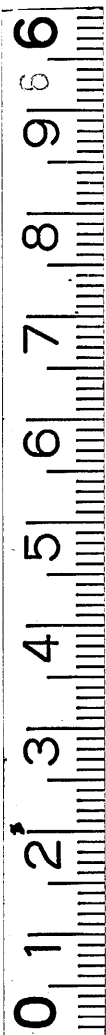


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A
DISCOURSE
Concerning the
NATURE,
ADVANTAGE,
AND
IMPROVEMENT
OF
TRADE:
WITH
Some Considerations
Why the Charges of the POOR do
and will Increase.

By P. PAXTON, M. D.

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THE
PREFACE.

FEW Subjects in this present Age have been more talked of, and few, perhaps, less understood than that of Trade: the first seems to be occasioned from that general Influence it now hath upon the Fortunes and Estates of Men, most Persons being too apt, in their Discourses, to entertain others with what concerns themselves; but the second from an eager Desire of gathering Wealth, by which Men are more inclined to consult their own Advantages, than to puzzle their Thoughts about publick and unprofitable Knowledge. It is from this Reason, that notwithstanding the Advantages of private Trade are so thoroughly understood, yet what relates

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to the Publick remains in a manner neglected.

Besides, there does not, methinks, appear so many Difficulties to fathom the Mysteries, and to discover the advantageous Secrets of private and particular Trade, as to discourage Men from the prosecution of it; whereas to form a just Idea of Trade, as it relates to the Good and Welfare of the Nation, requires a large compass of Thought; and to judge of its Advantages and Improvements, an exact and unprejudiced Judgment: By reason to perform the first, our Enquiries must be carried to the remotest parts of the Globe, thereby to learn the Nature of the Climes, Countries, the Circumstances and Methods of Living of the several People with whom we trade: And to do the last, we must have a Knowledge of our own Laws, Customs, and Usages, the Differences in the Manner of Living amongst our selves, and the Proportions between Money and Goods here, and in our Neigh-

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Neighbouring Countries. And not only this, but we ought to consider the variety of Relations which we have to our Neighbours, and the mutual Dependencies that are between them and us; how that Trade being made by mutual Consent, cannot be continued but by mutual Advantages; and therefore cannot well be limited or confined by Laws on one side, without a Loss of it to the other, and a Ruin of it to both.

If therefore, in the handling of this knotty and perplexed Subject, I have departed from the common Roads; or if I have slighted some received Opinions; or if I have disproved some modern Practices; or, if I have shewed the Inefficacy and Inconsistency of some of our present Laws in relation to Trade; this hath not been done out of a Vanity in affecting Novelty, but purely from a Zeal in the pursuit of what I take to be Truth.

Beaufort-Street,
May 3. 1704.

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THE Use of a Money, or some Money ne-
cessary to
Govern-
ment. Substance, to be a *Standard* or *common Measure* for the Value of all things that are in use amongst Men, seems entirely necessary, for the Continuance of Peace, OEconomy, and Order in Society; in that neither the differences in the *Qualities, Estates, and Fortunes* of Men, that Government naturally makes, or necessarily produces; nor the Bartering nor Exchanging Goods, which the *Necessities* or *Conveniencies* of Men require, are not to be made or continued without it. I shall not dwell upon shewing the *Reasons* of these things, having already done it, in a late Tract entitled
Civil

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Civil Polity; to which I refer my Reader, if he desires any Satisfaction about the Truth of these Matters.

Money the Wealth of Men, and brought from Spain.

Taking it then for granted, that the Use of a Money is inseparable from Government, and Money being what will be taken in Exchange for any other thing, is therefore the Wealth of Men; it will follow that People or Nation that hath most Money, may by that procure whatsoever is useful for Pleasure, Peace, or Power. For this reason all wise Governments cultivate and encourage the most promising Methods to procure and increase Wealth. Silver and Gold (but more particularly Silver) by the Consent of Men, is become this Money; that is, These Metals are now the Wealth of most known Nations: but these not being found in Europe, but brought from America, and that part of the Globe in the Possession of Spain, and other Nations not being permitted to trade there, the greatest quantities of Silver that are brought into Europe come by the way of Spain. If Spain then could keep these Treasures, she might, by their assistance, give Laws to the Universe: But a scarcity of People, want of Industry and a due Economy in that Government, has rendered the present state of that Kingdom so miserably

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rably wretched, that its Inhabitants stand indebted to other People for the Conveniences and very Necessaries of Life: by which means the Wealth of their Indies is continually drained from them, in that they are necessitated to buy these things of Strangers; Spain being only the Pipe through which the Treasure of the Indies passes into other Countries. England, by supplying Spain with such Goods as are there wanted, has come in for a part of this Wealth: but the many and differing Trades we have made with other Nations, hath so divided and dispersed this Treasure gained from Spain, that there doth not remain with us such plenty as might be expected from so advantageous a Trade. And if in Times of Peace we have traded for little Advantage, what Misfortunes must we fall into, when by a War all Correspondence is broke, and Trade lost with that Nation; and when, at the same time, the maintaining our Armies abroad must likewise drain us.

The Misfortunes we labour under, by the carrying out of our Money for the Payment of our Army, will not, I doubt, during the War, permit of a Remedy; but the Losses we sustain by Trade will, if we could but fall into proper Methods: for if

B the

Loss by Trade, how regulated.

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the Exports of our own Goods, let them be either the Growth of our Country, or Produce of Labour, were but equal in value to the Imports or Goods we receive from abroad and consume here, our Trade then could not drain us of Money.

*Trade ei-
ther Forein
or Dome-
stic.*

Trade, in the general, is a Bartering or Exchanging Goods for Goods, or Money for Goods; and is either Foreign or Domestic. Foreign Trade is, when this is made between Men of differing Countries; Domestic, when this is between Persons of the same. The first properly concerns the Public, in that the Body Politic either nourishes or wastes by it; but the last only particular Men, in that being managed between Members of the same Body, the Wealth of the Nation is neither increased nor lessened by it.

*Reasons of
Forein
Trade.*

The great Inequalities in the Fortunes and Conditions of Men, and the marvelous Differences in the methods and manner of Living that may be observed between Men, in all rich and flourishing Governments, hath naturally introduced the Use of a great variety of foreign and exotic Goods; some of which, by Use or by Nature, are become so extremely pleasing, that Men will not, or cannot subsist contentedly without them: and therefore being

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ing thus sought after, are continually imported.

The Desire of Wealth, that seems en-<sup>*Desire of
Wealth the
Motive to
Trade.*</sup>grafted in most Mens Natures that live in flourishing Countries, puts them upon the pursuit of such Methods as are most promising for the procuring it. The great Value and Esteem that *State or Usage* puts upon foreign Goods, becomes an Occasion why divers Men, who are desirous of growing rich, do apply themselves to foreign Trade, that being a proper Method whereby to acquire it: But Foreign Goods are not to be procured in Trade but by an Exchange either of Goods or Money: If by Goods, the Trader may gain; but his Country cannot well lose: but if by Money, he may, it's true, gain; but his Country must lose, in that then he carries out the Money, which is the Nation's Wealth, and therefore the public Loss: But the *Merchant who only trades to enrich himself*, doth therefore purchase foreign Goods, either with his *Country Goods or Money*, according to the Profit he can best make by either of them: If he does this with Money, he may enrich himself, but must then impoverish his Country, in that he carries away so much Silver, and returns only Goods; which being consumed there, is a Loss to

his Country, equal to the Silver he carried out: for, notwithstanding the *Merchant may as well gain by Goods as Silver*; yet the *Nation can only gain by Silver*, in that Money is really and ultimately the Wealth of Men; Goods only being a Wealth as they may be reduced into Silver; Silver being the Substance that will be taken for all other things: for notwithstanding Gold is esteemed a Money, yet the Value of Gold is measured by Silver. But since no Trade can continue unless the Merchant gains, and since it is better to have none than the Nation lose; it seems therefore to become the Wisdom of Government to make these two Interests, *viz.* Private and Public, that is, the Merchant's and the Nation's, the same: because without the first Trade cannot flourish, and without the last it is not fit it should. And to do this there is but one thing required, *viz.* That the Goods that we Export may be Good and Cheap; for then the Merchant being able to make the greatest Advantage by Goods, will therefore Export them, and not Money: and this will be the Nation's Gain.

*What
Goods tra-
ded for.*

But before I descend to shew the Methods of making our own native Goods cheap, in order to advance our Foreign Trade,

Trade, for the Nation's Advantage; it will be necessary for the easier understanding that, to premise somewhat of the general Nature and different Kinds of Goods that are Exchanged or Traded for between differing People. And these may not unfitly be reduced to two sorts.

First, Such as relate to the Conveniency or are used for the Subsistence of Men.

Or, Secondly, such as are only used for Pleasure, Luxury, or Vanity.

The first sort are not vendible unless cheap, in that their Consumption is for common and ordinary use.

The second sort are valuable by being scarce. To make the first cheap, is to make them marketable; to make the last cheap, is to make them of no use.

But to comprehend these things, we must consider, that *Dear* and *Cheap* are words of relation, and always refer to Silver; things being called so, according as they are bought or sold for more or less Silver or Money: for Silver being the Wealth of Men, and the *Common Measure* of all Value, the Value of Goods will be in some proportion to Silver; and accordingly, in all Countries, have and do alter, from two Reasons; *viz.* either from their own Plenty or Scarcity, or from that of Silver's,

ver's, in that by either of these ways the Proportion between them and Silver alters: as plainly appears, in that Plenty always makes things cheap, and Scarcity dear; and in that the Value of Goods have advanced since the Quantity of Silver hath increased in *Europe* by the Discovery of the *American* Treasures.

Trade circulates Silver.

The Merchant who knows the Value of Goods in different Countries, directs his Trade that it may be of most advantage; and therefore either carries Money or Goods. When Goods are cheap he Exports them, in that he makes the greatest Profit that way; but when dear, he Exports Money, and Imports Goods for the same reason. And by this means Silver is continually circulated between Nations, who have a mutual Trade; and the Value of Goods so equalled, that the Plenty alone, or Scarcity of Goods here in *Europe* at present, raises or depresses their Value.

What Goods Exported.

The Products and Manufactures of *England*, that are usually Exported, are of the first sort, such as *Corn, Cloth, Bays, Serges, Stuffs, Leather, Lead, Tin, &c.* all which are more befitted for Use than Luxury; for notwithstanding there is a great disparity in the Value of these Goods, according to the Difference in their several Goodness, yet

yet all of them, *viz.* our fine Cloths as well as our coarse, are used as necessary for Men, that is, are more for Use than Luxury. To make these therefore marketable in other Countries, we must make them good and cheap, in that, being for ordinary Uses, Men will otherwise in time come to substitute other things that will serve for the same purpose, as are cheap, if these cannot be sold so: for it is most certain (notwithstanding we may flatter our selves to the contrary) that Nature doth produce other Substances, that may be so wrought by the *Craft, Care, and Labour of Men*, as to serve for the very same Uses as our Cloths and Stuffs do. To make these then our Goods saleable, we must make them cheap; but this cannot be done unless Labour is cheap; nor Labour cannot be cheap unless the Necessaries of Life are so; because the Value of Labour will be in some proportion to the Value of such things as are in common Use for Necessaries of Life (by which I understand such things as are necessary for Mens Subsistence according to the Usage of the Country where they live, such as *Meat, Drink, Cloathing, Housing, &c.*) in that the great and ordinary Motive, in common People, to Labour, is, to get a Live-

Livelihood or to have a Subsistence by it.

The second sort of Goods procured by Foreign Trade, which principally regard the Pleasures and Vanities of Men, being only Adjuncts of Wealth and Greatness in that they are uncommon, their Value raises them above ordinary Use; their Plenty then, as it would depress their Value, so it must spoil their Use. But our Country yielding few of these Trifles, I shall pretermitt any further Enquiry about them.

