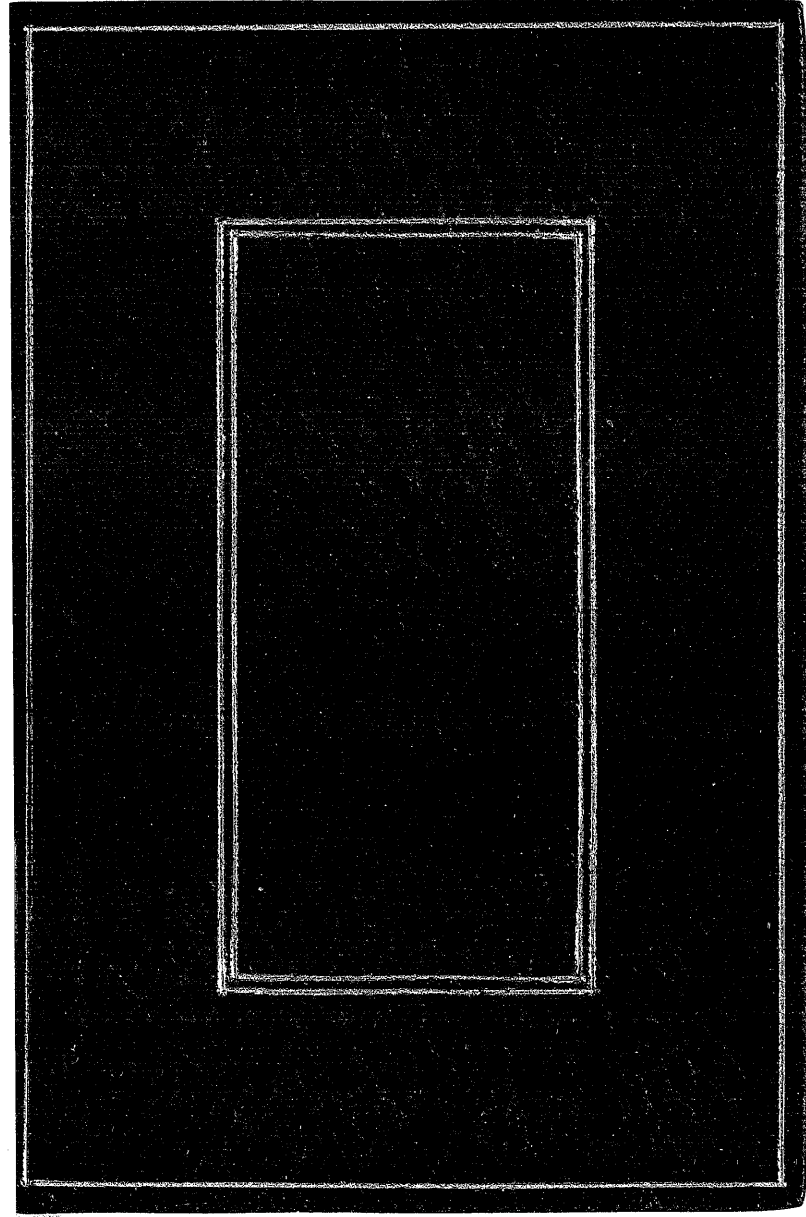


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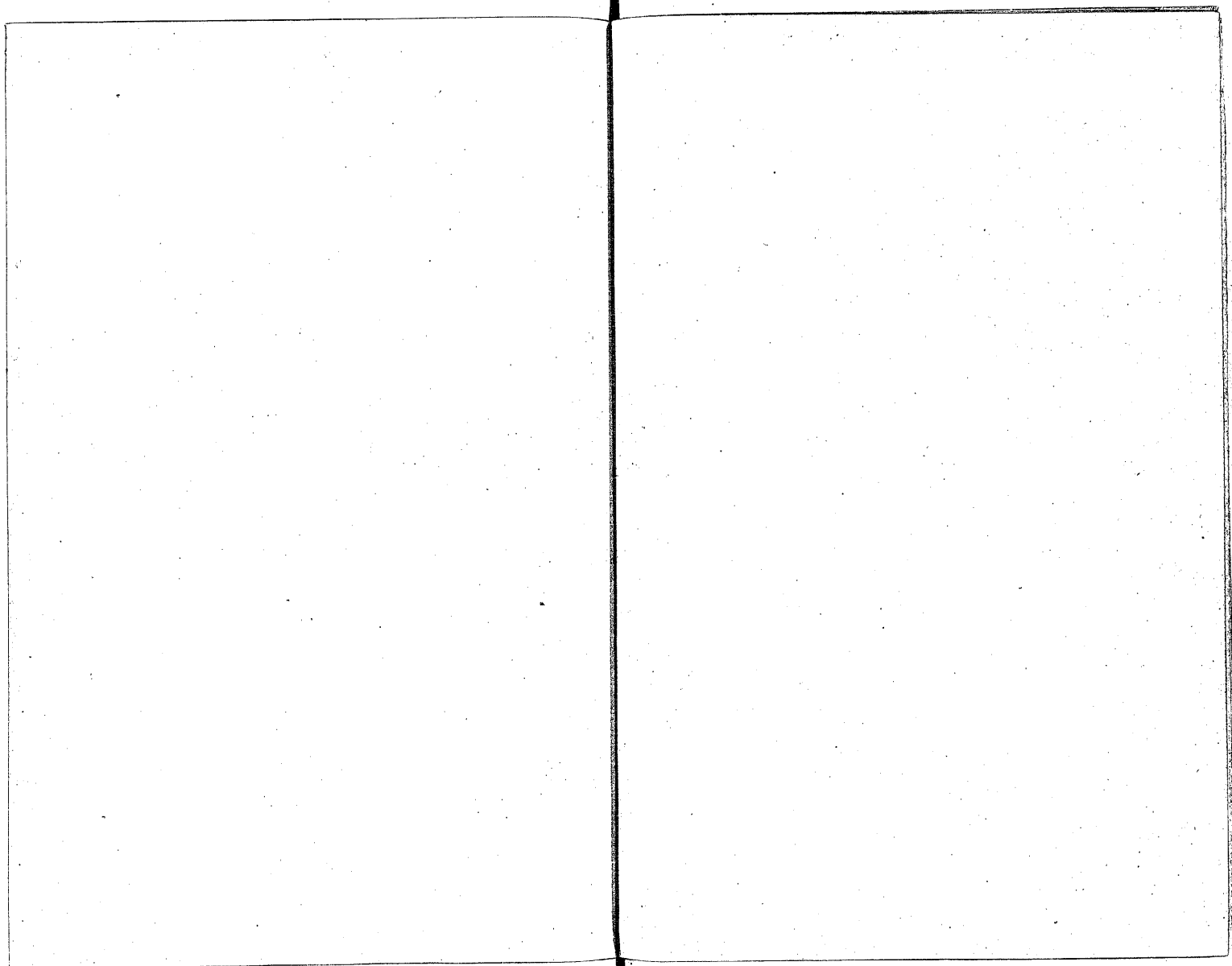


Idem (E)


- 本は大切に扱いますよう
- 返却は遅れないように致  
しますよう
- 本の配列を乱さないよう  
に致しますよう
- 切取、無断持出はやめま  
しょう

東京経済大学図書館

E17545  
#46.000



FREE TRADE

O R

THE MEANS TO

MAKE TRADE

FLORISH.

WHEREIN,

The Causes of the Decay

of Trade in this Kingdome,  
are discovered :

And the Remedies also to remoove  
the same, are represented.

*The second Edition with some Addition.*

PROPERTIVS.

*Nauita de ventis, de tauris narrat arator :*

*Enumerat miles vulnera, pastor oues.*

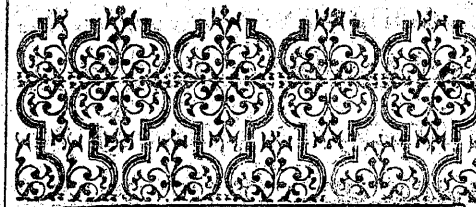
LONDON,

Printed by Iohn Legatt, for Simon Waterfon,  
dwelling in Paules Church-yard  
at the Signe of the Crowne.

1 6 2 2.

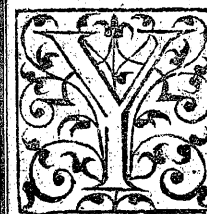
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M67





TO THE  
PRINCE.

SIR,



OVR HIGH-  
NES is no lesse  
Happy to bee  
the SONNE of  
so great a KING, then to be  
the Heire apparent of so  
many Kingdomes. In

A 2 the

TO THE

*the one, rare endowments of Maiefty and Magnanimity, are Yours by generation: In the other, a Royall Monarchy by inheritance and succession. The one doth fit You for the other, and Your Royall FATHERS footsteps for them both. In those are Peerelesse prints: You cannot cast Your Eie, but they are present to You, and represented in You. You see in His Religion, Piety:*  
in

PRINCE.

*in His Sacred Person, Tranquility: in His Gouernment, Policy. In every one of these, all these: and all in You. In that last, His Maiefty hath carried a quick Eie, ouer the Commerce of this Kingdome: because it hath relation both to the Reuenue of the Crowne, and the Commonwealth of all His Kingdomes. It is said in Ezechiels Vision, that One wheele ran within*  
A 3      the

TO THE

the other, which hath an  
Emphasis in that tongue,  
האופן בהרף האופן and surely  
matters of STATE and of  
TRADE, are involued and  
wrapt vp together. Which  
latter, because it is at this  
time in agitation, and there  
are, not without cause, ma-  
ny Quæres about the  
Causes of the generall de-  
cay thereof; hath caused  
me to put my selfe on this  
Enquiry, to philosophize  
if I could, in these Causes  
and Remedies. Not  
that

PRINCE,

that I would seeme with  
Phormio, to reade a Le-  
cture to Hannibal: No,  
I haue only mustered and  
marshalled these men in-  
to their Rancks and Or-  
der; it is Yours to Com-  
mand them. Great Phi-  
lip of Macedon, suffered  
a meane musition to say vn-  
to him, Absit, vthæctu  
me melius scias. But for  
my part, I dare not in any  
thing, put such an absit, to  
a PRINCE so absolute.  
Euery thing mooues it selfe

# TO THE

to its Center. These little  
*lucubrations* present them-  
 selves to your HIGHNES,  
 as vnto their proper Orb.  
 For as they looke vp to the  
 KING, or as they looke  
 downe to the Kingdome;  
 In both they looke on YOU,  
 with a double aspect. YOU  
 are the Ioy of the KING,  
 the Hope of all these  
 Kingdomes. The Only  
 Sonne YOU are, of the  
 Only KING: An hap-  
 py \*SEER, of a blessed  
 SIRE: A Princely  
 CONSVL,

Ex 7177 \*  
 prospexit, pro-  
 uidit, quasi  
 pater vidit.

# PRINCE,

CONSVL, of the Priuy  
 Councel: A watchman,  
 A worthy, of DAVID and  
 of IACOB.

These Meditations of  
 mine, are very meane: an  
 unfit obiect for a Princes  
 sight: vnlesse as YOU are  
 a God on Earth; in this  
 also YOU represent the  
 GOD of Heauen; to ac-  
 cept in your Princely par-  
 don and patience, *το θελουν*  
*αυτι το ελεειν.* The Cause is  
 great, your Wisdom's deep,  
 and my Lord the KING

TO THE

*is as an Angell of GOD,  
YOV are HIS, HE is  
\* CHRIST, and CHRIST  
is GODS.*

\* Not ὁ Χρῆ-  
στος, but Χρῆ-  
στος and Χριστός  
200.

*Oh GOD, be thou still  
the KING and CHRIST,  
of this CHRIST Our  
KING: Euangelize vnto  
this Angel: double the  
Spirit of Our ELIAH, on  
Our ELISHA: that HE  
may flourish like our Palme  
Tree, and grow vp like  
our Cedar of \* Albion.  
Giue thy Iudgements to  
the KING, and thy Iustice*

\* Libanon per  
Litterarum  
Metaphoram,  
Albion.

to

PRINCE.

*to the KINGS SONNE:  
And let all the People  
offer these sweete Odours  
to Thee the God of Hea-  
uen, and pray for the life  
of the KING and HIS  
SONNE.*

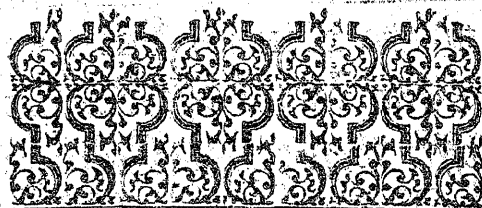
So prayeth, for His Maiestie,  
And your Highnesse,

ΑΥΤΟΠΡΟΕΤΩΣ,

EDW. MISSELDEN,

Merchant.

From my House at Hackney  
on Whitsun Eve, the 8. of  
Iune. In the yeare of Grace,  
M.DC.XXII. And of the  
KING of Peace, XX.LV.



## To the Reader.



*V*rteous Reader, Si ingratum me dixeris, omnia dixeris. I should haue premised my prayer for thy patience, to cast thine Eye on such a worthlesse worke: but thou hast preuented me with thy kinde acceptance; euen of the whole Impression, within a very little Interstitium of time. So that now thou hast turned my petition, into a thankesfull retribution: for which accept I pray thee, this second Edition, with some small addition, as a Symbolum of my service to the publique.

That I haue proposed any thing to my selfe, then the Common good; I hope I shall neede no Apologie: to haue expected to please all men; I might rather haue wisht it, then

## To the Reader.

then imagined any possibility. But if there should be any offence, it shall be Acceptum not Datum, as I shall out <sup>and</sup> make manifest, if there be any cause of Reply.

Some men aske me, Quorsum hæc Iactura? Wherefore all this cost and wast of learning & languages, in the troddē way of Trade? And tell me that I seem to plow with others Heyfers, as if it were not cōtingent to a Merchant, to be acquainted with the Muses. Surely it is with many, the price of these paines: that litteræ and literati non habent inimicum præter ignorantem. But it is thy humanity rather to ascribe learning to the vnlearned: I feare alas, in mine vnlearned lines, the learned finde *Αντι τοις διδοις ουκ εστιν ορυμα*, pro thesauro Carbones. If there were any, I should pray thee to accept it, for illustration of the matter, not affectation in the Author: and to thinke that learning and languages are an Appendix not vnecessary to the facultie of a Merchant. And for supply of other mens learning, to succenturiat my wants, I needed it, I confesse, but tooke it not.

Others tell me, that I seeme to detract something from the Netherlands Nation, and Native Commodities of these Countries.

## To the Reader.

*tries. But for my part, there are many in that Nation, that can report of my love to either. For the former, as things now stand; I wish wee were not Loosers, so we had not this Leaque: yet that which is spoken of the Part, must not alwaies be understood of the Whole. And as I must give them their due, that they are a very ingenious Nation; so I wish those whom it concerneth, would shew themselves ingenuous also, and deale with us, as freely as fairely, in the Close of that great East-India Cause. And for the latter, the learned know, that when Nothing and All things are opposed, what the sense must be: and that alwaies In dubijs benigniora sunt præferenda. Yet least I seem to lacke a Voucher for that I said, let them heare SCALIGER thus writing to their famous DOVSA, on the same subject:*

*Ignorata tuæ, referam miracula terræ,  
D O V S A peregrinis non habitura fidem.  
Omnia lanicium hinc lassat, textrina Mineruæ:  
Lanigeros tamen hinc scimus abesse greges.  
Non capiunt operas fabriles oppida vestra:  
Nulla fabris tamē hæc ligna ministrat humus.  
Horrea triticeæ rumpunt hic frugis acerui:  
Pascuus hinc tamen est, non Cerealis ager.*

Hic

## To the Reader.

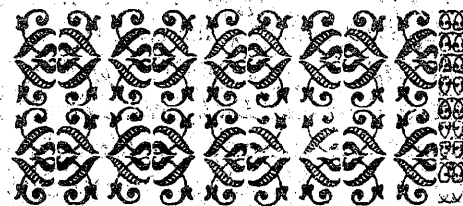
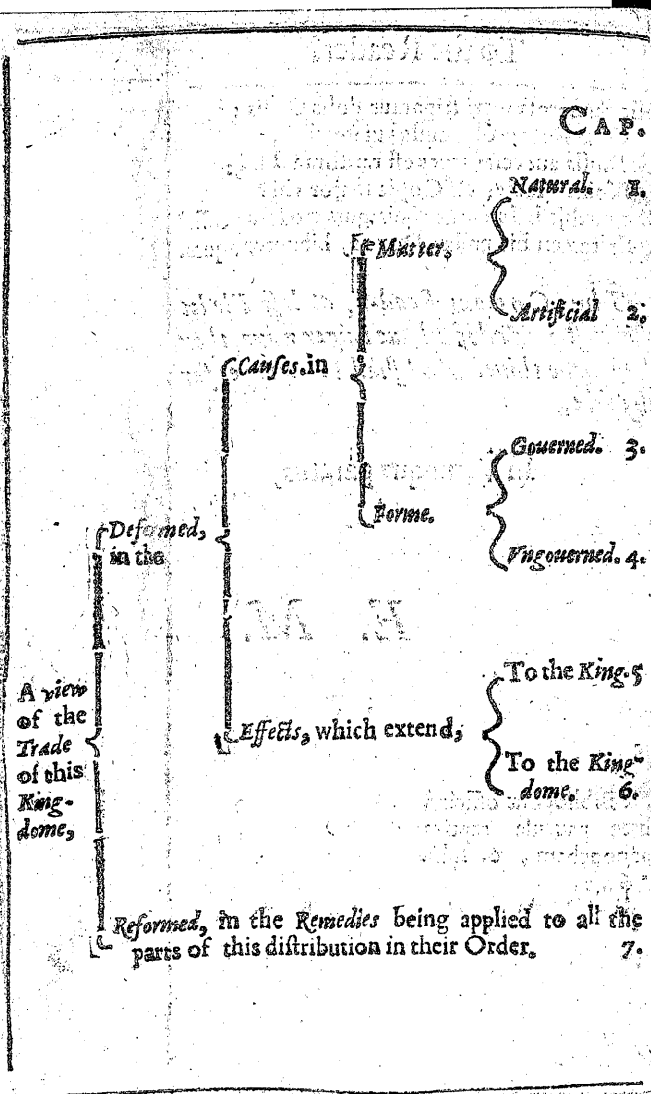
*Hic numerosa meri stipantur dolia Cellis:  
Quæ vineta colat nulla putator habet.  
Hic nulla aut certe feges est rarissima Lini:  
Linifici tamen est Copia major vbi?  
Hic medijs habitamus aquis: quis credere possit?  
Et tamen hic nullæ, DOVSA, bibuntur aquæ.*

*Thus Curteous Reader, at last I'll let thee rest: And if I have longer mine, thou shalt haue thine. And shall be alwayes for thy sake.*

In Vtrunque paratus,

E. M.

*Ex Bibliopolæ officinâ  
hæc paucula raptim  
apponebam, 6. Iulij.  
1622.*



CAP. I.

