of proposing any other useful thought they have, on this subject; (whereas private discourse, though never so good (is but like single sparks) comes to little) in order to draw up suitable rules and methods for such an undertaking; and by whom application may be made to the Government for encouraging of it, more acceptable, and with more advantage, than from a single person.

J. B.

Such as are willing to set forward this undertaking, may enter their subscriptions with Edward Skeat, at William Reynolds's, goldsmith, at the Cup and Star, near Fleet-bridge, in Fleet-Street; or Herbet Springet, attorney, in George-Yard in Lumbard-street, London.

THE INTRODUCTION.



It's the interest of the rich to take care of the poor, and their education, by which they will take care of their own heirs: For as kingdoms and nations are subject to revolutions and changes, much more (and nothing commoner than) for private families to do so; and who knows how soon it may be his own lot, or his posterities, to fall poor? Is there any poor now, that some of their ancestors have not been rich? Or any rich now, that some of their ancestors have not been poor?

View the cities, towns, and counties in this nation, and see what alterations come in two or three generations in most families. Were above one in ten of the men now house-keepers in London, born there? And but few (in comparison of the multitude) that have gone out with estates: And what better is it with gentlemen younger children, and the eldest also, many times.

There is three things I aim at: First, Profit for the rich, (which will be life to the rest.) Secondly, A plentiful living for the poor, without difficulty. Thirdly, A good education for youth, that may tend to prepare their souls into the nature of the good ground.

However prevalent arguments of charity may be to some, when profit is joyned with it, it will raise most money, provide for most people, hold longest, and do most good: for what sap is to a tree, that profit is to all business, by increasing and keeping it alive; so employing the poor, excels the barren keeping them; in the first, the increase of the poor is no burthen, (but advantage) because their conveniences increase with them; but in the latter, there is no strength or relief but what they have from others, who possibly may sometimes think they have little enough for themselves.

As a good and plentiful living must be the poor's encouragement; so their increase, the advantage of the rich. Without them, they cannot be rich; for if one had a hundred thousand

acres of land, and as many pounds in money, and as many cattle, without a labourer, what would the rich man be, but a labourer? And as the labourers make men rich, so the more labourers, there will be the more rich men (where there is land to employ and provide for them). Therefore I think it the interest of the rich to encourage the honest labourers marrying at full age: but by the want of it, it seems to me the world is out of frame, and not understanding its own interest. The labour of the poor being the mines of the rich.

For is it not strange to consider how industrious the world is, to raise corn and cattle, which only serves men, and how negligent of (or rather careful to hinder) the increase of men, who are a thousand times better (than beasts) being to serve God? Do not men greatly reproach their Maker, as if he had chosen the uselessest part of the creation to serve him, whilst men think them the least worth their while to raise?

But they that provide food for the poor, lend to the Lord, who is the best pay-master; and if an industrious raising of corn and cattle (mean things) is commendable in a husbandman, how much more is the putting mankind into a comfortable way of living which will be instrumental in God's hand in finishing his creation (man being the head of it) by providing for the increase of their posterity, which joined with a good education, they may prove in the ages to come, both good and great in this world, and as angels in the next: For as ground that bringeth forth the grossest weeds, may by good culture and seed, bring forth excellent corn, so we may hope as great a change may be made by good instruction and example among the worst of men, at least of their stock.

Therefore how worthy is it to provide a good education and employ for the poor, the breeding poor children with industry and temperance, will make the next age as happy in their service, as this age is unhappy in their parents' vices, for which reason their children had need of better tutors; considering how many, for want of it, comes to be miserable and vagabonds, and continue so for many generations, from father to son?

This colledge-fellowship will make labour, and not money, the standard to value all necessaries by; and though money hath its conveniences, in the common way of living, it being a pledge among men for want of credit; yet not without its mischiefs; and called by our Saviour, *The Mammon of Unrighteousness*; most cheats and robberies would go but slowly on, if it were not for money: And when people have their whole dependance of trading by money, if that fails, or is corrupted, they are next door to ruine; and the poor stand still, because the rich have no money to employ them, though they have the same land and hands to provide victuals and clothes, as ever they had; which is the true riches of a nation, and not the money in it; except we may

reckon beads and pin-dust so, because we may have gold at Guiney for them.

Money in the body politic, is what a crutch is to the natural body, crippled; but when the body is sound, the crutch is but troublesome: So when the particular interest is made a publick interest, in such a colledge money will be of little use there.

Tho' it's not so natural for the old and rich to live with a common stock, yet more natural with the young and poor, witness the several hospitals of England and Holland: Old people are like earthen vessels, not so easily to be new moulded; yet children are more like clay out of the pit, and easy to take any form they are put into.

The variety of tempers, and the idle expectations of some of the first workmen, may make the undertaking difficult; and therefore the more excellent will be the accomplishment: And if the poor at first prove brittle, let the rich keep patience; seven or fourteen years may bring up young ones that life will be more natural to: and if the attaining such a method, would be a blessing to the people, certainly it's worth more than a little labour to accomplish it. When by the good rules thereof may be removed, in great measure, the prophaneness of swearing, drunkenness, &c., with the idleness and penury of many in the nation; which evil qualities of the poor, are an objection with some against this undertaking, though with others a great reason for it: for the worse they are, the more need of endeavoring to mend them; (and why not by this method, till a better is offered?) And its as much more charity to put the poor in a way to live by honest labour, than to maintain them idle; as it would be to set a man's broken leg, that he might go himself, rather than always to carry him.

