



A WAY PROPOUNDED TO

Make the poor in these and other
Nations happy.

By bringing together a fit suitable and well quali-
fied people unto one Household-government, or
little-Common-wealth,

Wherein every one may keep his propriety, and be
employed in some work or other, as he shall
be fit, without being oppressed.

Being the way not only to rid those and other Nations from
idle, evil and disorderly persons, but also from
all such that have sought and found out
many inventions to live upon
the labour of others.

Whereunto is also annexed an invitation to this Society, or little
Common-wealth.

*Psalms, 41. 1. Blessed is he that considereth the poor, the Lord will de-
liver him in time of trouble; the Lord shall preserve him, and keep
him alive, and he shall be blessed upon the Earth,*

BY PETER CORNELIUS, VAN-ZUR-RIK-ZEE.

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end of *Paul's Church-yard*.

1659.

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A way propounded to make the poor in these and other Nations happy, &c.



Having seen the great inequality and disorder among men in the World, that not only evil Governours or Rulers, covetous Merchants and Tradesmen, lazy, idle and negligent Teachers, and others, have brought all under Slavery and thralldom: But also a great number of the common handy-craft-men, or labourers (by endeavouring to decline, escape or cast off the heavy burthen) do fill all things with lyes and deceit, to the oppressing of the honest and good people, whose consciences cannot bear such practises, therefore have I (together with others born for the common welfare) designed to endeavour to bring four sorts of people, whereof the World chiefly consists out of several sects into one Familie or Household-government, viz. Husband-men, Handy-crafts people, Marriners, and Masters of Arts and Sciences, to the end that we may the better eschue the yoke of the Temporall and Spirituall Pharaohs, who have long enough domineered over our bodies and souls, and set up again (as in former times) Righteousnesse, love and Brotherly Sociablenesse, which are scarce any where to be found, for the convincing of those that place all greatnesse on y in dominion, and not in well-doing, contrary to the pattern and doctrine of the Lord Jesus, who came not to be served but to serve, and gave his life a ranfome for many; appointing his Kingdom unto his Apostles, as it was appointed to him from his father, answering them when they murmured, who after his departure should be the greatest amongst them, said; *If any among you would be greatest, let him be the servant of all. In direct opposition and contradiction to the World where they are accounted the greatest who have most servants, and not they that do most service to others, and therefore the Worlds greatnes, and the greatnes of Christians differ as light and darknes, whereas true*

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Christians

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Christians being mercifull doe endeavour to ease mens burthens, instead the contrary (as if there were not trouble enough in the World) are still making the Burthen heavier with new devices setting themselves forth daily, in their fight, as if their design were over and grieve poor people (and stir them up to Impatience) with their excellē and riches.

Just as if a Physician that were able to cure the sick should come bragging and make a boast of his skill, to make them the sicker.

To this may be added those that are called spirituall persons or Clergy-men who periwade people (that they may the more willingly drudge for them) to believe that they take care of their Soules (as if they could love the soul which they cannot see, and have no compassion on the body which they see, This therefore being deceipt and lies, Let us return again to mercifullness which is as well touched with the miseries of the body as with the miseries of the soule sing such order or society of mutual love whereby the oppressed (capable to breath) may be brought to rest and enlargement.

Taking upon them every day (except the Sabbath) soe many as are fit to work the labour of 6. houres beginning ordinarily, from 9. of the clock in the morning to 12. at noon, and from 3. till 6. at night, if any desires to have an afternoones liberty he may work from 4. o. 6. of the clock in the morning till 10. or 12. at noon or labour another day soe much the more, they that have hard work to doe may begin in Sommer Mornings while it is cold, and take their rest, in the heat of the day, bestowing the rest of their time, for the refreshing of their bodies, and profitable exercises of the mind.

They that are set on work by us (being not fit to be of our Society) receiving wages shall work 12. houres in a day, from 6. in the morning to 12. at noon, and from 2. till 8. at night till any of them be fit and willing to come into us.