*Employing
the People,
and enrich-
ing the
Nation, re-
cipocal.*

The great Business of Trade is the *Employing our People*, and the great Advantage of it is *the Enriching them*; that is, the increasing the Wealth or Silver of the Nation: for that, as I have already observed, is ultimately and really the Wealth of Men, and accordingly is coveted and sought after as such, in that it will be taken in Exchange for all other things. And these two things are so reciprocally dependent upon each other, that the People can hardly be supposed to be employed, but the Nation must be enriched; neither can the Nation be enriched, but the People must be employed: for the People cannot be employed, unless the *Produce* of their Labours, that is, our *Manufactures*, are consumed, nor they consumed unless exported, in that their Quantities exceed our own Consumptions:

ptions: and if they are Exported in such a Quantity, that their Value exceed the Value of Goods Imported, the Nation must be enriched, in that Silver must necessarily equal the Balance. To effect this, two things are required, *Quantity* and *Cheapness* of our Manufactures; for without the first, the Merchant could not Exchange for a Quantity of Foreign Goods sufficient for our own Consumption, and therefore could return no Money: and without the second the Merchant could not Exchange them either for Money or Goods with any Advantage to himself, and therefore would not Export them. To increase the Quantity of our Manufactures, requires either the multiplying our hands, or the making those we already have more industrious; to make them cheap, requires that Labour may be so: but Labour cannot be cheap, unless the Necessaries of Life are so.

But since the Quantity of our Manufactures are found sufficient for our present Consumption, whether Foreign or Domestic, it seems at present more to concern the Wisdom of our Government to make them cheap, than to increase them, since it is that helps the foreign Consumption, and likewise discourages the Merchant from Importing so many foreign Goods here, in

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that when our native Goods are cheap, he can make but little profit to himself by Importing foreign.

Way to enrich the Nation.

The natural way then at present to increase our Silver, and so to enrich the Nation by Trade, is to make such things as are in Use amongst our People, for Necessaries of Life, cheap; for by that means our People may labour cheap, and of consequence the Produce of their Labour be Exported, as being marketable in foreign Countries. But to comprehend the natural Reason of this, we must consider, that it is only Gain to the Trader that encourages and enlivens Trade: and this being made by the Exchanging either his own Native Country Goods, or Money, for foreign Goods; he therefore Exchanges either, viz. Money or Goods, according to the Advantage he can make. To incline him then to give Money for our Native Goods, in order to Export them, it is plainly necessary that he should buy them cheap; because then it will be more for his Profit to pay for them with Silver, than to Exchange for foreign Goods. And we shall never be able to effect this, unless our People can so subsist, that the Effects of their Labour, that is, our Manufactures, may be afforded cheap. Besides, if the

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Consumptions that are made by our People for their ordinary Subsistence, are more valuable than those of our Neighbours, our Neighbours will not only labour cheaper, but will likewise be able to under-sell us, and of consequence may be in a condition to pour the Fruits or Effects of their Labour upon us; which must impoverish us: whereas if we can subsist as cheap or cheaper than our Neighbours, the Merchant will have but small Encouragement to Import many foreign Goods here, in that he cannot sell them to an Advantage by reason of the Cheapness of our own; and yet he being able to make a Profit from ours, will continue to Export them. Besides, in our Woollen Manufactures we have some natural Advantages by the Materials, in that they are almost proper to our Country; Wool not being found so useful and good in any other Parts as in England: for which reason, if we can afford such Goods tolerably cheap, they will sell, in that Foreigners will not then quickly fall into a disuse of them. But yet to pretend to regulate foreign Trade by our Laws, that is, to raise or depress the Value of Goods by unnatural Methods, such as are by Premiums or Bounty-money upon our own, or Impositions or heavy Duties upon foreign,

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foreign, is really to endeavour, by Laws, to alter the Nature and Course of such things as do not depend upon them; for the Value of all Goods will rise or fall, according to their *Plenty or Scarcity*, that is, according to the proportion they bear to Silver, and not upon the Laws of particular Countries; and the Merchant will export them, or not, according to the Advantage he can make by them, and not according as Laws command or forbid him: for Penalties may deter the Man from Trade, but can never direct him if he doth trade; it is Advantage alone can do that: because the very Nature of Trade consists in a freedom of Exchange and the Inducement to it, an expected Profit between the Traders. The method then to increase it, is to leave it at liberty; and to encourage it, is to make it profitable to the Merchant; and this will depend upon the Nature of our Goods, and not our Laws. Furthermore, our Laws can only affect that part of Trade that concerns our own People, but not the other part that concerns other Nations that are not under our Laws, and the Advantage to us will depend upon both, in that unless it is mutual, the Trade must cease.

But that we may the better judge of the
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Expediency or Inconveniency of Laws made to regulate foreign Trade, we may consider, that it is of two sorts, the one of which is entirely within our own power, and so may be regulated by our Laws, as those are to our *Plantations, Colonies, and such parts of our Dominions* where all other Nations are excluded: The other is what is made with *Independent States or People*, where other Nations have the same Liberty and Right as our selves.

In the first of these Trades, Laws of *Prohibition*, whether absolute or only by *Impositions*, may be of use, but *Premiums* of none; for these People not being permitted to trade with other Nations, must take such Goods as we Import to them in Exchange for their own: and therefore Laws may oblige our Merchants to carry only such Goods as are most useful for us to send. Neither can such a Trade require *Premiums* to invite Men to carry what the Law obliges them where they are carried to take. But even in this Trade, *Impositions* may bring such a Discouragement upon Consumption, that it may be lessened, if not lost by them.

The other trade with People who have a Right to trade with whom they please, as not being under our Government; these

People

People therefore will buy where they can buy best and cheapest: and to make our own Goods cheap at our own Expence, in order to sell them, is only to deceive our selves with an imaginary Advantage, when really there is none; for the publick Advantage of Trade being to exchange our native Goods for Goods or Money, if we receive less in value than we give, we must necessarily lose; and that we must do, when we give *Premiums* to make our Goods saleable: for by these we plainly depress the Value of them to Foreigners, but raise them to our selves.

*Plenty
makes
Cheapness.*

Plenty, as Experience plainly proves, always produces Cheapness (where Laws do not interpose to hinder the natural course of things; and where they do they commit a Violence upon Nature, in that they only perplex what they cannot alter) for it is in vain to hope by the help of Laws to make things *dear* which Plenty makes *cheap*: it is true, Plenty may be destroyed by Laws, and then things will be *dear* that were *cheap* before, or would otherwise be *cheap*. By this means the *Dutch* support the value of their Spices, when their Plenty must otherwise debase it: but this could not be done with any Advantage to themselves, was any other Country blessed with those

those Aromatic Substances. And for this reason that Method is not to be practised with us, in that our native Commodities are not *like Spices*, of so singular a nature, but that other Countries produce the same, or at least such things as may be substituted for the same Uses; for which reason it is only the Goodness and Cheapness of ours can recommend them. And if they are good, and can be sold cheap, they will be marketable; for being befitted for necessary Uses, they will be sold if their Value is not too much for their Use. And if such is the present unhappy Circumstances of our Country or People, that we cannot afford such Goods as we can spare at such a rate as to make them marketable, but are necessitated to add *Bounties* to encourage the Exportation, we had better have no Trade, than to trade at that disadvantage; as shall be proved hereafter.

To make our native Goods vendible in forein Countries, without such expensive helps as *Premiums*, will require that the Necessaries of Life may be cheap here: And there seems but two ways in our present Circumstances to effect that; either by making plenty of such things as are now used as Necessaries of Life, or by disposing the People to the Use of such things as are

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in their nature plentiful. But of these things hereafter.

This being premised in the general, of the Nature, Advantage, and Improvement of Trade; I shall now proceed, more particularly, to shew the Causes of the Advantages or Mischiefs of foreign Trades, made with different and independent People. To do this, I shall consider all such Trades under these three kinds.

Three kinds of Trade.

The first of Profit.

The first is, where the Nation immediately gains, in that Silver is brought in, and so increased by it: And this is in Trades where the *Value of the Exports exceed those of the Imports*; for then the Balance is equalled with Money.

The second indifferent.

The second is, the Trade that seems in it self Adiaphorous, in that the Nation neither gets nor loses, in that the Exports and Imports are equal, and the Consumption entirely within our selves; for in these, notwithstanding our Exports are our own Produce, yet we only import what we consume, and have no over-balance of Money.

The third of Loss.

The third is, where the Value of our Imports exceed that of our Exports; and so Money being sent to equal the Balance, the Nation loses.

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But before I descend succinctly to treat of these different kinds of Trade, it will be necessary to premise that there are two sorts of Advantages that arise by Trade, *the one Publick and National, the other Private and Particular*: The first consists in the Increase of Silver, the second either in that, or Goods; for a private Person may be enriched, when no Silver is Imported: the Trader will take care of his own Advantage. It is the business only of the Legislature to take such care of the Publick, that the Nation does not lose when the Trader gains. To do this, requires the exactest Judgment in keeping such an OEconomy in the Use of things, that the Trader may make a Profit by trading for such Goods as may be of Advantage to the Community; the greatest Secret in Trade consisting in the uniting these two differing Interests, *viz. Private and Publick*: for without encouraging the first, there can be no Trade; and without a regard to the second, it is better to have none.

A difference between private and publick Gain.

It seems at first sight wonderful, that any wise Nation should permit of a Trade that brings Poverty, that is, in effect, Ruin to it self; when this cannot proceed from any Ignorance or Inadvertency, in that all persons who have thought of Trade have un-

Nations permit Trade of Loss.

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nimously agreed, that where the Value of the Imports exceed the Exports, there Money must go to equal; it not being within the Power of Laws to hinder it: and to discover this is not difficult, in that recourse may be had to the publick Entries, which are now used in all the Countries of *Europe*. For altho' Laws cannot prevent the equalling the Balance where Trade is continued, in that the very continuing the Trade requires it, and therefore means will (notwithstanding Laws) be found out to do it; yet Laws may entirely suppress that Trade, and thereby prevent the publick Ruin: And yet we may observe in several Nations this is not done; by reason such is the nature of their Constitution, or such the Circumstances of People or Government, as fatally to require this: for where the Necessities of Men call for Goods that are Imported by this Trade, and particular Men, for private Advantage, encourage it, and the public Revenue is partly supported by it; to attempt to remedy this by violent Measures (that is, by Laws) before the nature of things are altered and so disposed for it, is to endanger the public Peace. For notwithstanding the Supreme Power in all Governments has an unbounded Authority, yet several things that relate

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late to Government are not in the power of that Authority to remedy immediately, in that the Causes of these, by reason of distance of Time or Place, are without their reach; for political Effects are not like natural ones, as being produced ordinarily by one solitary and immediate Cause, but by a concurrency of several, some of which perhaps are so remote, and others so minute, that they are unobserved; which notwithstanding conjointly co-operating, produce such fatal Effects as cannot with security be suddenly removed: as might be easily shewn by what hath happened to *Spain* and some Eastern Countries, which, by reason of their Religion, Laws, Conquests, or Severities of Government, are gradually fell into such a State, as necessarily require the Continuance of Trades which do daily impoverish them. This being premised, I shall now return to what I proposed.

1. The first kind of Trade, where the Value of the Exports exceed that of the Imports, and so is for the Nation's Advantage; plainly depends upon these two things, *viz.* the Cheapness of Labour, and the Goodness of the Country; but more especially upon the first, in that no native Excellencies of a Country could procure

Money to the Inhabitants, did not the People cultivate and improve it.

The first thing required to make Labour cheap (in Countries that are not too thin of People, and so want hands) is to make the Necessaries of Life cheap ; for if Men cannot live cheap, they cannot labour cheap ; nor of consequence the Effects of Labour cannot be sold cheap ; which is intirely necessary to make them marketable : for, he that can sell cheapest will sell soonest in all places, where Men are at liberty to buy of whom they please.