A specimen shewing how the Rich may gain, the Poor maintain themselves, and Children be educated by being incorporated as a Colledge of all Sorts of useful Trades, that shall work one for another, without other relief: Suppose three hundred in a Colledge, to work the usual time or task as abroad, and what any doth more, to be paid for it, to encourage industry.

Two hundred of all trades I suppose sufficient to find necessaries for three hundred, and therefore what manufacture, the other hundred make, will be profit for the founders.

2 A Governour and Deputy	4 Gardeners
2 Sho-makers	1 Tanner
3 Taylors	1 Felmonger
1 Baker	2 Flax-dressor and Thread-Maker.
1 Brewer	1 Tallow-Chandler.
1 Butcher	1 Soap-Maker.
1 Upholster	1 Hatter
1 Barber	1 Capper
1 Physician	2 Carpenter and Joyner
2 Linnen } Weavers	2 Bricklayer and Labourer
2 Woollen }	1 Cooper
4 Cooks	2 Spinners and Carders for Stockins.
2 Smiths	20 Linnen } Spinners and
1 Pin-Maker	20 Woollen } Carders
1 Needle-Maker	5 Dairy-Maids
2 Butler and Store-keeper	—
—	44
—	82

Women and Girls.

2 Governess and Deputy	<i>A Farm of 500l. per annum.</i>
6 Bed-Makers	2 A Steward and his Wife
6 Nurses	3 Plowmen
6 Washers	3 Plowboys
4 House-Cleaners	4 Taskers
6 Sempsters to Make and Mend Cloaths	3 Shepherds
5 Knitters or Weavers of Stockins	3 Hinds for Cattle
—	6 Hedgers and Labourers
—	—
—	24

44	Tradesmen, &c.
82	Women and Girls.
24	Men and Boys upon the farm.
10	Mens Work at 15 <i>l.</i> each, is 150 <i>l.</i> a year, for felw, iron, &c.
5	Mens Work at 15 <i>l.</i> each, is 75 <i>l.</i> a year for house-rent.
35	Mens Work at 15 <i>l.</i> each, is 525 <i>l.</i> a year for rent of a farm,
—	for meat, drink, &c.
200	
100	People's Labour, if but 10 <i>l.</i> each is 1000 <i>l.</i> <i>per annum</i> profit,
—	but if we value them at 15 <i>l.</i> each, is 1500 <i>l.</i> profit.
300	

I do not suppose the computation is exact to a man, for as some trades useful are not set down, so there is some of them set down, who are able to provide for two or three times that number : But if it should require 220 people to provide necessaries for 300, it will pay the undertakers well enough.

And that this computation is not much out of the way, of 200 providing all necessaries for 300, it may appear,

First, from a view of the nation, where I suppose not above two thirds, if one half of the nation, are useful workers ; and yet all have a living.

Secondly, From the many advantages the colledge will have over others, for there will be saved,

- | | | | |
|-----------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------|-----------------------------------------------|
| 1. Shopkeepers | } | And all their Servants and Dependents. | |
| 2. All useless Trades | | | |
| 3. Lawsuits. | | | |
| 4. Bad Debts. | | | |
| 5. Dear Bargains. | | | |
| 6. Loss of time for want of work. | | | |
| 7. Many Women and Childrens work. | | | |
| 8. Beggars. | | | |
| 9. Much | } | House-room. | |
| 10. | | | Firing. |
| 11. | | | Cooking, Brewing, and Baking. |
| 12. | | | Fetching and carrying of work and provisions. |
| 13. | Clothing hurt in the making, tho' not so fit for sale, may wear never the worse ; and the Colledge will find Customers to wear it, that a Tradesman must lose by. | | |

Thirdly, There will be several advantages to the land :

1. There will be all the soil of the tradesmen, besides the husbandmans, for improving it.
2. As there will be more cattel kept, and occasion for more pasture, than in most corn-countries, so the plowed ground may be the better kept in heart, by the great quantity of dung made, and it will be less worn out of heart, by often laying that down and breaking up fresh.

3. Now much land is unimproved, to what it might be, because the landlord or tenant are not able, or not willing to do it for the other : The colledge, I conceive, will have neither of them difficulties.
4. All the mechanicks will be ready at harvest, to help in with it, in a quarter of the time others do it, which when wet, may be of great advantage : which change of work, as it will be acceptable to many, so also for the health of such as are used to sitting much.

Proposals to the Colledge Founders.

First, Tho' the example be put of renting land and house at 600*l. per annum*, the better to shew how the profit will arise by such an undertaking, all charges deducted ; yet I propose for every 300 persons the raising

1000*l.* To buy an estate in land of 500*l. per an.*

2000*l.* To stock the land, and

3000*l.* To prepare necessaries to set the several trades to work.

3000*l.* For new-building or repairing old.

In all 18000 pound.

By which means the trouble of raising money to pay rent, will be saved, and the founders may have the more goods from the colledge, if desired, and the undertaking will not be so apt to miscarry in its infancy.

