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THE JUST  
COMPLAINT  
OF THE  
POOR WEAVERS

TRULY  
REPRESENTED,

With as much

ANSWER

As it deserves, to a

PAMPHLET

Lately written against them Entitled

*The WEAVERS Pretences  
examin'd, &c.*

LONDON:

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THE JUST  
COMPLAINT  
OF THE  
POOR WEAVERS  
REPRESENTED, &c.



WHEN an Enemy is conquer'd in the Field, we never want People at home to kill them over again: Clamour is so useful a Weapon in the modern Way of Party-Fighting among us, that I do not at all wonder, that in the Case of the poor *Weavers*, our Scribblers take Advantage to fall upon them after the *less-barbarous* Train'd-bands have done with them.

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The Business is plain, the poor Men were first wrong in raising a Tumult, that's certain. Secondly, they were *BEATEN*, that's as certain; and therefore, *which by the way is excellent Pamphlet Logick*, they have not the least Reason to complain; but must be all tax'd with a Guilt which they have no Hand in, and even those that were not in the Vice must be run down, as if they had no Grievance to cry out of, and that all the Pretences of the *Weavers* in General were, as the well-bred Author of the scandalous Pamphlet which we are now considering, calls it, *villainous and brutish*.

It is however the Felicity of a just Cause that its Opposers are generally driven to two most scandalous Shifts: *First*, to a Refuge of Falsties for Argument. And *Secondly*, to the Necessity of Railing, and giving foul Language to support it. The Author of *The Pretences of the Weavers examin'd* falls into both these; and that in the most notorious manner, and betrays at once both his Want of Argument, and Want of Manners.

*First*, he says, the Complaint of the *Weavers* can only be known by their murmuring in Corners, and their riotous Actions in the open Street. And then *Secondly*,  
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He gives their Disorders in the Street the Epithet of Brutish and Villainous.

I have nothing to do with his ill Language, which after the Men are suppress'd, and in the Hands of the Law, is but a cowardly Insult; and of which I only say this, that tho' I abhor Mobbs of all sorts, and am far from justifying the Exorbitances of those poor Men, whom Oppression may have some Hand in making mad, yet I think they are rather Objects of our Pity, as I hope they will be of the Government's Clemency.

But I must take up our insulting Gentlemen a little *upon his first Head*; for tho' I agree that the *Weavers* have no justifiable Reason to rebel. I must not say, *or let him say unreprieved*, that they have no Reason to complain: And when this Writer tells us, *that their Complaint can only be known by their Murmuring in Corners, and Riots in the Streets*; he takes a great deal of Pains to tell the World that he really knows nothing at all of the Matter. For nothing is more true than this, that the Complaint of the *Spittle-Fields Weavers*, not at all to excuse the Extreme they have carry'd it to, is a *National Grievance*, a Thing, Trade groans under, and which if not speedily redress'd, our Woollen Manufatures

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ctures all over *Britain* will in time sink under ; and had these poor Men not been so over-press'd by their Miseries, as to break out into Riot and Tumult, which no Man can excuse them in : We should have known the Matter of this Complaint very soon from other Hands, by a just and regular Application to those whose Right it is to hear the Complaints of the People, and whose Glory as well as Privilege it is to be able to redress them ; and it is very hard the *Drapers* and *East-India* Jobbers, who have thus employ'd a Mercenary to rail, should go about to prepossess the Nation in Prejudice of so just a Complaint against their own Encroachments, while the whole Body of the Trading Part of the Kingdom are concern'd so nearly in the Matter ; and while all our Manufactures are in the utmost Danger from the Encroachment of an upstart Importation of Foreign Goods which by the Folly of our Women is grown up even to a Trade-Plague among us, infects our Inland Commerce, and makes the Home-Consumption of our own Manufacture languish and decay in such a manner, as bids fair to starve our Poor, and put the whole Woollen Trade of this Nation, which is so considerable, and on which  
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we so much depend, into the utmost Confusion.

Is it possible this Man can tell us, that the wearing so many printed Calicoes, is the Cause of the Complaint of the *Weavers* ? And yet at the same Time tell us, we should have known nothing of it, but from their Murmuring and Riots ! And is it possible that he can have the Face to say, that the wearing of Calicoes is the Cause of their Complaint, and yet at the same Time say, their Complaint is not just ? When he cannot be ignorant, that the Complaint against the printed Calicoes, is the Complaint of the whole Nation ; not the particular Complaint of *Spittle-Fields*, with this Difference and no other ; that some of the poorer Sort of *Weavers* in *Spittle-Fields*, have been less Patient, and perhaps that too, because more severely pinch'd by the want of their Employment, than the other Manufactures ; and because their Subsistence here in *London*, not being so easy as in other Places, they were less able to support the want of Work.

How absurdly then do they argue, who would confine the Grievance of *this Calicoe Plague*, for I can call it no less, to the poor *Weavers* in *Spittle-Fields* ; as if, because the rest of the *Weavers* and  
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Manufactures in *England*, have been less riotous and tumultous, therefore that the wearing of Callicoes, as Callicoes are now worn, was no Grievance to them; or that they were less sensible of the decay of their Manufactures, and the approaching Ruin of their Trade, for their being silent and dutifully submissive, till a proper Time comes to speak; this is first, intimating, that the Callicoes as now worn, are no Grievance, which any Man of common Sense would be asham'd to say; and secondly it suggests, which for ought I know may be true; that if the Country *Weavers* and Manufacturers, were as unable to support the decay of their Trade, as the *Spittle-Fields* Men are, they would be as riotous as they.