The second thing to make Labour cheap, is Industry, and Application of our People to it. And this depends upon the Fitness of Laws to excite Men to Labour and Industry, and the well executing them when made. The first, with us, depends upon the whole Legislature ; the second upon the executive Authority. The Fitness of Laws in our Circumstances seem to me principally to consist in the obliging all Paupers early to inure and put their Children to some Employment, before they acquire a use or habit of Idleness, Sloth, Roguery, &c. for then such useless Vices being unpractised, will not be coveted ; it being as equally uneasie for humane Nature to forsake Labour for Ease, Employment for

for Idleness, as it is to pass from Ease to Labour, from Sloth to Employment ; our Natures being as well befitted for Motion as Rest, for Labour as Ease ; and are therefore disposed for either, as they are used. As to the particular Methods by which this is to be done, I humbly conceive it a point not unworthy the Wisdom of a Parliament. However, thus far I humbly conceive, this, in our present Circumstances, will hardly permit of any one method, and in truth seems in it self impracticable, unless our Numbers are increased, (as shall be shewed hereafter) for as to those Expedients of publick Work-houses, &c. they will not, without great difficulty (in our present Circumstances and Methods of living) subsist even in Cities and great and populous Towns ; and therefore little hopes they should in Countries where People and Towns are very thin ; and for that reason I doubt can be of no great use : for if the Profits from Labour will not maintain the Persons in them, they cannot continue, unless there was such charitable Endowments annexed to them, as would maintain the Expence. But I shall have occasion to speak more of this hereafter.

2. The second sort of Trade that seems *Trade Adi-* in its Nature *adiaphorous,* in that the Na-
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tion is neither enriched nor impoverished by it; in that the Value of the Exports and Imports are equal, or at least the Balance so interchangeably turns, that it is difficult to discover on which side the Advantage lies: this Trade, notwithstanding it is not of any real benefit, yet it is of great use (in our present Circumstances) to the Nation, in that by this means the Great and Rich have opportunities to please, delight, and distinguish themselves, by buying such Foreign Goods as are befitting for these purposes: and these being Exchanged for our own Manufactures, Money is the better circulated and moved about amongst the People; the People being, by this means, employed, and the Rich pleased at their own Expence: for from this Reason all those pompous and magnificent Equipages, rich and glittering Dresses, costly Furnitures, gilded Roofs, &c. all those variety of differing Viands, poyant Sauces, and distinguishing Meats; all those charming and delightful Wines, and great diversity of other Liquors, that are brought into Use amongst the Nobility and Gentry, are serviceable to the Poor, in that the Effects of their Labour go to procure them. Besides, the Public Revenue is improved, by Duties and Impositions upon these Goods, and

and that at their Expence who are best able to bear it: for foreign Goods that are befitting, and are used for these purposes, will admit of Impositions, in that their Use depends in some measure upon their Value. It is true, should Duties be too heavy, they must lessen the Consumption, in that some Mens Fortunes would not then admit of the Use of them; and if they were too cheap, the Rich and Great would not use them.

3. The third and last sort of Trade, is, ^{Trade that is a Loss.} where the Value of the Imports exceed those of the Exports; and the Consumption is amongst our selves; this is really a loss to the Nation, in that Silver is then Exported, and this therefore is never to be encouraged. As the first and natural Reason of the Advantage of Trade is from the Cheapness of the Necessaries of Life, as hath been already proved; so the true Cause of Trade's being a Loss, is in the Dearness of such things: for then the Trader not being able to Exchange our native Commodities (with any Advantage to himself) for such foreign Goods as are Imported and spent here, he does it for Money, and so advances his own Gain at the Nation's Loss. And in this case, heavy Duties upon Imported Goods may be of some present Use, in that
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Of the East
Indian
Trade.

by these, the Importation of such things that are bought by Money are discourag'd. But this is only an Expedient, but no Cure, in that it is the misfortune of our OEconomy, that administers this occasion to the Merchant; and these measures do not remove that. The truth of this Proposition more particularly appears in the *East Indian* Trade, for in those Countries the Necessaries of Life, and of consequence Labour, being so very cheap, that their Goods with all the attending Charge can be afforded cheaper with us than ours that are made upon the Place; this Trade therefore is circulated with Money, our Manufactures being of no proportionable Value there, whereby to invite the Trader to carry them.

It is certain therefore, if all the Goods that are Imported from *India* are consumed amongst our selves, that the Loss we sustain by that Trade must be equal to the Money we carry thither: but if the Goods we Import from *India* are again Exported to such a Value that they return, in the course of Trade, more Silver to us than their prime Cost; then I say, notwithstanding it carries Silver from us, yet it is advantageous to us. It is true it is not of equal Use as such Trades are, as increase the Consumption of our own Labours, in that

that more of our People are employed by these than can be by that: for in the *India* Trade our own People are only the Carriers, and the Profit to us only arises by that; whereas in the other Trades, our People are the Workers as well as Carriers. The Profit by the first is by a few hands, and so does not descend to the Mass of People, whereas the Advantage from the last is more diffusive, the whole Community, some way or other, sharing in it.

Our Trade to the *East Indies* hath lately been the Subject of much Discourse. Those concerned in our Manufactures have laboured warmly to lessen, if not suppress it; and, on the contrary, those concerned in it have zealously endeavoured to support and continue it: each Party (it is probable) suiting their Arguments to their Interest. The most popular Objections against this Trade, may be comprised under some of these four Heads; every one of which I shall impartially examine, and leave it to the Reader to judge of the Expediency or not of that Trade. But before I descend to that, I shall desire him to weigh impartially these few things, for by that he may the better judge of the real Advantage or Loss of our *East India* Trade.

- 1. That Silver, by the Consent of Men,
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is become the Money of most Countries, and valuable in that it will be taken in Exchange for all Goods.

2. That the Value of Goods rise and fall as Silver increases or lessens: and to increase the Quantity of Silver, is of no Use to Mankind, because Goods may be as well valued by a little as much, as it is certain they formerly were.

3. That the Wealth of a People is only to be judged of by the quantity or proportion of Silver they have in respect of other Nations, their Neighbours. For Example, *England* was as rich with One Million Sterling, before the Discovery of the *American* Treasure, as it is now with Ten; and of consequence the Nation as happy and powerful.

4. That the lessening the Quantity of the Silver in *Europe*, is no Detriment to us, if ours lessens but in proportion to that of our Neighbours. If therefore the Silver that we daily send to the *East Indies* does really lessen the Silver of *Europe*, and not ours in particular, it cannot, nor does not, do us any manner of Injury: but if it only drains us, and does not affect other Countries, it must soon impoverish and ruin us. But whosoever will but seriously consider the undoubted Nature of Trade, will soon be
con-

convinc'd how unlikely it is, that they should ever happen in time of Peace, by reason of that mutual Trade that is in *Europe*: for when once by a scarcity of Money, Goods become cheap in any Country, Money will be sent thither until their Values come near an Equality; for which reason no Trading Nation can be drained, but the rest of *Europe* also will. As to what some Men object, how this Trade enriches the Eastern People, I take to be of neither weight nor moment, in that their vast distance upon the Globe from us, prevents any Mischiefs that can arise by our carrying Silver to them. But now to the Objections.

The first is, that it is circulated with *Obj. 1.*
Silver, little of our own Produce or Manufactures being carried thither.

The second, That we Import from *2.*
thence most Unnecessaries, more of which are consumed amongst our selves, than exported into other Countries.

The third, That notwithstanding we Export some of the Goods brought in by that Trade, yet the Value of such have never equalled the Money sent to the *Indies*: besides, the Exporting them is a Disadvantage to us, in that they hinder the Sale of our *3.*
own Manufactures.

4. The fourth, That admitting in times of Peace we were not sensible of the sad Effects of that impoverishing Trade, in that by the Advantage of other Trades, we had a Supply of Silver; yet now that being stopt, this, if continued, must inevitably impoverish us.

Obj. 1. As to the first, Whosoever will but consider the present state of the *East Indies*, how plentiful the Necessaries of Life are there, and how cheap Mens Labours, will soon be convinced how impracticable it is for us to pretend to circulate that Trade by any thing of our own Growth, or from our own Labours, in that our Trade is there with independent People, managed by our Factors, made only by Consent, as with free Nations; and therefore only to be carried on by mutual Advantages, we having no Colonies or Plantations of our own People, nor no Forts, or fortified Places, or Forces sufficient to awe and compel the Inhabitants of any Isles, or People of any Provinces, to a separate Trade with us only, as the *Dutch* have. And but few Goods can be carried from us that will be of Advantage to the Trader to Exchange for others, by reason of that great difference in Value between Goods here and there; and therefore he will trade with Money thither; for notwithstanding the

the Intercourse between them and us may bring them to some sort of liking of some few things of our *Produce*, and so to give such a Price as the Merchant may be encouraged to carry them, as for instance of *Strong Beer*, yet the Custom or Religion of those People obliging them to an abstemious way of living, it is not likely that they should ever make such a Consumption, either of *That* or *Wine*, as to circulate any thing of a Trade by them: besides, those hot and spiritous Liquors seem not befitted for so warm Regions. The same may be said of *our Cheese*, that it may be used to regale and tickle Mens Palats, but can never be received as a Food, in that its Nature is not befitted for such Countries; neither will its value there permit it to descend to a common Use, in that all Provisions are there so cheap. *Our Woollen Manufactures* likewise are not so fit for the use of such Countries; *Our Lead and Tin* have been sent with Advantage, but the Uses to which they apply those Metals make so slender a Consumption, as will not require any great quantities. The Value of *Gold* is there depressed, and therefore not sent in that quantity as formerly, Silver being at present the Substance that makes the profitablest part of that Trade, and accordingly

dingly has been carried thither in very great quantities, as appears by the Accounts of the published Entries.

Obj. 2. As to the second, that what we Import mostly consists of *Unnecessaries*. If by *Unnecessaries* Men understand such things as are not of any great Use either for our Convenience or for our Subsistence, (that is, that we may be without them) this Objection may be allowed as true; but then most forein Trades lie open to the same, there being few things that so immediately relate either to our Convenience or Subsistence, but are produced, or may be made out of what is our own Growth: and therefore, according to that Objection, need not be Imported. But if by *Unnecessaries* is intended such Goods, as being Imported, become used, and so lessen the Consumption of some of our home Commodities, the Objection must be owned in part true, in that the *stained Calicoes* have undoubtedly hindred the wearing of our *thin Stuffs*. But then there are several other Goods Imported likewise from thence, that are applied to such Uses as none of our native Goods will serve, as may be instanc'd in *Pepper, Saltpetre, fine Muslins, unwrought Silks, and several Drugs*. But if by *Unnecessaries* is meant Toys, such
as

as *Porcelane, Japan Works, &c.* it must be owned true: but then may be answered, that the Value of these Trifles are inconsiderable in respect of the *India Trade*.

Obj. 3. To the third, If the Accounts of the Exports of Silver, and of the Imports of Goods brought from the *Indies*; and afterwards of the Exports of those Goods to other Countries, for the five last Years, as they were Printed and Published, as offer'd to the House of Commons be just; it is, according to that, without any contradiction, that the Value of the Exports of *India* Goods were short of the prime Export of Silver that was sent to circulate that Trade; and of consequence, that the Nation hath really lost by that Trade as much Silver as is necessary to equal the Balance between them: Besides, perhaps those Exported Goods, in the full length and circle of Trade may not return one half Silver: and of consequence if the Publick Loss or Gain by Trade is from the Silver, and not Goods, this Trade hath for these five Years been a National Loss; that is, upon a Presumption that the Silver that hath been thus Exported to the *Indies*, must have remained amongst us, and accordingly we, in respect of our Neighbours, to have been so much richer than now we are: for if the
Silver

Silver we have carried to the *Indies* would by the course of Trade have been dispersed through other Nations, and we should have had no greater proportion of it, in respect of *Europe*, than now we have; we had never been the richer or better if it had not gone. And this, it is plain, must have happened, where a mutual Trade between Nations is continued, as has been in *Europe* for this last Age. But then whether these *India* Goods Exported do really hinder the sale of our own Manufactures in foreign Markets, is a Point that requires a nice Examination: for, to make a Judgment of that, we must consider foreign Trade, as I have already observed, under two kinds.

The first is, where it is properly in the compass of our own Power, as where it is to any *Kingdom, Province, Colony, or Plantation*, that is, under our Government, and so may be entirely regulated by us.

The second is, where it is made with other *Nations, States, or Kingdoms*, that being independent of us, will trade with who they please; and this Trade is not to be regulated by us.