Secondly, The stock to be valued every year, and the profit to be divided ; that such as desire to draw their profit out, may have it yearly ; but such as desire to continue it in the colledge, may have it added as principal ; and that stock-jobbing (which will ruine any good thing) may be prevented, if any have a mind to sell their interest, the rest of the proprietors shall have the liberty, to bring in a purchaser by majority of votes, at the value as it was last cast up,

Thirdly, The first founders the more the better ; and if some of every useful trade the better ; and then every trade will be the better managed, and every mans days work better understood.

Fourthly, None to subscribe less than 25*l.*

Fifthly, Every fifty or 100*l.* to have a vote in making by-laws, and chusing officers ; but no one to have above 5 votes.

Sixthly, Once a year, twelve or more of the proprietors to be chosen a committee, as visitors to inspect, and counsellors for advice, for the governors and workmen to apply to, as there may be occasion.

Seventhly, The governors nor under-officers not to have any sallary, but only all the reasonable conveniences the colledge can afford them.

Eighthly, Corrections to be rather abatements of food, &c., than stripes ; and such as deserve greater punishment to be ex-

pell'd, or sent to a house of correction, but not in the colledge, for two reasons; first, It will relish too much of Bridewel; secondly, Their ill company and example will tend to corrupt the youth; and therefore should be as far from a nursery of trade, as from a nursery of learning.

Ninthly, Because the whole success (under the Providence of God) will lie in a right beginning, (for though an acorn doth naturally produce an oak, yet how many little accidents may prevent its ever being one? So any great undertaking, however rational and natural in its beginning, may easily be spoiled) therefore let the nation be looked through for the first workmen, if can find but three or four in a county (the rest may be prentices) of good lives and tempers, it will be a leven to influence their successors, and it will be such a pattern of plentiful living, that many of the *Poor* will readily submit to the rules, to partake of it; and to the children bred prentices in the colledge, it will be their element.

Tenthly, If there should be much more subscribed than at first there will be occasion to use, (for that will be as a suitable purchase may offer) it is but every-body's paying a proportion to their subscription, and there will be no inconveniency, though there should be never so many and large subscriptions.

Some Advantages to the Founders and Rich by such a Colledge.

FIRST, if the living in this affair, will make their own eyes and hands their executors and overseers, and deposit that now they are alive, which they intend to give when dead, it may be that and much more money saved to themselves and their heirs.

Secondly, The founders of the colledge from thence may have for themselves and families, (in part of their profit) yearly a certain quantity of woollen and linnen cloth, shooes, stockings, &c.

Thirdly, Though the computation be but 300 in a colledge; there may be 3000, or more: And such a one may be at Colchester, where are made bayes and perpetuanoes.

Taunton, for Searges.

Stroud, for Cloth.

Devonshire for Kersies. And other places for other goods.

As also at the sea-coast may be raised several colledges, as nurseries to the most effectual and successfulest fishery; the collegians being taught industry and temperance, (idleness and drunkenness greatly spoiling the last English fishery) the colledge can supply all conveniences and necessaries, and spare one third of their company to fish: And what fish is got out of the sea, is as the addition of so much land to the undertakers, as it will feed an equal number of men to it; and so much more, as the

fish is catch'd with less labour ; and also it is more acceptable in foreign markets.

And thus every colledge raising one third (or more) of their manufactures and conveniencies, more than they use themselves, they may be distributed several ways besides the fishery : As

1. In being divided among the founders.
2. In providing for more people in the colledge, which is best profit.
3. In buying and improving land.
4. In building.
5. In fetching foreign commodities.
6. In selling for money, which will be of least use in the colledge.

Fifthly, Any that have estates in land or money, doing the colledge business, and living under the colledge rules ; may have the colledge-allowance, and lay up the profit of their own estates.

Sixthly, Any giving 15*l.* a year land, or 300*l.* in money, to the colledge, or what other sum may be thought reasonable according to the county it's in ; may have the right of keeping one person in the colledge (without working) with colledge-allowance, and under colledge-rules ; or but half the money, and do half the work, or any other proportion : Which is a good expedient for an indigent child, for the father to buy it a colledge-commons : reserving liberty to the colledge, in case of exorbitancy, to expel him the house, returning his money, or handing him colledge-allowance abroad.

Seventhly, An estate settled thus in a colledge, is not so liable to be lost or spent, as most other estates ; for if the heir be simple, there is enough of the rest to look after it ; and being joynd with good company, he will not be so liable to be a spend thrift ; and if he should, the colledge for his labour will entertain him and his posterity ; so that he and his may reap benefit from his fathers estate, after he hath spent it ; and here a parent may entail it upon the colledge, and then the heir cannot well sell it.

Eighthly, Here peoples children of estates may be boarded and educated in all useful learning, who seeing others work, at spare times, instead of playing, would be learning some trade, work not being more labour than play ; and seeing others work, to imitate them would be as much diversion to the children as play, which would the more inure them to business, when grown up ; the want of which hath ruined many a hopeful plant, who will be doing, if not of good, of evil ; an idle learning being little better than the learning of idleness.

Ninthly, An hundred pound a year in such a colledge I suppose will maintain ten times as many people as 100*l.* a year in alms-houses, or hospitals ; because the provision and manufacture raised from 100*l.* a year land, is worth ten times the rent ; as the farmer raiseth yearly three times his rent, and the me-

chanicks make their work worth three or four times what it was in the farmers hands.