The Causes of the want  
of Money in  
England.



I having pleased  
God to giue mee  
my Birth and Be-  
ing in this Good  
Land, and vnder  
the Reigne of so  
Great a KING; whose Peace and  
Piety, whose Prudence and Poli-  
cy, whose rare endowments of  
Nature and Literature, *absit om-  
nis adulatio*, doe Lend to the  
B Christian



Christian and Pagan world such a *Glorious Lustre*, as that the other *Great Lights* in the *Spheares* thereof do seeme *Eclipsed*: I could not but thinke it my bounden duty, in all humble acknowledgement to *Almighty God*, and deuoted seruice to so *Mighty a KING*, to endeavour to expresse the same, in some *Publique Seruice* for the *Publique good*.

† Δεδν φοβῆν, δε  
τὴν βασιλέα τι-  
μᾶν.

The rather for that there seemes to bee a necessity imposed vpon all men, as much as they can, to performe this duty, according to that generall precept, *Feare God, Honour the King*: As if a man could not *Feare God*, vnlesse hee *Honour the King*: nor *Honour the King*, without the *Feare of God*.

And no maruell, when *God* himselfe setteth these duties in the *Frontispice* or top of both the *Tables of the Decalogue*: The one *Explicit* in the first Table, *Thou shalt*

*shalt loue thy Lord thy God*: The other *Implicit* in the second Table, *Thou shalt honour the King*: as if he were *Nóμος* and *δοῦτερος νόμος*, A *Law* and another *Law*: yea the whole *Law* comprised in these *Two*: and these *Two* termed the *Great Commandments*, to giue a deepe *Impression* and a liuely *Expression* of so great a duty.

Yea, he doth honour *Kings* with his owne *Title*, as if he would *Part* with, and *Impart* to them, some of his owne *Honour*. I haue sayd ye are *Gods*: to which that of the *Poet* may seeme *ανδρομολιῶς* to haue an elegant allusion, *Diuisum imperium cum loue Caesar habet*.

And this is it I confesse that hath *Raised & Roused* mine *Affections*, to seeke out a *Subiect*, wherein I might set my selfe a taske, and as it is in the *Prouerbe*, might *πάνταλίδον κινεῖν*, to performe some acceptable seruice, to so *Great a King*, & so *Good a King*.  
dome.

B 2

But

περὶ τὴν ἐμμελὴ  
λὴ ἐν πολλῇ; Δευ-  
τέρῃ ὅ ἐμμελὴ  
αὐτῇ.

In vita Virg.

But what need I *Seeke* that which *Seeketh* all men? For what is at this time more enquired after then the *Causes* of the *Decay* of *Trade*? And what can be more fit for my *Meditation*, then that wherein I haue had *Education*? And what hath more relation to matters of *State*, then *Commerce* of *Merchants*? For when *Trade flourisheth*, the *Kings reuenue is augmented*, *Lands and Bents improved*, *Nauigation is increased*, the *poore employed*. But if *Trade decay*, *All these decline* with it. Neuerthelesse when I looke vpon the *Face* of the *Great body politique* of this *Weale publike*, and therein consider the *High wisdom* of *His sacred Maiesty*, as the *intellectual part* of this *Microcosme*, or *alter orbis* as *Cesar* calles it: the *Prudence & Providence* of *His Nobles*, as the *Eyes* thereof; the great *decay of Trade*, the *Nerues* thereof: together with the *Parliamentation* and

and *Consultation* of all the *Parts* together about these *Causes* and *Remedies*: I feare I shall seeme τὸ φῶς ἑαυτῷ δύνειν, to light a Candle in the Sunne, to offer my seruice in that, about which the choicest wits of the *Kingdome* are now in consultation.

But hauing had experience of *His Maiesties* gracious interpretation of small seruices of his subiects employed for the publique: though *Others* much more sufficient are *Sent before*, yet could I not but expostulate with my selfe, what if I also *Runne after*, and cast in my *weede* into this great *Treasury*.

Therefore if herein, any obseruations of mine, either *Forreign* or *Domestique*, may administer any thing worthy the information of that *Great common* and yet not common *Sense*, I shall esteeme my part most happily acted, to haue employed my *Private paines* for the *Publique*

good. The rather, for that, as there are many *Causes* discussed and discoursed of at this time, of the decay of Trade; so also are there many *Remedies*: wherein if either the *Causes* be mistaken, or the *Remedies* ill applyed; the present sicknesse of the Trade, may be brought from a disease in *Fieri*, to an *Habituated* and in *Facto*, as the *physitians Schoole* hath it.

To find out the *Causes* of things, is a worke of *Philosophy*, and much *Felicity*, to finde out a fit *Remedy*, is of high *Eminency*: But to apply the *Remedy*, is a matter of *State* and *Policy*. And this leadeth mee to the *Method* of my *Discourse*: which parts it selfe in twaine: *viz.* Into a double *Quere*, of the *Deformation* and *Reformation* of Trade. In the former may be considered, the *Causes* and *Effects* thereof. In the *Causes*, the *Matter* and *Forme* of Trade, The *Matter* of Trade, is either

Naturall

Felix qui potuit  
rerum cognos-  
cere causas.  
Virg.

The distribu-  
tion.

*Naturall* or *Artificiall*. The *Naturall* matter of Commerce is *Merchandize*: which *Merchants* from the end of Trade haue stiled *Commodities*. The *Artificiall* matter of Commerce is *Money*, which hath obtained the title of *Sinewes* of Warre and of State.

Old *Iacob* blessing his *Grandchildren*, crost his hands, and laid his right hand on the *Younger*, and his left hand on the *Elder*: And *Money*, though it be in *Nature* and *Time* after *Merchandize*, yet forasmuch as it is now in vse become the chiefe, I will take leaue of *Method*, to handle it in the first place.

First therefore for the want of *Money* in this *Kingdome*, many reasons may bee assigned. Whereof some are *Immediate*, some *Mediate* or remote. The *Immediate* reasons of the want of *Money*, are either such as *Hinder* the

B 4 Importation

The . Immediate  
cause of the  
want of Money  
in England, is  
the vnder valu-  
ation of his  
Maiesties  
Coyne, which  
hindereth the  
Importation,  
and causeth  
the exportati-  
on thereof.

Spanish Reals  
worth 15. in the  
C. in Holland.

*Importation*; or such as *Cause* the *Exportation* thereof. And *Both* these are occasioned by the *Under-valuation* of his MAJESTIES *Coyne*, to that of our Neighbour *Countries*. For who will procure Licence in *Spain* to bring *Reales* into *England*, to sell them heere at Ten in the hundred game, which is lesse then the *Exchange* from thence will yeeld; when hee may haue for the same *Five and Twenty* in the hundred in *Holland*? Here *five Reals* of eight, which make *Twenty* shillings sterling, will commonly yeeld *Two and Twenty* shillings or thereabouts: and the same in *Holland* will yeeld *Forty two shillings and six pence* Flemish, which is *Five and Twenty* shillings sterling. And how can wee choose but want money in *England*, when the *Iacobus* pieces are currant at so high a rate in *Holland*? For there they goe at *Twelve Guilders eight*  
*stivers*

*stivers* the piece, which is *One and forty shillings* and *four pence* Flemish, which is *Four and Twenty shillings & nine pence* sterling. And about this rate His *Maiesties* other *Coynes* of gold & siluer are there of respectiue value. For although by the *Placcaets* or *Proclamations* of those parts, the *Iacobus* pieces, & other *Species* of gold and siluer, are there set at indifferent rates answerable to their valuation heere with vs respectiue, which they there call *Permissie gelt*, *Proclamation money*: yet they haue other deuices to raise money, and draw it away at their pleasures. As either by their *Banckes*, when the *Banckiers* will for their occasions giue a greater price for mony then the *Proclamation* suffereth, and then it is called *Banck gels*: or else by slacke paymasters, that for their owne aduantage in the raising of Money, will pretend not to make present  
payment

Three sorts of  
Money in Hol-  
land: Permissi-  
on Money:  
Banck Money:  
and Current  
Money.

payment of their debts, vnlesse you take their Money at a higher rate, then either the *Proclamation*, or the *Banck Money*. Which being paid and receiued, produceth a third kind, which they call *Current gelt*. And so by the Connuience of the Maiestrate, the same goeth from man to man, and at last becommeth currant at an exceffiue value. So they haue *Permission* or *Proclamation Money*, and *Banck Money*, and *Current Money*, and all to draw dry the *Current* of H<sup>i</sup>s Maiesties Coine.

And thus the *Hipatites*, or Liuer veine of this *Great body* of ours being open'd, & such profusions of the *Life bloud* let out; & the *Liuer* or fountain obstructed, & weakned, which shuld succour the same; needs must this *Great body languish*, and at length fall into a *Marasmus*, or Hectike Feuer.

I am not ignorant that there hath beene great abuse in the culling of H<sup>i</sup>s Maiesties Coine here at home, and

and in melting the heauy money into plate: And that there is a great superfluity of *Plate* generally in priuate mens hands more then is necessary, and farre beyond any example of former times, which must needs also cause scarcity of money: yet on the other side I cannot deny, but that it is better to haue the same in *Plate*, as a *Treasure* of the *Kingdome*, then *turned into Coyne*, and so *turned out* of the *Kingdome*, by the vnder value thereof.

Now the *Mediate* or remote reasons of the want of money in *England*, are either *Domestique* or *Forreine*. The *Domestique* are *General* or *Special*. The *General* remote cause of our want of money, is the *great Excesse* of this *Kingdom*, in consuming the *Commodities* of *Forreine Countries*, which proue to vs *Discommodities*, in hindering vs of so much *Treasure*, which otherwise would bee brought in, in lieu of those  
Toyes.

The Mediate  
Causes of the  
want of money  
are Dome-  
stique or For-  
reine.  
The Dome-  
stique is gene-  
rally, Excesse.

Ζηλοῖ δὲ τὴν  
γείτονα γείτων.  
Καὶ κορυμνὸς  
καρμυῖ κοτέει,  
καὶ πικρὸν τέκ-  
των. Καὶ πῶρος  
πῶκον οὐδὲν εἶ-  
ναι, καὶ οὐδὲν αἰδοῦν.  
Hesiod.

*Toyes.* For now a dayes most men  
liue about their callings; and pro-  
miscuously step forth *Vice versa*,  
into one anothers *Rankes*. The  
*Countrey mans* Eie is vpon the *Citi-  
zen*: the *Citizen* vpon the *Gentle-  
man*: the *Gentleman* vpon the *No-  
bleman*. And by this meanes wee  
draw *Vnto vs*, and consume, *A-  
mongst vs*, that great abundance of  
the *Wines* of *Spaine*, of *France*, of  
the *Rhene*, of the *Leuant*, and of the  
*Ilands*: the *Raisins* of *Spaine*, the  
*Corints* of the *Leuant*, the *Laynes*  
and *Cambricks* of *Hannault* and the  
*Netherlands*, the *Silkes* of *Italy*, the  
*Sugers* & *Tobaco* of the *west Indies*,  
the *Spices* of the *East-Indies*: All  
which are of no necessity vnto vs,  
& yet are *bought* with ready money,  
which otherwise would bee *brought*  
ouer in treasure if these were not.  
A *Common-wealth* is like vnto a *Fa-  
mily*, the *Father* or *Master* whereof  
ought to sell more then he buyeth,  
according

according to old *Cato's* counsell,  
*Patrem familias vendacem non emacem esse oportet*. Otherwise his *Ex-  
pence* being greater then his *Reue-  
nue*, hee must needs come behind  
hand. Euen so a *Common-wealth*  
that excessiue spendeth the *For-  
reigne* Commodities deere, and vt-  
tereth the *Natiue* fewer and cheape,  
shall enrich other *Common-wealths*,  
but begger it selfe. Where on the  
contrary, if it vented fewer of the  
*Forreigne*, and more of the *Natiue*,  
the residue must needs returne in  
treasure.

The *Speciall remote cause* of our  
want of Money, is the great want  
of our *East-India Stocke* heere at  
home. Which is a matter of very  
great consequence, and causeth the  
*Body* of this *Common-wealth* to bee  
wounded sore, through the *Sides*  
of many particular members there-  
of. For the *stocke* of the *East-India*  
*Company* being of great value, and  
collected

Νήπιοι ἔδ' ἵπα-  
σι γ' ὅσοι πλέον  
ἡμῶν πάντες,  
ἔδ' ὅσον ἐν μα-  
λάχῃ τε, καὶ  
ἀσφodelῶ μεγ'  
ἐνείαυ.

The domestike  
cause in speci-  
all, is the want  
of the *East-In-  
dia Stocke* in  
this *Common-  
wealth*.

collected and contracted from all the other particular *Trades* of the *Common-wealth*; and a great part thereof hauing bin *Embargued* and *Detained* now for more then fūe yeeres last past; and that not by a *Profest Enemy*, against whom wee might haue bin *war'd* and *Arm'd*, but by a *Friend*, a *Neighbour*, a *Next Neighbor*, one obliged to our *KING* and *Nation* more then to all the *Kings* on earth: this losse I say, is not onely thus vnkind, but is the more intollerable, in that the *Common-wealth* hath lost the vse and employment of the *Stocke* it selfe, and all the encrease of *Trade* which the same might haue produced, in the seuerall *Trades* of the *Subiects*, whereby abundance of *Treasure* might haue beene brought into this land in all this time.

It is sayd of *Belisarius* that great and famous *Commander* of the *Romanes*, that euen *Rome* it selfe owed to

*Criminus &  
Volater.*

to him twice her life: and yet at last was so vnkind to *Belisarius* as to put out both his eyes, and exposed him to beg in a little Cottage built without the gates, where hee often repeated this sentence to those that passed by, *Date obolum Belisario, quem inuidia, non culpa caecauit.* And certainly our *Nation* may challenge as much or more of these *Vnkind Friends*, then *Belisarius* euer did or could of *Rome*: and they shew themselves no lesse vnkinde, to depriue vs of the *Light* and *Life* of this *Trade* of ours, and suffer this *Nation* to vse so much importunity for their owne.

*Homer* reports of *Patroclus*, that he would needs put on *Achilles* armor, and ride on *Achilles* horse, but *Achilles* speare he durst not touch, and thereby was knowne to *Hector*, with whom he fought, not to be *Achilles*, and so lost his life. These friends of ours haue sometimes

*Hom. Iliad.*

Church-man.  
pag. 11.Plut. in Caf. &  
Brut.

Euseb.

times *Put on*, sometimes *Put off*, I had almost said, *Put out the Kings Colours*: They haue sayled in His subiects *Shippes*, but that *Hastam fidei* they haue not *Vsed* or *Abused* rather; whereby they haue beene *Discovered* to the *Indians*, not to be the *Subiects* of the *Faith's Defender*, as sometimes they would haue *faigned*, though to an euill purpose.

The *Romanes* were wont to weepe, at the sight of *Cesars bloud* kept in an *Handkercher*. *Cesars subiects bloud* is kept, not in *Handkerchiefes* but in *Sheetes*, written *within* and *without*, the *Memory* wherof maketh the people *mourne*. The *cry* thereof is *gone vp*: the *King* will remember it, the *King of Kings* will auenge it.

*Constantinus* the *Great*, the father of *Constantinus*, was wont often to protest, that he made more account of one *Christian* then of *all* his *Coffers*

*fers* filled with *Treasure*. And the Comfort of this *Nation* is, to be the *Subiects* of such a *Soueraigne*, who as *Constantly* as euer did *Constantinus*, hath againe and againe protested, *Not to account himselfe more rich or happy, then in the prosperity of his Subiects*.