To Export the *East India* Goods to any parts of our own Dominions, where no other Nations are permitted to trade, is most undoubtedly to lessen the Consumption, and depress

depress the Value of our own there, in that such Goods in hot Countries are better fitted to such Uses as our own have been there applied to, and may be afforded cheaper, and therefore will be sold sooner: and no detriment can arise in not admitting *East India's* Goods to be sent thither, in that the People not being permitted to trade with other Nations, must receive such Goods in Trade as we bring: neither will any Discouragement fall upon that Trade by these Prohibitions, since they are under no more Hardships by them than their Friends in *England*; for indeed it looks like a strange Solecism in Trade, to prohibit the Use of *Indian* Manufactures amongst our selves, and yet to permit the Use of them in our other Dominions; that being in effect to punish and impoverish our selves, at the Pleasure and Advantage of such as should be subordinate to us, by allowing them to consume what we must not, and by that to lessen there the Consumption of what we labour to increase, viz. our own Manufactures.

As to the second kind of foreign Trade, viz. that with independent People, we must consider that notwithstanding we allow the *East India* Trade of it self to be at present a Disadvantage to the Nation, in that it

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carries away more Silver than in the whole course of Trade it returns; yet since that Trade is pursued by our Neighbours, (who perhaps circulate it with less Silver than we do) and is of that moment to them, as to be one of the chief Supports of their Commonwealth, it cannot be imagined but that industrious People would supply forein Markets with *India Goods*, should we abandon that Trade; and such being sold cheaper, and perhaps better befitted for their Uses than our Manufactures, must of course be sold sooner, and so our Markets spoiled, and the best of our Trade lost: for it is most certain, that the Goods or Manufactures of *India*, such as *Calicoes, Silks, Herba, &c.* are much better befitted for the Use of *Spain and their Indies*, than our *Woollen Cloth, Bays, Serges, and Stuffs*: for which reason, altho' we admit that such *India Goods* do lessen the Sale of our Manufactures in such Countries; yet this is not in our power to remedy, since if we do not supply them, our Neighbours will, and by that means in time may entirely deprive us of a Trade, of which this is only a part.

Obj. 4. As to the fourth Objection, That altho' in times of Peace we did not feel the direful Effects of this Trade, in that by the means

concerning Trade.

means of other Trades we had a constant Supply of Silver; yet now having none, we must be drained by it. It is certain, the greatest Quantities of Silver we Imported came from *Spain*; for what we received from *Jamaica, &c.* was never in proportion to that; our Trade with *Spain* being at present stop'd, the Importation of their Silver must be lessened. If then the *East-India Trade* should now continue to carry away such Quantities it hath lately done, our Silver must necessarily waste; and thereby, during the War, put us under great Inconveniences: Besides, that mutual intercourse of Trade between Us and some *European Countries* being by the War at present stop'd, if we waste our Silver too fast by this Trade, and they do not, our Poverty may oblige us to submit to an immature Peace. There seems therefore a necessity to put some restraint upon it during this War: Neither can there any fatal Mischiefs arise by that; in that (the *Dutch*, who are the only People to be feared in this Trade) are equally engaged in the same War, and by that means in no condition to supplant our Trade with *Spain*, by supplying them with *East India Goods*. If it be objected, that if we at present restrain this Trade, and the *Dutch* do not;

not; that notwithstanding, they cannot directly supply *Spain* with such Goods, yet they will do it by Neutral Countries. To this I answer, That admitting this practicable, (which it is plain, may be prevented, if the Government heartily espouse it) yet the Quantities carried by that Method cannot be so great, but that our Merchants (notwithstanding some Restraint upon carrying Silver to the *East-Indies*) may bring Goods sufficient from thence to pursue the same Trade.

Industry
will make
profit in
Trade.

If we seriously attend to the Nature of Trade, we may soon perceive, that as a Nation that delights in *Sloth* and *Luxuries*, must naturally be impoverished by Trade; so on the contrary, a People that are pleased with *Labour* cherish *Industry* and *Par-simony*, must as necessarily be enriched by it, in that the Follies and Vanities of the first will oblige or incline them to receive and buy what the Industry of the last makes or brings: And not having Goods to exchange, they must pay Money, by which the other are enriched: And no Law can remedy this Mischief, in that paying for the Goods received, or equalling the Balance, is but the natural Effect of the Trade, which cannot be altered or hindred, unless the Trade it self is suppressed or destroyed.

Where-

Whereas the industrious People, if by reason of a variety of different Trades, some of these require the carrying Money, yet no Mischief arises by that to the Publick, by reason Silver must centre in the course of Trade amongst them; in that their own Goods or Manufactures, which are the first Spring that gives motion to Trade, can be afforded cheap, and so are either sold for Money, or exchanged for Advantage, by which in course of Trade Money is returned: for as no Laws can hinder the exporting of Silver where the Balance of Trade is against a Nation, so there needs none to restrain it from an industrious and parsimonious People, in that the Balance will be for them, in that their Consumptions in the general of foreign Goods will be short of the Exportations of their own: and by that means Silver will be in greater proportion with them than with their Neighbours, and this without Restraint upon any Trade. And as Reason demonstrates the truth of this, so Fact abundantly confirms it, in that the *Dutch*, who are a parsimonious and industrious People, put no restraint upon their Subjects in Trade, Silver being carried abroad as well as other Goods, and yet continue the richest Nation in *Europe*; whereas, by the Laws of *Spain*,

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Spain, to export Silver is Death, and yet most of their Silver is exported. By which appears, that Traders dealing for Advantage, will therefore exchange for what is most profitable, be it either Goods or Money: to make our Goods so, we must sell them cheap; and this can only be effected by encouraging Industry.

Means to advance Land fruitless.

Our Legislature have laboured, with great Application, to advance Land; and, as a means to effect this, to employ our People: but have not, in my weak Judgment, always pursued the natural Methods whereby to do it; in that the Employing the People requires the Exporting our Manufactures, and the doing that the making them marketable. The first Step then to raise Land, is to have our Manufactures marketable, and that their Goodness and Cheapness must do; which necessarily requires, that the People may live and labour cheap: for no Laws of ours can oblige foreign and independent People to buy our Commodities; it is only their Goodness and Cheapness does that: And yet such is the nature of some of our Laws, that they plainly raise the Value of Labour, and of consequence lessen the Exportation of our own Goods, when at the same time we are labouring to increase our Trade by the Expor-

concerning Trade.

Exporting them. It is true, we have several Laws to encourage the Consumptions of our own Produces; but then these, for the most part, are so contrived, as to respect only the Advantage of some one particular thing, and therefore do necessarily bring in the use of some unnatural Methods to do it, which are plainly inconsistent with Trade, and for that reason have never been effectual; there being, in truth, such a Harmony and Circumvolution in things of use amongst Mankind, that it seems unreasonable to expect, by the help of particular Laws, so to raise the Value of any one thing, as to make it be of Use, Continuance, or lasting Profit, in that Men will soon substitute other things, that are cheaper, for the same use.

Laws that encourage our own Consumptions, are either such as do it amongst our selves; or, such as do it by our Exportations. *Laws of two sorts.*

The first are, by forbidding the Use of foreign Goods where those of our own Produce may serve.

The second are, by the help of Premiums to encourage the Trader to Export the Produce of our Country or Labour; and by high Duties to discourage him from Importing foreign.

The

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The first of these may be of some use, in that the Consumption is within our own power; but the last of none, in that it is not, being by other People.

It is most certain, the publick Use and Advantage of all Trade is the *Employing and Enriching our People*; and this requires the Consumption of their Labours. If this Consumption is within our selves, there cannot be so many hands employed as if it was abroad, in that the very Exporting requires an Addition of some, (unless what is Exchanged and Imported for what was Exported is of such a use, as lessens the Consumption of our own Labours to a greater degree than the Carriage and Working of our Exported Manufactures amounts to.) It is true, where we are the Exporters of our own, and the Importers of the foreign, we have usually the Advantage; and therefore in this case the Consumption of the foreign, where our own are taken in Exchange for them, is better for us than our own, that is, upon a Presumption that the Exchanges are equal in value. But if our own Goods will not be accepted in Exchange, for equal value, for such foreign as are consumed by us, it is then necessary to break that Trade, by absolutely enjoining the Consumption of our
own,

concerning Trade.

own, where Custom or Use had recommended foreign. Our Laws of this kind are those for *Burying in Woollen*, where Custom and Usage had recommended Linen; those that forbid *Brandies*, to encourage the Consumption of *Malt Spirits*; those against *East India Goods*; those against *Irish Cattel*, &c. There are other sort of Laws of Prohibition, that seem adiaborous, being of neither Hurt nor Profit to the Nation, in that altho' they encourage the Consumption of Goods made by one sort of Men, yet they discourage those that are made by another: and such being spent at home, are of no moment to the Public, as those concerning *Buttons, Glass Bottles, &c.*

The second are those that are intended to encourage the Consumption of our Product by foreign Exportations: Of this kind are those that give *Premiums* to the Exporters of some of our own Goods; and those that lay high Duties upon such foreign, which being Imported, may hinder the Consumption of our own. It is without controversy, that Goods being made cheaper to the Merchant by the means of *Premiums*, may be sold cheaper by him, and so become the more marketable in foreign Countries: but the Question is, whether this being done at the *Publick Expence*, is
of

Laws for
Premiums.

of any real Advantage to the Nation? and whether the supporting the Value of any one particular Product by this violent and unnatural Method, does contribute to the keeping up or increasing the Value of Land, which seem to be the main Points intended by those Laws. To judge rightly of this, it will be necessary to consider *Premiums* as they relate to *Corn*, or what is made or produced from *Corn*, as *Beer*, &c. or as they regard *Fish*, *Herrings*, &c. To advance the price of *Corn*, is to make Labour dear, and by that means our Manufactures not marketable abroad; and the Materials of these being the Products of the Land, the Value of that must be depressed when the Sale of these are lessened: what then by this Method is gained by *Corn*, is lost by *Labour* and *Wool*, and so the Value of Land not raised. The *Premiums* for the Exports of *Herrings*, *Fish*, may be of greater use, in that the Fishery, which is a Nursery for our Seamen, is by that means encouraged, in which, being an Island, our Trade and Security consists: and this without any detriment to the Publick, in that *Herrings* and other *Fish* not being much the Food of the Country, the Value of Provisions are not increas'd by such Exportations. Besides, these *Fish* being sent to such Countries

tries where their Religion obliges them to a great Consumption of them, becomes a means to preserve an advantageous Trade in our hands: for this Reward being given to the private Trader, he is enabled to sell with greater Advantage than our Neighbours, who have no such Encouragement, and who otherwise would under-sell us.

But notwithstanding the Care of our Laws to increase the Consumption of our own Products by the methods recited, yet such being rather Expedients to palliate, than Remedies to cure, the Mischiefs have still remained: for to cure these, is required the removing the Causes, that is, the so regulating the nature of things, that the Exporter may make Advantage to himself, without any loss to the Publick. To do this, these two things so often mentioned are required, *viz.* Industry in our People, and Cheapness of Labour.

To effect the first, is required an early Care to bring Youth to Labour: but of this hereafter.

To effect the second, it is necessary that the Necessaries of Life may be cheap. It is certain very different Substances are in use amongst Men for Necessaries of Life, some of which, by being easily got, and plentifully produced, are cheap; whilst others,

Law to make Consumption by unnatural methods ineffectual.

What required to make Consumption.

others, for the contrary, are more valuable. That therefore People may live cheap, one of these things is necessary; either that they use such things, as being plentiful are cheap, or else that such things as they use may become cheap, by being made plentiful.

Things easily produced cheap.