The Children of rich people (who are not of our society) comming to School (after we have found out the ablest masters) to be instructed in Arts Sciences and Languages are every day (except the Sabbath, learning some usefull Trade) to work 3. houres, to the end they may allwaies in case of losse and want afterwards get their living without being necessitated to fall upon such courses (as we see happen often in the world) as may prove hurtfull to their soules and bodies.

The rich people (being not of our Society) having a desire to dwell amongst



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amongst us shall not be bound to work, if they will sometimes of themselves do any thing, they will hold forth a good Example to all rich time-louers in the world, and paying for their diet, Cloathing, Lodging and other necessaries they shall be free.

For the beginning of undertaking of this great work it will be good that some able men (as Factors) to lay the foundation for the common welfare, doe put in a summe of money to raise a Stock, employing the same to buy a piece of land whereupon the Husbandman, hardy Craftsmen, Trade men, Mariners, and others [coming in with their moveables as Cattell, Money, or any other Commodities] may be secured.

Those that come into our Society shall not be bound to make their goodes Common for (according to the tenth Commandement) none ought to covet another mans goodes.

If any will out of a free reall and bountifull heart bring in any thing to increase the Stock it shall be used for the common benefit, without being appropriated for any mans own in particular.

They that will bring in their own landes for the Common service may have security upon the same, and for their moveables upon the landes freely given, only it shall be employed for the common welfare without giving Interest, if they die, their Children or friends (that none may suffer wronge) shall possess the same except they gave it to the Society or otherwise.

If any be minded to leave the Society, they shall not onely receive that which they brought, but also a share of the profit which hath been made since they came to the Society if no profit hath been made in their time, they shall receive none, that so they that come into us may not seek their own private gain.

A young man or mayd leaving the society, by marrying, or otherwise, shall have a share of the profit, that hath been made since he or shee were of the Society (from their birth or otherwise) no profit being made, it shall be at the pleasure of the Society to give them what they please, for the profit made before belongeth not to them.

If any one having brought into the Society money or other commodities, afterwarde desires to go out again, they shall acquaint the Society thereof, that so there may be care taken to restore it, the summe being not above 100. l. shall be paid as the owner desires, if more, then 100. l. they shall have freedom to pay it within a yeeres time, paying

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ing them a quarter of the summe presently (if they desire it) that if some may be minded to leave the society when they please.

In case the Society hereafter be disturbed or separated by Tyranny or otherwise, then shall the landes and monies which was freely given to raise and increase the stock (all Creditors being paid) come to the benefit of those poor onely who have brought nothing to the Society, except there be poor kindred of those that (out of love) have given to the stock, such shall have an equall proportion with the others.

For the well ordering of our businesse we shall have need of two great houses one in [or about the] City viz. a Warehouse for Merchants of Tradesmen, another in the Countrey near a River for the Husbandman, Handy Crafts people, Schoolmasters and Maistrs.

The house in the City so big that 20, or 30 families may dwell in it, having shoppes of severall wares, as Cloth, sayes, linnen, men and womens apparrell, Stockings, shoes, Hatts, and other usefull and necessary things, being the foundation of the whole work, not onely by reason of the profitt that comes by Trading, but also because all Handy-Crafts, belonging thereunto, depend thereon.

Our trade will for three sufficient reasons undoubtedly increase, the first is that there will not be overasking in price, but all will be sold at the lowest rate in a word, contrary to the Common custome of the world.

The second is, that we dwelling at a cheaper Rent and living less costly, can make all things better at the price.

The third is, that the profitt is made use of for the common good, as well for the honest people of one, as of another sect.