It is indeed scarce worth while to meddle with such weak and absurd Things, as for the sake of Clamour are muster'd up by this Author, as well as by others, in their common Discourse against the poor *Weavers*: But according to *Solomon*, a Fool is sometimes to be answer'd according to his Folly, that he be not Wise in his own Conceit; that is to say, his Folly is to be expos'd as it deserves; that others may make him the subject of their Jest, and he may at last, be made asham'd of himself. This

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This is exactly the Case here, our wise Author has affirm'd; some such plain and notorious Falsities, and such self-contradicting ignorant Things, that they want to be expos'd indeed, that the Gentlemen who set him to work may see how ill their Advocate has manag'd their bad Cause, and how like one that cleanses a Blur with blotted Fingers, he has made the better side the worse.

First, he pleads Liberty and Property; I confess I have seen an ill Use made of the Claim of Liberty in *England* before now, but never knew it debauch'd in so gross, so vile a manner before; "What signifies," says he, all our Riches, and that Liberty and Property that we so justly boast of, "except we have the Liberty of Eating and Drinking, or Wearing what we please, and Thinking or Believing what we please?"

Let us suppose, for Argument-sake, this Man's Demand of exorbitant Liberty granted to be just, and how unjust then are all sumptuary Laws, all Prohibitions of any Kind in Trade; why do we prohibit Sugar from *Portugal*, Silks from *India*, Wine and Brandy from *France*, and why are any Laws made to regulate our Morals and Manners? Such an Argument was

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never offer'd to Men of Sense in this World. Certainly Restraint from doing ill, is the greatest and best Part of a People's Privilege.

*“ Restraint from Ill is Freedom to the Wise.*

As it is in Morality, so it is in Policy; and as it is in Policy, so it is in Trade; to be prohibited from Wearing that, which in its Use hinders the Consumption, and threatens the Destruction of our own Produce, is a kind and obliging Restraint, and only amounts to a directing us to do, what as wise Men we ought to be suppos'd desirous of doing, *to wit*, forwarding the Prosperity of our Country, the Trade and Manufactures of the Nation, with the Employment and Encouragement of our Poor to the utmost of our Power; a Thing which every Man that has any Regard to the Prosperity of the Kingdom, and the Good of the People, will think himself oblig'd to do, tho' he were not limited to it by the Laws.

To pretend to act injuriously to the Publick Good on Pretence of Liberty, is something like a sick Grenadier in *Catalonia*, who having eaten Grapes contrary  
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to the General's Command, who prohibited the Soldiers eating Grapes, because they threw them into Fluxes and other Diseases; boldly told the General, he was a free-born *English* Man, and thought he had a Right to the Liberty of killing himself whenever he pleas'd.

Why was an Act of Parliament made but the last Session, forbidding any Tradesmen keeping a Quantity of Gun-Powder near the City of *London*? Ought not every Man to have the Liberty to put what Goods he pleases into his own House?

Much more might be said to this great Lover of Liberty, but it is not worth while; he is, I perceive a *true Libertine*, for he carries it to the height; he is for a Liberty of eating and drinking whatever, and I suppose AS MUCH as he pleases; and to let you know he is a *Free-Thinker* too, he adds, That our Liberty] signifies nothing, unless we may believe and think what we please too; which by the way, is much to the Purpose in a Dispute about *Weavers* wanting Work, Women wearing Callicoes, and the like. I shall dismiss this, by telling this Lover of Liberty, that he might aswell, and as justly argue, that Men  
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to have the liberty to do what they will, as well as to eat and drink, and to wear what they will. But I come to the Matter in hand, (*viz.*) *The Weavers wanting Work, and the Callicoes being the Cause of it.*

Both these he would fain deny: But Truth staring him in the Face, he falters in the First, and is bound to acknowledge, tho' as lamely as he can, *That some of them do want Work.* Now we will yield to him here, and seeing we cannot get the whole Truth to be acknowledg'd, we will take what we can get, (*viz.*) *That all of them (the Weavers) have not Work, or in English, Some of them do want Work.* Now not to enter into the Examination of what he means by *Some*, I offer it thus, That more of them are without Work, than have been without it since the Time that the *East-India* Printed Callicoes were prohibited; and I shall add, that as the printing them here met with Encouragement, so in Proportion, the *British* Manufactures declin'd and decay'd, and so as the Manufactures decay'd, the *Weavers*, who are the Manufacturers decay'd of Course.

This Thing is not only to be believ'd, but is capable of Demonstration, and will  
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I doubt not, be demonstrated in its proper Time and Place, (*viz.*) The prohibiting the Importation of *East-India* Printed Callicoes and Silks, in the Year 1701. sensibly recover'd and restor'd; the *Weavers* who at that time were in a most miserable ruin'd Condition, by reason of the Loss of their Employment, that Trade being manifestly sunk by the general Use of painted Callicoes and Silks.