The first of these is always a work of great difficulty, but with us impracticable, in that we want People to make such Consumptions as might necessitate them to come to the Use of such things as being easily produced, and plentiful, must therefore be cheap: for instance, we in *England* being accustomed to feed upon *Flesh, Wheat, &c.* which are in their nature valuable, can never, unless necessitated, descend to the Use of the Products of a *Garden, Oatmeal, Barley, Fish,* or the like, which will always be much cheaper, in that they are more easily produced. Besides, our very Constitution seems not befitted for Parsimony, in that it makes or requires such marvellous Differences in the Qualities and Fortunes of Men, which will be attended with an outward Pomp and Magnificence, in that they are not to be supported without such: and by these Examples the meaner and more inferiour People are gradually inticed and inclined to love

love and like what their Fortunes cannot follow; however, being pleased with these Vanities, they naturally dislike the contrary, and become apt to Ape what they cannot fully imitate: whereas in those Governments that do not permit such mighty Inequalities amongst them, there is not the same Temptation to Luxury and Vanity. Thus, for instance, the Equipages and manner of Living of those who are in Power and Authority in *Holland*, are little different from the ordinary Burghers, the great *De Witt*, as *Sir William Temple* observes, being rarely attended with more than one Servant. And for this Reason Pomp and Luxury is as little affected there, as Parsimony and Frugality is here.

The second is, That such things that are in ordinary Use for Necessaries of Life may be rendred cheap. To effect this, all Prohibitions and Hinderances to Plenty should be removed, and all Improvements encouraged, by which the Value of such things as are used as Necessaries of Life may be depressed. All Prohibitions seem to be a sort of Violence upon the very Nature of Trade, in that they limit and restrain what should be in its nature free: for Trade being only an Exchange of Goods or Money made for the Advantage of the Traders; if

To make things cheap requires Plenty.

if the Government interposes in Trade, and forbids the Exchanging such things as the Trader supposes would be for his Profit, he grows sullen, and disuses Trade: But since it may happen, that what is an Advantage to a private Man may be a Loss to the Publick, it is much better that the Trade should be prohibited, than the Publick suffer. The prime Reason of all Prohibitions is the supposed Injury that such Trades do the Nation, either by carrying away our Money, or hindering the Consumption of our own Commodities; and are of two sorts, either such as regard what is the *Produce* of some of our own Dominions, or such as relate to those of other Princes. The first sort principally concerns *Ireland*, by forbidding the Importation of their Cattle. To judge rightly whether this Law hath been of any Advantage to *England*, it will be necessary to consider the present state of *Ireland*, and the relation it doth, or ought to bear to us. *Ireland* is subject to *England*, and as such is ruled *Provincially*, and accordingly should be made useful and profitable to *England*: to do this it must be improved; but so, that the arising Profits may ultimately centre in *England*: for should *Ireland* flourish in Wealth and People, and that Wealth remain there, it would not long con-

Ireland a Province, their Trade should be an Advantage to us.

continue a *subordinate Province*. To improve it, requires the increasing the Number of its Inhabitants; to make the Wealth of *Ireland* to be of Advantage to *England*, it is necessary that it should pass into *England*. The Returns of Money for Rent (in that great Numbers of the Proprietors of the Soil live in *England*) and publick Payments, must soon drain *Ireland* of all its Money, unless it can be supplied either by foreign Trade, or these Payments made in useful and valuable Goods. To permit a freedom of Trade to other Nations with *Ireland*, is to weaken and impoverish *England*, in that foreign Markets may be supplied from thence with Goods at a cheaper rate than we at present can afford them; and to exclude them from Trade, and yet expect Money from them, is impracticable, since it is only by Trade to be acquired. It remains therefore, if *Ireland* is continued useful to *England*, that such their Payments be made in valuable Goods, since the very permitting a Trade to *Ireland* by any other way than that of *England*, is really a Method so to enrich them, as to make them our Equals in Trade and Power, because it must necessarily lessen our own Trade, in that their Goods can be afforded cheaper than ours: and if our Interest

Irish
Trade
should run
by Eng-
land.

rest or Safety will not permit them to trade directly of themselves with other Nations, and we forbid the Importing of their Products here, we must soon make the People useless, and the Country a Desert. The Products of *Ireland* that are of greatest moment, are great *Cattle and Sheep*, or what is produced or made from them, as *Flesh, Tallow, Hides, Butter, Cheese, Wool, &c.* For as for Tillage, they have not hands enough to make it in such quantity as to be of any great Advantage. It is certain the Occupiers of all Land will endeavour to apply it to such Uses as are most advantageous: when therefore the greatest Profit in *Ireland* was made by multiplying and breeding *Cattle and Sheep*, in that they had a Market in *England* for them, they ordinarily turned their Stocks that way. Besides, by the means of their Cattle, they had opportunities of making Payments here, as likewise of supplying themselves with useful Goods from hence: but the course of that Trade being stop'd, they became under a necessity to convert their Land to other Uses, such as *Feeding*, and to make Money from their *Flesh, Tallow, Hides, &c.* or to *Dairying*, and so do the same thing by *Butter, Cheese*, or by *Sheep*, to have it from *Wool*. And these Commodities being

in great part taken off by Strangers, turns the course of the *Irish* Trade another way, the *English* having little Advantage from it, (excepting their *Wool*) Strangers supplying them with what formerly they had from *England*.

It is certain, the Products of *Ireland* exceed their own Consumptions: the Question is, Whether it is not better for us to receive them, than to permit them a Trade with Foreigners? For it is plain, so long as the People remain, the Land will be employed: and it being a Province to *England*, the Land should be so employed, as to be an Advantage to *England*; which it can never be, if the People fall into a Trade independent of *England*: for indeed, to admit a *Province* to a Trade with Foreigners, is only to enrich it without any Advantage to the Sovereignty, (excepting what arises by the Duties, and that does not concern the Body of the Nation, but the Crown only) whereas the great business in Governments is to make *all Provinces* so subservient to the Sovereign Kingdom, that the People may be enriched by it, and yet no Discouragement upon the Province. And for this reason the first should be the only Traders to receive their Goods, and furnish them with others; for by this means

Products of
Ireland
should be
received
here.

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their Gain can never be our Loss: whereas if we permit *Ireland* an immediate Trade with other Nations, our People can have no part of their Profits: And the *Produce* of *Ireland* being of much the same nature as those of *England*, a freedom of Trade permitted to them, must be an undoubted Loss to us, in that their Goods can be afforded at a much cheaper rate than ours, by reason of the Plenty and Cheapness of them, and of consequence the Sale of ours spoiled, as has already happened upon *Beef, Butter, Cheese, &c.*

Prohibiti-
on of Irish
Cattle a
Loss.

If then we purpose to preserve *Ireland* in such a Condition that it may flourish in Wealth and People, and yet continue useful and subservient to us; we must permit the Importation of their *Produce*, viz. *Cattle and Sheep*: for without some foreign Consumption they cannot prosper, as wanting Mouths to make it themselves. To permit them to Export these to other Countries, is to impoverish our selves: and neither to receive them our selves, nor to permit their Exportation to other Parts, is, in effect, to make the *Country a Desert, or at least the Land of no value.* The Inconveniencies urged against the Importation of their Cattle, has been, That this must naturally lessen and depress the *Price of Flesh,*

Object. a-
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bringing
Irish Cat-
tle.

Flesh, and of consequence lower the *Rents and Value of Land*, and bring a Discouragement upon Breeding here, and thereby make a great part of the *Lands of some Counties in England* useless, in that they are only besitted for that purpose.

It is a most undoubted Truth, that the Cheapness or Dearness of Goods depend upon the Plenty or Scarcity: and yet the Value of the Land does not depend upon the Increase, but upon the Consumption of its Produce. To illustrate this, Should one Acre of Land in one Year produce but one Quarter of *Grain*, and that should sell for 3 pounds; and in another Year four Quarters, and those should sell for no more: I say, the Profit from the Land to the Occupier is equal, notwithstanding the Inequality of the Produce. But it, by reason of the Consumptions, the Prices should become equal; then the Profits would be according to the Increase, and so marvellous unequal, viz. as 4 to 1. It is true, was the Occupier to sow an Acre of Land when *Grain* was at 3 *l. per Quarter*, and the same when it was but at 15 *s. per Quarter*, here is a manifest Difference in the prime Cost; and should the Quantity of the *Produce* be equal, and yet the Difference in the Value remain; then I say, the Profits from
H 2 the

the Land would be marvellous unequal, as being in proportion to the first Charge: but this is not to be supposed, in that the Value of the Produce will be according to the Increase, supposing the Consumption to be equal. To apply this; Should *Irish* Cattle be Imported, the Number of them must naturally depress the Value of lean Cattle to what they are now; but then the Profit from the feeding them would be greater, in that the Flesh being cheaper by reason of the prime Cost being less, and yet the Consumption being increased by the Cheapness, the Demands must be greater, and so the Profit: because the Value of un-fed Cattle being from their Number lessen'd, and the Quantity of Land that is most proper and best applied to feeding not being much increased, the Profits from feeding upon the Land must be enlarged, in that the Demands and Consumptions are greater: nay, should the feeding Land increase, the same Reason would hold in the Consumption, by reason the Cheapness must increase likewise. It is true, as the Rents of feeding Land, upon the admission of *Irish* Cattle, must necessarily advance, so, on the contrary, those of the barren and *breeding* Land must be for a time somewhat depressed: But then this Objection is easily

easily answered, in that the Occupier hath by the means of our late Improvements from *Grass-seeds, Turnips, &c.* Opportunities to make larger Improvements upon barren Land from those Methods, than ever he will be able to do by his breeding Cattle; and therefore considering the present Improvements upon mean and barren Soil, it seems very wonderful, that even the Proprietors of that are not zealous for the admission of *Irish* Cattle, since their Tenants, having no Encouragement from breeding, would soon turn their Thoughts to make those Improvements which would arise from *Turnips, Grass-seed, &c.* All of which being of greater advantage to the Occupier, must naturally advance the Rents to the Proprietor: and without the admission of *Irish* Cattle, it seems to little purpose to make those kinds of Improvements. Besides, the *Irish* having a Market here for their lean Cattle, and being restrained from Exporting any thing of their own *Produce* to any foreign Countries, would necessarily apply themselves to breeding; and the Trade from *Butter, Cheese, Tallow, Hides,* which is now managed with other Countries from thence, would turn into our Channel. Furthermore, the Quantity of *Irish* Wool must lessen, and the Value of our

our own advance, in that Mens Labour would become cheaper, when the Necessaries of Life in ordinary use are so; in that Labour in our Manufactures being of much greater Value than Materials, such might be afforded cheaper, and of course more of them consumed; and the Demands keeping pace with the Consumption, must naturally advance *Wool, which is the Material*; and especially when we consider that the Quantity of *Wool* must from this reason rather diminish than enlarge: that is, it would necessarily lessen in *Ireland*, and could not increase in *England* in proportion to what it must lessen there, because the *Irish* Sheep being sooner killed here, their Numbers would diminish in comparison to what they are now, when they are kept to a greater Age; and of consequence *Wool* being a *Produce* from the Land, the Rents of that would rise; whereas by these Prohibitions, we give *Ireland* an opportunity of a direct Trade in some Particulars with other Countries, (which seems to be inconsistent with the Advantages that are to be made, by the Sovereign Kingdom, of a Province) and that in such things as in the length of Trade are a real Detriment to us. And not only this, but we keep up the *Prices of Flesh* to our own People, and depress it to those

those of other Countries; and by that means advance our own Labour, and so hinder the Exportation of our own Manufactures. And therefore these Laws contribute so little to the Value of Lands, that they are a real hindrance to it; for by these means, in the course of Trade we often become Losers, the Balance being often against us for want of a Consumption of our Manufactures in other Countries: and had we not some Relief by the means of our *West-India* Goods, our very Trade from these very measures must ruin us. Besides, *Live Cattle* not being admitted here, the Number of Sheep, and of consequence the Quantity of *Irish* Wool, is increased: and their Wool being only to be Imported into *England*, and the Value of it (for Reasons already assign'd) being but low, there is a great Temptation upon the Inhabitants, or others, to hazard the Penalties of the Law, in running of it to *France*, by the great Advantage that is made by it there: by which courses the *French* Manufactures are supported to our Disadvantage.