Thus much of the *Domestique Remote causes* of the want of money in *England*: the *Forreine causes* follow. Which are either in respect of the *warres in Christendome*, or the *Trades out of Christendome*. The *warres in Christendome* are *Forreine remote causes* of the want of money, either by *Causing* the *Exportation*, as the *warres of Christians*: or *Hindering* the *Importation* thereof, as the *warres of Pyrates*. I will take the *warres of Germany* for an vrgent instance of the former: which haue rayfed the *Riecks daller* from *Two Markes Lubish*, to *Twenty Markes Lubish*, in  
C many

In diuers  
Orations and  
Proclamati-  
ons.The Forreine  
causes of the  
want of money  
are the warres  
of Christians  
amongst them-  
selues, or a-  
gainst them by  
Pyrats.



many places of *Germany* : where by abundance of Money is drawne vnto the *Mines* of those Countries, from all the other *Mines* and parts of *Christendome*.

And for the latter, I will instance the *warres* of the *Pirats* of *Argier* and *Tunis*, which hath robbed this Common-wealth of an infinite value : the *Cruelty* whereof many feeble with *griefe*, others heare with *pitty*, but the *grievance* remains. Needes must *Christendome*, and in it *England*, feeble the want of money, when either it is violently intercepted by *Turkish Pirats*, the Enemies of God and man; or the instruments surpris'd, as *Men*, *Ships*, and *Merchandize*, which are the *Channells* to conuey it to vs. An *Heathenish policy* it is, or *Hellish* rather, put vpon the *Princes* and *People* of *Christendome* by the *Grand Sieg-nour*, to hold with them an outward forme of *Amity*, and in the

A Turkish policy.

meane

meane time by his vassalls, vse a cunning and couert *Hostility*.

The other *Forreine remote causes* of the want of Money, are the *Trades* maintained out of *Christendome* to *Turkey*, *Persia*, and the *East-Indies*. Which trades are maintayned for the most part with ready Money, yet in a different manner from the *Trades* of *Christendome* within it selfe. For although the trades within *Christendome* are driuen with ready Monies, yet those Monies are still *Contained* and *Continued* within the *Bounds* of *Christendome*. There is indeede a *Fluxus* and *refluxus*, a *Flood* and *Ebbe* of the monies of *Christendome* traded within it selfe: for sometimes there is more in one part of *Christendome*, sometimes there is lesse in another, as one Countrey wanteth, and another aboundeth: It commeth and goeth, and whirleth about the *Circle* of *Christendome*,

Or the trades maintained out of *Christendome* with ready money.

C 2

but

but is still contained within the *Compassse* thereof. But the money that is traded out of *Christendome* into the parts aforesaid, is continually issued out and neuer returneth againe. It is true, those trades tend to an admirable encrease of the stocke of *Christendome* in wares: which if they were purchased with the wares of *Christendome*, according to the true nature of *Commerce*, the benefit were farre more excellent. For *Commercium* is quasi *Commutatio mercium*, a change of wares for wares, not money for wares. And it is *Libera commeandi facultas*, ab ijs qui merces vltro citroque conuehant.

Benvenut  
Strac. de mercat.  
tur pars. i.  
calepiu.

\* Aurum & argen-  
tum sic apud  
se habent, ut à  
nullo plus esti-  
metur quam re-  
rum ipsarum na-  
tura increatur.  
quâ quis non vi-  
det quam longè  
infra ferrum  
sunt?  
Utop. lib. 2.

Or if the *Common-wealth* of *Christendome* were like to that of *\*Utopia*, where gold and siluer are of esse esteeme then Iron, it were a braue exchange to lose money to get wares. For the riches of former ages did not consist in *Re Pecuniaria*

*niaria* but *Pecuniaria*. Whence *Pecunia*, as *Pliny* affirmeth, was so called a *Pecude*, quia *Pecus* fuit *Pecunia* *fundamentum*, & antiquitus *Pecunia* *pecudis* effigi signabatur. But when *Immooneable* and *Immutable* things came also to be in *Commerce* amongst men, as wel as those things which were *Mooneable* and fit for change, then came money in vse, as the rule and square whereby things might receiue estimation and value. Therfore the *Ciuiilians* affirme that *Numus* est à πρὸ τοῦ νόμου, dictus, quod institutum sit *Ciuile*. According to that of *Aristotle*. Νομισμα ἀπὸ τοῦ νόμου ὅτι ἐ φέρει, ἀλλὰ νόμος ἐστίν. *Numus* non est à natura sed à lege. And thence it is that *Money* in our tongue is deriued of *Moneta*, quasi *numi nota*.

Or if there were a *Necessity* to *Christendome* to vse those *Forreine* wares: or that the *Meanes* whereby they are to be procured, were without the losse of treasure:

Omnes veterum  
diuitia in re pe-  
cuniaria constite-  
bant.  
Guich. Plin.  
lib. 33.

Lib. 1. ff. de  
Contrab. emt.

Lib. 5. Eib.  
cap. 8.

*Necessarium  
illud dicitur  
sine quo fieri  
non potest.  
Calep.*

or lastly that the same tended to the *Encrease* of the *Treasure* thereof, the exchange were excellent. But first there is no such *Necessity*: for that's necessary to doe a thing without which it cannot be done: And that's necessary to the being of a *Common-wealth*, without which it cannot subsist. But thanks be to God, *Christendome* is richly furnished within it selfe, with all things fit for life and maintenance: whether wee respect *Vitall vse*, as foode and raiment: or *Physicall*, as vegetables and mineralls: or *Politickall*, as gold, siluer, and infinite variety of Merchandize. Nor are those wares procured without the *Losse* of *Treasure*, no nor with *Lesse* *Treasure*. For as those wares haue cost lesse in *Price*, since some late discoueries; so are they encreased in their *Quantities*, by the ample trade of all parts of *Christendome* thither, more then before: and then

then who knoweth not that a *Lesse* quantity *Deare*, and a *Greater* quantity *Cheape*, is all one in respect of the value. Nor is the treasure lessened by changing the course of Trade into those parts. For the *New* Trades found out, are furnished with a new supply of Money, and the *Old* neuerthelesse issue out as much treasure as before: by reason that the same are enlarged and become now as great, *Apart*, as heretofore they were, *Together*, when the *New* Trades, were included in the *Old*. So that now so much more of the *Treasure* of *Christendome* is wasted, as those *Old* and *New* Trades are encreased, which is to an infinite value.

Nor lastly, is the *Treasure* of *Christendome* *Encreased* by those forreine trades, for the more the stocke of *Christendome* is thereby encreased in *wares*, the more it decreaseth in *Treasure*: which the parts of

*Christendome* must needes feele by *Sympathy* and *Compassion*.

And this, that prudent and politique Emperour *Charles* the fifth perceiued in his time, who vpon a question betwixt the *Spaniards* and *Portugals* about this matter, the Emperour vsed words to this effect: *You Portugals for a surety, are enemies to all Christendome; for you carry nothing out of it but coyne, which is hurt to all Countries.*

15. Hen. 8. Hall.

## CAP. II.

*The Causes of the decay of Trade, in the Merchandize of England.*

**S**uch are the *Causes* of the *Matter* of *Trade* considered in the *want of Money*, the *Merchandize* followeth. *Merchandize* is that naturall matter of *Commerce*, whereby men busie

busie themselves in buying and selling, chopping and changing, to the encrease of *Artes*, and enriching of *Common-wealths*: according to that of the *Poet*, *ἀγαθὴ δ' ἐστὶ νῆα βερνία, Bona lis mortalibus hac est.*

Hesiod.

And to the end there should be a *Commerce* amongst men, it hath pleased *God* to inuite as it were, one Country to traffique with another, by the variety of things which the *One* hath, and the *other* hath not: that so that which is wanting to the *One*, might be supplied by the *Other*, that all might haue sufficient.

Which thing the very *windes* and *Seas* proclaime, in giuing passage to all Nations: the *windes* blowing sometimes towards one Country, sometimes toward another; that so by this *Diuine Iustice*, euery one might bee supplied in things necessary for life and maintenance.

And

3.4. Naqu.

Εἰς γὰρ ἡ μετα-  
βατική καὶ πᾶν  
ἀρξάμενη, τὸ μὲν  
πρῶτον ἐκ τῶν  
καὶ φύσιν, τὸ  
τὰ μὲν πλεον, τὰ  
δὲ ἐλάττω ἔχειν  
τὰς ἀνθρώπους,  
μεταβλητικὴν  
ἀναπλήρωσιν  
τῆς καὶ φύσιν  
αὐταρκείας.  
De Repub. lib. 1  
cap. 9.

And this, *Seneca* thought to be a principall benefit of nature, *Quod & vento gentis locis dissipatas miscuit, & sua omnia in regiones ita descripsit, ut necessarium mortalibus esset inter ipsos Commerciū.* Nature by the benefit of the wind, hath so mixed people, dispersed in diuers places, and so distributed her gifts in diuers Countries, that there should be a necessity of Commerce amongst men. Which agreeth with that of *Aristotle*, *Est translatio rerum omnium capta ab initio, ab eo quod est secundum naturam, cum homines haberent plura quam sufficerent, partim etiam pauciora negotiatione suppleri id quod natura deest, quo commodè omnibus sufficiat.*

And that we doe not goe out of the *Christian world* for an example hereof, let vs consider the state of the *Netherlands*, in what a miserable case those people were, if they receiued not supply from all other

other Nations. They haue Nothing of their owne, and yet they seeme to possesse All things, in the Supply they receiue from All the world.

And surely if any Kingdome vnder the Suune can subsist of it selfe, none hath more cause to Blesse God, then this *Iland* of ours, which Almighty God hath richly adorn'd with varietie of all things necessary for mans life & welfare. As with *Corne*, and our *wine*: *Cattle*, *wooll*, *Cloth*, *Tynne*, *Iron*, *Lead*, *Saffran*, *waxe*, *Hoppes*, *Hydes*, *Tallow*, *Flaxe*, *Fowle*, *Fish*, and many others: whereby thanks be to God, the people of this Land, haue not onely Sufficient for their owne maintenance, but do abundantly Supply the wants of all other Nations.

Now the Trade and Commerce of this Kingdome within it selfe, and with Forreine Nations, consisting of so many rich Commodities; let vs consider them all Ioynly, and then

\*I mean  
Beere which in  
forreine parts  
is of more e-  
steeme then  
wine. And to  
vs also in the  
vse, if there  
were not abuse  
is farre to be  
preferred.

The decay of  
the Merchan-  
dize of this  
Kingdom, con-  
sidered Ioyn-  
ly or apart.

Joynly considered, the causes of the decay of Trade, are the want of Money, and the East-India stocke.

then some Principall of them *Apart*.

*Joynly* considered, the *Causes* of the decay of *Trade* in them, may be sayd either to be *Deficient*, or *Efficient*. *Deficient*, either in the *Generall* want of money in the *Kingdome*; or the *Particular* want of the *East-India Stocke*. I shewed before, what were the causes of the want of money: and that the disaster vpon the *East-India Trade* is a *Remote Cause* thereof: but these are *Both Causes* of the *Decay of Trade*. For *Money* is the *vitall spirit* of *trade*, and if the *Spirits faile*, needes must the *Body faint*. And as the *Body of Trade* seemeth to be *Dead* without the *Life of Money*: so do also the *Members* of the *Commonwealth* without their *Meanes of Trade*. We say, that an *Artizan* or *Workeman*, cannot *worke* without *Tooles* or *Instruments*: no more can a *Merchant Trade* without *Money* or *meanes*.

And

And in the *want* of so great a *Stock*, as is that of the *East-India Company*: the *Body* of this *Commonwealth* hath lost the use of many of its *Principall Members*; by whose industry, art, and action the *Commerce* thereof might wonderfully haue beene encreast. The losse whereof, to him that is not wilfully blinde, is apparently sensible in the *Drapery* of the *Kingdome*, whereby the *Poore* are set on worke: and in all the other *Trades* of the *Kingdome*, whereby the *Subiects* are employed: and hath begot that great and generall *Dampe* and *Deadnesse* in all the *Trades* of the *Kingdome*, which wee vnhappily feele at this day.

The *Efficient causes* of the *Decay of Trade* *Joynly* considered, are either *Vsury*, or *Vnnecessary Suits in Law*. In the *Former* I am preuented, and my labour spared, by him that wrote a little treatise against *Vsury*: which

Or *Vsury*.

Entituled a Tract against vsury, presented to the high Court of Parliament.

which it seeme's for *Modesty* he refuseth to owe: Though I could wish, that those that deserue of the *Publique* were knowne to the *Publique*: least they be serued as sometimes *Batillus* serued *Virgil*, and so be fore't too late to proclaime, *Hos ego versiculos feci, tulit alter Honores.*

I haue a word onely to adde to his *Vsury*, that it is not an *Vsury* of *Ten* in the hundred only, that wringeth this *Common-wealth*, but an *Extortion* also of 20. 30. 40. nay of *Cento per Cento per Anno*, as the *Italians* speake, giuen and taken on *\*Pledges* and *Pawnes*, and that on *Poore* peoples labours, in *London* especially: which is a biting *Vsury* in deede, and a fearefull crying sinne before *God*.

*Vnnecessary Suites of Law* are also *Efficient Causes* of the decay of *Trade*. Wherein certainly this *Kingdome* exceedeth all other *Kingdome*

\*A grievous abuse in certain Brokers about this City, who vpon the pawnes of the Poore, take this excessive extortion. Of Litigious Law-suits.

*Kingdomes* in the world. As the *Iustice* of this *Kingdome* is the *Diadem* of the *KING*, & doth *Stabilire Regis thronum*, and *Tribuere cuique suum*: whereby *Men* may giue *Cesar* *Cæsars*, and *Meum* and *Tuum* one to another: so is the *Iustice* of the *KING*, in the *Sacred Person* of *HIS MAIESTY*, amongst other *HIS Royall Vertues*, an *Embleme* and *Representation* of *Highest Maiesty*; and it is an incomparable happinesse of this *Kingdome*, to haue such a *Malchizedec*, a *KING of Iustice*, a *KING of Peace*.

Neither may I forget that *Royall Testimony* hereof, which is worthy to be written in *Letters of Gold*, and thankfully to bee remembred of euery *Tongue* and *Pen*; whereof amongst others more worthy, it was also my happinesse to be *Oculus* and *Auritus Testis*: when *HIS MAIESTY* in a *Star-chamber* assembly, lifting *HIS Eye* toward *Heauen*, & laying

מלכי  
צדק  
מלך  
שלום

The Commemoration of a royal protestation in the Star-chamber of His Maiesties sincerity in Iustice.

laying H<sup>is</sup> Hand on H<sup>is</sup> Sonnes Head, made such a solemne *Protection* of H<sup>is</sup> Sincerity in Iustice, as may serue for a matter of *Admiracion* and *Imitation*, to all the Kings on earth. Those that *went Before*, and they that *Followed after*: Those that *Heard it then*, and they that *Heard of it since*; sayd it was *φωνὴ Θεοῦ, καὶ ἐκ ἀνθρώπων Nec vox hominem sonat, ô Deus certe!*

If such then be the *Iustice* of the King and the *Kingdome*, how is it then that *Trade* is hindered by suits of *Law*? Herein *Columellae's* counsell is remarqueable, *Principi prouidendum est, ne legibus fundata ciuitas, legibus euertatur*. There cannot be too much *Iustice*, there may be too much *Law*. For the vse of *Iustice* is excellent, in contayning men within the bonds of *Ciuility* and *Honesty*: in preferuing men from *Iniury*: and in maintayning euery mans *Right and Proprietie*.

But

De Re Rustica.

Honestè viuere:  
Alterum non  
ledere: Suum  
cuique tribuere.  
Iuris præcept.

But the abuse there-of is a most pernicious and dangerous surfeit in the *Bodie* of euery *Commonwealth*.

And this is our case in this *wealepublike*: no *Kingdome* hath better *Lanes*; no *Kingdome* so full fraught with tedious, needlesse, endlesse, *Suites of Law*. For now this *Litigandi neceſſitas* is become *naxositas*, and waxeth so fast, and groweth so great, that *Suites of Law* doe seeme immortall: time doth encrease them, and length of time would not determine them, if the wisedome of those *Grave Fathers* of the *Law* did not put an end to the malice of the *Litigants*: as is now worthily obserued in *Chancerie*, to his honour and memorie that hath so happily begun the same.

By the growth and greatnesse of which *Suites*, I say, a great number of H<sup>is</sup> Maiesties good and lo-

D uing



uing subiects are vexed, imprisoned, impouderished and ouerthrowne: and whilst the *Litigants* strue together, another taketh away the *Fish*, and as it is in the *Apologue*, leaueth to either of them an empty *Shell*. And thus mens time and meanes being spent in *Law*, which should be employed in *Trade*, trade is neglected, and the *Common-wealth* deprived, of the benefit that might be purchased and procured thereby.

The Decay of trade considered apart, in the Ordinance and Munition.