Some of the Advantages the Poor Collegians will have.

1. FROM being poor, they will be made rich, by enjoying all things needful in health or sickness, single or married, wife and children ; and if parents die, their children well educated, and preserved from misery, and their marrying encourag'd, which is now generally discourag'd.

2. As the world now lives, every man is under a double care, besides his bodily labour ; first, To provide for himself and family : secondly, to guard against the intrigues of his neighbour's over-reaching him, both in buying of, and selling to him ; which in such a colledge will be reduced to this single point, of doing only an easie day's work ; and then instead of every bodies endeavouring to get from him, every body is working for him ; and they will have more conveniences in the Colledge than out.

3. In the common way of living and trade, men, their wives or children, often lose half what they get, either by dear bargains, bad debts, or law suits, of which there will be neither in the colledge ; and if the earth gives but forth its fruit, and the workmen do but their parts, they will have plenty ; Whereas often now the husbandman and mechanics both are ruined, tho' the first have a great crop, and the second industriously maketh much manufacture ; money, and not labour, being made the standard ; the husbandman paying the same rent and wages as when his crop yielded double the price ; it being no better with the mechanicks, where it's not who wants his commodity, but who can give him money for it, (will keep him) and so often he must take half the value in money, another could give him in labour, that hath no money.

4. That as they grow in years in the colledge, they may be allowed to abate an hour in the day of their work, and when come to sixty years old, (if merit prefer them not sooner) they may be made overseers ; which for ease and pleasant life, will equal what the hoards of a private purse can give ; and excel, in so much as it has less care and danger of losing.

5. And if we may compute by the parable of the sower, that many people lose Heaven by the cares of this life, may not a collegiate way of living be the occasion of saving many, by preventing them cares ? And for bodily labour, it's a primitive institution of God, *It should earn its bread in the sweat of its brows* ; labour being as proper for the bodies health, as eating is for its living ; for what pains a man saves by ease, he will find in disease ; and less labour will provide for a man in the colledge, than out.

6. The regular life in the colledge, with abatement of worldly cares, with an easie honest labour, and religious instructions, may make it a nursery, and school of vertue.

7. The poor thus in a colledge, will be a community something like the example of primitive Christianity, that lived in common, and the power that did attend it, bespeaks its excellency; but considering the constitution of mankind that have estates (but it's not so with the poor) it was none of the least miracles of that age, and so abated as other miracles did.

8. A colledge thus constituted cannot so easily be undone as single men, whatever changes comes, (except the people are destroyed) for if plundered, twelve months time will recruit again; like the grass new mowed, the next year supplies again; labour bringing a supply as the ground doth; and when together, they assist one another; but when scattered are useless, if not preying upon one another.

A Few Rules for Governing the Colledge-Workmen.

1. ALL the colledges and hospitals of England and Holland, should be visited, to see what rules and orders they have for governing their societies, that may be useful in this colledge.

2. All sorts of tradesmen should be consulted, what is a common and reasonable day's work for a man, that the rules and laws of the colledge may be made according.

3. It should be called a colledge, rather than a work-house, because it is more grateful; and besides, all sorts of useful learning may be taught there.

4. The members of the colledge may be distinguished in caps and cloaths, as the master-workmen from prentices, and women from girls.

5. A certain number of boys and girls should be appointed weekly to wait at table upon the men and women at meals, that as much as may be, the men and women may live better in the colledge than any where else.

6. There should be several wards:

1. For young men and boys.
2. For young women and girls.
3. For married persons.
4. For sick and lame.

7. As the men and women have distinct lodging, so they should have distinct work-rooms; and as much as the imployes will admit of it, the men may be in one room, and the women in another, that their governours may the better look over them.

8. The men to be prentices till twenty four years old, and the women till twenty one years, or marry (as the law allows) and then may have liberty to go out of the colledge, or stay in, and marry if they will.

Of the Education of Children, and teaching them Languages.

1. THO' rules, as well as words, must be understood to make a complete scholar, yet considering words lie in the memory, and

rules in the understanding ; and that children have first memory before understanding ; by that nature shows that memory is to be first used ; and that in the learning of language, words should be first learned, and afterwards rules to put them together ; children first learning the words of their mother-tongue, and then sentences ; but to understand what rules their language hath, requires a ripeness of judgment ; and the putting of rules upon children before, cripples their understandings ; when boys of twelve years old are as long again at school learning a language by rules, as a child of three years old without rules.

And therefore I think vocabulary and dictionary is to be learnt before accidence and grammar ; and children's reading and discoursing one to another, give a deeper impression than reading to themselves ; were membering a man's voice longer than his face ; a sound upon the ear penetrating the spirits, more than a silent seeing, where the spirits are not affected with the subject, as few children are with their books.

2. Four hours in a morning, and four in an afternoon, is too long to tie a child to his book ; it's hard for a man to be tied upon one subject so long, much more is it toilsome to children, whose natures are weak, and love change ; it hurts their spirits makes them out of love with their books, and loseth much time ; the children might be employed to more profit ; a labouring man will hold longer at work, than a thinking man in his study : Men will grow strong with working, but not with thinking : Who have stronger bodies than labourers, and weaker bodies than great students ? labour adds oyl to the lamp of life when thinking inflames it.