At the first we may bring into our Society, (besides a beginning of severall Merchandizes) for the most part unmarried persons, hat with litle money may presently be on the getting hand, as Cloth, Linnen and Saye-Weavers, Taylors, Shoo-makers and the like. Secondly, Barber-Chyrurgeans, Physicians, and Masters of severall Arts and Sciences; one that can write extraordinary well, another that understands Arithmetick, Geometry, Astronomy, Navigation, It: an book-keeping, or Merchants Accompts, Thirdly, some for Latin, Greek, Hebrew and other Languages, as also Physick, Musick, and other usefull things, referring all to a good and spirituall end.

Our

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Our Chyrurgeans or Physicians shall serve the Rich (without the Society) for money, and the poor gratis; some going abroad, to the Patients, and others staying at home (at certain times,) to speak with people, that come to them, to shew that they do highly esteem of the life and health of others, as of their own; this will give an increase to our Trading for the common good, the fame thereof being noised round about, and the more when people are sensible that we sell all things at a reasonable rate without deceiving any.

They that are Rich (without the Society) seeing that their children are not only well brought up in handy-crafts, but also in Languages and other Sciences, and in good manners, will incline very much to buy wares of us for their particular Families, and Merchants-wives, and Trade increasing, we shall have need of such Cloth, Sayes, Linnen Stockings, Shooes, Hats and other things, these will require Cloth, Linnen and Saye-weavers, Whistlers for blanching, Dyers and other Handy-crafts, here now will be use for Sheep, and Kine, not only for their milk and flesh, but also for their wools, and skins, &c. Here then is work for our Husband-men, for the breeding up of Cattle, Poultry, &c. and especially for tilling the ground for Corse, Flax, Hemp, &c. also Gardiners having skill in gardening, for roots, plants and orchards, for fruit, flowers and herbs, as well medicinal (for our Physicians) as others.

For the building of the Countrey-house (for the Musicians, Handy-crafts people, Mariners and Masters of Arts and Sciences) we have need of Brick-makers, Brick-layers, Carpenters, Smiths, and also Ship-carpenters, not only to make Boats, who sail to foreign parts carry goods to and from the City, but also to catch fish for the Society, and afterwards to build ships to send to Flanders, Holland, France and other places sailing with our own people that shall have all things common among them abroad, as well as in the Society at home, being as welcome, (having done their duties,) when they come home from a bad voyage, as from a good; Their ships or goods being lost by storm or otherwise, the loss is to come upon the Society in common, which ventures no more than what the Society can well spare, and may be set forth again as they are able, their wives and children being alwaies provided with necessaries, as well as others.

This house is to be built so far from the water, that there be left a convenient key to deliver goods out of the Ships, and if it be possible to bring the water out of the River round about the house, with a draw-bridge

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bridge, to be secured by night from thieves and robbers, and with two Instruments whereby the fish may come out of the River into our water, and not go out again, having our Garden for pleasure and necessity behind our house.

Which house is to be built after a convenient manner, with public and private places, for freedom and conveniency a chamber & a closet for every man & his wife with a great Hall, to lay all things ready made in order, a place to dress victuals, another to eat together a third for the children, also Cellars to keep meat and drink in, a place for the school-rooms for the Physicians and Chyrurgeans furniture and medicine one other for all kind of usefull, (as well natural as spiriual), Book Maps, and other Instruments belonging to liberal Arts and Science several places for Scholars, a place for strangers, &c. who intend to stay any long time, shal do some work, or pay for their lodging and diet.

Our workfolks and School masters, with their Scholars, being brought out abroad into the Countrey, the City house will be instead of a warehouse, having therein besides the Physitians, Barber Chyrurgeans and Apothecaries (who with some Tradesmen must be in the City, so many Merchants (who shall change by turns,) as shall suffice to utter the Merchandize with ease. Our youth being capable of being taught shall be instructed in CIPHERING, and keeping Books of accompts, the Merchants also may sometimes work, putting every one to the thing which is fittest for him, as they that have wrought in wool, to the spinning of wool and cloth, they that have been used to flax-thread and weaving, to the selling of flax and linnen, Tanners and Shoe makers to sell leather, and so in all things else.