And thus much for the *decay of Trade* considered *Ioynly*. It followeth now to consider them *Apart*, in some principall parts thereof. Which may be reduced, to such as tend to the *Fortification of the Kingdome*, or *Maintenance of Trade*. The former are *Ordinances and Munition*: the too-too common exportation whereof, hath brought vs wofull experience of an inualluable inconuenience thereby which

which euery man is sensible of: and therefore I neede not *presse* it: I wish it did not *Oppresse* vs.

The *Latter*, I will referre to things essentiall, for the preservation of mans life, as *Victus* and *Vestitus*: yet such of them also as doe afford wondrous variety of Trade, and may be termed the *Nourceries* thereof, as the *Fishing* and *Clothing* of this *Kingdome*. For on these two, all sorts of *Trades* and *Tradesmen*, haue some dependance.

The inconuenience in the *Former*, is that *Encroaching* of *Strangers*, in *Fishing* vpon our *Coasts*: whereby not onely the *Bread* is taken out of the subiects *Mouth*, but that infinite *wealth*, which God hath made *Proper* and *Peculiar* vnto *Us*, is become *Common* vnto them. Whereby also, their *Nauigation* is wonderfully encreased, their *Marriners* are multiplied, and

Or in the Fishing.

exceeding great *Trades* maintained into all parts of the Christian World. And *Victuals* commonly yeelding ready money, and tolleration of exportation thereof, the same hath redounded to an infinite enriching of their Countries with *Treasure*, exhausted out of these *Mines* of our's.

I am not ignorant that a learned man of that side, pressing hard in a Treatise entituled *Mare liberum*, the Communitie and freedome of the *Sea* against the *Portugall Trade* into the *East Indies*; doth cunningly and obliquely, vnder the couert termes of *Populi Romani litus*, defend and maintaine; in the fift Chapter thereof, their *Fishing* vpon our *Coasts*. For thus hee concludeth, *Nemo igitur potest à populo*

*Mare liberum.*  
cap. 5. p. 22.

*Romano ad litus maris accedere prohiberi, & retia siccare, & alia facere, quæ semel omnes homines in perpetuum sibi licere voluerunt.* And againe,

againe, *Exteris ius piscandi, ubique immune esse debet.*

*Eodem cap.*  
p. 28.

To part of which Treatise, there is an answer entituled, *De Dominio Maris*, to which I referre those that desire further satisfaction in this matter. But in my iudgement, which I submit to better iudgement, the Author of *Mare liberum*, though otherwise very learned, strayneth his Arguments for that purpose beyond their strength. For *Ius* is said to be *scriptum*, or *Non scriptum*. And *Non scriptum* is *Consuetudo*. And *Consuetudo non minus est species iuris, quàm ius scriptum*. And by both these, the *Proprieties* of the Seas may be proued, to belong to those *Princes* and *Countries*, to which they are next *Adiacent*.

*De Arte iuris*  
cap. 13.

For *Custom*, the examples of our Neighbor Countries round about vs are frequent. As of *Coeldine*, *Groeneland*, *Norway*, and *Friseland*,

vnder the King of Denmarke. Tunny fishing vnder the Duke of Medina. The Gulfe of Venice vnder that Seignory. And many others I might instance: In all which there is no liberty of fishing, but by speciall priuiledge had from those Princes to whom the same belongeth. Which being so, we may well conclude with the Poet, *Cum ventum ad verum est, sensus moresque repugnant.*

Hor.

*Mare liberum*  
p. 25.  
*Novella Leo. 56.*

For the Law it selfe, it is not hard to produce some of his owne Authors against himselfe. As the Emperour Leo: of whom hee thus speaketh, *Voluit tributa, hoc est, vestibula maritima eorum esse propria, qui oram habitarent; ibique eos in piscandi habere.*

Also Rodericus Suarius, whose testimony because he was a Spaniard, he produceth against the Portugals in the end of his fift Chapter: whom, if hee had pleased, he

hee might also haue thus cited: *Redditus piscariarum consueti, ut est gabella, seu aliud tributum solui consuetum, de his quæ in mari piscatores faciunt, seu a mercatoribus de his quæ emunt aut vendunt, Principibus conceduntur.*

To which I will onely adde that of Bartolus, whom the Ciuilians call *Iuris Lucernam*, thus speaking: *Ut Insula in mari proximè adiacentes, sic & mare ipsum ad Centum usque miliaria pro territorio districtuque illius regionis cui proximè appropinquat, assignatur.*

The rest that the Author of *Mare liberum* enforceth, of the Community and Freedome of the Sea to all Nations, he vnderstandeth of matters in question, betweene the Portugals and those of his Nation, concerning their *East India Trade*, and not of their *Fishing* vpon our Coasts. Which Question in my iudgement, being out of question

Roderic. Suarius de resu Maris, consil. 2.

L. Insula ff. de in. &.  
L. Caesar ff. de public.

were better determined by *Action* then *Disputation*: It being a *Royalty* of the King, and a *Regall Priviledge* of this *Kingdome*, assigned by *Almighty God*.

Or in the  
Clothing.

From the *Fishing* come wee to the *Clothing* or *Draperie* of this *Kingdome*: the consideration whereof is of very high consequence, and concerneth both the *Soueraigne* and the *Subiect*, *Noble* and *Ignoble*, euen al sorts, and callings and conditions of men in this *Commonwealth*. For this is sayd to be a *Flower* of the Kings *Crowne*, the *Dowry* of the *Kingdome*, the chiefe *Reuenue* of the King. This is a *Bound* to fortifie, and a *Bond* to knit the subiects together in their feuerall societies. This is the *Gold* of our *Ophir*, the *Milke & Honey* of our *Canaan*, the *Indies* of *England*: and therefore *Desire's* & *Deserues* to be had in an euerlasting remembrance.

The *Draperies* of this *Kingdom*  
are

are termed *Old* and *New*. By the *Old*, are vnderstood *Broad Cloathes*, *Bayes* and *Kersies*: By the *New*, *Perpetuanoes*, *Serges*, *Sayes*, and other *Manufactures* of wooll.

The *Causes* then of the *Decay* of *Trade* in these *Draperies*, are either *Domestique* or *Forreine*. The *Domestique causes*, are some *past*, some *present*. Those *Past*, are apparent in the late disturbance of the *Cloth-trade*; which is so obuious to euery man, that I had rather *Passe by it*, then *Presew upon it*, because it is *Past*: and I would to God that so were the effects of it also. In charitie wee may thinke it was *Good* in the *Purpose*, though it proued *Ill* in the *Practise*. For thereby the *Draperies* of this *Kingdome* are much diminished, and the *forreine* aduanced and aduantaged. The quantities of which last, were formerly few or none, but now they exceede our highest numbers issued

ed out of the land : as by a collecti-  
on thereof, which my selfe made in  
those part, by His *Majestie*, speci-  
all cōmand, in the time of *Secretary*  
*Winwoods* seruice, may appeare.

*These Present*, may be discern'd in  
the *Cloth-trade*, either vnder the  
*Clothier*, or vnder the *Merchant*.  
Vnder the *Clothier*, either by *ill ma-*  
*king*, or *False sealing* the Cloth.

The decay of  
Clothing  
vnder the  
Clothier, or  
vnder the  
Merchant.

4. *Laub.*

Vnder the  
Clothier, by  
ill making, or  
false sealing  
of Cloth.

For the making of good and true  
Cloth, many excellent lawes haue  
bin inuented & enacted by the wif-  
dome of the *Parliaments* of this  
land, from time to time. And the  
Statute of 4. of the *King Cap. 2.*  
doth seeme to bee an *Epitome* or  
*Compendiary* of all the former Sta-  
tutes in this kinde. In this Statute  
is prescribed, the true breadth, and  
length, and waight, that may con-  
duce to the making of a true and  
perfect Cloth, Kerfie or Manufa-  
cture. If a Clothier make a Cloth  
of lesse waight, then is set downe  
in

in the said Statute, he offendeth in  
*Quantitie* : If of lesse breadth, or  
length, or of forbidden kindes of  
wooll, hee offendeth in *Qualitie*.  
If a Clothier offend in *Neither* of  
these by his *Ownne Act*, yet he may  
offend in *Both*, by his *Instruments*  
or *Workmen*: Either by the *Weauers*,  
in *not putting in* the stuffe *at the*  
*making*; or by the *Tuckers* in *pul-*  
*ling out* the stuffe *after the making*  
thereof.

A Cloth also may be well made;  
& yet false sealed. A Cloth may be  
said to be lawfully made, when it is  
truly sealed. For although it may be  
impossible to make some Clothes,  
iust of those quantities and quali-  
ties prescribed by the Statute; as  
the *Clothiers* terme is, *A man cannot*  
*cast a cloth in a mould* : yet I hope,  
they will giue me leaue to say, that  
it is possible that a Cloth may bee  
true sealed, though false made.  
And then a *Cloth ill made, and true*  
*sealed,*

*sealed*, whereby the buyer may see what hee hath for his money, may bee said to bee a good or lawfull Cloth according to the Statute.

Now the execution of the Statute for *Searching* and *Sealing* of *Clothes*, seemeth to be referred to two sorts of men: which are either the *Aulnager* or *Searcher*. The former may seeme originally to haue beene an Officer appointed for that purpose, as well by the *Notation* of the name, as by some *Ancient Statutes*. For *Aulne*, and *Aulnage*, and *Aulnagier*, are all *French* words, taken from the measuring of Cloth. And thence it is, that in that tong they are wont to say *Aulner draps* to measure *Clothes*, by a *Trope* taken from the *Instrument* by which they are *Measured*.

But because the care of the *Aulnage* is committed to so *Noble* and *Honourable* a *Personage*, that will not

11. Hen. 4. 6.  
&c.

not suffer any abuse in the execution of that office: and the said Statute of 4. *Iacobi*, and the former Statutes of 39. and 43. *Elizabetha* doe referre the *Searching* and *Sealing* of *Clothes*, to certaine *Ouerseers* or *Searchers*, so called by the said *Stautes*, I will proceede vnto them.

And forasmuch as *Execution* is the *Life* of the *Law*, as *H I S* *Majestie* in high *High wisdom* admonisheth: and the *Prudence* and *Providence* of the *State*, haue beene very great in deuising and enacting such good lawes from time to time, as might tend to the encrease and advancement of the *Drapery* of this *Kingdome*: If therefore now any thing bee amisse therein, it must needs come through the want of *Execution* of those *Lawes*. *Hinc ille lachryma!* This *Bonum* according to *H I S* *Majesties* *Regall* rule, is not *Bene*. For these *Ouerseers* and *Searchers*

In His Majesties  
speech  
in Parliament.  
In June 1611.

Eadem Oratio  
in Regia.

*Searchers* being silly Countrey men, and generally not expert in the *mystery* of making of Cloth in the *Search* whereof, there is as much neede of skill as in the making: for how should they finde the fault, that know not how it is committed? These *Searchers* I say, thus being ignorant and vnskillfull in their offices, and negligent also, (in which last, it hath beene againe and againe confest, that they haue set the scales of their office, to Clothes they neuer search't nor saw) needs must there be a great abuse, in the *Execution* of those good *Lanes*.

Nay I would I could not say, how much our Nation hath beene vpbayded by the people of forreine parts with this abuse, that the *Searchers Seales* of *England* are bought and sold as in a market, and put on the Clothes by the *Tuckers*, and other the seruants of the  
Clo-

*Clothiers*, as if the same had beene lawfully *Searched* and *Sealed* according to the *Statute*; when as the *Searchers Eye* neuer so much as beheld the *Clothes*.

Wherein the people of the *Netherlands* are so exact, that you shall neuer find any of their Countrey Clothes false *Search't* or *Seal'd*. For you shall haue a *Seale* set vpon the Cloth when it cometh from the *Weaners*: another when it cometh frō the *Tuckers*: another when it cometh from the *Dyers*: and that by men of good quality, appointed for that purpose in euery *City* and *Towne* where Cloth is made, termed *Curemasters*: so called from the *Care* they ought, and doe performe, in the execution of their office: wherein indeed they are so exact, that you shall neuer finde any of the *Seales* aforesaid, set to any manner of false or *Defectiue* Cloth.

For indeed the *Searcher* being a  
Sworne

*Sworne Officer*, ought to be as a witness without exceptiō betwixt man and man : that when a man seeth the *Searchers* seale set vpon the Cloth, it should serue as a true *Certificat* of the true making thereof. It is a great impiety before God and *Man*, to be a false witness in any case : but these *Searchers* are false witnesses *Ipse facto*, when they doe *Testifie* to the world by their *Seales*, that those Clothes are *Good* and *True*, which indeede are vtterly *False*. And which aggravateth the matter yet more, that the *Kings Seale of Armes*, wick is *testis omnis exceptione maior*, should also bee set to Clothes thus *Falsely searched & sealed*; whereby not onely the *Kings Subjects*, but the *Strangers* also in *Forreine parts* are deceiued, is a very grosse and grievous abuse.

An example of Clothes ill made, searched and sealed.

Amongst other abuses of this kinde, one precedent comes to my minde, of *Ten* Clothes bought not long

long since by a *Merchant*, of a *Clothier* of *Wiltshire*. Which Clothes were all *Sealed* by the *Searchers* of that place, for good & true, according to the Statute. But being tried by the *Merchant-Buyer*, and afterward by the *Sworne measurer* of the Citie of *London*, were found so defective in length, breadth and waight, that where these *Ten* Clothes cost but 60. *lib.* or thereabouts, the faults in these *Ten* Clothes came to neere 20. *lib.* which was one third part of the value of the Cloth. And it being a notable contempt of the law, the *Lords* of *HIS MAiesties most Honourable Privie Councell* were informed thereof; who were pleased to send downe a *Messenger* into that County, and fetch't vp both the *Clothier* and *Searchers*, who worthily vnder-went the *Condigne Censure* of the *Lords*.

Vnder the *Merchant* also the

E

Cloth



The Cloth  
trade suffereth  
vnder the  
Merchant,  
At home and  
abroad.  
At Home by  
Exportation  
of the Materi-  
als, or Imposi-  
tion of Charge.

*Cloth-trade* suffereth both at Home and Abroad. At Home, by Exporting the Materials, either of Woolles or Wool-fels from the Sea-coasts of England, and the Kingdome of Ireland: or by Over-lading the Cloth-trade, either with any generall or speciall charge.

The latter I cannot pretermitt: for as the chiefe waight of the Cloth-trade lyeth on the Merchants-Adventurers; so also is the burthen of charge most felt vnder that Trade. For the Impositions and Imprest money by them layd vpon the Cloth, for defraying the charge of their Gouernment, and payment of their Debts; haue driuen many good Merchants out of the Trade, and giuen the Clothiers occasion to complaine of want of Buyers, and thrust the Trade it selfe more and more into the Strangers hands.

Abroad by  
vnfit Resi-  
dence.

And abroad, by the vnfit place of Residence, which the Merchants-Adventurers are fallen vpon in

Holland. Whither they goe with great perill of Shippe and Goods: And where they come farre short of that they hoped for; and of that quicke and ample vent of their Cloth they found in Zeeland. The Agitation of which remooue, is vehemently suspected to haue moued the Merchants of Holland, to procure Priuiledges of the States Generall to Incorporate themselves, and keepe Courts, to confront the Merchant Adventurers; which they neuer did before: To haue drawne the \*Taring of Cloth into Holland, where the Buyers are in some sort Iudges & Parties; which before was in the Mart-towne. where the Seller was present: And lastly, to haue hastned the great imposition in Holland. All which are matters of moment, and concerne the Cloth-trade verie much, and whereof the English Factors there residing doe generally complaine:

E 2 Yet

\* That is, abating for the faults thereof

Forreine causes of the decay of the Drapery, are the wares and the great Imposition in Holland.

Yet *These* I rather instance then vige: leauing the further Ouer-  
ture thereof to their own relation.

Now the *Forreine Causes* of the decay of the *Drapery* of *England*: are either *Generall*, as the warrs in *Germany*: or *Speciall*, as the *Great Imposition* lately laide vpon our Cloth in *Holland*.

By the *Former*, the Course of Trade is stopt and hindered, that Merchants cannot passe without perill from place to place: and the monies become so variable, that when a Merchant hath sold his Cloth, and hopeth to haue gained something thereby; by that time that the terme for payment is expired, hee receiueth lesse in value then the Clothes cost, by the *Raising* and *Rising* of the monies.

By the *latter*, the Merchants of the *Netherlands* are discouraged, whereby many of them haue giuen ouer their Trades, which heretofore they followed in ample man-

ner, in our *English* Clothes bought of the *Merchants-Aduenturers* from time to time: which hath also tended to the aduancement of the *Dutch Draperies*; because the same are freed of all manner of charge.

## CAP. III.

Of gouerned Trade, and therein of Monopoly.

Hitherto the *Matter of Trade* hath beene considered in *Money* and *Merchandise*: the *Forme* followeth, and that either in respect of *Gouernment*, or *Want of Gouernment* in trade. *Gouernment* is a representation of the *Maiestie* and *Authoritie* of the KING. The subject that is honoured with *Gouernment*, is inuested with part of the *KINGS Honour*. The *Trades* of this *Kingdome* which by *HIS Maiesties* especiall *Grace* and *Fauour* are reduced vnder *Order* and *Gouernment* into *Corporations*, *Companies*, and *Societies*, doe certainly much

*Aduance* and *Aduantage* the *Commerce* of this *Common-wealth*, and farre excell the trades of any other forreine Merchants in their vngouerned trades.