As to our other Prohibitions, that relate to the Discouragement of the *Woollen Manufactures in Ireland*, they seem to be of no manner of weight; for if the Trade of *Ireland* is only circulated by *England*, and if their

*Woollen
Manu-
factures in
Ireland.*

their Cattle were permitted, the Necessaries of Life in both Kingdoms would soon come to near some Equality : and then we having the Advantage of being Carriers of their Goods, and indeed such passing into other Countries by *England*, there would require no Discouragement upon such Manufactures there, when there could be little or no Advantage by the working them.

Other Prohibitions.

The other sort of Prohibitions that relate to Goods of foreign Growth, are made by imposing high Duties upon Goods Imported; and that seems in a particular manner to regard *France*: for, King *Charles* having entered into a Friendship with that Crown, quietly permitted heavy Impositions upon *English* Goods, by which means their Consumption in that Kingdom was lessened; and yet the Use of *French* Goods was continued, in that they were not here so heavily burthened: by which the Balance of Trade soon turned to that side: whereas had King *Charles* but loaded theirs in the same degree as the *French* King did ours, either *France* must have removed those heavy Duties, or the Trade between the two Nations must have ceased. But the *Revolution* here producing a War with *France*, we, to discourage the *French* Trade, went into the same method of imposing extravagant

travagant Duties upon the *Products and Manufactures* of that Country; by which means, notwithstanding a Peace, yet there was a discontinuance of Trade, neither Nations complying for settling a Tariff.

The Usage of laying *exorbitant Duties upon Imported Goods*, seems originally to have been taken up for one or both of these Reasons; *viz.* Either to advance the Publick Revenue, or to lessen the Consumption of foreign Goods. Beginning of high Impositions.

Since the Nature of most of our *European* Governments are now altered, not being supported as formerly by Land, but by a stipendiary Soldiery; and Money being entirely necessary for the maintaining that force, *Gabels, Excises, and Impositions*, have been found the best Expedients to raise it by: and accordingly, these have been practised in most Countries of *Europe*.

That the Consumption of foreign Goods is lessened by heavy Duties, is most certain, in that their Value is advanced by them: but the Question is, Whether this is of any real Advantage to the Nation? It is without Controversie, that the Employing our People depends upon the Consumption of our Manufactures; and Consumptions are either within our selves, or by other Nations: if within our selves, our

Consumption lessened by high Duties.

Peo-

People are by that employed, but the Public not enriched; if by other Countries, then the Question is, what you receive for them? if Goods and Money, the Nation gains; but if only Goods, and those consumed here, there then is nothing gained, but our People are employed, and the Nation supplied with such things as the present Circumstances of Living require. If therefore heavy Duties are laid upon Goods Imported, that were taken in Exchange for our own Manufactures, the Consumption of such Goods being by this Duty lessened, the Consumption of our Manufactures that were taken in Exchange for such Goods must likewise lessen; and this from the very nature of Trade, without any regard to reciprocal Duties, that other Nations in return will lay upon ours: By all which it will appear how difficult a thing it is so to regulate Duties upon foreign Goods, that our own may not be affected by it. It is true where this Method is begun and practised upon our Goods by other Nations, it is entirely necessary that we return it upon theirs; or otherwise we must be ruined by the Trade.

*Unnatural
methods to
advance
Trade of no
use.*

The great business of Trade, as I have already hinted, being to enrich and employ our People; and the natural method to effect

fect this, being by making Labour cheap, because our Manufactures then may be afforded cheap, and foreign Trade then must be to the Public Advantage; for all other Methods seem unnatural, for Example, Prohibitions, whether absolute, or by heavy Duties, are a Violence upon Trade, which seldom can be laid, but never continued to any Advantage; that is, where we are the Beginners of them; in that such must, in the course of Trade, lessen our own Exportations. *Premiums* to the Trader, to invite him to Export our native Goods, are preternatural, and disadvantageous, for by such we labour to make that *dear* to our own People (and that at the Public Expence) which Plenty makes *cheap*: Besides, by that we insensibly raise Labour by thus unnaturally advancing the Value of the Necessaries of Life; for by raising the Price of one thing, we do it to all that are or may be applied to the same use: for Example, If by *Premiums* the Value of *Wheat* is advanced, all other Grain will be affected by it, and advance likewise in some proportion: and if by these Methods we advance Corn, we inevitably depress the Value of Wool, in that Labour being raised, our Manufactures will not be so vendible in foreign Countries; and of consequence

quence the *Farmer* gains only at the *Grassier's* Loss: And if our *Corn*, from this reason, brings us some *Money*, our *Cloth*, *Stuff*, and *Serges*, must lose us more.

Trade managed by Intelligence.

Trade now is mostly conversant about such Substances, as by Usage, and the Circumstances and manner of Living, are become necessary or convenient for Mens Subsistence: and Trade being managed by an Intercourse between Men of different and independent Countries, who by keeping a Correspondence, mutually inform each other what Things are most marketable in their several Countries; by which when any one sort of Goods become *dear* in one part, they are supplied from other Countries, until such time as by a plenty of such Goods Imported the Value again lessens; and then the course of Trade changes, in that the Advantage ceases. And thus, by the means of Trade, there comes to be a sort of Equality kept, as to the Value of such Goods that are in use amongst Mankind, between different Nations; (a regard only had to Carriage, Freight, and other Contingencies.) When therefore, by the means of Plenty, any one sort of useful Goods are cheap in any Country, they will be Exported, in that the Merchant can make a Gain by that Trade; but then for the

the procuring these Goods he must either use other Goods or *Money*: if he cannot make Advantage by Goods, he does it by *Money*; and then he makes a private Gain at the public Loss, in that he Exports *Silver*. As a Remedy for this, *Premiums* are used, that so the Value of the Goods to the Traders may be brought to some Equality, and no *Money* pass in the Exchange. But this Expedient of *Premiums* is far enough from curing this Mischief; because the Value of all Goods, in all Countries, being made by *Silver*, if the Public, for Example, should allow one fourth part of the Value of their native Goods as a Reward to the Trader for Exporting them; the Trader by this may gain, but the Nation must lose, in that those their Goods are made cheaper to the Merchant, but dearer to the Publick than really they are: and of consequence, in the Exchange or Trade considered between the two Nations, the one receives but 3 parts in Value of Goods for 4 parts of their own, and therefore loses one fourth. But to illustrate this by a particular Instance, let us suppose a Hoghead of *Wine* in *Portugal* to be worth 4 Ounces of *Silver*, and let us suppose 4 Bushels of *Wheat* to be of the same Value in *England*, the Exchange here between these two different

The Use and End of Premiums frivolous.

ferent things would be equal to the two Nations, the Advantage to the Merchant arising from other Reasons. But if *England* allows one Ounce of Silver to the Exporter of Wheat, the Wheat then to the Nation is valued at 5 Ounces; whereas it really cost the Merchant but three (by reason of his *Premium*;) for which reason, in *Portugal* he can Exchange it, as if the prime Cost was but 3 ounces: and by this *Portugal* gains one fourth in value in the Exchange: and by this means the Consumption of our Goods is less in Value by one fourth part there than that of theirs is here; and this, in the course of Trade, must naturally depress the Value of our Goods, in that the Consumptions are not equal according to their Value: For the Value of Goods in all Countries being compared by Silver, where a Trade is not managed by near an Equality in Value (regard always had to Carriage and Contingencies) altho' it does not seem directly to affect you, if no Silver passes to equal the Exchange, yet in the End it must be a Loss to you, because by this you advance the Value of their Goods to the Publick by the first Exchange, and yet increase the Consumption, in that they can be afforded cheaper by the Merchant here, the Publick having

having contributed to the first Cost: whereas we depress the Value of our own, and yet receive nothing but Goods (that are consumed among our selves) for them, and those at a greater Value than really they are worth; as is most manifest in that you give more of our Goods in Value for less than you receive of theirs: the Nation by these Measures paying five Ounces of Silver for what is really worth but four, and what cost the Merchant but three. By which it does appear, that notwithstanding *Premiums* may be Expedients to encourage the Exportation of some of our *Produce*s, yet the very Continuance of them must be a public Loss, because the Value of all useful Goods depending upon their Plenty or Scarcity, and not upon Law, these Violences can be to very little purpose, in that by endeavouring thus by Law, that is, unnaturally to alter this Value, is to intend to alter the course of such things by humane Laws, that are plainly in their Nature out of the reach of them: and therefore altho' by such Measures some Interruptions may be made in the course of things, yet such can never be of any lasting advantage.

If we but seriously consider the proportion that useful Goods in all Countries bear to

Value of
Goods bear
a proportion
to Silver

to Silver, we shall be apt to conclude, that as the Value of such Goods must rise as Silver increases, that therefore Mens Labours, and of course the Produce of Labour, must rise in proportion to the Money in every Country ; and of consequence that the Goods and Manufactures of such Countries where there is plenty of Silver, could not be with any advantage carried where a scarcity of Silver makes Goods and Labour cheap, in that Merchants trading for Advantage, will therefore either deal with Money or Goods, according to the Profit they can make by either : where Goods therefore are cheap, they deal for Money, because a greater Profit arises to themselves by that, than can by the exchanging Goods that are in their own Country (by reason of the Plenty of Money) bought dear ; and by this means the Balance is against their own Country, until such time as the Value of those Goods come near an Equality, and then they change the course of Trade. Altho', I say, these things seem but natural Consequents of a free Trade, yet a free Trade may be so managed, that one Nation may always preserve a proportion of Silver exceeding that of their neighbouring Countries : for if any People, by an unwearied Industry, become the Carriers of the

the Goods of other Nations, and by a parsimonious living make but little Consumption themselves of foreign Goods, they must naturally by Trade accumulate Wealth beyond their Neighbours, because their Labours in the Carriage becomes part of the Value of such Goods when sold, and therefore is an entire Gain to the Carrier : and this Profit cannot be again lost by Trade, in that it perpetually arises from it ; and is like the Box in Play, which most certainly gets, let who will lose. For the Goods that are thus carried not being spent at home, must necessarily, in the course of Trade, bring Silver into that Country ; and this of its own nature, without the help of Laws to regulate it.

But notwithstanding it will perhaps be granted, that an industrious People by thus being the Carriers of the Goods of other Countries may be able by that Help to preserve greater quantities of Silver to themselves than any of their Neighbours, and yet permit a freedom of Trade, which must naturally disperse Silver until Goods and Silver come to some sort of Equality in Countries where this Intercourse of Trade is continued ; yet there is a Difficulty remains to be solved, How a People that abound in Silver should be able to afford

Why Goods are cheap notwithstanding plenty of Silver.

their Manufactures so cheap as to make them vendible in forein Markets, as it is certain the *Dutch* do, who are able to undersel us, and yet by the lowness of Interest appear to have more Money than any Nation in *Europe*. To comprehend the reason of this, it will be necessary to take a short view of the different Methods of living between them and us; and this perhaps may give us also some insight into the Improvements that we, in our present Circumstances, are capable of making in respect of Trade. The *Dutch* then submit to the Use of such things as Necessaries of Life as are in their *Nature cheap*, in that they are *plentifully and easily produced*; for all such Substances being raised and produced by the Charge, Labour, and Industry of Men, their Value will be according to the *Difficulty or Ease, Length or Shortness of Time*, that is used or required for their *Production*. For Example, The immediate Produce of the Earth, as *Herbs, Pulse, &c.* will be cheaper than *Flesh, Bread of Wheat* dearer than that of *Barly, Oatmeal, &c.* and by this variety of differing Substances that are so unequal in their Value, that are in use by Men, it comes to pass, that the People in some Countries are able to maintain themselves much cheaper than others, notwithstanding

notwithstanding the Plenty of Money.