3. A rebellious temper must be subdued by correction, (for better be unlearned than ill-bred) but such will not make ingenious scholars ; stripes weakening that presence of mind which is needful to a ready learning : Understanding must rather be distilled, as children can take it, than drove into them ; grief hurting the memory, and disordering the thoughts of most : Raise a child's love to what he should learn, by rewards and emulation, for beating them (only) to make them learn, spoils their natural parts, more than the acquired (they are beat to) will make up ; by which some, that would make any thing better than scholars, are made only mere scholars.

4. Where people of estates are willing to qualifie their children with what learning they will take ; or where others appear of ready and pregnant understandings, it may be worth encouraging to the furthest degree ; yet beyond reading and writing, a multitude of scholars is not so useful to the public as some think ; the body requiring more hands and legs to provide for, and support it, than heads to direct it ; and if the head grows too big for the body, the whole will fall into the rickets. It's

labour sustains, maintains, and upholds, tho' learning gives a useful varnish.

5. Tho' learning is useful, yet a vertuous, industrious education tends more to happiness here and hereafter; and what is a great impediment in the common education, is the letting children employ themselves without directions; which is a loss several ways:

First, To their bodies and present condition.

Secondly, To their spirits and future being.

For at four or five years old, besides reading, boys and girls might be taught to knit, spin, &c., and bigger boys turning, &c., and beginning young they would make the best artists; and being upon business, tho' slight, it improves their reasons by sensible demonstration, (which is sooner learned than any rational demonstration without it; as a child at three years old, by feeling knows fire will burn, much better than one of thirteen from the most rational discourse without feeling) whereas a childish silly employ, leaves their minds silly. And the will being the greatest enemy a man hath, when it is not subject to the will of God; How valuable is it then for a child's will to be kept under another's direction than its own? It will be the less difficult to submit it to the will of God, when grown a man, especially if seasoned with religious lessons of scriptures, &c.,

Thus the hand employ'd brings profit, the reason used in it makes wise, and the will subdued makes them good.

For tho' men should be guided more by reason than sense, yet children are guided more by sense than reason; and therefore must be hedged from evil more by wise management than discourse; as we see colts are tamed more by it than words.

All which considered, there is less wonder any prove ill, but that any prove good, from such an idle education as the common breeding of children, where the mind is at leisure to receive all the evil impressions their several ages are capable of.

A good education, tho' with but a little estate, makes a happier man, than a great estate without it; for the first not only supports the name of his family, but raiseth a name and family to himself; whereas the latter, many times the more rich, the more wicked; and only pleased when at once he is making an end of body, estate, and name together.

And whatever some men may think, there requires more care, as there is more difficulty, in breeding than feeding children; for upon their proving good, depends the good success of all a man's industry: For an evil child in few years spoils the labours of whole ages his predecessors have been gathering. And as debauchery is the ruine of the best estates, so is it of the best trades; and therefore it's as absolutely needful to breed the youth up in temperance, as to learn them trades, it will make their trades profitable, and them useful to the commonwealth.

Such parents as have also a sence of a future state and the happiness or unhappiness their children are capable of, will think there is no comparison between a good and an evil education.

And I think such a colledge-education, under good rules, beyond any private one, having several advantages the private will want.

1. There will be all sorts of employs and tools for every age and capacity to be employed with.

2. All languages (and learning) may be learn'd there, by having some of all nations (tradesmen) who may teach their mother-tongue to the youth, as they teach it their own children.

3. Men and children submit easier to rules and laws they see others submit to as well as themselves, than if they were alone ; as children in a school, and soldiers in an army, are more regular, and in subjection, than when scattered asunder.

4. They will be more under the eye-sight of one master or another, than in a private family ; and consequently prevented of more folly.

5. Company being the delight of all creatures, whether men or beasts, and the world being so corrupted, makes its company a great snare to youth ; but the colledge having company sufficient, will prevent the temptation of going abroad ; and being well govern'd, will much prevent the evils that are learn'd abroad.

6. There may be a library of books, a physic-garden, for understanding of herbs, and a laboratory, for preparing of medicines.

And tho' ships and boats can't swim in the colledge, the men that manage them may be of the colledge fellowship, and have their conveniences thence, as well as return their profit or cargoes thither.

In short, as it may be an epitomy of the world, by a collection of all the useful trades in it ; so it may afford all the conveniences and comforts a man can want, and a Christian use.

By which example also, the present hospitals of England may be greatly improved, the blind or lame being able to do something, and every body but sucklings and bed-rid, is capable of doing little or much towards a living ; which will either add plenty to their present life, or else make the gifts of the founders go much farther, by entertaining the more people in the hospitals, so that if suitable trades may be put into them, they may be much cheaper supplied than now : and also the present alms-folks might in part either practice their old trades or learn something else.

I believe the present idle hands of the poor of this nation, are able to raise provision and manufactures that would bring England as much treasure as the mines do Spain, if send them conveniences abroad, when that can be thought the nations interest more than breeding up people with it among ourselves, which I think would be the greatest improvement of the lands of England

that can be ; it being the multitude of people that makes land in Europe more valuable than land in America, or in Holland than Ireland ; regular people (of all visible creatures) being the life and perfection of treasure, the strength of nations, and glory of princes.