Also it will be necessary, that in the Warehouse in the City, there be some men women and Children; not only to make apparrell, and to have other things ready made; but especially to serve every one as there shall be occasion, making all things for sale without unnecessary trimmings, unless that any buying of us would have any trimming upon them, those we shall endeavour to give content, if they bring to us those unnecessary Timmings, which we our selves have not, doing our endeavour to keep their custom that so in time they may be convinced of their folly, being better with us, who give them reasons for alterations, than with others who bolster them up in pride and exorbitance.

If the making and selling of things unnecessary were less, then should



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should be quite forborn, then must all unnecessary things (though a Shop were worth 1000.l.) be burnt or destroyed, and all the Children be presently taken from those trades, that depend upon pride and vanity. It is to be considered that the eating of the tree of knowledge was evil, but not the making many things are for trial, what is in the hearts of men, if we will not serve those worldly people that come to us, then our youth that sometimes desire to travel into other Countries will be necessitated all wayes to be at home, because they cannot serve any matters that work for vain-glorious men.

Every 6. or 12. Monthes an account shall be given, & what is over us above necessary. a part shall be distributed to men and women, also young men and maides, that to every one may have wherewithall to give to the poor, or to pleasure his freind, in some speciall manner.

One man alone (though he were chief of the whole Society) shall not be master of the cash, or treasury, but three of the uppermost in the Government, shall all wayes have the Keyes; so that one, or two unles the third were with them should not be able to open the Chest, a three-fold cord doth not easily break, saith *Solomon*.

None is to rule longer than one year, least he domineer in his office, and others seeking his favour, play the Hippocrites.

A man about 40. yeares of age, shall be chosen chief Governour of the whole Society, every one giving his voyce for him, that he judgeth to be fit.

This man having governed one year, a new choice shall be made, with liberty to choose him again that last Governed as well as any body else, by his means he that hath a mind to continue in the Government will have an Inducement to rule well that he having the favour of the people, may be chosen again, not that any Governour is to rule according to his own pleasure, but according to such orders, as the whole people shall make except in small matters, wherein they cannot conveniently make any certain order, but who would not rather (if no benefit come of ruling) work quietly 6. houes in a day, then to be in a perpetual disturbance of his thoughts, being employed in multiplicity of businesses.

Here none is to be chosen for his riches or wealth, as we see come to pass in the world, (to the ruine almost of all commonwealths,) but for his wisdom.

Men and women having the oversight of meat, drink and other things,

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things, shall govern by turns, and in case some would rather keep to their ordinary work, they shall be passed by, and others put in their stead, 10. or 12. men and women, having governed half a year, 5. or 6. of them shall go off, and 5. or 6. others come in their stead, the other continuing half a year longer to instruct them that do newly come in, with what they are not acquainted, having so many young people to do the hardest work, as shall be requisite, who being come to years, and having gotten experience, shall also rule over others, for it doth suit the aged to give orders, and the young to obey.

The maides shall not only be fitted to do the housewifery, and order children, but also in case hereafter they be minded to leave the Society, they shall learn a good Handy-craft Trade, that so whether they leave the Society, or come to be married, they may be able to get a livelyhood, sometimes taking their turns one with another, that so they may continue fit for working and housewifery.

In this house every one shall be able quietly to do his work, because none shall have more than one single work to mind: 25. women in our Society, when all things are done orderly, shall have no more business to trouble their heads with, than one woman in her own private Family.

Besides the quiet and ease that we shall have by the helping one another; it will also be very profitable to dwell together, for whereas in 100. Families dwelling apart, we should stand in need of at least 100. women to do the housewifery; now bringing 100. Families together, the same may be done with 25. women, the rest (when they shall be fit,) being employed about some work; together with men for the common good, which many women will rather do, than to be a whole day troubled with diversities of cares.