If we enter into a more particular Enquiry of the Reason of these things, *viz.* Why the *Dutch*, who are rich, are satisfied with Parsimony, and have these Advantages beyond the neighbouring Nations? we may soon discover this does not proceed from any natural Advantages that People have beyond their Neighbours, but that they are perfectly indebted to the *Narrowness of their Country, and Nature of their Constitution*: for their Constitution not permitting any marvellous Differences in the *Qualities and Conditions* of Men, in that it confers no *Hereditary Honours*, nor permits the accumulating no *large Estates to perpetuate in a Family*; for personal Estates break and divide, and the *Smallness of their Country* does not permit of many *large real ones*. Besides, the difference in the ways of living between Men there are not so great as in other Governments: for, the *Superiors*, or those in Authority, not using any chargeable or voluptuous Vanities, the meaner sort are the better pleased with Parsimony, as having no Temptation to Luxury. Their Laws likewise being made by themselves, are contrived for the common Advantage; and are throughly executed, in that the Authority of making and executing them

Why the Dutch subsist cheap.

are not divided: whereas in those Countries where this happens, they are rarely well executed, unless the executive Power has some Advantage by it. The Wisdom of their Laws permits the Exercise of all Religions, and admits all Strangers amongst them; which has filled their Country with People. The narrow Compass of their Country, and Thickness of Towns, are an Advantage to their Manufactures, which are best carried on by Numbers, where Industry is encouraged, and Idleness punished; and that it must necessarily be, where the Mouths are too many for their Country's Produce. From these Reasons, the *Dutch* may flourish in Trade, and abound in Wealth, beyond any of the neighbouring Nations.

England's
Advantages.

And as the present State of *Holland* is better befitted for Trade than any other *European* Government, so we seem much more befitted for it than most of our neighbours, in that our Laws secure us an entire Property in the Fruits of our Labours; and by having our Representatives in the Legislature, we are not only skreened from the Insults of our Superiors, but our Laws being made with our Consent, a more immediate regard is had to the common Interest of the People. It is from this Reason that

that our Trade has been carefully considered, and industriously encouraged. It is true our Laws have sometimes seemed to lean too much in favour of Land, in that we have endeavoured, by unnatural Methods, to raise the Value of our *Products*; and by that laid some Obstacles to our Trade, by endeavouring to make things dear which Plenty makes cheap: but these Laws have proved but ineffectual Remedies, in that the Value of Land depends upon Trade, and Trade upon the Industry of the People.

Vagrancy, Idleness, and want of Industry in our People, have been common and lasting Complaints amongst us; several Methods have been proposed, and Laws enacted for the removing and preventing these Vices, all of which have hitherto been but of small efficacy: The Reason of which seems to be, in that some parts of these Misfortunes are grounded upon our Constitution. Some are derived from the Circumstances of our Country; and these, I think, will not admit of any present Remedy: But then there are others that are continued by some Defect in our Laws, and others by a Remissness in the Execution of them: and these, I apprehend, may be cured.

We

Constitution
not be-
fitted for
Industry.

We may justly glory in the Happiness of our Constitution, that secures us a Property in what our Labour or Industry shall gain; but then the *Pomp, Magnificence, and Lustre*, that attends *swelling Honours and large Estates*, which our Constitution not only admits, but requires; are what are too apt to allure them who should live by their Labour, Industry, or Trade, to love and like what pleases *their Superiors and Betters*: and this insensibly inclines them to prefer *Luxury* to Parsimony, Pleasures to Industry; and this Vice gradually descending, corrupts the whole Mass of People with somewhat of the same Folly: for being thus poisoned with the Vanity of living beyond their Fortunes (by the Example of those whose Qualities or Estates permit of it) they are not satisfied with such Necessaries of Life, as being plentiful and cheap, would make their Labours so, but are too prone to despise and disuse what Plenty makes cheap; their Desires still enlarging with the Profits of their Labours.

Extent of
our Coun-
try a hin-
drance to
it.

The Extent of our Country, Thinness of Towns, and Want of People, permit of large Wastes of Ground, such as *Forests, Chaces, Commons, &c.* which are as so many Nurseries to Vice and Idleness; for by these Youth live unemployed, and become seduced

seduced by the tempting Pleasures of taking *Hares, Conies, Deer, &c.* and by those means become unfit for any thing of public Use: for by giving themselves up so early to these Follies, they fall into all manner of Looseness, from which they are not, without difficulty, to be reclaimed. Besides, the Plenty of our Country disposes our People to Luxury and Idleness, and the Thinness of Towns, and want of People, renders Manufactures in many parts of the Kingdom impracticable, in that such are not to be carried on without a number of Hands, which are not in such places to be had. The Scarcity of People, and Fruitfulness of our Country, lessen Industry, in that the Necessities and Wants of Men are now supplied without That or Labour; whereas were our Numbers increased, our Consumptions must; and of consequence Men would be obliged to Labour to get a Subsistence: for then either Lands must be improved, that our own Produces might be sufficient for our Mouths; or foreign Goods Imported to serve for such Uses; either of which, by requiring Labour, must be a discountenance to Idleness. Besides, when the Necessaries of Life are not procured without some difficulty, Men will not so profusively and wantonly dispose of them,

them, to the Support and Maintenance of Idleness and Vagrancy; as we may observe in *Holland*, where such kind of Reliefs are somewhat unusual.

Why Industry is not sufficiently encouraged by our Law.

The Deficiency in our Laws, in not encouraging Industry, seems primarily to consist, in that sufficient care is not taken to increase our Numbers; for to do that, two things are required, neither of which our Laws permit.

The first is, to encourage Marriages; that so we may multiply our selves.

The second is, To admit Strangers; that so we may increase by others.

Laws concerning Settlement

The first requires that all Laws *restraining Settlements* should be Repealed, and a free Liberty conceded to married Persons to settle where they please: for the present Vexations and Troubles that attend *Settlements*, are great Discouragements upon that state. These Unchristian Laws, that hinder Settlements to our poor Brethren, are plainly founded or derived from that unequal Law, that obliges Parishes to provide for their own Poor: for the Charge that arises from the Poor, is the Cause why each Parish labour to prevent the settling of any Persons that may become chargeable to them.

The

The second requires an Act for a general Naturalization, and some Law to ascertain the Titles of Estates; for by that Foreigners would be invited to purchase Lands, and settle amongst us. But so many Difficulties attend these two things, in our present Circumstances, that they are rather to be wished for than expected, in that the doing them will necessarily interfere with what a multitude of private Men do suppose to be their present Interest, and who therefore will not readily consent to them.

A general Naturalization.

The Mischiefs from the not Executing Laws, seem to arise, because that Authority is committed to such Persons who have no Benefit by it: for whilst the Executing those Laws that are for punishing *Vagrancy and Idleness* are left to Parochial Officers, those Vices will never be suppressed; in that there is no Motive to these beyond their *bare Duty* to see it done: and the doing of it being accompanied with Trouble and Charges, they will not be very zealous in it. Besides, Usage hath given it the Name of *Inhumanity*, and Custom of *Cruelty*, to execute Laws that inflict Punishments, when no Person in particular suffers by the violating them. For this Reason these Vices can never be suppressed by any Laws with us, unless the executing them is committed

Laws not Executed.

L

mitted

mitted to such Persons whose Interest it is to see it done.

Our Laws unequal.

These things that are within the reach of Laws to remedy, yet will not without the greatest difficulty permit of the means of doing it, by reason former Laws have already settled these matters in methods directly opposite to what these propose: and Men will not easily be persuaded of the great and natural Advantages of these Measures, especially considering our former Laws have laid the Burthen from the Poor so very unequally; and such Persons who have the Advantage by the Laws in force, will not easily consent to Alterations, (private Interest being of more weight with most Men, than public Advantage.) For notwithstanding from these Methods Land must necessarily advance, in that the Consumption of the Produce must be increased, and by that a necessity to improve it, and no want of Hands to do it, and by Improvements Rents must rise; yet so far some Mens minds are clouded by private and immediate Interest, as not to be convinced of the truth of these things, notwithstanding Experience would abundantly confirm them, if they would but observe the mighty Difference in the Value of Lands that lie near London, if compared with

with such as are in the more remote Countries; which can be attributed to no other Reason, than to the Number of the People, and the Improvements, that are but the Effect of such Numbers: nay farther, how the Value of Rents insensibly decline, according to the distance from London, unless of such Lands as lie near, or are contiguous to great Towns or Roads.

It is true, if Men will so far narrow their Enquiries, and confine their Reasonings, as to infer that things will be, were these Laws altered, as now they are; and that therefore the Poor being now unemployed, and so a Burthen and Charge to Estates where they settle, must therefore continue so; and consequently, to multiply themselves, in that this would increase as they do: then, I say, it is impossible to convince these Men of the Expediency and Advantage of these Measures. But if these Gentlemen would be pleased to carry their Enquiries far enough, they might soon perceive, that these Misfortunes are rather made and increased by those former Laws, than removed or lessened by them: which will plainly appear, in that in all trading Countries, the more numerous the People the less burdensome the Poor, Industry

Things would alter were Laws altered.

being always encouraged, and Sloth and Idleness deterred by numbers : nay farther, Experience will inform them, that the very Value of their Lands depend upon the Number of People, and do and will rise and fall, as they increase or lessen ; which is undeniably evident, in that depeople a Country, and the Value of Land is lost.

Poor a bur-
den, but
would be a
Benefit.

It is very difficult to convince Men of this Truth, in that here in *England*, the Poor, for want of a due OEconomy, are vicious, idle, and unemployed, and so become a Burthen and a Grievance to those upon whose Estates they settle ; and being, by the means of Inclosures, and Laws of Settlement, very unequally distributed, are very heavy upon some particular Parts, which makes Men unwilling to permit of their multiplying and settling : whereas could they subsist upon their own Labours, they must be a Benefit to all Places where they settle, because Consumption being then increased, a multitude of things that now, for want of Mouths, are useless, would then be sought after, and sold for Money : as may be observed by what happens in great and populous Towns, where every thing that is of the Produce of the Land, becomes a Profit to the Occupier.

But

But it may be objected, that notwithstanding these things should be allow'd Truths, yet considering our Country and Constitution, it will be a Difficulty to employ our People ; and to increase them, unless we can employ them, is only to entail a Charge upon our selves. This Objection carries too much of Truth to be denied, in that so many Endeavours have been used for this End, but all of them as yet have been but to little purpose ; the Reason of which is not in the Impossibility of the Undertaking, but that we have attempted this by forced and unnatural Methods : that is, by endeavouring to perform this without removing those things that are in their very Natures Obstacles to it ; that is, without first disposing the Circumstances of the Kingdom, that Industry in our People may be but a natural effect of their Numbers. For if we do but consider the Perverseness of humane Nature, we may soon be convinced, that Persons that have been bred up and used to Idleness, will never submit to Labour, unless necessitated to it : and that is to be done but by one of these two ways ; viz. Either by virtue of Punishments, which Laws inflict ; or by a want of the Necessaries of Life ; for Men will rather Work, than Suffer or Starve.

And

And the Inefficacy of former Laws are a Proof that the first is not to be done in our present Circumstances: we therefore ought to apply our selves to the last, (that hath not as yet been tried;) but then this must be by natural, and not violent Methods, such as are the multiplying our People, and not by punishing Men for their Charity in the relieving those who are in want, which is Unchristian: for were our Numbers increased, our Consumptions must likewise, and of course more Industry must be used to support those Numbers, in that Mens very Necessities would then oblige them to Labour for their own Maintenance; Meat, Drink, Cloathing, &c. not being to be had without it: for the Relief then to be got by idle begging, could not be sufficient for maintaining such numbers of Indigents, who therefore must apply themselves to Labour to get Bread. And thus Industry would be a natural effect of Increasing our People; whereas from the Paucity of them Idleness naturally flourishes, in that our Country, without much Industry, produces abundantly sufficient for their present Subsistence: and therefore several things are often dispos'd of to support Idleness, in that they cannot be sold. And to propose to incline Men to Labour who have been bred

bred up in Sloth, where the very nature of things do not oblige them to it (without the continued dread of Punishment, which in our present Circumstances will never be effectually inflicted) is but frivolous; for no sooner shall the fear of suffering be removed, which is the Motive that excites such Men that have been used to Idleness to Labour, but Labour ceases: and that general Tenderness which abounds in our People prevents necessary Severities from being inflicted upon such Persons. Besides, methinks Cruelties, and such these Punishments will be called, are never to be countenanced amongst Christians, when the very same purposes may be brought about by gentler and more easie Methods, as it would be by thus altering the course of things, by increasing our Numbers.