ANSWERS TO SEVERAL OBJECTIONS.

OBJECT. 1. *Tho' the work be very good and excellent, if it could be accomplished, yet there will be so much difficulty, labor and care, in doing it, there will not be found men that will undertake the toyl of it.*

Ans. 1. This objection would have prevented any good work, if difficulty would have prevented the doing it.

2. If the act be but good, we may hope God will raise instruments ; for tho' some men have taken up a rest in their estates, and seek only a provision and diversions in it for their own families, yet there is many have a touch of a more universal love.

3. Tho' it would be toilsome for any one man, or a few, yet 'tis easily done by a greater number ; as one man cannot, and ten men must strain, to lift a tun weight, yet one hundred men can do it only by the strength of a finger of each of them.

4. As this will be a greater charity than most gifts, by the great good it will do to the poor, so it will be as certain profit to the founders as most trades, and consequently worth some of their time, as well as any other trade.

5. If evil men corrupt and debauch their fellow creatures by the influence and opportunities their estates give them : Is there not the greatest reason and prudence for good men to place their estates, at least some of it, so as it may influence many to vertue, especially when it will bring profit with it ?

And whether some may not be raised to an estate, (as Queen Hester was to a crown) for to be instruments in such a work ; and then will it not add to the difficulty of making up their account at the last day, if they neglect so great an opportunity of doing good, when it was in their hands ?

OBJECT. 2. *The times being troublesome, and trade dull, it's most seasonable to set such a thing a foot ; and if we should have the calamity of war, (or any other) among us, the undertaking would be ruined.*

Ans. 1. It is the chiefest time when trading's dull, because now the poor cannot so easily get work, they will the readier accept of new masters and terms ; whereas when trade comes quick, the best workmen will be fix'd under their old masters, and only the worsor sort want work.

2. If calamities should come of any sort, the poor in a body would subsist better than if single ; because when together, their labour would provide conveniencis one for another, which single persons could do little at.

3. Whatever calamities would ruine a colledge, will much easier ruine single persons ; and therefore if danger of losing all, it's best for the rich to do some good whilst they have it ; for if they should lose their estates, it would be out of their power to do it. And besides if the poor be put in a good method, they may be able to help their old benefactors, when the rich may have nothing to help themselves, nor cannot work for want of use.

OBJECT. 3. *But if there should happen a scarcity or famine in the land, how will the people be provided for then ?*

Ans. 1. If more vertuous than the rest of the nation, they may hope to scape better, but not else.

2. But as there is hopes, by good orders, of a more vertuous way of living in the colledge than elsewhere, so by more wisdom, of better provision in a scarcity, by stores laid up. For the nation is commonly sick of a great plenty, that if corn is cheap, care not where they send it away for money, tho' they may want it next year.

3. But the colledge, not wanting money, will not be under the temptation of selling the corn, nor extravagantly wasting it, they may keep it till they may want it at home. And there hath seldom been any years of scarcity, but years of plenty have been first.

OBJECT. 4. *Why propose to get the poor's labour and not let them have all the profit, and then will need raise less money, as 1800*l.* instead of 18000*l.**

Ans. 1. Because the rich have no other way of living, but by the labour of others ; as the landlord by the labour of his tenants, and the merchants and tradesmen by the labour of the mechanicks, except they turn levellers, and set the rich to work with the poor.

2. A thousand pound is easier raised where there is profit, than one hundred pound only upon charity ; people readily employing all their estates where there is profit, when they will not give a tenth of it to the poor.

3. The more valuable the fund, and the more the men is concerned in it, the better will it be looked after, and the more people will be provided for.

4. 'Tis not proposed only for relieving the poor, but also how the rich may employ their estates with profit to themselves, and prevent any from being poor ; a comfortable living in the colledge to the industrious labourer, being the rich man's debt, and not their charity to them ; labour giving the labourer as good a right to a living there, as the rich mens estates do them.

This method is a greater security to the poor (than the common way of living) who here must be provided for, according to the constitution of the colledge laws, before the rich can have any thing ; the rich being only to have what the colledge dont spend. Whereas the poor now are at great uncertainty, (at least difficulty) of getting a living, because the tradesmen are endea-

vouring to get one from another what they can ; so they are all straining the necessity of the mechanick, not regarding how little he gets, but to get as much as they can for themselves

6. Considering it's either by losses, or being out-witted and cheated, or the idleness and extravagancy of the poor, that makes most want charity from others : If by the colledge-rules may be removed these four evils, few will then want the gift of charity.

OBJECT. 5. *If take not in aged and decrepid people into this colledge ; what charity, to take in people that can live out of it ?*

Ans. All living growing bodies, whether natural or politick, must be suckled and nurs'd before they come to their strength ; for how helpless or useless is the body of man new born ? And how much tendence do they want, that with good looking after grow in time to be strong men, and not only able to serve themselves, but their parents that bred them ?

So this body politick of the colledge, by the many difficulties at first it will meet with, must only take in useful hands to strengthen and support it, that in time may grow to be able to bear all the *poor* could reasonably be put upon it.