But as the *Vse* of *Government* is excellent for the restraint of vnskillfull and disorderly trade: so the *Abuse* therof is as inconuenient, if at any time the same be too strict, and come within the compasse of a *Monopoly*. And because the name and nature of *Monopoly*, is more talkt of, then well understood of many; and some thinke that the reducing of trade into *Order* and *Government*, is a kinde of *Monopolizing* and restraint of trade: I haue thought it not vnseasonable to bestow some speciall paines in the diligent inuestigation thereof. Not that I would haue the trade of the *Kingdome* so circumscribed or appropriated to any, that others of *His Maiesties* Subjects should bee

deprived

deprived of the libertie thereof; but that vpon equall & reasonable termes, trading vnder *Order* and *Government*, without that ill tincture of *Monopoly*, the *KINGS high way of trade* should be opened vnto all.

The name therefore of *Monopoly* in our English tongue, is deriued, as the learned know, of the Greeke word *μονοπώλιον*: whence also the latine word *Monopolium* is borrowed. Some deriue it of *Μίρος Solus*, and *πάλιν Vendo*, to sell alone. Others of *Μίρος Solus*, & *πάλιν Ver-* for, to couerse alone. Other of *Μίρος Solus*, and *πόλις Ciuitas*, quasi *unica negotiatio in Ciuitate*. But all these agree in one meaning of the word, that it is *Singularis Negotiatio*, a diuerting of *Commerce* from the naturall course and vse thereof, into the hands of some few, to their benefit, and others preiudice. I also find many definitions of *Monopolies*:

E 4

and

Huiusmodi  
contractus tan-  
ta emptionis &  
conductionis  
similitudine  
confundebatur,  
ut vix ac ne  
vix quidem à  
iuris consulis  
intervenire pos-  
set.  
Hottom. ad tit.  
in lib. 19. & 19.  
De Repl. lib. 1.  
cap. 11.

and a great question among the *Civilians*, whether a *Monopoly* may be exercised of one alone; and whether it consist as well in *Locatio Conductio*, as they speak, as in *Emptio Venditio*. Which last is out of question with all. And of the former, I finde an instance in *Aristotle* of *Thales Milesius* his *Monopolie*: who by his knowledge in *Astrologie*, fore-seeing one yeare in the winter, that there would be great plenty of *Oyles* the next yeare, hired before-hand all the places and engines for making of *Oyle* through both the *Ilands* of *Melazo & Chius*, and afterwards let out the same againe at his owne pleasure & price. In the same place hee maketh also mention of another, who bought up all the *Iron* in *Sicilia*, which afterwards he sold againe, and made one hundred *Talents* of that which cost him but fiftie. Amongst others I will take the definition of *Althusius*

*Althusius* for all the rest. *Monopolium*, saith he, *Est commercium emendi, vendendi, permutandine, à paucis vel uno etiam usurpatum, reliquis civibus praeceptum, quo pretia augentur cum lucro negotiantis, & reliquorum damno*. That is, *Monopoly* is a kind of *Commerce*, in buying, selling, changing or bartering, usurped by a few, and sometimes but by one person, and fore-stalled from all others, to the *Gain* of the *Monopolist*, and to the *Detriment* of other men.

The parts then of a *Monopolie* are twaine. The restraint of the liberty of *Commerce* to some one or few: and the setting of the price at the pleasure of the *Monopolian* to his private benefit, and the prejudice of the publique. Upon which two *Hinges* every *Monopoly* turneth. And these two parts are respectively repugnant to the two fundamentall requisites of a good Lawes

*Polit. cap. 31.  
n. 20.*

Lawes : to wit, *Equitie* and *Utility*. For it is against *Equitie*, that one Member of a *Common-wealth* should bee more free then another of equall ranke and condition. And what can be more contrary to *Publique Utility*, then that some one or few persons, should sway the price of any thing vsfull to the *Common-wealth*, to their owne *Enriching*, and the *Common Losse* of other men? And heere it is to bee well obserued, that vnlesse these two parts concur in a *Monopoly*: it cannot truely and properly bee so called, nor ought it so to bee accounted. And therefore *Althusius* following *Decianus*, saith well of that restraint of the *Common Liberty*, which we call *Suit of Mill*: which compelleth men to vse this or that *Mill to grinde corne*, and none other: that it doth onely *Sapere Monopolium*, Sauour of Monopoly: but that it is not truely and properly

*Althusius polit.*  
cap. 32.  
*Tib. Decianus*  
*praet. crim.*  
cap. 22.  
*Menoeh lib. 2.*  
p. 562.

ly a *Monopoly*. For in that case of *Suit of Mill*, vnlesse there be a greater Tolle or recompence exacted for grinding, then at other Milles, it falleth onely within the first part of a Monopoly, to wit, of the *Restraint of the Publike Liberty*; but not within compasse of the other part, the *Setting of the Price*. But for this *Restraint of the Publike Liberty of Commerce*, it may bee so ordered by the *Wisdom of the State*, that it may bee both *Lawfull* and *Beneficiall* to the *Common-wealth*. Which assertion, because it may seeme strange to some, I will make euident by *Good Authoritie* and *Examples*. *Peter Martyr* that famous light of the Churches of the Gospell, defendeth the restraint of *Solomon*, that none should buy *Horses of Egypt* without his Licence, to bee Lawfull. And of this kinde is the *Preemption of Tinne* heere in *England*, granted by His *Maiesties*

*P. Martyr 1.*  
*Reg. 10. &c.*

*Gracious*

*Gracious Letters Patents* to some few, with restraint of all others: which I dare boldly affirme is not only *lawful*, but very *beneficiall* also to this *Common-wealth*. For therby our *Thrice Noble Prince* receiueth a good reuenue, and the *Tinne* of this Land is sold for many thousand pounds a yeare more in Forrein parts, then otherwise it would, to the great increase of the *Common stocke* of this *Kingdome*. Also the Law of this *Realme* alloweth, that if any man inuent a new Art, beneficiall to the *Common-wealth*, hee may haue a Patent to vse that Art solely, with restraint of all others for seuen yeares: as well in recompence of his industry, as for the incouragement of others, to studie and inuent things profitable for the publique *Symbiosis*. The *Statutes* of the *Kingdome* restraine from the exercise of sundry *Crafts*, all such as haue not serued an apprenticeship

prentishood vnto that *Art* which they would exercise: to the end that those *Artes* might be brought to better perfection, and the things made, might be good and seruiceable for those that buy and vse them.

The restraint of the *Publique Libertie*, is sometimes exercised by *Private Authoritie*: sometimes by *Publique*. Which distinction is made by the *Emperour Zeno*. *Iubeamus ne quis pro sua autoritate, vel sacro elicto rescripto, &c. Monopolium audeat exercere.*

*Cod. lib. 4. Tit. 59.*

The *former* is practised, when any one or more, haue by their owne priuate contracts, gotten any *Commoditie* or matter of *Commerce*, wholly into their owne hands. Of this kinde are the examples aboue cited out of *Aristotle*.

The *latter* is, when by Publike authority, the liberty of the subiect is

is restrained: which is done, sometimes by the *Prerogative of the KING*: sometimes by *Act of Parliament*.

The *Former*, by dispensing with a generall Law in some point, and applying the dispensation to some one or few, with restraint of others. The *Latter*, by prohibiting all, but some one or few persons to use the benefit of the Law in some point or other.

For dispensing with the Lawes, it is without question, that the *KING* hath power to dispence with a *Penal Law*, when it prohibiteth that which is not *Malum in se*. For the *Parliament* hauing made a *Statute* with intent of the *Publique good*: yet the same by reason of something not foreseene at the making of the Law, may proue verie preiudiciall in the Execution. And then the *Malum prohibitum*, as the *Lawyers* speake, may be dispenced

penced with by the *KING*. Thus the *Parliament* hauing prohibited the exportation of white Clothes vndrest aboue the price of foure pound the Cloth: the obseruation of that Statute was found by experience to be very preiudiciall to the Trade, and free vent of the Cloth in forreine parts. Whereupon *Q. Elizabeth*, granted a Speciall Licence to the Fellowship of the *Merchant Adventurers*, to transport all sorts of white Clothes vndrest, with a *Non obstante* to that Statute. And although all other men stood lyable to the Statute still, and were restrained, yet the *Vtilitie* that hereby arose to the *Common-wealth*, did farre exceede the restraint of the *Publike Libertie*. For within few yeares after the granting of this Licence, the vent of Cloth in forreine parts increased to twice as much, as formerly it was during the strict obseruation of

33. H. 8.

Anno 6. Eliz.



of the Statute. Other like dispensations of Statutes, I might instance: as that of the 28. H. 8. concerning the retailing of *Gasgoigne Wines* at two pence a quart: which is dispensed with, by a Licence to the *Company of the Vintners*: but these may suffice for every mans understanding of this kinde of restraint.

For *Prohibition by Act of Parliament*: such is the Act whereby all the subjects of this Realme, excepting such as are of the Corporation of the *Muscovy Company*, are forbidden to trade into any part of *Russia*. Also that of 3. *Jacob*, concerning *Artizans Skinners*, whereby all but the *Company* are forbidden to buy and retailsome sorts of *Skinnes*. In these and the like, the *Parliament* maketh restraint of the *Common liberty of Commerce*, and the same restraint is againe released, not vnto all, but to some persons

3. *Jacob*.

sons or Corporations by speciall Exercise and Prouiso of the Act of Parliament.

The Later kinde of Restraint by *Publique Authority*, is when that which seemeth by the Lawe to be free to all, is by some *Patent or Proclamation of the Prince*, prohibited to all, saving some certaine *Corporations*, or persons specially excepted and authorized in the same *Patent or Proclamation*. Of this kind are generally reputed all *Corporations of Merchants*, which are not confirmed by *Act of Parliament*. Which are generally reputed to carry with them a restraint to others, of that *Liberty*, which the Law doth seeme to offer to all in point of *Commerce*. Whence it is that so many pleade the *Freedom* of subjects, and *Presse* or rather *Oppresse* that plea of equity, that it is equall that all subjects should beequall free to be Merchants in all

F Trades.



Trades. To whom I answer, that first there is no good *Equality* in it, because it is against the *Publique Utility*, that all should bee Merchants at their pleasure. For that's not equall, that may seeme profitable to one, and bee hurtfull to many. *Atque ipsa utilitas insti prope mater & equi*, as *Horace* speaketh. And yet what point of *Equity* is broken, when the freedome of Societies is so carryed, that it is open to all men vpon equall termes; that is to say, either by seruice or purchase? Otherwise it were very vnequall, that one man should serue for his freedome, or buy the same: and another man should haue it for nothing. If this point were well thought vpon, I presume the *Gracious Grants* and *pruiledges* of *H i s Maiestie*, conferred vpon Societies, would not seeme so much a *Restraint* of the *Common liberty*, as a prudent ordering

ring and accommodating thereof vnto the *Publique Utility*. For it hath euer beene a *Policy* of this *State*, to reduce the *Trades* of Merchants of this *Kingdome* into *Corporations* and *Societies*, for the advancement of Trade, by the benefit of order and gouernment: well foreseeing that there cannot bee any greater *Bane* to a *Well-gouerned Common-wealth*, then *Ill-gouerned and Disorderly Trade*. Whereof I shall haue fitter occasion to speake in the next Chapter, when I come to treat of the Inconueniences of the want of gouernment in Trade. So that in this case the general rule must be this; that such a *Restraint* of the *Publique Liberty*, as is before mentioned, is alwayes to be allowed, when the same is recompenced with a *Publique Utility*. According to that of *Tacitus*, *Omne magnum exemplum habet in se aliquid iniqui, quod utilitate publica contra singu-*

*Tacitus.*

*los compensatur.* Also the liberty that the Law seemeth to giue the subiects in Trade, is to bee vnderstood, of imploiment *Within the Kingdome*, not *Without the Kingdome*. For what liberty can a *Nationall Law*, giue to a *Forreine Trade* vnder a *Forreine Iurisdiction*, when the liberty or restraint thereof dependeth vpon those *Forreine Princes and States* where that Trade is tollerated? Therefore the Law may giue the subiect Liberty *Within the Land*, but it is the KING that must enable men to trade *Without the Land*. For all the *Trades* of the *Merchants* of this *Kingdome* into *Forreine countries*, are grounded vpon the *Amity* of the KING, and the *Treaties of Peace* contracted by the KING, with the *Kings and Rulers* of those *forreine parts*, at his owne charge, and by HIS own Authority, without the assistance of HIS *Parliament*. And therefore it holdeth

deth good congruity, that the KING by HIS like Authority, may haue the disposing and ordering of such HIS contracts at his owne pleasure.

The second part of *Monopoly* remaining, of the *Setting of the Price* at the pleasure of the *Monopolist*, to his *Private gaine*, & the *Publique losse*. This *Gothofredus* calleth the *Forme* of a *Monopoly*. And in truth it is the very *Soule* and *Accomplishment* thereof. And he or they that haue this power ouer the price of the thing they negotiate, may well be said according to the notation of *Monopoly*, from *uiros* and *uirosus*, to *conuerse alone*. For in so doing, they so liue, as none can liue by them, in respect of their singuler gaine in this kinde: Contrary to that honest *Prouerbiall* rule of the Dutch, that men must *Leuen ende Laeten Leuen*: So liue as other men may Liue by them. But here I

God, 4. 59.

cannot but discharge all those *Corporations* of this *Kingdome*, of this part of *Monopoly*, which afford to euery particuler Trader thereof, the managing of his owne stocke, in buying and selling as hee can, without any combination with others. In which it is as impossible as vnusuall, for any to haue command of the price of their *Commodities*: because there is such a multitude of Traders of the; and euery man is at liberty to buy or sell, without any rule by any generall order, or meanes to hold one price. But the greatest suspicion of *Monopoly* in *Corporations*, is in such as Trade in *Ioine stockes*. Whereof if there be any that tradeth in a *Ioine stocke*, and hath the *Sole* buying or selling of any *Commodity*, and buy and sell the same *Ioinely*, as by one person or common factor, such is guilty of *Monopoly*.

For

For particuler men, they may also commit *Monopolizing*: either by procuring *Patents* by misinformation of the *State*, for the *Sole Importing* or *Exporting*, buying or selling at their owne prises, to the restraint of the *Common Libertie*, and the *Publique Utility* of the *Kingdome*: or else when some one or few, without any Authoritie, doe ioine together to engrosse and buy in a *Commodity*, and sell it out againe at their owne price. Of the former kinde, are those *Catalogues* of crying *Monopolies*, which His *Maiestie* in His *High Wisdom* and *Grace* damned in His *Princely Proclamation* of the tenth of *Iuly* last, in the xix. yeare of His *Maiesties* most happy *Reigne* ouer this *Kingdome*: Many of which were abused in the *Practise*, from that which they appeared to be in the *Institution*. And here a pretty question occurreth. When a

F 4

Patent

*Patent* is granted to a certaine person or persons, so as he or they haue power to licence others to exercise some kinde of *Commerce* solely, and consequently with command of the price: the question is, who is then the *Monopolian*, whether the *Patentees*, or their *Assignes*? In this case I suppose, that both the one and the other commit *Monopoly*. For first, the *Patentees* make their price at their pleasure vpon their *Assignes*, and they againe vpon the *subiects*. So that here is *Monopoly* vpon *Monopoly*: like your *Salt* vpon *Salt*, *Interest* vpon *Interest*, or the *Decompositum* in *Grammer*.

In the latter, some sorts of *Trades-men* in *London*, are said to offend. Which being matters of *Generall* note, and willing to auoid offence, I will passe by such particulars. And this shall suffice for the *Definition* and *Distribution* of *Monopoly*.

CAP.

## CAP. III.

## Of want of Government in Trade.

Such is the *Forme of Trade* considered in the *Strict Vse* or *Abuse* of *Government*, by way of *Monopoly*. It now remaineth briefly to shew the *Too Loose Vse* thereof, by *Ingoverned Trade*.

It is a *Maxime* in the *Mathematicques*, that *Rectum est Index sui & obliqui*. And the want of *Gouernment*, cannot better be demonstrated, then by the benefit of *Gouernment* it selfe. For thereby the *Common-wealth* hath beene much aduantaged, both in the encrease of the natiue *Commodities* of the *Kingdome*, and the aduancement of their vse and price in *Forreine parts*: and also in keeping the *forreine*

reine wares at a moderate rate within this *Kingdome*. This will be yet more perspicuous, if we cast our eye first vpon the seuerall *Societies of Merchants* which trade vnder *Gouernment*: and then on those which trade without *Gouernment*. For *Contraria iuxta se posita, magis elucescunt*.