Whereas in 100. Families there will be need of 100. fires every day to be made, bringing so many Families together, we shall be able to make shift with 4. or 5. great fires and furnaces, one to boyl and roast meat, another where the children are, a third where men, women, young men and maides meet together at meals, sitting at the table in order, (as *Joseph's* brethren) the women over against the men, young men next their Fathers, and maides next their Mothers, the young people waiting by turns at the Table, that so one may not be respected above the other, neither will it be needfull (being assured of one anothers love) to use the ceremonies of putting off the Hat, or common drinking to one another, yet not to hinder any man from shewing his hearty love to a stranger, or otherwise.

Meat



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Meat, drink, and all other things will cost us the less, because we buy a great quantity at once, also we shall our own selves breed up hives, sheep, hens, ducks, and other things, having garden and orchard, fruits from our Gardeners and Husband-men, Fish from our Fisher-men, making drink for necessity, and refreshment for our selves.

Our Rules and Laws being few, are to be only for necessity, not to take away any ones liberty, leaving them alwaies open to the tryall of all ratioll men, that soeif seeking (to be more or above others, in natural or spirituall matters,) may be discovered and excluded.

If any desire, to marry, he shall not be tyed to marry one of our Society, if he will have a vertuous person abroad, out of the Society and dwell with her, or have her come into the Society, every one is left to his liberty.

All things wherein the Kingdom of God doth not consist, (not contradicting Scripture or reason) are to be left free, as the outward form of Baptisme, the Lords supper and the like, because in the omi ting of such things there seems to be more danger than in performing of them.

The apparel should be fitted for the body, and convenient for the work without being tyed to fashion, colour, or stuff, only the unnecessary trimmings to be forborn, that Gods creatures, which he hath made, be not misused.

If any that have an Estate, desire to have stuff cloth, or other things finer than others, they may adde to it so much of their own money as it will cost more, for it will be a demonstration to the poor (without the Society,) that he hath an ability above others to relieve them.

In all Handy crates we shall appoint the best work men for Masters, who as well as others are to work 6. hours,

Whereas now men in the World do conceal their skill from one ano her, for their own private advantage, here in our Society they are to bring it in, and impart it to the common wel-fare, being the only way to find out the height, depth length and bredth of all things.

The children of the poor are to be brought up (to the comfort of their Parents) as well as the children of the rich, they learnng instead of one, sometimes 2. or 3. Handy-crafts, being alwaies chea full by not bring oppressed with bondage and slavery, as commonly is seen amongst children of the World, especially in England, who must endure (many times) to pass through 7. years, as slave under the Turk, on the contrary the children of our Society shall be alwaies in our eyes, working

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working



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working no longer every day than 6. houres; the remainder of the time, being to be spent in other usefull imployments, that they may be fitted for somewhat ells besides working.

They are to be taught onely necessary and allwayes usefull trades, that they may continually, howsoever the world changes, get their living, for some having learned onely uselets handy crafts, oftentimes through the change of the world, (which falls into some other way and custome) come to poverty and want.

Whereas the Traders in the world do oppress their workmen, with heavy labour, and small wages, instead thereof with us, the gain of the tradesmen will redound to the benefit and refreshment of the workmen.

And whereas the traders of the world, seeking after their own particular profit and advantage, are continually betwixt hope and fear, now here in our Society every one is quietly to mind his business, at the set time, for the loss that is suffered lieth upon none in particular.

In the selling of our commodities, seing there is no overasking, it will give occasion to others (that are not willing to lose their Customers,) to imitate us, it being the true way to rid the world of that deceitfull practise, and we being in no sumptuous expensive way, can afford our commodities at a better rate or better ware for money, whereby we teach the world (because they can get little) to keep within compass, instead whereof, they now daily provoke and grieve poor people with their excess and riot.

In obliervance of the words of Christ to give to Cesar the things that are Cesars, we are to pay Taxes and tribute to the Magistrates, being in subjection under all humane Ordinances, which are not contrary to the will of g d.

Such Tradesmen or Merchants that are honest, and cannot well provide for themselves, may timely (before they be necessitated to wronge any one) turn in to us.