As soon as the Parliament in their great Concern for the poor Manufacturers, enquir'd into the Cause of their Complaints, they found them very just, and that the exorbitant Use of *East-India* Manufactures, had greatly injur'd and impoverish'd our own; upon which they found, that it was a most just and reasonable Request of the Manufacturers, to have a Restraint put upon the Use of the said foreign Goods, and accordingly the Prohibition was pass'd.

'Tis easy to demonstrate the Justice of the Demand, by the Consequence of the Grant; no sooner was the Prohibition granted, but the Manufactures reviv'd, the *Weavers* recover'd, the abandon'd Streets were peopled, the Inhabitants who were fled to seek Bread by other Employments, return'd; *Spittle-Fields*, that  
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look'd before like a forsaken Place, and was growing apace into a Wilderness, became fertile, and was fill'd with Inhabitants like a populous City; nay, the Numbers exceeding the Extent of the Place, they spread themselves to *Hoxton*, to *Bednal-Green*, to *Stepney*, to *Southwark*, to *Canterbury*, and to *Norwich*, and no idle Hands were found among them.

It would fill a long History to give an Account of the visible Difference which this Prohibition of Calicoes, made on the Countenance of Trade; and how innumerable Families by their Dilligence and Application grew rich in the manufacturing of *English* Goods.

But, as if this Nation was never to want a Set of Men to undo her; no sooner were the *East-India* Chints and printed Calicoes prohibited from abroad, but some of *Britain's* unnatural Children, who we call *Drapers*, set all their Arts to work to evade the Law of Prohibition, to employ People to mimick the more ingenious *Indians*; and to legitimate the Grievance, by making it a Manufacture: After which to clench the Point against the Manufacturers, and perpetuate the Grievance, they prompted the laying a Tax upon the Improvement, so to make a  
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Fund of the Oppression, and entail it on their Country for Ever.

As this successful Mischief encreas'd, the Vanity of the People falling in with it, the *Weavers* and Manufacturers soon felt the Effect of it; and as the restraining the Calicoes had rais'd them, as above, so the opening a new Sluice which let them in again, immediately affected the Consumption of our own Goods; Trade immediately felt a sensible Decay, and the *Weavers* Ruin came gradually on; the Calicoes and the Woollen Manufactures being like two Ballances, when one Scale went down, the other went up, and when one went up, the other came down.

Let any one that can support it with Reason, oppose this fair State of the *Calico* Case, if they can? And let our Author's affirming that the wearing of Calicoes is not the Cause of the *Weavers* want of Work, be set in Composition with it, for impartial Judges to determine of it.

To expose the poor *Weavers*, and make their Complaint for want of Work appear more unjust, this wise Author tells us of a Publication in the *Daily Courant*, by which Notice was given that all  
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those *Weavers* as were willing to work might be employ'd by such and such Men, at *Hoxton, Reading*, and other Places, in making of Sails. This was a good Publication for the Proprietors of the Sail-Cloth-Work in those Places to cry them up for Patriots, make their Undertaking popular, and bring down the Price of their Journey-men. But let any one that understands the Nature of Weaving, and the particular Works Men are brought up to, and capable of performing, judge of the Thing. How can they suppose, that Men always used to work in Silk or Worsted, could on a sudden turn their Hands to make Sail-cloth; for tho', it all be call'd Weaving, yet there is as much Difference between the one and the other, almost as between any two Trades; besides, I am inform'd, that several of our Men have been there to see for Work, and could not get any, but were told, that it was not Silk or Worsted *Weavers* they wanted, but Linnen *Weavers*. So that this is but a meer Bluster, contriv'd as above, to render the poor Men odious, and these sham Patriots popular.

The Author in the next Place carries on a great way his Insinuations in favour  
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of the Calicoes, and let us mark one of his Arguments to illustrate his Judgment in the Question, that is, in his 10th Page, where he says, our Silk Manufactures are as much a forreign Commodity as the Calicoes printed here. The first Thing he says to confirm this, is, to tell us, that most of the Calicoes are made in our OWN COLONIES in the *East-Indies*. This wretched Piece of Trade-Nonfense, either shews the Capacity and Sense of the Writer, or his want of Honesty; to impose such Stuff upon us, and may inform the World, how little the opposers of the *Weavers* have to say for their Cause.

The true Case is, that this poor ignorant Writer, does not understand the difference between a *Colony*, and a *Factory*, and that there is no such Thing as a *British* Colony in the *East-Indies*. Had we a Colony there, such as *New England, New York, Barbadoes*, &c. are in *America*; where the *English* People being planted, the Calicoes were made by the King's own Subjects, and the Cotton was the produce of the Land in the said Colony; where the said Land is always reckon'd a Part of his Majesty's Dominions; and where the Natives are the King's Subjects, tho'  
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not *English*, as the Slaves are in our Colonies of *Jamaica*, *Barbadoes*, and other Places; had we, *I say*, such Colonies in the *East-Indies*, more had been to be said for the Callicoes made there.

But the Nature of a Factory is quite another thing; for a Factory is no more than a Settlement for Commerce, by the permission of the King, or Government, or People of the Country: It is true, that sometimes Forts and Strengths are built in such Countries, either by Permission of the Governour of those Countries, as on the Coast of *Malabar*, *Coromandel*, *Sumatra*, and other Places in *India*; or by Force, as on the *Gold Coast* in *Africk*; but in neither of these is there any Colony, much less any Manufacture made there by our own People.