The Merchants-Adventurers,

In the first place therefore consider we that *Ancient* and heretofore *Famous fellowship* of the *Merchants-Adventurers of England*. Hath it not by their politique rule and order, eaten out the *Societie* of the *Hans-townes* of *Germanie* and the *Merchants* of the *Entercourse* of the *Low Countries*, in those trades, which a long time they enioyed in this land? And whereas those of the *Hans*, vented in *Germany*, only a matter of *sixe thousand* of our *Clothes* yeerely and at low prises, and held this *Realme* as it were be-  
ping

ping: yea vpon some discontent for denying of them priuiledges, durst offer some hostilitie in the time of *Edward* the fourth. Whereas the *Merchants-Adventurers* by their *Charters*, granted from time to time by the *Princes* of this *Realme*, and fauoured by *Parliaments* successiuelly; by their orderly manning of their trade, haue supplanted the trade of the *Hanses* in *Germany*: and brought the said *Sixe thousand* vented by them in *Germany*, vnto *Thirtie thousand* *Clothes* yeerely & at great prises. And it is worthy to be remebred to their *Honour*, that seruice which the *Merchants-Adventurers* did to the *State* in *Anno* 88. when they supplied the *Nauie Royall* with a whole ships lading of *Powder* and *Shot* from *Hamburgh*: which came luckily euen *in articulo temporis*, when there was a very great want thereof. These also haue from  
time

time to time employed and bred vp many worthy Masters of ships and Mariners: and built many Tall, warlike and Seruiceable shippes: which as they themselves also, are at all times ready to doe seruice to the KING & STATE vpon all occasions. None of all which they had euer beene able to haue done as particular men, in a loose, distracted, and disorderly trade.

The East-  
India Com-  
pany.

Great benefit also hath arisen from the *East-land Company*: who haue wonne like ground of the *Hanses* of the *Baltique Sea*: and do employ in that trade a great number of proper *Shippes* and *Men*.

The Musco-  
uy Company

The *Musquey Company* also by the benefit of *Government*, besides their imployment of many proper Ships and Men, haue discovered the passage by the *North-Cape*, as also of *Greenland*: and done many other seruices to the *State*: which as particuler men, they could neuer haue performed. The

The *Leuant Company* likewise by their trade vnder *Government*, hath built a great strength of warlike, Tall & Lusty Shipping, which they employ in that trade: and by their industry haue wonne from the *Italians* the trade of the *Leuant*: the *Commodities* whereof were before brought into this *Realme* by *Argosies* to the encrease of *Forreine Shipping*, and at *Deare* rates: and is now reduced to the *Natives* of this *Kingdome*, to the encrease of *Shipping*, and the benefit of the *Publike*. Which without *Government* and good order, had been impossible for them to haue done.

The Leuant  
Company.

The *French Company* also, though but lately reduced to *Order*, haue reformed many abuses in that trade, in maintaining the *Natiue Commodities* of this *Kingdome* in much better estimation, and in keeping the *Forreine* at moderate prices: and in employing greater shipping,

The French  
Company.

The East-  
India Com-  
pany.

shipping, then at any time before. Which were impossible for them to effect *Singly*, without *Societie*.

Lastly, for the *East-India Company*, whereof I am preuented to say what I might, by two seuerall discourses published in print, the one by that worthy & rarely qualified Gentleman *St. Dudley Digges* Knight, the other by that discrete Merchant *M. Thomas Mun*: yet this I say, that this *Great and Noble Societie* by the benefite of *Gouernment*, hath set on foot a very *Mightie Trade*, farre beyond any other *Company* of this *Kingdome*: and accordingly hath excelled in *Greatnesse of shipping*, and making *Mariners of land-men*, beyond the example of any other *Corporation*: and had not *Enuy* thought that *Trade* too great a *Treasure* for this *Kingdome*, doubtlesse they had in *Encrease of Trade*, excelled all the *Companies of Merchants* in this *Common-wealth*. But

But here the ordinary obiection encountereth me, that in *Germany*, *Spaine*, *France*, *Italie*, and the *Netherlands*, there are no such *Companies*, nor *Restraint of Merchants*, as here in *England*: and yet that those *Countries* thriue better in their *Trades*, then we in ours. I answer, that if it be granted, that they haue no such *Companies* nor *Restraints* of any, and that they thriue better in their *trades* then we, yet it will not follow, that this their better thriving is because euery man is at libertie to be a *Merchant* at his pleasure. This is the *Fallacy* which the *Logicians* call *to ad aliquid ad aliquid, Non causa pro causa*. For if that were the cause, why then should not our *Spanish Trade*, that hath no *Company* nor *Restraint*, prosper better than the other *Trades* which are *Gouerned in Companies*: whereas to speak as the truth is, *This Trade & These Merchants*, are the most miserable of

The obiection answered, that the Merchants of other countries trade without government, which is examined by a particular enumeration of diuers Countries.

of all the other *Trades* and *Traders* men of this *Kingdome*, and all through want of *Gouernment*: thorough whose sides the *Common-wealth* suffereth, and hath already lost many Millions in value of the *Wealth* of the *Weale-publique*, as I shall shew anon. But to the *Assumption*. I deny that the *Merchants* of those *Forreine Countries*, trade without *Gouernment*. For *Germany* hath anciently had one *Society*, or *Corporation* of *Merchants* in all their *Sea-townes*, called the *Society* of the *Hans*, before noted: as their houses of *Staple*, yet standing at *Bridges* in *Flanders*, *Antwerpe* in *Brabant*, *Nouogrode* in *Russia*, *Bergen* in *Norwaye*, and the *Steelyard* in *London* can witnes. Which trade of theirs flourished, as long as it continued vnder *Gouernment*: but hauing lost their *priviledges*, partly by their own *Stragling*, and partly being ouertop't by the flourishing

As first Germany.

of the *Merchants Adventurers Trade*, their Trade is now almost quite fallen to the ground.

For *Spaine* and *Portugall*: all men know that their *Sea Trade* is little, sauing to the *East* and *West-Indies*. And those Trades are carryed with *Gouernement*, and farre more restraint then ours.

Spaine and Portugall.

For *France*, there are not (that I know) any *Companies* of *Merchants* for *forreine* parts. Which I take to bee the cause, why those *Merchants* shipping, is of so small burthen, and of as little sufficiency for seruice. Which is an effect of a stragling vngouerned Trade.

France.

For *Italy*, that consisteth of so many seuerall *Iurisdictions*, that it were impossible to make a generall *Corporation* for any one kinde of *Sea-trade*. For example, were it not in vaine for *Genoa* to make a *Corporation* & *Orders* for Trade, whilst *Florence* held a contrary course? It

Italy.

G

were



were certainly all one, as to haue a *Company* of Merchants for *Spaine* at *London*, and the *West-parts* left loose to Trade without *Order* or *Gouernment*, which were a meere mockery. But the Trade in many parts of *Italy*, being carried by *Families*, and euery *Family* being as it were one Person, there is a kind of *Gouernment* in their Trades, and the same performed with merueilous credite, policie, and iudgement.

The Nether-lands.

The *Low Countries*, by that *Vnion* which is of the seuerall *Townes* and *Prouinces* vnder the *States Generall* (which neuerthelesse is as much, and endureth as long, as euery seuerall *Prouince* and *Towne* listeth,) haue of late yeeres erected their *East India Company*, and the like for *Guiny*, and are in hand with the like for the *West Indies*. Also the *Cloth-buyers*, the principall *Merchants of Holland*, haue lately obtained

obtained *Octroy* so termed, which is *Priuiledges & Immunities* of the *States*, to assemble themselues, and to keepe Courts, and make Orders for their Trade; and principally to confront & oppose the *Merchants-Aduenturers* Trade, vpon some differences, lately fallen out betwixt those *Cloth-buyers* and the said *Company* about the *residence* before noted. For their other Trades of *Germany*, *Poland*, *England*, *France* and *Spaine*, they rather wish then finde it possible, to ioine the seuerall *Townes* in one Rule and Order. And who so conuerseth with that *Nation*, shall find that they very much complaine of the disorders of their Trades, for want of that kinde of *Gouernment*, which many of them take notice of here in *England*: and some of them of late haue desired instructions from hence in that behalfe. Besides all this, these people as

they are borne and bred in an *United Country*, so doth their nature and disposition encline much to an *Union* and *Communion* in Trade. Inſomuch as oftentimes they are able to worke their feates by *Confederacy* and *Combination*, againſt an *Incorporation* in our Nation. For they wiſely conſider, that their intereſt is inuolued in the *Publique*: where, in our Nation, men commonly preferre their *Particular*, to the *Common-good*.

And thus hauing answered the obiections againſt *Corporations*, of *Merchants* and *Gouerned Trades*, and ſhewed the many and manifold benefits ariſing to the *Common-wealth* thereby: It is now eaſie to ſhew the Iniury and Inconuenience to this *Common-wealth* by the want of *Gouernment in Trade*. Thoſe that Trade without *Order* and *Gouernment*, are like vnto men, that make *Holes* in the bottome of

that

that *Ship*, wherein themſelues are *Paſſengers*. For want of *Gouernment* in Trade, openeth a gap and letreth in all ſorts of vnſkilfull and diſorderly perſons: and theſe not only *Sinke* themſelues and others with them; but alſo *Marre* the Merchandize of the land, both in eſtimation and goodneſſe: then which there can bee nothing in Trade more preiudiciall to the *Publique Vtility*. And to make good theſe particulars, I take this for a ground: *Nemo naſcitur artifex*. Which as it is true in the occupations of *Artizans*: ſo is it much more true in the *Trades* of *Merchants*: wherein there is ſo great variety of difficult points to bee learned, before a man can learne his *Stucke*, as the Dutch-men ſpeak, or be his *Crafts maſter*. And how can the *Merchant*, that hath no ſkill in his *Commodity*, looke to it, that the *Maker* performe his

part? Or how can a falsified Commodity, hold his estimation and use? The ill experience whereof, is not more remarqueable in any of His *Maiesties* subiects, then in those that trade into the *Dominions* of the *King of Spaine*, without *Order* or *Gouernment* in Trade. For at the beginning of His *Maiesties* most happy Raigne ouer this *Kingdome*, this Trade by His *Maiesties Princely fauour*, was made a *Corporation* and *Societie* of *Merchants*, and flourished vnder *Gouernment*. And then the new *Draperies*, and other the *Natiue Commodities* of the *Kingdome* were maintained in their estimation and goodnesse at *Home* and *Abroad*: But soone after by the clamour of some who preferred their owne liberty, to the vtility of the publique, and by some misinformation giuen the *Parliament* of that time, this *Company* after it had flourished

two yeares, was dissolued, and euer since exposed to confusion and disorder in Trade, and is become a receptacle and *Rendes-vous* for euery Shopkeeper, Stragler, and Vnskilful person: and may serue for a liuely representation of the hopes that may be expected, by such a loose trade, as many now a daies so much desire, not rightly conceiuing or considering the benefit of *Gouernment*, nor the Inconueniencies that doe perpetually accompany trade in the want thereof. Which in the *Effects* will be more *Perspicuous*, to which in their Order we now proceede.

## CAP. V.

*Of the Effects of the former  
Causes as they concerne  
the KING.*

SUCH were the *Causes* considered in the *Matter* and *Forme* of  
G 4 trade

trade. The *Effects* follow : which doe either concerne the KING, or the *Common-wealth*.

Such as are the *Causes*, such also must needs be the *Effects* arising from the same : and those doe either respect the KING in point of *Honour*, or in point of *Reuenue* : and both in the *Matter* and *Forme* of Trade.

Effects to the  
King in point  
of Honour.

In point of *Honour*, there is a relation to the KING from the *Matter* of Trade, considered *Generally*, or *Specially*.

*Generally*, in the generall neglect of all trades, by remerous, rash, and litigious suites of law : whereby the *Peace* of the *Kingdome* is disturbed, the *Iustice* thereof abused, and in both the KING dishonoured.

Or *Specially* in some speciall *Commerce* of this *Kingdome*, abused by the KINGs Subiects, or Strangers. By the KINGs Subiects, in the *Draperie* of the *Kingdome*, when

HIS

HIS *Maiesties* *Seale of Armes*, which, as I said, is, *Testis omni exceptione maior*, shall be dishonoured by false Cloth and other Manufactures, that are vnworthily honoured therewith : and whereby, those that buy the same both *within* and *without* the Land, are perswaded the same is good and true, when the same is vtterly false : which is a great indignity offered to the KING.

By *Strangers*, in the *East India* *Action*, and the matter of *Fishing*. In the *East India* *Action* certainly the KINGs *Honour* is interested ; not onely to protect his subiects against the Iniuries done them by the *Dutch* in the *East Indies* ; but also to maintaine the *Glory* and *Renowme*, of HIS *Sacred Fame*, which hath heretofore beene *Illustrious* euen vnto the *Heathen* : which some haue dared to doe what they could to obscure. The *Fishing*

*Fishing* hath also reference to the *KINGS Honour*: for it is a *Royalty* of the *Crowne*, which the *KING* in Honour cannot but protect.

There is also an *Effect* that extendeth it selfe to the *KINGS Honour* in the *Forme* of Trade, as it is *too strict*, or *too loose*. *Too strict*, in respect of *Monopolies*, wherein the *Prerogative of the KING* is abused, and therein *HIS Honour* also, by those that thereby seeke to priuiledge and Patronize things vnlawfull.

*Too loose*, in the disorderly Trade of the subiects out of *Gouernment*. For those *Strangers* that haue not beene in our *Coun- trey*, nor seene the Order of *HIS Maiesties Gouernment*, must needs *Ex vngue Leonem*, guesse at the *Sou- ueraine* by the *Subiect*: And like to *Archimedes* who drew the whole pourtraiture of *Hercules* body, by his footstep onely found in Mount

Mount *Olympus*, proportion the *Royall and Regall Gouernment* of *HIS Maiestie* *At home*, by the deportment of his subiects *Abroad*. And as the *Orderly Trade of Merchants* is an *Honour to the KING*, when the same is contained within the listes of *Gouernment*; so the contrary cannot choose but produce a quite contrary effect.

In point of *Reuenue* the *KINGS* treasure is diminished, in the *Matter* also and *Forme* of Trade. In the *Matter* of Trade, eyther in the *General* course of Trade, or in some *Particulars*. In the *Generall*, the great want of money, and decay of Trade throughout all callings and conditions of men, must needs cause a great diminution of *HIS Maiesties Reuenue*, both in *HIS Customs* and *Supplies*. For the *Customs*, those perpetually rise and fall with Trade: And for *Sup- plies*, the subiects beeing impoueri- shed

In point of  
Reuenue,

shed through want of Money and decay of Trade, are disabled to doe that seruice to His *Maiesty*, which otherwise they would be willing, and heretofore haue beene able to performe, in flourishing times of Trade. And if our experience hereof had beene in the *deuotion* and not in the *action*, in the *Contemplation* only, and not in *Action*: we had been much more happy in this *Kingdom* and *Nation*.

In the *particuler* course of Trade, it shall content me to instance onely the *East India Action*, and the *Fishing*, before referred to the *KINGS Honour*, here to His *Reuenue*. By the *East India Action* there is a very great losse to the *KING* in His *Customes*, by the losse of all the *Custom* which that Trade would haue produced in all this time: and of the *Encrease* also of *Trade*, which that employment had brought with it, which would haue

haue yeelded to His *Maiesty* a great *Increase* of *Customes* answerable to the same. Of both which if we had not beene depriued, certainly His *Maiesties Ferme* of His *Customes* had yeelded *Many Thousand pounds a yeare*, more then now they haue done.

By the *Fishing*, the *Customes* and *Tolles* which are vndoubtedly due to His *Maiestie* for the Strangers *Fishing* vpon our *Coasts*, together with the encrease of Trade, and consequently of *Customes* thereby also, wold amount to so great a value, that I cannot wonder enough, that the same hath beene neglected all this while.

And lastly in the *Forme* of Trade, the *KINGS Reuenue* is mightily diminished, when by the disorder of Trade, the very course of Trade is inuerted, and therein the *KINGS Customes* and *Subsidies* also.

## CAP. VI.

*Of the Effects of the former Causes  
as they concerne the Com-  
mon-wealth.*

FROM the KING, come to the *Kingdome*. Wherein there are also manifold *Effects* of the precedent *Causes*, both in the *Matter* and *Forme* of *Trade*.

And although in the very same things, wherein the *Honour* and *Revenue* of the KING are inuested, the *Wealth* of the *Common-wealth* is also interessed; yet the same may otherwise be distinguished, that so they may bee made the more perspicuous and cleere to euery mans iudgement.

The *Effects* then that arise out of the *Matter* of *Trade* and fall vpon

Effects to the  
Common-  
wealth Active  
and Passive.

on the *Kingdome*, may be saide to be either *Active* or *Passive*. *Active*, when they are done by *Our Selves*: *Passive*, when they are done to vs by *others*. *Active*, in the vse of *Law*, either *Too much*, or *Too little*. *Too much*, in *Suits of Law*, whereby one subiect vexeth another: which make this peaceable *Kingdome* seeme to be at *Warre* within it selfe. For whilest men are thus at *Deadly Feude* in *Law*, by the losse of their *Times*, and *Trades*, and *States*; the thrift of the *Common-wealth* must needs bee neglected. *Too little*, In the *Non-Execution* of *Lawes*, which tend either to the enlargement of *Clothing*, or the restraint of the *Excesse* of the *Kingdome*. The *Former* is, either in respect of the *Ill searching* and *Sealing* of *Cloth*, or in the *Transportation* of the *Materials* of our *Cloth* before mentioned. In the *former* of these, the *Merchants Adventurers* can

can giue you an account of *Tenne thousand pounds* a yeare at least losse to this *Commō-wealth*, by the *Tare* or abatements vpon the Cloath in forreine parts, for the false making and sealing thereof: Besides the other *Effects* of the decay of the *Drapery* it selfe, and other Trades depending thereon, the losse whereof is vnualueable. In the *Latter*, euery man is sensible of the losse to the *Common-wealth*, in robbing it of the *Materials*: whereby not onely our *Draperies* are *Impaired*, but the *Forreine* also are thereby much *Improved*.