OBJECT. 6. *May it be supposed, that any that can get more than will keep them, will come and work in the colledge only for victuals and cloaths ?*

Ans. 1. Suppose not ; but besides their own keeping, there is laid up in the colledge stores, sufficient for their young children, as born.

2. For themselves when sick or aged, and better provided for than most mechanicks.

3. If they die, and leave wife and young children, they will be kept from misery ; added to the uncertainty of a man's life, whether he may live to make so good a provision for his wife and children as the colledge.

4. But where good workmen at first are not to be had otherwise, they may be allowed some wages to instruct the youth.

5. What they get more than their task, will be their own, and if they can get enough, may put it into the foundation if they will.

5. The advantages from the prentices will be sufficient to the founders, if no more.

7. Though some young men may be in hopes of better preferment, yet not all ; and also many that have tried the world, and find the difficulty of living in it, would be glad of so certain a provision as the colledge. The vanity of the Spanish beggar doth not attend all poor, who, when an English merchant would have taken her son and provided for him, refused his offer, saying, *Her son might come to be King of Spain for ought she knew, and therefore should not be his servant :* For though some poor get estates, yet how many more become miserable ?

OBJECT. 7. *The people will not bear the confinement of the colledge.*

Ans. 1. Neither would the poor work, if there were not greater inconveniences ; that is, starving, or robbing, and that's hanging.

2. I suppose the plenty and conveniencies in the colledge, will sufficiently allay the hardness of the colledge rules.

3. The confinement will not be more, if so much, as the best governed prentices are under in London, and many other places.

4. It's not proposed that the confinement should be more than's absolutely needful for the good government of the colledge.

OBJECT. 8. *Why the name colledge, and not a community, or work-house ?*

Ans. A work-house bespeaks too much of servitude, for people of estates to send their children for education ; and too much of Bridewel, for honest tradesmen to like it ; and the name community implies a greater unity in spirit, than colledge doth ; and therefore not so proper to be used to such a mixt multitude of men and boys ; the word colledge more relates to an outward fellowship than an inward communion, and therefore better suits the subject.

OBJECT. 9. *Will not this colledge introduce laziness or monkery ?*

Ans. No ; except removing the difficulties of marriage, will encourage a single life ; and industry introduce idleness.

1. Because one of the greatest obstacles against marriage, is the difficulty of providing for wife and children, which the colledge life effectually removes.

2. The interest and authority of the founders will prevent laziness, because they have no other profit for their pains and estates, but what the collegians raise more than they spend ; and therefore the founders will see every one doth his days work according to original contract, or else expel him, if a milder method will not do ; and without labour, the land will not maintain the collegians themselves, they having no rents to live upon.

OBJECT. 10. *Can any method be found to prevent selfish designing men coming into this as founders ; and being in, their spoiling of it ?*

Ans. This being a civil fellowship, more than a religious one, requires not that strict scrutiny into men, as religious societies do, whilst the laws and profit (if not love) of the colledge, may be supposed will restrain them.

There's three sorts of fellowships in the world, each of which have their bond and government by which they subsist ; the 1st is outward laws, which support the outward governments in the world. The 2nd profit, which governs and binds the fellowships of trade. The 3rd love, which binds religious societies. And seeing these three great bodies or constitutions, can subsist with each of them a single bond, certainly when they can bring all three bonds to bind the colledge, it will be sufficiently secured.

And that it may I propose, 1st, That the Government may be addressed to, to make it a corporation, which will give it the bond of law.

2ndly, And if no private sallaries be allowed to draw it away, the undertaking will afford all the profit that trade and husbandry can give, which is the 2nd bond.

3rdly, The love and friendship among thinking and publick spirited men, especially if religion be added, will make them capable of laying the 3rd bond upon this collodge.

OBJECT. 11. *There have been several manufactures set a foot at several times, that have not turned to profit.*

Ans. 1. If a man have never so much clothing, and no food, he may die with hunger, which is the case of several manufactures. The raisers of food are so far scattered asunder from the manufactures, that its endless to seek their custom.

2. To sell it to shop keepers it must be cheap, because they must be kept out of it, if not raise estates; which will leave little profit to the undertakers if not starve the workmen.

3. Stock-jobbing hath helped to ruine some of them; for however well laid the first undertaking might be, and understood by the first undertakers, yet being bid beyond the real worth by cunning brokers for foolish buyers; and first beginners sell themselves out, and leave it to the buyers; and then between the carelessness of one, and ignorance of t'other, it must fall; which would spoil the best undertaking in the world, if it had no other disadvantage.

J. B.

POSTSCRIPT.

1. To answer all objections, would be to empty the sea, whilst mistake or prejudice may object against any thing that's offered, the greatest truth having met with objections; but if I can but be understood by the well-inclined, or stir up the wise to propound a better method than this, it's sufficient; whilst I had rather put my money into a good undertaking of anothers, than a bad one of my own.

2. To reconcile different interests, and to answer objections that are contradictions, will be difficult; as for the rich man to say, it will yield no benefit to the undertakers, and at the same time for the poor to object, The proposals give too much to the rich, and too little to them: For answer, I say, As the proposition seems to have all the profit the earth and mechanicks can raise any where, so it cuts off all superfluity and extravagancies used among others; and consequently raises the greatest stock both for founders and workmen, which is the point I aim at: Whilst I am not willing to admit of the supposition, 'That tho' such advantage is offered to the rich and poor, they will lose it, for

want of agreeing how to divide it, hoping there's but few would make out the truth of the story of covetousness and envy, who when they were offered, whatever the first asked, only the second should have double to what the first asked, they could not agree which should ask first.