Furthermore, the Methods hitherto proposed and pursued for the Employing our Poor, by being too general are found useless, and indeed impracticable, by reason of the different Circumstances of several Parts of the Kingdom; which renders it unfit for one and the same Measures. It is true, *Vagrancy may be suppressed, and Idleness punished*, by a general and well-executed Law; and this being done, People will be the better disposed some way or other to employ

*Public
Workhouse
of no use,
and why.*

employ themselves: and Labour, of what kind soever, will be of some Advantage to the Community. But to make Laws to constrain Men to apply themselves to this or that particular thing, which perhaps they are in no wise befitted for, and that in a Country that seems improper for that purpose, and that upon such Goods whose Consumption are not great enough to require multiplying, and therefore can give but small Encouragement to those who labour in it; is, in truth, to attempt things that are in their Natures impracticable: for if Men cannot support themselves by Labour, they will never pursue it, the getting a Livelihood by it being the true and only Motive to it. And notwithstanding Laws well executed; and accompanied with a charitable warmth in some generous and pious Minds, who prefer such Christian Practices before worldly Gain, may for a time support such unprofitable Undertakings; yet where there are no Advantages to encourage and support such Projects, Laws will slacken, and Charity in time cool, and so they gradually moulder and fall. It is true, were such of our Hospitals, or other Charities, that at present only maintain Sloth and Ease, made Nurseries or Encouragements of Labour and Industry, Multitudes might then be employed, in that the Revenues would support the Loss that would be sustained, for the maintaining them that Labour. But this not being consistent with the charitable Intentions of the pious Founders, will not, I suppose, be approved: And yet it is no more than what

what our Ancestors have practised in the Suppression of Religious Foundations; in all of which, the sacred Intentions of the Donors were violated, and that to a much worse purpose than they would be in this. To apply this to our present Case; To propose to erect public Workhouses in Countries that are thin in Towns and People, in order by that means to employ the Poor for the public Advantage, seems a Project clogged with too many Difficulties to be of any use; by reason the People to be employed must either be removed from their distant Habitations to these public Houses, or the Materials to be wrought must be sent to them: The first, in our present Circumstances, seems most proper, in that Persons unversed and unskilled in these kind of Labours will require the Care of Supervisors to instruct and direct them: for should the Materials to be wrought be sent home to them, the Loss sustained by Spoil, and Unskilfulness, would be too great to be continued. And if we do but consider the Consequences that must attend this removing indigent Families to one common place, *when they cannot maintain themselves*, we shall soon perceive, that this, in our present Circumstances, must alter the whole OEconomy of things, in that it is inconsistent with the Laws of Settlement, and with those of providing for the Poor by Parochial Taxes: and therefore not to be practised, unless such Laws are first altered. Besides, what Inconveniencies must attend Towns where Husbandry is cultivated? what Loss to places from whence the Poor are removed, if they must still

A Discourse

Woollen
Manufa-
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Does not
want
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contribute to the Charge of their Maintenance: for such Houses can never support themselves by the Labours only of those who work in them, (unless our present manner of living is altered, the Necessaries of Life that are in use amongst us being too dear for that.) Furthermore, the Manufactures that are to be carried on by these public Workhouses, are either of the Woollen or Linnen: the Woollen hath been hitherto the most profitable to us, our People being better skilled in that than the Linnen. The Hands that are already employed in that, are found sufficient to work all the Materials we have; Wool in *England* not being often lost for want of Hands to work it: but those that work in it, are often discouraged for want of a Consumption of what they have wrought. To pretend therefore to increase the Numbers of such as work in this Manufacture unnaturally, that is, by a Law, when you have neither Materials to employ them, nor Consumptions for what they make, seems to be an Undertaking of neither use nor moment. It is true, Industry and Invention may so improve our Manufactures, that the very same quantity of Materials may work more Goods than they do at present; but then this is never to be effected, unless their Consumptions give an Encouragement to such Improvements: And this can never happen from the Reasons already assign'd, unless such Goods can be afforded so cheap, as to be marketable abroad. Besides, our People in several parts of the Kingdom are fell into so an expensive and profusive way of living, as renders the encouraging the Woollen
Manu-

concerning Trade.

Manufacture impracticable; for where *Lace* is made that is more profitable, *Carding* and *Spinning* will be disused, as has already happened in several Counties. And yet the Profits from Labour in the Woollen Manufactures are more than those from the Linnen, in that Wool is a Product almost proper to *England*; no Country producing any quantity of what is equal in Use and Goodness to ours; whereby we have the greater opportunity to support the Value of what is wrought in it: and yet we find we are not always able to do it. Whereas Hemp and Flax, the Materials for Linnen, being produced in other Countries in greater quantities than they are with us, we cannot have the same Advantages by them, in that they are not only produced, but wrought abroad, in Countries where Labour is cheap, and so can be sold cheaper than we can afford them. To pretend therefore to set up a Linnen Manufacture with us, where Labour, for Reasons already urged, is dear, is really to persuade, or oblige our People to work, only in order to starve. If it be objected, that this Difficulty may easily be removed, by imposing such heavy Duties upon all forein Linnen, as shall so advance their Prices here, as to make the Importing them impracticable. I do acknowledge the Truth of this Objection; but then must answer, that this will be a loss to us, in that it must destroy that part of our Trade that is with those Countries from whence Linnen is brought; and of consequence bring such a Discouragement upon our Woollen Goods, which are sold in great quantities in such Countries, as to ruin more

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Families than our Linnen can support: for when the Importing Linnen, by reason of such Duties, is impracticable, the Trade to *Hamburg, Holland, Flanders, &c.* must be lost; for it is not to be imagin'd that those Countries will buy our *Cloths, Serges, Stuffs, &c.* when we will not receive their Linnens: and the Trade with Countries where Labour is cheap, if they will but receive our Goods at the Value as rated with us, must necessarily be an Advantage to us, equal to the Difference in the Value between theirs and our Labour. To discourage then, by extravagant Duties, such a Trade, must be to our Loss, in that in all equal Exchanges for Goods, we for the same Value receive more of their Labours than they do of ours.

Labour dear, our Poor must be a burden.

Another Reason of the Insuccesses of our Projects to employ our Poor, has been the Mistakes in the very Ground-work of the Design: for to pretend to do that, and at the same time to make *Labour dear*, by raising the Value of our present Necessaries of Life, is a downright Absurdity, because nothing but the Cheapness of Labour can make the Produce of Labour saleable; and if such are not saleable, they will not be long wrought. And this we have done (not to repeat what I have already mentioned, of *Prohibitions from Ireland, Premiums for Exportations, &c.*) by our Discouragement upon Husbandry, by the means of our Enclosures, which do continually increase upon us; for as by *Irish Prohibitions* Flesh is made dear, so by Enclosures the Increase of Corn is lessened: and all this is done to advance our Land;

Enclosures a mischief to Trade.

Land; when in truth these very Measures, in the End, depress the Value of it, in that they discourage Improvements, as they relate to the Public, and hinder Trade by advancing the Price of Labour. But having already spoke to the first, I shall only pass to the second. It is certain the Proprietor of Land gains by enclosing of it, in that the Value is by that means advanced to him; but the Question is, Whether he does not improve at the Nation's Loss? To take a right Estimate of that, we must consider the different Uses of Land before and after it is enclosed; and by that we may the better judge of the Advantages of either state to the Public. Land that is unenclosed, and lies promiscuously mixed in open Fields, is best besitted, and so most applied to *Tillage*; and that which is separated and enclosed, in *Pasturage*: the first requires the Assistance of more Hands than the last; and for that reason the Profits from the first being divided amongst a greater number of People, become less to the Proprietor: whereas the last being managed by few Hands, the Profits are not so divided, and so more comes to the Proprietor: for the Land by being enclosed is not bettered, but only his Nature of the Profits altered; those parts that the Poor had, whilst in *Tillage*, now coming into the Proprietor's Pocket, which is the Advantage. By means of the first Corn is increased, by the last *Flesh*; and both these are used as Necessaries for Mens Subsistence. But the Increase of Corn is of most public Advantage, by reason more People are employed, and may subsist, upon the Corn growing upon equal
equal

equal quantities of Land, than can upon Flesh nourished or fed upon the same; and of consequence Men may live cheaper upon the former than the latter, and therefore labour cheaper: and not only so, but Men are by the first more inured to Labour and Industry, in that it requires a greater number of hands for the managing it: whereas the last wanting but few, administers an occasion to Sloth and Idleness, little Labour being required for the Management of Pasturage: and if the Poor cannot get a Subsistence by their own Labour, they must become a Charge upon others. And how is it possible they should support themselves, when thus Husbandry is lessened, and the Prices of our Manufactures so advanced, that they are not marketable abroad; (for it is by one or both of these ways our Poor are to be employed) for which reason the Charge of the Poor must necessarily increase, in that they cannot now maintain themselves; because they are not employed, neither upon the Land, by reason of our Enclosures, nor in Manufactures from the dearness of the Necessaries of Life; our Laws having raised the Value of such things as are in present Use for Mens Subsistence: whereas, to encourage Trade, and employ our People, we should depress them.

To increase Pasturage, and yet to forbid Irish Cattle, impolitic.

It seems, methinks, a Solecism in our Politics, to admit the multiplying Enclosures, or at least the converting Land so much into Pasturage; and yet at the same time to hinder the Importing Irish Cattle, which seems to be extremely proper for such Improvements, in that Pasturage plainly requires a greater number of Cattle

Cattle to be fed upon it, and of consequence a greater Consumption of Flesh, or of what is produced from Cattle; for without that, Rents of such Lands are not well to be advanced: and yet our Laws hinder such Consumptions, in that they keep up the Value of Flesh, by forbidding the Importation of Irish; by which, if admitted, the Prices of Flesh must lessen, and the Consumption increase. However, this is certain, by these two Methods, viz. by lessening Tillage, and hindring Irish Cattle, we lessen the Increase of such things as are in use for Necessaries of Life, viz. Corn by the first, and Flesh by the last; and yet do not advance the Rents of Land, by reason we do not increase the Consumption of them: for to do that, we should multiply our People, whereas now we rather labour to diminish them; because not being able to employ them, they become a burden to us.

Furthermore, as Pasturage increases the Consumption of Flesh will, which being made dear (by the Reasons already assigned) the Wages of Labour will also rise, for otherwise Men could not subsist by it, in that such things as are for common Use are dear, (as it is certain in fact Wages have done) and of course the Charge of the Poor (as being from these Reasons unemployed) must continually increase, make what Laws we can to prevent it; unless these Mistakes are first removed: for if by our present Measures our Poor cannot be employed, as formerly, in Husbandry, and we by advancing the Value of such things as are in use for Necessaries of Life, render it impracticable

To increase the Consumption of Flesh, and yet make it dear, irrational.

Why the Charges of the Poor must increase.

to

to be done by Trade, in that our Manufactures are too dear to be Exported; it is plain our Poor must be a burden, in that being hindered by these Measures from providing for themselves, they must be maintained by others. And for this reason, notwithstanding some particular Men may make great Advantages from these Laws, yet others must lose, and, as I suppose, the whole Nation suffer, in that the Poor not being now able to maintain themselves, as being thrust out of that Profit from the Land, which formerly, when in Tillage, their Labour procured; (the Proprietors having ingrossed their part, by converting it into Pasturage;) nor not being able to support themselves in our Manufactures, by reason of the dearness of such things as are used as Necessaries of Life, they will be a burden; contrary to what happens in most other Countries where such Usages are not practised; for in such, Numbers are so far from being a Loss, that they are the Wealth of those Nations. And I am apprehensive these our Misfortunes will not admit of any Remedy, unless we multiply our People; for by that our Consumptions being increased, the Value of Land must rise, and our Methods of Living must alter: Our Necessities then, would oblige our People to Parsimony, and our Numbers to Industry; by which foreign Trade would flourish, and our Poor thence being able to subsist by their own Labours in our Manufactures, our Enclosures would be no injury to us: for, as for all other Methods they seem unnatural, and have hitherto been ineffectual; and, as I apprehend, will for ever be so.

F I N I S.