Also the want of restraint of the *Excesse* of the *Kingdome*, in *Vsury* and *Prodigality*: the one beeing a *Viper* in a *Kingdome* that gnaweth through the bowels thereof: the other a *Canker* that fretteth and wasteth the stocke, in spending the forreine wares, more then it ven-

tereth

teth of our owne: both and either doe produce intollerable effects in a wel ordered *Kingdome* and *Common-wealth*.

Or *Passiue*, in the ill *Effects* that fall vpon the *Kingdome*, in things done to vs by *Others*. And that either by *Friends* or *Foes*. The *Former* is done by *Imposition*, or *Vsuration*. By *Imposition*, in the *Merchants Aduenturers Trade* in *Holland*: where there is lately taxed vpon a Pack Cloth 9. *Gilders*; vpon a long Cloth 18. *Gilders*; and vpon a fine Cloth 24. *Gilders*, which is 18. 36. and 48. shillings of our money. And yet neuerthelesse they free their owne Countrey Cloth of all manner of charge; nay, they giue encouragement to the makers thereof by many *Priviledges and Immunities*: whereby it is more then manifest that they do what in them lyeth, to *Plant* their owne *Draperies*, and to *Supplant*

H ours



ours, to the infinite disadvantage of this *Kingdome*.

By *Vsurpation*, those Friends of ours, deprivie vs of our *East India Trade*, and *Fishing*, which here againe: occurre, and offer themselves for this purpose also. By the *Former*, the *Common-wealth* hath not onely been dispossessed all this while of so great a *Stocke*, as is that of the *East India Company*, but of the employment and encrease of *Trade* also, that thereby in all this time would have accrewed vnto this *Kingdome*. And it is to be feared, that their policy is not onely to deprivie the *Company* of their *Stocke*, but the *Kingdome* also of the *Trade*: which they thinke too great and glorious a *Fortune* for this *Common-wealth* to enioy, and the onely hope of their's. And hence it is that the *Restitution* is so hard to be had, because they thinke by detaining it, and spinning out the

the time, they shall in time *Weary* and *Weare* vs out of that *Trade*: And so in the meane while, by *Plowing* vp those *Indian Seas* and *Soyle* with our *Heifers*, they may at last *Reape* all the *Haruest*, and possesse and dispossesse at their owne pleasure, to the wonderfull enriching of their *Common-wealth*, and the impouerishing of our's.

By the latter, to wit, their *Fishing* upon our *Coasts*, the *Common-wealth* looseth that which they gaine: which is merueilous increase of *Trade*, of *Shippes*, and *Marriners*. Whereby their *Navigation* is mightily *Strengthened*, their *Marriners* multiplied, and their *Trade* encreased: Of all which this *Common-wealth* is deprived, and their's enriched.

By *Foes* also this *Common-wealth* is lamentably *Passive*, in the *Cruelty* done by *Turkish Pirates* vpon our *Men* and *Ships*, and *Goods*.

The griefe is lamentable, the losse intollerable.

Lastly, there are ill Effects that fall vpon the *Common-wealth* in the *Forme of Trade*: and that in respect of *Monopolies*, or *Vngouerned Trade*. By the *Former*, this *Common-wealth* is deprived of that true liberty of Trade, which belongeth to all the subiects: when the *Commodity* of some few, is preferred to the publique good.

By the *Latter*, which is most remarkable in the Trade of *HIS MAiesties* subiects into the Dominions of the *King of Spaine*, and the *Mediterrane Sea*; the Trade of this *Kingdome* consisting in *Bayes*, *Perpetuanoes*, *Kersies*, *Waxe*, *Tinne*, *Lead*, and other the *Natiue Commodities* of this *Kingdome*, is betrayed into the hands, both of those with whom we are in *Amitie*, and others that are with vs in *Enmity*. The one taketh aduantage of our vn-merchant-

merchant-like courses for lacke of *Order*: The other, of our *Shippes* sent forth stragling for lacke of *Fleets*: and both through want of *Gouernment in Trade*. Whereby the *Perpetuanoes* and other *new Draperies* haue by little and little bin made worse and worse, so that now they are become quite out of vse, the *Trade lost*, the *Traders ruined*, the *Manufactures by other Nations supplied*, the *Naigation hindered*, by the losse of many *worthy men*, and *Seruiiceable Shippes*: In all which, the *Decay of Trade* is exceeding *Great*, the *Common-wealth's losse Infinite*.

## CAP. VII.

*Of the Remedy for all the former Causes of decay of Trade.*

**H**Auing shewed the many and manifold *Causes* of the decay of Trade in the *Matter* and *Forme* thereof: It remaineth now to present the *Remedy*. Which according to the precedent Method, I will apply vnto all the particulars in their order. Onely the *Remedies* for the *Effects*, I shall present in the *Causes*: for the *Causes* being remoued, the *Effects* must needs cease, according to the common *Maxime* in *Philosophy*, *Sublatâ causâ tollitur effectus*.

In my former distribution I considered the *Causes* of the decay of Trade, in the *Matter* and *Forme* thereof: and in the *Matter* I insisted on *Money* and *Merchandize*. The *Causes* of the want of money, I shewed some to be *Immediat*;  
some

some *Mediat* or remote. The *Immediat* *Causes*, I noted to be such, as either hinder the *Importation*; or such as cause the *Exportation*; and both in the *Under-valuation* of His *Majesties* *Coinc*. The *Remedy* offer's it selfe, which is double. First, how it may be got: and next how it may be kept. *The former* may be done two wayes: By Raising of the *KINGs* *Coinc*; and by making current *Forreine Coines* at equall value. Wherein it is to be observed, that the more the *Coyuage* is abated, the lesse the *Coyne* it selfe need to be raised. *The latter*, to wit, the keeping of *Money* within the land, may also be done 2. wayes: By another maner of Execution of the Statute for *Employments*? then heretofore: wherein there is some reason not to expresse my selfe as I might: And by His *Majesties* *Princely* and *Prudent Negotiation*, with the *Princes* of our *Neigh-*  
bour

The Remedy of drawing money into the Kingdome, must needs be the raising thereof.

And by making forreine Coines current at like value.

*bour Countries*, the *States* of the v-  
nited *Prouinces* especially, to keepe  
a more constant course in the va-  
lues of their Coines. Neither of  
which can be done by that *Par* of  
Exchange, which is now againe in  
agitation, and hath taken more then  
twenty yeeres to bring it to perfe-  
ction. Wherein, *absit invidia ver-  
bo*, that I say, there is neither *Pa-  
rity*, nor *Purity*. For it is not the  
rate of Exchanges, but the value of  
monies, here lowe, elsewhere high,  
which cause their Exportation:  
nor doe the Exchanges, but the  
plenty or scarcity of monies cause  
their values. Or if I should grant  
that to be the cause which is not:  
yet it doth not follow, that because  
the *Stranger*, like enough, would  
be a deliuerer heere of money at a  
high rate, that therefore the Eng-  
lish must take it. And then the  
consequence will be ill: for if the  
rate be such as the *Taker* like not,  
then

then the *Deliverer* is yet more  
thrust vpon the exportation. But  
I leaue this Proiect to whom it is  
committed, with this, that his o-  
pinion seemes to be *eiusdem fari-  
ne*, with another of the same, in  
his *Canker of Englands Common-  
wealth*, in these words: *And it were  
to be wished, that our Cloth were sold  
at so deare a rate, and according to  
the price of forreine Commodities,  
that thereby other nations would  
take vpon them to make our Clothes  
themselves: which might easily bee  
remedied, by selling our woolles the  
dearer, whereof they must make them.*  
Which seemes to haue in it much  
more *Dutch* then *English*, to de-  
priue this *Kingdome* of so Royall a  
Manufacture, whereby so many  
thousands of poore families, are  
maintained in the same: as if hee  
would cure one Canker with ano-  
ther, contrary to our *Sauours Ar-  
gument*, that Satan cannot cast out  
Satan.

Canker of  
Englands  
Common-  
wealth, p. 46.  
published in  
An. 1601.

Satan. But I returne to mine owne *Station*: and therein to answer the obiections that doe occurre the raising of *Money*: which are wont to be principally, either the continuall *Raising* of it, to follow the *Raising* of forreine Coine; or else the ineuitable losse that thereby will fall, *Generally* vpon all men in the endearing of all things; and *Particularly* vpon *Landlords* and *Creditors*, in their rents and contracts.

The obiections against raising of money, answered.

For the continuall *Raising* of the Coine, that will be needlesse, if the meanes be sufficient for executing the *Statute* for *employments*, whereby the *Money* may be kept within the land when we haue it. And for the dearenesse of things, which the *Raising* of *Money* bringeth with it, that will be abundantly recompensed vnto all in the plenty of *Money*, and quickning of Trade in euery mans hand. And that which is equall to all, when hee that buye's deare

deare shall sell deare, cannot bee said to be iniurious vnto any. And it is much better for the *Kingdome*, to haue things deare with plenty of *Money*, whereby men may liue in their feuerall callings: then to haue things cheape with want of *Money*, which now makes euery man complaine.

Lastly, for *Landlords* and *Creditors*, their losse is easie to be prevented by *Prouiso*, that the *Contracts* made before the raising of the *Monies* shall be paid at the value the *Money* went at, when the *Contracts* were made: according to the disposition of the *Ciuill Law* in this case: *Valor monetae considerandus & inspiciendus est à tempore contractus, non autem à tempore solutionis.*

The raising also of the Coine, would raise the price of *Plate*: whereby either there would bee lesse superfluity that way, or else more

Gailius 2. lib.  
Observat. cap.  
73.

more old *Plate*, which perhaps in some mens hands is kept vp for *Treasure*, would be brought out, to be molten into *Coin*.

The *Mediate* or *Remote Causes* of the want of *Money*, I obserued to bee either *Domestique* or *Forreine*. The *Domestique*, *Generall* or *Speciall*. The *Generall*, the great *Excesse* of the *Kingdome*, in consuming the *Commodities* of *forreine Countries* in such abundance, to our owne losse. And amongst those, the great *excesse* in *Tobacco* is none of the least: which if it might seeme good to the High *Wisedome* of *Hrs Maiestie*, to restraine, or at least to giue a tolleration of the *Virginia* and *Barmudo's* only: there might be a great deale of *Pietie* and *Policy* shewed in this *Remedy*. For in the one respect, it would tend to a great enriching of that plantation, which so happily succeedeth through Gods blessing: and

A Remedy  
for excesse.

and in the other it would aduantage the *KING* and the *Kingdome*, in the redresse of the disorder of the *Spanish Trade*, and in bringing in *Treasure* in stead of that *Toye*, more then the *Rent* that is now raised to *Hrs Maiestie* for the same,

The *Superfluity* of other *Commodities* may bee restrained by lawes *Vestiary* and *Sumptuary*, according to the example of *Germany* & other our *Neighbor Countries*.

The *Speciall Remote Cause* of our want of *Money*, I noted to bee the want of our *East India Stocke* in the *Common-wealth*. The *Remedy* whereof, is in the *Princely Power* and *Gratious Favour* of *Hrs Maiestie* to apply at *Hrs pleasure*, to this *Languishing body*. And if *Hrs Sacred Maiestie* will vouchsafe to apply *Hrs Gracious Mouth*, to this *Mouth*: *Hrs waking Eye*, to this *Eye*: *Hrs powerfull Hand* to this *Hand*: then surely this fainted  
Body

A Remedy  
for want of  
Money in the  
remote cause  
thereof.

A Remedy of  
the Warres of  
Christians.

Body will receiue *Breath* and *Life*, from the powerfull influence of so *Great a Maiestie*, and reuiue also the many other *fainting* Trades, that are *fallen* in it. The *Forreine Remote Causes*, I obserued to be the *Warres in Christendome*, or the *Trades* maintained with ready *Money Out of Christendome*. The former, either cause the *Exportation of Money*, as do the *Warres of Christians*: or hinder the *Importation* thereof, as doe the *Warres of Pirates*. A *Remedy* in the former of these I know none, besides that blessed disposition in *His Maiesty* to spare no *Cost* to make *Peace*: which hath made *His Fame* shine as farre as the *Sunne* shineth, and shall last as long as the *Sunne* and *Moone* endureth: and as sure as the *Lord* is faithfull, will be remembered on *His Posterity* for euer: Besides this I say, I know none, but *Patience* and *Prayer*: that *God* would

A Remedy of  
disorderly  
Trade.

would auert the heavy Iudgments at this day on the Christian world, and giue vs grace to consider *Our peace*, in this *Our day* thereof. A *Remedy* in the latter, may be either by reducing of the stragling trade of *His Maiesties* subiects into the *Dominions of the King of Spaine*, into *Gouernment*; whereby they also might goe in *Fleetes*, as other gouerned *Companies* doe, and the better defend themselves against so *Common* and *Cruel* an enemy: or else by seeking restitution of our wrongs in this kinde, where it may be had: so farre as it may concur with the *Honour* of the *KING*, to whose *Great* and *Princes* iudgement, I submit the same.

*The Remedy* for the *Exportation of Money* out of *Christendome* by the Trades before mentioned, dependeth much on the good Conclusion hoped for, betweene the *Dutch* and our *Nation*. Whereby not

A Remedy  
for the ex-  
portation of  
Money out  
of Christen-  
dome.

not only the *Indian Commodities*, which in those Trades are the principall, may be bought much better cheape, and consequently spare a great deal of the *Treasure* now issued out for the same: but also, the *Native Commodities* of either Country, and as much as may bee of euery Country, may be brought into *Trade* and *Traine* with the *Indians*, and aduanced in their vse and price: that so at last in stead of Money for Wares, we may giue Wares for Wares according to the Law and nature of *Commerce*. And this good conclusion betweene the *Dutch* and *Vs*, is the rather to be wished, and the more to be hastened, because the subtilty of the *Indians* is great, in taking aduantage of this vnhappy *Faction*, or rather *Fraction*, that is fallen betwixt vs. For those that haue trauelled the *Indies*, and obserued those people can tell, that the *Indians* doe ascribe

ascribe so much to the light of their vnderstanding, that they doe account the rest of the world blinde in Comparison of them. Only they vouchsafe to the people of *Europe* this honour, to call them *One Eied men*. Which also, *Maffei* us taketh notice of, in his History of the *Indies*, that those people dare beyond modesty thus to brag; *Chinenses duos habere oculos; Europeos unum; Et quod hominum est reliquum, cacutire.* That the *Chinenses* haue two Eies, the *Europeans* one, and all the rest of the people of the world are blinde. And indeed they doe approoue themselves to be *Quicke-sighted* enough: for they are the *Antipodes* of *Christians*, and are in scituation farthest remote from them, and yet can finde the *Meanes*, to pry into the *Mines* and *Treasure* of the *Christian* world. And therefore I say, it is high time that the *Dutch* and *We* left *Darting*

I at

*Ioan. Ferr.  
Maffei Hist.  
Ind. lib. 6.*



at one another, and so ioine together, that as with one *Hand*, and one *Heart*, and if they will needs haue it so, *with that one Eie*, we may collect and contract our sharpest sence & sight into it; that as it is said, some *Monoculists*, by the sharpnesse of the sence drawne to one Eie, see better with that, then both: we may at last put this remedy in practise, that we seem no longer blind men, to those *Indian* people. But herein on both parts, are we humbly to implore His *Maiesties* Regall *Intercession*, that these differences, betwixt the *Dutch* and *Vs*, may no longer *Hang in suspense*, but at last be drawne to that happy and hopefull *Period* wee haue so long looked & longed for. That so the *Maiesty* of the KING, arising like the *Glory* of the *Sun*, rising vpon this our *Horizon*, may dispell and disperse all the tempestuous *Mists* and *Fogges*, that haue obscured

red

red the same; and lend such a glorious *Light* and *Life* vnto this *Orbe* of ours, that *They & We*, like louers and friends fallen at oddes, may be reintegrated, renewed, and re-vnited, in vnfaigned *Amitie* and *Vnity*, that the name of *Hostilitie* betwixt *Them* and *Vs*, be neuer hereafter told in *Gath*, nor publish't in the streets of *Ashcalon*: And that the Publike complaints aswell of their \* *Own*e people, as *Ours*, may no longer come vnder the view and censure of the world.

Another *Remedy* of this kinde, may bee His *Maiesties* gracious protection of the *Persian Trade* now so happily set on foote: that so neither the Enuy of any at Home; nor the *Power* or *Policy* of any abroad, supplant vs in the same. Whereby the *Cloth* and *Tinne*, and other the *Natiue Commodities* of this *Kingdome*, may be brought into *Vse* and *Commerce* amongst

\* In a Translation out of a *Dutch* Copy, lately published in *Holland* by the *Dutch* themselves: in the face or Title whereof, these words are v-  
sed: *That notwithstanding the extreme wrongs done by the MAIORS to the English Nation, Trading to the East Indies, yet it is the Justice of God, they thrive not with themselves.*

Printed 26.  
Iune, 1622.