To say then, that the Callicoes are made in our Colonies in the *East-Indies*, is the most ignorant Piece of Confidence that I have ever met with, and to argue from thence, that therefore we must admit them to the ruin of our Trade, and starving our Poor, is as far from Sense as the other is from Truth. But had it been true, that they had been made in our Colonies, that is to say, by our own People, for the Produce of our Colonies is our own Produce; yet,  
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as they are the Destruction of our Trade, and the Ruin of our Poor, they ought to have been prohibited; as we are told Coals are to be found in the County of *Middlesex*, but are not allow'd to be wrought, because of the Ruin of the Navigation, which would be the Consequence; or as we are by Law prohibited from Planting Tobacco in *England*, that the most advantageous Trade of Tobacco by *Virginia* may not be lost; for it is the Practice not of our Nation only, but of all wise Nations; not to let any Branch of their Commerce interfere with another, and to suppress the Increase of one Thing when it is destructive to another; so that the Case would be the same in the Callicoes, tho' they were the Product of our own Country, and the Manufacture of our own People.

This effectually takes off all the Pretences which can be made for the Callicoes, because of their being printed at Home, and so being to be call'd our own Manufacture, for in all such Cases, the smaller Manufactures are to give way to the great; the new invented ones are to yield to the ancient Standard, and always those Manufactures are to be preferr'd, which employ most People, or consume the most of the National Produce; of

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which innumerable Instances are to be given, that would be fully parallel to this, were this urg'd to be a *British* Manufacture, which we deny.

Thus I think the chief Allegations of the *Drapers* and their Agent are fully answer'd, and it is sufficiently prov'd that the Wearing of Callicoes is the Cause of the miserable Decay of our Trade, and of the *Weavers* wanting Employment; and also that these Callicoes are not the Manufacture of our own Fellow-Subjects either at Home or Abroad, the Printing, &c. only excepted.

But we have still more of this Author's ill-twisted Arguments, to take Notice of; he tells us, the Wearing of Printed Callicoes cannot be the Occasion of the *Weavers* wanting Work, so far as it respects the *Woollen* and *Worsted Weavers*, for then the undeniable Consequence would be the Fall of the Price of Wool, and the making it a Drug at Market; and to clench this, he affirms that, at the End of it, which he cannot prove, and is in Fact false, (*viz.*) *That Wool is dearer and scarcer at Market for those two Years past, than it has been in many Years before.*

He that affirms this, ought to prove it, and he ought to have told us fairly, what Price

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Price Wool bore now at Market, and what Price it bore three or four Years ago; which having not done, I shall content myself with telling him, that tho' I did not know the Fact to be false, yet I ought to charge him with it, as false, because he has not prov'd it to be true.

But to come nearer to the Point, I refer the impartial Reader to enquire in *Blackwell-Hall*, and in the Ware-houses of all the Wholesale Dealers in the *Woollen* Manufactures, and let those Ware-houses answer, the Question, whether there is not an universal Glut of all our Manufactures at Market? And whether in spite of the known and general Prosperity of our Affairs abroad, there is not a great Damp upon our Manufactures, and the Demand exceedingly lessen'd, and how should the *Weavers* have a full Employ, when the Goods they sell have not a full Consumption, but lies upon Hand unfold? And this I insist upon, is a more regular and more certain Rule to judge by, than that of the Wool, which has another Incident attending it, by which we may account for its Dearness, tho' there was an universal Want of Work among all the Manufacturers in *Great-Britain*, and that is, the excessive Destruction of our Commerce,

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merce, and Waste of our Wool by clandestine Exportation in spite of the best Laws, and the greatest Application possible to prevent it.

Let him assure us, no Wool shall be exported and run into *France*, and then if the Price holds up, and the Quantity is scarce at Market, it would argue something in the present Case, but otherwise it cannot.

Such an Argument as this can never be upheld, but by a Chain of Absurdities, and Falsities, and such we have before us; for in the next Place he undertakes to prove, that the Wearing of Callicoes does not hinder the wearing either of Woollen or Silk, and, *he says*, the Prices prove it as follows.

“ Beside, the Prices of Printed Callicoes  
 “ do so very far exceed the Prices of  
 “ Woollen or Worsted Stuffs, that they  
 “ do not interfere with them; for those  
 “ that buy Stuffs, buy them for their  
 “ Cheapness, which I’m sure cannot be  
 “ said of those that buy Callicoes; of  
 “ which Truth our Wives make us sensible to our Cost.

“ And as to the Silk-Weaving, the  
 “ Price of Callicoe is as much below that  
 “ of Silk, that it cannot be truly said that  
 “ Callicoes hinder the Wearing of Silk;  
 “ and

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“ and it’s very likely that many of those  
 “ that buy Callicoe, wou’d not buy any  
 “ Thing else instead of it, if there was no  
 “ such Thing in being as Callicoe; being  
 “ induced to buy more for the sake of  
 “ Variety, than any Occasion they have  
 “ for it.