Any honest persons, through sickness, want of trading, work or otherwise, being in poverty and debt, may be brought to rest, by making an agreement with their Creditors, if mercifull, or if unmercifull, to give them all they have, in full satisfaction.

A Family being united and conjyned with us, and being come to be troubled in quiet, will make known their welfare to others, and men perceiving



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perceiving that the profit and benefit is extended to the refreshing of the oppressed, among all Sects, will readily come to us, to buy commodities, and provision being made beforehand, all things will follow in order.

Any handicrafts men, or Tradesmen, may be in fear, (the business being not settled) to make a beginning, doubting that he removing from his particular employment to this common society (by losing some Customers) shall want a subsistence, but considering the opportunity to have the custom of all those that dwell with him, is freed from that fear; neither doth any one stand singly by himself alone. Any by sickness or otherwise become indisposed, the rest (being united as members of one body) shall work for him; and we being assured of one anothers faithfulness, shall exceed in love, all other Societies.

It is far otherwise with us, than in Hospitals of old men, and women, where they come in out of necessity (not being able otherwise to provide for themselves) for their own benefit onely, with their contentions, opposition, and deeply rooted Infirmities, having oftentimes their bodies by hard labour spoiled and made decrepitate, and their mindes corrupted by evill manners, being many times beside a deep stupid ignorance, so ill natured, that no reason can sink into them.

Some handy Craftsmen as Smithes, Carpenters, and others, do undergo often upon hope to attain ease from labour, 20. or 30. yeares almost intollerable labour, letting out their money to Interest, that it may increase; and sometimes loose principall and all, that they have so surely laboured for, or else come to dy, before they have given themselves so rest often leaving their estates to the destruction of their Children in the world, who in pleasure and voluptuousness do consume, what the parents have gotten and gained with soe great labour, and sometimes it comes to such handes, which in their life time they gruched should have it, who after their death laugh at them for their labour, sometimes the Children and relations long for their death; and when they do live long enough to use their estates themselves, then oftentimes their bodies which they have spoiled with working, will suffer them to take no rest.

On the contrary, there will be no need in our Society, to take any care or to make provision for the aged time, or day of sickness, nor for children; for the aged will be better looked after than the young, the sick than the healthfull, and the children after the death of their parents, than before.

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Any leaving their children in such a Society, doth better than if they left them much money, because they are under the eyes and inspection of many good people, and are sure of necessities; whereas others, being brought up by others, are many times employed by their Parents Estates, being the fruits of their labours.

If any fall sick in our Society, he hath not only that which he stands in need of, but besides, he is freed from all worldly incumbrances, for all things being in order, all things are taken care of without him, on the contrary men commonly in the World are busied with their affairs, as long as they have understanding.

Some being healthfull, and able with their Trade or Merchandise to get more than others, are commonly not inclined to come into us, because they love their private gain more than the common good; but considering how soon their health may be lost, it will be reasonable for them, (without delay,) to desire such a wished estate and condition for themselves and families.

Covetousness, excellency, lying and deceit, together with all the evil that spring up out of riches, or poverty, will be excluded from us, when we attain equality, if any be minded to live disorderly in drunkenness and lechery, whoredom, &c. he can have no entertainment in our Society, neither will he be willing to come in to the company of the virtuous, for he that doth evil, hate the light, and cometh not to the light, that his works may not be reproved. but who so doth the truth, cometh to the light, that it may be manifest, that his works are done in God.

Many finding no rest in their present estate and condition, and being wearied with all the differences in spiritual, as in worldly matters, will be ready to come in to us.

Some teachers being convinced of their perverting and erroneous teaching, would sincerely gain-say all falshood and errors, if they did but discern that there were an opportunity to get their living otherwise, whereas now, being not strong enough to bear poverty and reproch, they remain in their old condition to the destruction of their souls.