However I have this satisfaction, I intend the advantage of both, whilst I think the method will afford both profit to the rich, and plenty to the poor. I will not pretend to seek any method of living in this world, that hath no inconveniency in it, but only what hath fewest. But till the rich be satisfied to put it a-foot, the poor cannot, if they would, for want of materials.

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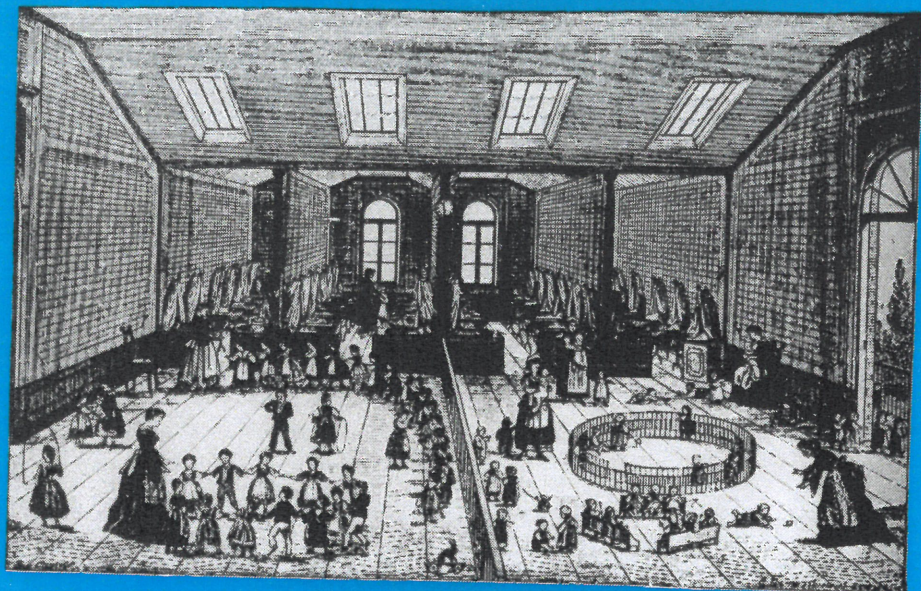
1st. Where any land may be had suitable and healthy for such an undertaking

2d. An account of the rules and methods of any of the colledges and hospitals in England, and foreign parts, both for their behaviour, and food and clothing, that may have the opportunity of picking out what may be most suitable for this.

3d. An account from tradesmen, husbandmen and mechanicks, what may be for the improvement of their faculties and trades, and also what is a common and reasonable days work for a man in each trade, that the colledge laws may be made according.

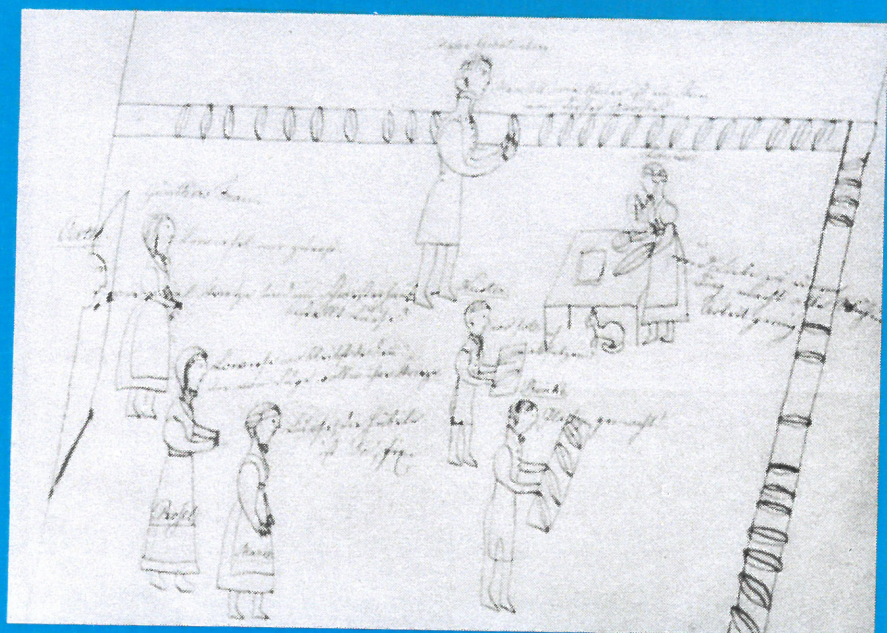
4th. An account of orderly industrious tradesmen, husbandmen, labourers, women, and children, suitable (and willing) to make a regular beginning of such a colledge.

5th. Remedies against diseases of the body, being as useful, and many times more difficult to be got than food and clothing, if any that have secrets in physick or surgery (out of love to such an industrious composure of people as I have here proposed) will communicate for the good of the afflicted, as it will be one finishing stroke to the colledge comforts, so it will be one good improvement of the donors tallent



Moravian Communities in the mid-nineteenth century.

The School.



The Bakery.