Nothing but the Assurance of such an Author as this could run such a Length, for by this Notion the Callicoes are too dear to hinder the Woollen, and too cheap to hinder the Silk, and there is not a Piece of Worsted Goods, or Silk Goods made the less for them! this is such a Height of Arrrogance, as I believe no Age, no History, no Man’s Memory can shew me the like; and as it is to be contradicted by almost every one that walks the Street, there is really little left for me to do, but to *wonder at his Face*: I need say no more.

It is plain to every one’s Understanding, and the very *Weavers* and Sellers of Callicoes will acknowledge it; that all the mean People, the Servant-Maids, and indifferently poor People, who would otherwise cloath themselves, and were usually cloathed in thin Womens Stuffs made at *Norwich* and *London*, or in Cantaloons and Crapes, &c. are now cloath’d in Callicoe

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licoë or Printed Linnen; mov'd to it as well for the Cheapness, as the Lightness of the Cloth, and Gaiety of the Colours: The Children universally, whose Frocks and Coats were all either made of Tammies work'd at *Coventry*, or of strip'd thin Stuffs made in *Spittlefields*, appear now in Printed Callicoe or Printed Linnen; let any one but cast their Eyes among the Children of the meaner Sort playing in the Streets, or of the better Sort at Boarding Schools, and in our Families; the Truth, is too plain to be deny'd.

As to the richer Sort of People, Ladies and even Persons of Quality, the fine Chints and Painted Callicoes, as well *India* as *English*, some of which are even dearer than Silk, have so far superseded the Wearing of Silks, that they prefer them to the finest Damasks; and we need do no more than appeal to the *Drapers* Wives, some of whom would perhaps think themselves affronted not to be rank'd with the best of our Gentry.

I might take Notice here, how the Example of our Gentry was perhaps the first real Occasion of the Callicoes being so universally accepted, and worn among the common People, for as there is an invincible Pride in the ordinary People, of being  
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counted what they are not, they are almost led into all their Fashions in Imitation of the Gentry; and therefore tho' it might be true that some Ladies of Quality do wear Callicoes more for the sake of Variety than any Thing else, yet the meaner sort of People were first brought to wear them more, because they saw them worn by the Gentry, then for any Convenience, or real Liking they had to them at first themselves; that is to say, they wear them because it was the Fashion to do so.

To say then that no body wears Callicoes but as a Superfluity, and that they do not buy the fewer Cloaths of Stuff or Silk, is too gross a Falsity to deserve a Reply, except such a one as good Manners to the Readers of this forbids me to mention.

It would move us to some Laughter, to hear this Author talk next of the many thousand Families which are employ'd in the Printing, and as he calls it *Manufacturing the Callicoes over again in England*, who he seems much concern'd for, and would recommend to our Compassion, as Persons not to be impoverish'd or depriv'd of their Business and Employment; but this charitable good Christian does not remember that at the same time he is for starving  
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the innumerable Families of poor *Weavers* in Favour of the *Callicoe-Printers*. Now, as to these great Numbers, I am well asfur'd by those who have made it their Business to go thro' the whole Trade and examine it, that the utmost Numbers of Families that can be reckon'd up by the most impartial Men, as employ'd in the Trade of Printing and Managing the said Callicoes, come to some less than seven hundred; whereas the Families of *Weavers* and *Manufacturers* here in *London*, and in the several Countries where they were employ'd in Work, which this Printing of Callicoes is particularly prejudicial to, amounts to above a hundred thousand; besides, that this last, is a Work of but yesterday, and so modern, that very few of those few Persons employ'd in it were originally brought up to it, but acquir'd it by Habit, having most of them been bred up to other Works, which it is easy for them to re-assume; so that were the Numbers equal, yet the unhinging the *Callicoe-Printers* who are so few, and have other Employment, can be no way equal, or so much as to be named with the unhinging the *Weavers*, and sending their Families like a Flood of Beggars to over-spread the Nation.

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In the next place we find, he is as ill a Merchant as he is a Manufacturer, as appears by a most scandalous Falshood affirm'd by him in the Case of the Importers of Silk, *the Silks that we import*, says this knowing Author, *whether wrought or unwrought: We buy at dear Rates of Foreigners, either with Money or Bills of Exchange, which is the same Thing in Effect to the Nation.*

This Paragraph is utterly false, for we buy Silk as cheap as any other Nation can buy it, and that neither with Money or Bills of Exchange for the far greatest Part, but with our own Commodities as was before-mention'd.

One would have thought being to appear in Print in so weighty a Case, he should have thought fit to have consulted some of the *Italian* and *Turky* Merchants, and at least have ask'd them whether they buy their Raw Silks with meer Money and Bills of Exchange? Or whether they do not purchase those Silks with the Produce of the *British* Manufactures? Then he would have been taught better, than to assert a Thing so false and absurd in itself.

But to leave the lesser Cavils and Raileries of this Representative of the *Weavers* Enemies, I come to the grand Objection

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of all, and which they have spread about the Town with much Noise and Clamour, to make the Matter as popular as they can, in which it is remarkable, that while they blame the *Weavers* for mobbing, they fall into the same Crime, and endeavour to raise the Mobb against the *Weavers*,

“ The grand Cause of the *Weavers* wanting Work, *says he*, is the Covetousness of both Masters and Journeymen, in taking so many Apprentices for the sake of the Money they have with them; not considering whether they shall have Employment for them or not.