Many young men and maides being wearied under the slavery and service of others, would for the ease of their bodies, and advantage or profit of their souls come in to us, whereas otherwise they are often times stirred up, and provoked (by reason of hard, strict severe Masters and Mistresses) to wicked and desperate resolutions, either by marrying an unfit person, and so casting away themselves, or giving them-



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themselves up to some evil course, as we often see come to passe in the World.

The women in our Society having lost their Husbands, they and their children are caret for whereas else dwelling by themselves, they are oftentimes forced (together with their little ones) to pass their lives in poverty and grief, somet mes receiving relief of the rich with reprochfull languages, to the increase of their grief, some being in the prime of their years are disregarded, but in our Society children (whether few or many) are no hinderance.

Those among us that desire to marry, will not so easily (having seen one anothers conversation) be deceived, as they are now in the World.

Young men and maides are forced oftentimes for want of opportunity to pass their years in solitariness, contrary to their natures: This trouble will be taken away in our Society, when they need not look after house or household-stuff; but without care they may marry, if they can affect one another, doing their usuall work as before:

Parents when their children come to marry, are not disquieted to provide what is required for an household or trade, the fear, they should have no custom or work, cannot seize upon the children, so that they may the better live together in love, whereas else for want of custom or work, they wish they had never been married, yea sometimes that they had never been born, they cannot mind themselves and children as is fit, partly for want of time, and partly for distraction of thoughts, so that the Parents with their children instead of joy and comfort, oftentimes do live in nothing but sadness and calamity.

Some husbands and wives, instead of growing in love, and being loving, gentle and meek to their servants and children, do through too much care and vexation, fall into disorderly manner, they become murmuring one against another, whence commonly evil and wicked resolutions are begotten, the women living by themselves, are so tyed to their families, that they can go no whither with quietness, on the contrary in our Society we shall have opportunity for every thing.

The children are not to be taught any humane forms of Religion, but the writings of the Saints, and natural Arts, Sciences and Languages, that their understandings (before they have the use of reason) be not spoyled, as for the most part is done amongst all people and Nations in the World; on the contrary it is to be imprinted in them, that they ought not in spiritual matters to believe any but those that have



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have the spirit of God, doing miracles as the Prophets, and Apostles, for our faith ought not to depend upon mens wordes, but upon the power (or wonderfull workes) of God : So doing there will be no foundation for sects, factions, and schismes layd in their heartes.

There shall be built a great meeting place, not onely for our family or Society, but also for all rationall men, round about with seates rising one higher than another, that every one may be seen ; having before them convenient leaning places, to read, and write upon ; Alsoe one desk on one side, or end, to read the holy Scripture, at a set time, giving liberty (after that reading) to every one to propounce somewhat for mutuall edification, none being tyed (unless himselfe think fit) to anothers matter to follow, or gain-say it.

For in spirituall things, we acknowledg none but Christ for head and Master ; Who of old hath appoynted in his Church Apostles, Prophets, Evangelists, Pastors and Teachers, these having through the spirit of God, (which led them into all truth) brought forth (and left behind them) the writings of the new Testament, we own for Embassadors, and their wordes (without any interpretations of men) for our rule and Plummert, keeping in remembrance when we meet together, that we must allow that liberty of speaking, to others which we desire our selves, without tying any one to our opinion, maintaining a firm friendship with such, who have renounced all unreasonable thinges contrary to Scripture : without stumbling at any differences, which do not hinder love and piety: For our Children without doubt, will be of differing opinions, and yet no reason, when they do not hinder the common welfare ; to exclude them from our Society. It ought also to be considered that the most differences (dwelling together) by time, and liberty of speaking, will cease to bee. The more, because with us, noe loits will be suffered, by the changing of our opinion ; for the most part of the differences (in spirituall and worldly matters) arise from a consideration of a wordly advantage, which if in the world abroad as in our Society were tak n away, evill and false opinions would soon fall to the ground, but the Teachers being Spirituall Captaines, would rather (as to the generallity) for there own profit have Warrs than peace in Christendome, and therefore they having made an incurable rent, do set people one against another ; which makes it appear that by nature the people are not at so great a distance, as they now appear to be, contrary to this we intend, that