Another Remedy of the former kinde.

mongst the *Persians* also. Which through Gods blessing, and his *Maiesties Royall Assistance*, may be a means to draw the whole Trade of the *Persian* filke into this *Kingdom*, and make it the *Magazin* thereof, for the supply of other Nations: to the weakning of the *Turkes* power, the increase of Trade in this *Common-wealth*, and with it His *Maiesties* Customes, the Nauigation, and employment of the poore: to the Great Honour of the KING, and enriching of all His *Kingdomes*.

And so much for the Remedies about the matter of Trade in Money, the Merchandize followeth. Which I considered *Jointly*, or *Apart*. The things that hindred the whole Trade, I noted to be *Deficient*, as the want of Money, or the *East India Stocke*, which haue their Remedy before: or *Efficient*, as *Vsury* and *Litigious Suits of law*, to the Remedies whereof we now proceede.

The Remedy for *Vsury*, may be

A Remedy  
for *Vsury*.

plenty of Money. For then, men will haue no such cause to take Money at interest, as when Money is scant. For as it is the scarcitie of Money that maketh the high rates of interest: so the plentie of Money will make the rates low, better then any Statute for that purpose. For although in the *Netherlands*, it is lawfull for a man to take twenty in the hundred if he can get it: (wherein it seemes the Author of the Tract against *Vsury* was misinformed,) yet there, commonly money is let at 6. and 7. in the hundred, by reason of the plenty of Money.

Or there is another Remedy for *Vsury*, in giuing liberty to the subjects, if so it may seeme good to His *Maiesties High Wisedome*, to buy and sell, and to transport Billes of debt from man to man: according to the Custome of *Germany* and the *Low Countries*. Which is found

Another Remedy  
for *Vsury*.

to be an excellent meanes to supply mens wants in course of trade; and tendeth also to the enlarging thereof. And for the *Extorsion* vpon the poore aboue noted: if a stocke of Money were raised in manner of a *Lumbard*, or otherwise in *London*, and in the *Countries* where much poore depend on Clothing, and else-where where there is cause, whereby the multitudes of poore wherewith the *Kingdom* swarmeth, might be from time to time supplied for a small consideration; it would certainly giue great encouragement to the poore to labour, it would set on worke many fatherlesse children that are ready to sterue, it would benefit the *Common-wealth* by their labours, and it would be an acceptable worke to *Almighty God*, so to supply their wants, and not to suffer the faces of the poore to be ground by the extorsion of any. And

And I am perswaded, that euery good man would be willing, either to giue, or to lend, toward the raising of a stocke of Money for this purpose.

For *Litigious suits of Law*, if men bestowed halfe that study and cost in trade, which now adaies is spent in temerous and rash suits of Law; surely the benefite that thence would arise to the *Common-wealth*, would equall or exceede in value, that which is spent in Law, which I thinke cannot be valued. The *Remedy* requireth great consideration, for such is the Cause.

That the *suites of Law* in this *Kingdome* are now infinitely increast, to that they were in elder times, I thinke it is out of question: The *Quere* is about the cause thereof. *Litigious suits of Law*, may seeme anciently to haue beene restrained, either by *Sureties*, or *Fines*, or both. Of the *Former* there is

I 4

yet

Remedies for  
ligious suits  
of Law.

yet a defaced print in the Common-Pledges of *Doe and Roe*. Which were of old the names of true and reall sureties, but are now become formall only, and faigned names of Course and Solemnity. Whence also it is, that in stead of Reall sureties in *London*, faigned sureties are deuised from the dwelling of the party *Plaintife*: As for example: if the plaintife dwell in *Cheape-side*: they enter for his Sureties vpon the Record of Court, *Iohn Cheape*, and *Richard Side*. And in like manner where-foeuer else the *Plaintife* dwelleth.

Of the Latter, to wit of *Fines*, the vse of them both in the *Kings Bench*, & *Common-Pleas*, continueth vnto this day. In the *Kings Bench* the *Fines* are not so ancient, for those began in the 8. yeare of His *Maiesties* Happy raigne ouer this *Kingdome*: neither are they of like value to those of the *Common-Pleas*.

Where-

Whereof His *Maiestie* made then a *Graunt* to certaine *Patentees* for terme of yeares. But in the *Common-Pleas*, the *Fines* vpon *Originall Writs*, are held by the learned in the Law, to bee as ancient as the *Common-Law* it selfe.

Now whether the vse of *Sureties*, or the Institution of *Fines*, were inuented for the restraint of *Ligitious suits of Law*: or the Disuse and inequality of them, tendeth to the encrease thereof, I humbly leaue that, to the wisedome and iudgement of the *Reuerend Iudges*, and others learned in the Law: least I seeme to be a print of them, in the Lawes and Customes of *Forreine Nations*. For which, if you please, let vs heare *MAIMON* a great *RABBI*. *HEBRAEI*, *litigiosum hominum genus*, saith he, *duplum rependere coegerunt, qui debitum scienter denegaret*. Also

מורה  
נבוכים  
Maimon lb. 3.

Bodin. de Rep.  
lib. 6.

Also FESTVS POMPEIVS, cited by BODIN. *Romani decimam partem eius rei, quæ in controversiam veniret in privatis, aut qui tam in publicis iudicijs, imperabant. Ac licet Romani in Republica libera, Vectigalia & tributa imperare sibi difficilimè paterentur, Vectigalia tamen Iudiciaria patienter tulerunt.*

In Part. iuris.  
De Actionib.

Also HOTTMAN. *Romani Sacramentum constituerunt, certam viz. pecunie summam, ut qui iudicio vicisset, suum sacramentum auferret, victi autè ad ærarium rediret.*

De Rep. lib. 6.

And lastly BODIN. *Carolus novus Vectigal Iudiciarium ad cohibendam litigatorum hominum indomitam atque effrenatam licentiam imperavit. Quo vix ullum afflictis ærarij opibus utilius, & Gallie Imperio litium innumerabili multitudinc oppresso, splendidius cogitari poterat.*

There is also in France an excellent

lent restraint of Law suits, by a Law Merchant, established in Roan, Lyons, and Tholosa: whereby the other higher Courts of Iustice are eased of those Knotty questions that often fall out in matters of Commerce, which are harder to be determined by the learned in the Law, and not so hard for Merchants and men of Trade.

Like to which, is that of the Court of Conscience, and the office for Policies of Assurance in London. The one granted by an Act of Parliament, in the 3. yeare of His Majesties happy Raigne, the other by the Statute of 43. Eliz. And both are executed by Merchants and men of Trade: though in the latter the Statute joyneth certaine Ciuill and Common Lawyers with them in Commission, to assist them when there is cause: because such Assurances are grounded on the Ciuill Law. By which

which meanes His *Maiesties* other Courts of Iustice are eased of the multiplicitie of Questions that might arise by suits of Law of this kinde.

And thus hauing been bold to make this short Relation of my poore obseruation herein, I most humbly submit this *Remedy* to the High wisdom of His *Maiestie*, to dispose thereof in such Manner and Measure, as the Nature and Number of the suits of Law, at this day in this Kingdom doe require. In the restraint whereof, His *Maiestie* shall haue great Honour: His *Kingdome* Peace: the *Judges Ease*: the *Subjects Quietnesse*, and the *Common-wealth* increase of *Trade*.

Remedies for  
Ordinance.

The *Trades* considered Apart, I reduced to such, as tend to the *Fortification of the Kingdome*, or *Maintenance of Trade*. The former I noted to be *Ordinance* or *Munition*.

In

In which case the *Philosopher* giueth good Counsell, *Δειχθαι ὡς περ μισοῦντα, μισῶν δὲ ὡς περ φιλοῦντα. Sic amandum tanquam sis osurus, sic oportet odisse tanquam sis amaturus.*

The latter I reduced to *Fishing* and *Clothing*, as the *Nurseries* of Trade. For the *Fishing*, the infinite treasure that Strangers search out of our Seas, the variety of Trade that thereby they purchase, the multitude of *Mariners* they breed, the Fleets of Shipping they maintaine, me thinkes should euery of them apart, or all of them together, be vnto vs as so many prouocations to rouze vs vp to the exercise thereof: Whereby His *Maiestie* might receiue such a Tolle or Custome of them, as other Princes doe in like case, and be once againe Lord and Master of the Seas, for all the dispute of the Author of *Mare liberum*: and the Native subiect encouraged by some Immunity or Priuiledge,

Bias:

The Remedy for Fishing.

*Qua non prosunt singula, multa iuvant. De remed.*

Priuiledge, to lay hold on that benefit, which God and Nature hath brought home to our doores.

For the *Clothing*, that also is a point of *State* and *great consequence*. The *Causes* of the decay whereof, I obserued to bee either *Domestique* or *Forreine*. The *Domestique* some *Past*, some *Present*. In which former, it may perhaps seeme strange, to speake of a *Remedy* for a thing past. Wherein the best Remedy I can thinke of, is, to be warned by those harmes, not to disturbe or distract Trade vpon any suggestion, though neuer so specious. It is a safe rule, that in *Rebus nouis constituendis evidens esse debet utilitas*. And in *Proiectis*, though they promise much, yet the vtility is commonly *Contingent*, which may be, or may not be. But in the mutation of the naturall course of Trade, there ought to be *Perspicuity* and *Apparency* of

*Euidem*

*Euidem Vtility*: Else a *Breach* may be sooner made in Trade then can be repaired: and the *Current* once *diuerſed*, will hardly bee *reſolued*, into it genuine *Source* and *Course* againe.

The *present Domestique Causes* of the Decay of *Clothing*, I considered in the Trade vnder the *Clothier*, or vnder the *Merchant*. Vnder the *Clothier*, I noted the *Ill making* and *False ſealing* of Cloth: and both through the *Non-execution* of the Statute of 4. of the KING. The abuse wherof is growne to be very great, and the reformation hath beene by His *Maiesties* Proclamations and otherwise, so much and so oft attempted of late yeares, and nothing therein effected, that it seemeth a very difficult matter to reforme the same. Neuertheſſe if it may please His *Maiestie*, to commit the care of the execution of the Statute, to some of the Principall

The Remedy  
for Clothing.



The Remedy  
for Clothing.

Examples of  
*Worcester, Col-  
chester, and  
Canterbury.*

cipall Cities and Townes in the Clothing Counties, where Broad Clothes, Kerfies, and Perpetuanoes are made; and to make them the *Overseers* mentioned in the Statute, instead of those ignorant and negligent *Searchers*, with reasonable allowance for their paines, I am confident it would proue a singuler Remedy. For we haue not only the example of the *Low Countries*, where this course is taken, but also here with vs: as *Worcester* for that sort of Clothes, *Colchester* for Bayes, and *Canterbury* for Sayes. In all which places the former abuses are remoued by this means; and the Clothes, and Bayes, and Manufactures of those Cities, triumph in great credit and estimation. Which execution of the saide Statute, is the rather to be committed to the care and charge of the principall Cities and Townes in the Clothing Counties; because  
by

4. 5. P. 5.  
M. 5.

by ancient Statutes not repealed, all Clothes and Kerfies ought to bee brought to the next City, Borough, or Towne Corporate, to be sealed, before they be put to sale. And if such Clothes so sealed, proue defectiue, that Corporation or Towneship that so hath sealed them, shall forfeit the whole value thereof.

The reformation of which abuse will redound to the benefit of the *Clothier*, as well as the *Merchant*. For none is more hurt with false Cloth, then that *Clothier* which maketh true Cloth: because his markets are alwayes hurt by the cheapnesse that false Cloth may be afforded at. Therefore to facilitate this Remedy, I haue made a collection of all the principall Cities and Townes in the Clothing Counties for this purpose, as by a list thereof, fixed to the end of this discourse may appeare, that so a  
K worke



A Remedy  
for the ex-  
portation of  
Wools.

worke of this nature be no longer deferred, wherein the *Honour of the KING*, and the *Benefit* of the *Publique* are so much inuolued.

Vnder the *Merchant* I obserued the Cloth-Trade to suffer at *Home* and *Abroad*: At *Home*, either by exporting the *Materials* of Clothing, or by Ore-lading the Cloth-Trade with charge. The Remedy in the former, were to lay a restraint of exportation of Wools and Wool-fels out of *Ireland*, and to quicken the execution of the Statute for that purpose in *England*, by encouraging the discoverers of such abuses.

The latter is the Sur-charging of the Cloth Trade, either generally or specially: this last, in the Impositions and Imprest monies imposed by the *Merchant Adventurers*: which as it is a charge laid vpon the *Drapery* of the *Kingdome*, I conceiue, vnder fauour, is a matter that

that trencheth into the Supreme power and dignity of the *KING*, and is peculiar to *HIM* alone. And if for *Gouernment*, or other iust causes in *Societies* and *Corporations*, there be a necessity of paying of debts, or defraying of necessary charge; I should thinke it better policy to spare the *Cloth*, and other the *Natiue Commodities* of the *Kingdom*, and to implore *HIS MAiesties* fauour, to leuy such charge vpon the *Forreine Commodities*: according to the Counsell of *Stephanus*, *Si Vectigal nouum enitari non potest, tunc onerentur merces peregrinae, quae ad luxum magis quam ad necessitatem faciunt*. And this I conceiue would be a good remedy for easing the Cloth Trade of the present charge vnder the *Merchants*: which would also bee a meanes for paying of their debts, with a little more length of time, and a great deal of encouragement,

A Remedy  
for the charge  
vpon the  
Cloth.

*Stephan lib.  
Senen.*

ment, both to Clothiers and Merchants in the Cloth Trade.

And *Abroad*, if it appeare vpon examination, that the Residence of the Merchant Aduenturers at *Delft* in *Holland* be inconuenient for the Trade: As *HIS MAIESTIE* was graciously pleased to giue them that liberty for a tryall, so it may please *HIS MAIESTIE* to dispose thereof, in some more fit place for their's and the *Publique good*.

The *Forreine Causes* of the Decay of the *Draperie*, I noted to bee *Generall*, as the *Warres*; or *Speciall*, as the great *Imposition* in *Holland*. The one is the worke of *God*, the other of the *KING*, to remoue the same. To whom I recommend them both.

A Remedy  
for Monopolies  
and too  
strict Trade.

And thus farre for the *Remedies* in the *Matter of Trade*, considered in *Money* and *Merchandize*: the *Forme* followeth in *Gouerned* and *Vngouerned Trade*. In the *Former*

I

I obserued a *too strict*, and in the latter a *too loose* forme of Trade. The *Remedy* in the One, if it seeme good to the high wisdom of *HIS MAIESTIE*, may be *Prinative*, in racing and rooting out the name and vse of *Monopolies* from amongst this Nation, as *HIS MAIESTIE* hath royally begun in that *HIS Gracious Proclamation* before mentioned. And to free and open the course of Trade, where now it is vnequally stopt, to the encouragement of the subjects, and the benefit of the *Publique*.

In the other *Positiue*, by disposing the Trades of *HIS MAIESTIES* subjects that are now distracted, into *Order* and *Gouernment*. Whereof none hath more need, as hath been shewed, then those that Trade into the Dominions of the *King of Spaine*. Whose Trade the rather calleth for redresse, because it exporteth Cloth and other the Ma-

K 3

nufactures

A Remedy  
for too loose  
Trade.

nufactures of the *Kingdome*, and importeth *Treasure*, the life of Trade: In both which there is now a marueilous great defect, and Trade in all mens hands become so poore and leane, that it doth scarce, *herere ossibus*. For where Trade is disordred, and the Traders ungouerned, there they are like a house deuided, which cannot long subsist: according to that of the Orator, *Nec domus vlla, nec Ciuitas, nec Societas, nec Gens, nec hominum vniuersum genus stare, nec rerum natura omnis, nec sine imperio mundus ipse potest.*

*Cic. de Legib.*

*μὴ οὐδὲν ὁ δὲν ἰσχύει.*

The Principall Cities and Townes, for execution of the Statute for searching and Sealing of Cloth, are in Counties,

Three greater	Wiltshire	Salisbury. Wilton. Westbury. Trubridge. Wotton-Basset. Deuizes. Malmesbury. Chipnam. Castlecomb. Calne. Bradford. Bromhill. Beckinton. Warminster.
	Somersetsh.	Bath. Wells. Frestford. Taunton. Philips-Norton. Frome. Somerton. Wellington. Bridgewater. Ilminster. Axbridge. Glastonbury.
	Glocestersh.	Glocester. Tedbury. Strowdwater. Dursley. Wotton-vnderhedge. Ebley. Wircomb. Winchcomb. Thornbury. Teuxbury. Cirencester.
Sixe lesse	Oxfordshire.	Burford. Witney.
	Worcestersh.	Worcester. Kidderminster.
	Herefordshire.	Hereford. Lidbury.
	Warwickshire.	Warwicke. Couentry.
	Deuonshire.	Exceter. Tanton.
	Hampsh.	Southampton. Portsmouth.