“ Then again, Journeymen *Weavers* come from many Parts of *England* to *London*, for the sake of easier Work, and greater Wages, so that their Numbers are (as I'm credibly informed) near double, what they were ten Years ago. These Things consider'd, 'tis no Wonder, that some of them have not Work; especially at this Juncture, when our Inland Trade hath been damp'd, by the Noise of an Invasion, and the Foreign by the late Rupture with *Spain*.

This is a full Charge against the *Weavers*, and would have some Weight in it, if true, tho' not enough even then to support the Malice of it. But this, like the rest,

rest, stands upon a rotten Foundation; for in a word, this whole Charge is utterly false, as any Thing can be, for in the first place, few of the Masters take any Apprentices at all, and when they do, it is very seldom more than one, and perhaps that one, a Son or near Relation. And secondly, as to the Journeymen, as they are call'd, the Essence of the Charge is false, that is to say, their taking Apprentices for the sake of the Money; for where there is one has Money with his Apprentice, there are fifty that has none at all; and the most they have when they can get it, is not above five or six Pounds; and the Reason of this proves itself. For in the first place, they commonly take such poor Boys for Apprentices as have been first brought up in the Trade; for you must know, that every Workman has a Boy to attend him to help him to pick his Silk clean, to fill his Quills; and in a flower'd Work, to draw up the Figure: Some of these Things these Boys are able to do at the Age of six or seven, for which, they earn two, three, four Shillings, and four Shillings and six Pence a Week, which is a great Help to their poor Fathers and Mothers: Thus they continue till the Age of fourteen, at which time they seek for a Master,

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Master, and Masters also seek for such Boys. Secondly, it is of much more Advantage to a Master to take such a Boy without Money than a Stranger with Money, and the Parents of such Boys being known to be always very poor, 'tis most ridiculous to say, that they are taken for the sake of Money.

Then he comes to a nice Point, which I would advise him to handle very tenderly, (*viz.*) that 'tis no wonder the *Weavers* have not Work, especially at this Juncture, when our Inland Trade has been damp'd by the Noise of an Invasion, and our Foreign by the War with *Spain*; certainly the Government looks upon this Author with the utmost Contempt, and as one below their Resentment.

He must sure suppose, that either the Danger of an Invasion was much greater than it was, or that the Apprehensions of it put us in a terrible Fright, that he should tell us such a Damp was put upon our Home-Trade by it: This is making the World believe we were terribly affrighted at the Noise of an Invasion; and that the *Spaniards* were so formidable to us, as that the Rumour of their coming put a Damp upon our Trade; this way of giving Weight to an Enemy, was always offensive to the  
Friends

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Friends of the Government, and has been branded in most Times by the Ministers of State as a Mark of Disaffection; how he will come off of it, be that to himself; but certainly he might have left it out of his Argument in this Case; for neither did this Grievance owe its Rise to the Noise of an Invasion, or to the War with *Spain*: The *Weavers* never mutiny'd or complain'd during the late ten Years War with *Spain*, or in any of the most menacing Circumstances of Trade ever since the Revolution. But their Grievances arises from their being cut out of their Work by the Encroachment of Foreign Manufactures; and by the ill Conduct of People at Home, encouraging the Consumption of Foreign Goods, and crushing and oppressing our own: The Foundation of this was laid, neither in the Invasion from *Spain*, or the War with *Spain*; but in an Invasion from *India*; the Plague of Callicoes over-spreading the Land, starving our Men out of their Looms, and taking the Bread out of their Mouths; and the Evidence of this is clear enough, for grant but the *Weavers* an Act of Parliament to prohibit the Wearing of Callicoes, and you may make War or Peace as his Majesty pleases, the *Weavers* will never concern themselves about it: The  
*Spaniards*



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*Spaniards* may come or stay away, it is much the same Thing to the Trade, they meddle neither one Way or other: But the Callicoes are the Invaders they complain of, and the only Enemy they challenge on this Occasion.

And now our Author having done with the *Weavers*, turns Advocate for the Callicoes, and for the *East-India* Company; but performs this Part as weakly, as he has done the other wickedly; the only Thing of Weight he offers is, that the Duty on Printed Callicoes brings in Money to the Publick Revenue, and that this Money is appropriated by Parliament, as he says, for the Security and Reimbursing of great Numbers of Persons who have contracted with the Government at several Times: A great Rumble of useles Words put together to tell us the Duties on Callicoes, are made a Fund for the securing Money borrow'd by the Government. And what is all this to the Purpose? The Parliament who gave that Duty, and made it a Fund made it redeemable by Parliament, that is to say, kept the Power in their own Hands to redeem and dissolve it; that if ever they found it a Grievance to the People, and that it should be proper to take it off, they might be at Liberty to do so,  
for

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for the Publick Good; beings always able to supply the Lenders with another Security equally satisfactory; the Validity of all our Securities, and the Safety of Money lent, consisting not in the Goodness of the Fund, but in the essential Article of Parliamentary Credit; which is a Satisfaction to the Lenders, that whatever Fund is given them, however deficient that Fund may be, or how often soever that Fund may be chang'd, yet that the Parliament are always engag'd to make good their own Credit, and to answer the Payment of Interest and Principal what ever may happen; so that if the Parliament finds it needful, as we doubt not they will, to put a Stop to the Importing, or to the Wearing of Callicoes in *Great-Britain*, it being a Fund for the Security of any Loan to the Government, can be no Obstruction to them; the Parliament having it always in them to raise what new Fund they please in such Cases.