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that we may bring the good people out of all sorts of Unity, setting our meeting-place open to all rational men, strictly watching that Antichrist (who exalts himself above others) may be continually shut out by exactly observing that no prehemineny or sole privilege be granted to any, of offering any thing, or of speaking first, that to every one being at liberty, and unhindered may bring forth that which is most conducing to the common welfare, according to the words of Paul, 1. Cor. 14. 26. all of them fitting still so long after the reading of the Scripture (as being swift to hear and slow to speak) till any think it fit (in his judicious and humble mind) to propose any thing for edification, endeavouring withall to make his discourse short, that another may have his turn likewise, contrary to the custom of the common Teachers, who only (or solely) speaking, do lengthen their discourse, to the wearying of their Auditory, for which end the Moderators (who ought to be meek and understanding men) are to observe, that there be due order kept.

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THe Reader may be pleased to remember, that such onely shall be received into our Society, or little commonwealth, as are honest, rationally, impartial persons, and for others who are not so, they shall receive wages, for their work, and go to their own houses, or lodging places, till they are fitted and prepared to be members of our Society, which consist only of four sortes of people. *viz.*

1. Husbandmen.
2. Marriners.
3. Masters of Arts and Sciences.
4. Usefull Handy Craft-people

<i>Smiths of all sortes.</i>	<i>Tallow-Chandlers.</i>	<i>Compass-makers.</i>
<i>Carpenters.</i>	<i>Basket-makers.</i>	<i>Papermakers.</i>
<i>Ship-Carpenters.</i>	<i>Brush-makers.</i>	<i>Printers.</i>
<i>Brick-makers.</i>	<i>Turners of all sortes.</i>	<i>Book-binders.</i>
<i>Brick-layers.</i>	<i>Instrument-makers.</i>	<i>Painters.</i>
<i>Masons.</i>	<i>Joiners.</i>	<i>Potters.</i>
<i>Stone-Cutters.</i>	<i>Weavers of all sortes.</i>	<i>Plate-workers.</i>
<i>Brasiers.</i>	<i>Fullers.</i>	<i>Ingravers.</i>
<i>Pewterers.</i>	<i>Diers.</i>	<i>Wier-drawers.</i>
<i>Plummers.</i>	<i>Tanners.</i>	<i>Pin-makers.</i>
<i>Tin-men.</i>	<i>Curriers.</i>	<i>Needle-makers.</i>
<i>Founders.</i>	<i>Shoo-makers.</i>	<i>Hooks and eyes makers.</i>
<i>Wheelwrightes.</i>	<i>Skinners.</i>	<i>Looking-glass makers.</i>
<i>Milhwrightes.</i>	<i>Glovers.</i>	<i>Twisters.</i>
<i>Millars.</i>	<i>Hat-makers.</i>	<i>Taylors.</i>
<i>Bakers.</i>	<i>Woll-combers.</i>	<i>Button-makers.</i>
<i>Brewers.</i>	<i>Knisters.</i>	<i>Combe-makers.</i>
<i>Butchers.</i>	<i>Rope-makers.</i>	<i>Coopers.</i>
<i>Skilars of strong makers.</i>	<i>Sayl-makers.</i>	
	<i>Nes-makers.</i>	<i>Cutlers.</i>



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*Cutlers.
Glass-makers.
Glaziers.
Glove-boylers.
Sape-boylers.*

*Silk-boylers.
Sadlers.
Sieve-makers.
Spectacles-makers.
Shoemen.*

*Whistlers.
Watch-makers.
Barbers.
Chirurgeons.
Physicians, &c.*

One Society being settled in order (as a nursery) about London, to imploy the poor, we may have a second about Bristoll, and another in Ireland, where we can have a great deal of Land for little money; and plenty of wood for building of Houses, Ships, and many other things.

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