But we have still a more effectual Answer to this Objection, namely, it is true that if there was no Printed Callicoes worn, but those printed here, and all such did pay the full Duty, it might indeed raise a pretty considerable Sum; but here lies the great  
E Fraud

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Fraud of this Trade, which is a Grievance not to the *Weavers* only, but to the Government itself; *viz.* that besides the great Quantities of *Dutch* and *Indian* Callicoes, which pay no Duty at all, but are clandestinely run on Shore from *Holland*; the far greatest Part of those printed here also pay no Duty neither; for the Callicoes are first pretended to be bought, white at the Sale, for Exportation; then they are enter'd at the *Custom-House*, on Pretence of Exportation, then run on Shore again, and carry'd to be printed, then pretended again to be sent abroad, and so the Duty on the Printing drawn back by Debenture; then they are clandestinely run on Shore again, and thus the Government is cheated both Ways, and this Money instead of being appropriated to pay the Nation's Debts, is put into the Smugglers Pockets, to the great Detriment of all fair Traders, and to the intolerable Lessening the Revenue.

Of like insignificant Moment is the Pretence that the Printing and Painting of Callicoes consumes a great Quantity of Gauls, Gums, and dying Stuffs; as if the dying the Wool, and the Silk, and the Woollen Stuffs, which this Trade of Callicoes

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licoes destroys, did not consume a much greater Quantity, even of the very same Drugs and Dye Stuffs, besides several other which the *Callicoe-Printers* make no Use of; so that this Argument is against them directly; for the Wearing of Callicoes in so general a Manner as is now done, really lessens the Consumption of the Drugs and Dying Stuffs, because it lessens the Consumption of those Goods, which would otherwise consume a much greater Quantity than the *Callicoe-Printers* can use, and of more sorts.

There is no better way to conquer an Enemy, than to turn his own Artillery upon him; so it is in the foregoing Paragraph, and so still in the next; where he says, great Quantities of these Callicoes are exported again to the great Advantage of our Commerce; we grant this, and therefore join with him, that not only great Quantities should be exported, but all of them; for let us but be deliver'd from the Use of them here, we care not whether they send them, whether to *Africa*, *America*, *Germany*, or any where.

But we are then sent to the *Dutch*, who we are told are a wise People, and yet do not prohibit any Foreign Manufactures,

E 2

tho

( 36 )

tho' they have great Manufactures of their own; if he had said as much more of the Wisdom, *Anglice*, the *Craft* of the *Dutch* in Trade, as he has done, I should have granted it all; but differing Circumstances make all Nations walk by different Rules; the Manufactures of the *Dutch* are small and trifling compar'd to ours; their principal Dependence is upon their being the general Mart of *Europe*, for all Foreign Goods, as well to export as import; they lay high Duties upon nothing, and prohibit nothing; but is this a Rule to us? Whose Dependence is upon our Woollen Manufacture for the Subsistence and Employment of our Poor, as well as for the Encouragement of our Navigation and Foreign Commerce? If we were to prohibit nothing, as is the Practice in *Holland*, what would become of our Trade in a few Years? And why do we limit our Fellow-Subjects in *Ireland* from exporting their own Goods? Why prohibit the *French* from importing theirs? The Practice of the *Dutch* is no more to us in Trade, than the Practice of *Mahometans* at *Constantinople* is to us in Religion; if we were the meer Carriers of the World as they are, and desire to be, it would be something to the Purpose, and we should do

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do as they do, and if they were the greatest Manufacturers of the World as we are, they would do just what we hope *Great-Britain* will now do, *viz.* prohibit the Use of every Foreign Manufacture which interferes with their own.

How narrow is the Principle this Man argues from? When he tells us, that all this Clamour is from a few particular *Weavers*, that tho' it may hurt their Trade, yet it is a Benefit to so many others, and that other Trades may with the same Reason turn the Tables upon us: I deny this upon a much better Principle than he advances it upon; for it is not the *Weavers* in *Spittle-fields* only, in whose behalf we now complain, but 'tis in behalf of all the Manufacturers of Wool and Silk in the Kingdom; upon whose Trade not only some Millions of People depend, but in whose Prosperity in short all the Nation is concern'd; and this indeed is the Reason, why upon second Thoughts I resolv'd to answer this Writer according to his Folly, which at first I thought was not worth while; as well because of the Weakness of his Arguments, as of the Weakness of his Arguing.

As

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As for his scurrilous Reflexions on the *Weavers* themselves; they are best answer'd another Way; the Business here is neither to give any Offence, or resent the Offence that others give; as our Author wants Manners, he so far makes himself unfit to be talk'd with that Way, when he sets his Name to his ill Language, he shall receive a due Reply; but when a Man stands in the Dark to throw Dirt at innocent Men, he is to be let alone till he can be found out.

This Tract is not so much an Answer to him the Writer, as it is an Answer to the worthy Persons that employ'd him, who are better known than he is; and as it is an Answer to those weak Brethren, who seem to join with his Scandals, and borrow the impotent Argument this Author has so wisely furnish'd them with; and, I hope, the World will not think me assuming that I say, according to the Title, that every Thing in his Book has here AS MUCH Answer as it deserves.

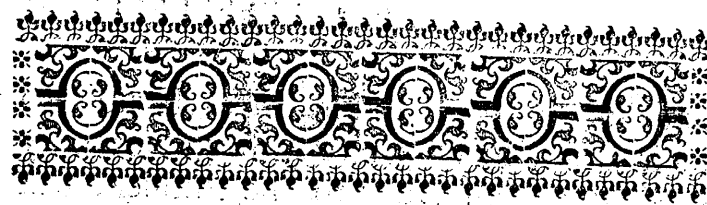
I cannot close this Work without taking Notice of the Paper which the Master *Weavers* caused to be publish'd, as much as in them lay to persuade the poorer Sort to act with more Caution and Temper,  
and

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and not to give their Enemies a Handle to their Ruin, in which they have not only discharg'd their Duty to the Publick, but to the *Weavers* also; encouraging them to do their Duty, in a manner much more cool and cogent than this scurrilous Author has done, who rather gratifies his Spleen in railing at the poor Men, than shews any Concern for their Good and Advantage; the Paper is as follows, and with it I shall close this Work.



ADVICE



**ADVICE**  
OF THE  
**Master WEAVERS,**  
TO THE  
*Journeymen* of their **TRADE.**

**BRETHREN,**

“ **T**HE Violences which many  
“ have run into of late, up-  
“ on account of the Wear  
“ of Printed Calicoes, have  
“ given us great Disturbance and Con-  
“ cern for those of you that have suffer’d  
“ your selves to be so far misled, as to  
“ act both against your Duty and Interest.  
“ We

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“ We are very sensible of the great  
“ Decay of our Trade; and that it pro-  
“ ceeds chiefly from the Use of Printed  
“ Calicoes: And we heartily lament the  
“ sad Condition of Multitudes of Fami-  
“ lies in our Trade, that are in great Di-  
“ stress at this time for want of Employ-  
“ ment. But we beg you to consider  
“ coolly the Consequences of such Out-  
“ rages as have lately been committed,  
“ in defiance of Law and all good Go-  
“ vernment.

“ There are proper Seasons, as well as  
“ proper Methods, to be us’d to get Re-  
“ dress of Grievances: And sure you  
“ cannot think that we, who are Fellow-  
“ Sufferers with you, will be wanting at  
“ the proper Season to lay our Case be-  
“ fore the Parliament; where, no doubt,  
“ the same will be duly consider’d by  
“ those who in every thing shew they  
“ have the Good of their Country at  
“ Heart. And this was intended to have  
“ been done last Winter: But as there  
“ was then a Bill of great Importance  
“ and Difficulty depending, for the bet-  
“ ter preventing the clandestine Running  
“ of foreign Goods upon us, it was  
“ F thought

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“ thought most adviseable to see that Bill  
 “ pass first into an Act; which could not  
 “ be done till the rising of the Parlia-  
 “ ment.

“ You must needs be sensible that vio-  
 “ lent Means can bring no Redress in  
 “ such a Case as ours, it being only to  
 “ had in Parliament; but it may possibly  
 “ remove the Remedy at a greater dis-  
 “ tance, by rendring those who use such  
 “ Methods odious to the whole Nation;  
 “ and so we may lose our Friends: For  
 “ after such Proceedings, who can appear  
 “ for us?


“ We therefore earnestly intreat and  
 “ beseech you all, for the sake of the  
 “ common Good, and your own Wel-  
 “ fare in particular, to live quietly and  
 “ peaceably, and not to insult or molest  
 “ any of your Fellow-Subjects on any  
 “ account whatsoever; and that you shew  
 “ your selves upon all Occasions dutiful  
 “ and loyal Subjects to His Majesty, the  
 “ best of Kings. And this you ought to  
 “ be the more careful of doing at this  
 “ time, since it has appear'd that there  
 “ have been seditious People who have  
 “ endeavour'd to stir you up to Tumult:  
 “ And

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“ And 'tis to be fear'd, there will be  
 “ those likewise who will take advan-  
 “ tage of your Follies, and endeavour to  
 “ represent you as Persons disaffected,  
 “ thereby to deprive you of the Favour  
 “ of the Government. But as we know  
 “ that the far greater Part of you are  
 “ well affected to His Majesty, we hope  
 “ you will not fail to give all the Proofs  
 “ of it that are in your Power; and  
 “ there shall be nothing wanting on our  
 “ Part to serve you.

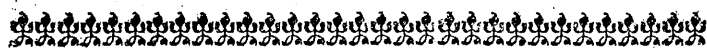


Weavers-Hall, July 1. 1719.

“  HE above Paper being brought  
 “ to the Court of Assistants of  
 “ the Company of Weavers,  
 “ London, this Day held, was  
 “ read Paragraph by Paragraph, and ap-  
 “ proved of by the said Court, and ordered  
 “ to be signed by their Clerk, and then prin-  
 “ ted and published.

CASE SHEWELL, Clerk.

F I N I S.



*E R R A T A.*

**P**AGE 5. line 15. for *Gentlemen* read *Gentleman*.  
p. 15. line 23. for *Composition* read *Competition*.  
p. 23. line 23. for *Weavers* read *Wearers*.

