

**An essay towards the improvement of physick. In twelve proposals. By which the lives of many thousands of the rich, as well as of the poor, may be saved yearly. With an essay for imploying the able poor ... / [John Bellers].**

### **Contributors**

Bellers, John, 1654-1725.

### **Publication/Creation**

London : The Assigns of J. Sowle for J. Morphew, 1714.

### **Persistent URL**

<https://wellcomecollection.org/works/b8atw8zm>

### **License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.




Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>



1359/B

B. XVIII. 12





Digitized by the Internet Archive  
in 2018 with funding from  
Wellcome Library

<https://archive.org/details/b30525640>







AN  
ESSAY  
Towards the IMPROVEMENT of  
PHYSICK.  
In Twelve PROPOSALS.

By which the *LIVES* of many Thou-  
sands of the *Rich*, as well as of the *Poor*,  
may be *SAVED* Yearly.

With an *Essay* for Employing the

Able **P O O R**;

By which the  
RICHES of the Kingdom may be greatly Increased ;

*Humbly* DEDICATED TO THE  
PARLIAMENT of *Great Britain*.

---

By *JOHN BELLERS*.

---

Matt. 9. 12. — *They that be whole need not a Physician, but the sick.*

---

LONDON: Printed by the Assigns of *J. Sowle*, at the  
BIBLE in *George-Yard* in *Lombard Street*; and Sold by  
*J. Morphew*, near *Stationers-Hall*, 1714.

---



*That Celebrated Lawyer, The Lord Chief Justice COOK,*  
*in his Institut. IV Part, Page 32, Writes,*

“ **G**OOD Bills or Motions in Parliament seldom die.  
“ And that it is an Observation proved by a great  
“ Number of Presidents, never any good Bill was preferred,  
“ or good Motion made in Parliament, whereof any Memorial was made in the Journal Book, or otherwise, THO’  
“ SOMETIMES IT SUCCEEDED NOT AT FIRST,  
“ YET HATH IT NEVER DIED: BUT, AT ONE  
“ TIME OR OTHER, HATH TAKEN EFFECT.  
“ Which (*he saith*) may be a great encouragement to  
“ Worthy and Industrious Attempts.

---

## THE CONTENTS.

1. <i>TO the Parliament,</i>	Page 1.
2. <i>Twelve Proposals for the improvement of Physick,</i>	7.
3. <i>Reasons for to support those Proposals,</i>	10.
4. <i>To the Physicians of Great Britain,</i>	20.
5. <i>An Essay on Health, Sicknes and Medicine,</i>	22.
6. <i>To the Lord Mayor, Aldermen and Common Council of the City of London,</i>	29.
7. <i>To the Governors, Directors, &amp;c. of the South-Sea-Company,</i>	35.
8. <i>Proposals for a Profitable Employment of the Poor,</i>	37.
9. <i>A Summary of the foregoing Discourses,</i>	44.
10. <i>Several Objections Answered,</i>	48.
11. <i>A Postscript to the Men of Wit and Pleasure.</i>	53.





---

T O T H E

Lords *and* Commons

O F

Great Britain,

In PARLIAMENT

A S S E M B L E D.

**E**NEMIES that are equally Dangerous, require equal Care to prevent their Mischiefs: And therefore, that frightful Army of DISEASES, which so much hasten the Reign, and the Dominion of the *King of Terrors*, and Attack all Parties, without respect of Persons; and that frequently before the time appointed by Heaven for a *Natural Dissolution*; and sometimes with intolerable *Pain and Torture*: Are highly needful to be Considered by our *Legislature*: to seek what Method God hath afforded to Men, to Prevent, or Remove, such of those *Sore Maladies and Miseries* that may be Curable,

There are Twenty Thousand, or more, who Die Yearly, within the Bills of Mortality of *London and*  
B
*Westmin*



*Westminster*; in which Compass, it is supposed that there are about a Tenth Part of the People of *South Britain* only; and therefore it may well be Computed, that there are about Two Hundred Thousand who Die within the Kingdom in the same Time; though we have no *Pestilential* Distemper Rages among us, but our  
 ANYMOSITIES.

And it may be reasonably supposed, that a Hundred Thousand, of those Two Hundred Thousand, Die Yearly of *Curable* Diseases; for want of *Timely Advice*, and *Suitable Medicines*.

Considering that *above* Three Quarters of our People are *Poor*, and not able to procure either, but what's of *CHARITY*; and therefore many of them must be *Lost*, and Die *Miserably*, for want of a suitable Provision for them. Besides, in a time of *Contagion*, their Poverty makes them the more liable to *Infection*; as is supposed, was their Case lately in *Swedeland*.

And if the other part of our People can procure a Physician's Attendance, yet *Diseases* and *Medicines* are so *Mysterious* in many Cases, and of those which are known by some Physicians, are but little understood by many others, that it may be questioned, whether one Half of the *Rich* may not Die of such *Maladies* as would be Curable, if *Diseases* and *Medicines* were better Understood, and more Universal.

And who knows whether *Himself*, a favourite *Daughter*, or his only *Son*, the Heir and Hopes of his Family, may not be of that Number?



If a Hundred Thousand of our People fall Yearly by Untimely Deaths; it may be supposed that there are a Million Sick in a Year, among us, of whom many are very deplorable Cases. Wherefore,

*If the Safety of the People be the Supream Law,*

We have then but few Articles in our *Statute Book*, of so great a Consequence, as such an *Act of Parliament* will be, that shall make a Thorough Provision for the Improvement of MEDICINE.

By which, such a Body of People as we are now in this Nation, may, once in Sixty or Seventy Years, be Reprieved from Destruction; and consequently, the Number of the People in the Kingdom, in that time, may be doubled, and many Millions of the Sick may be recovered from their *Beds and Couches*, in Half the time that they usually are now.

Every Able Industrious Labourer, that is capable to have Children, who so Untimely Dies, may be accounted Two Hundred Pound Loss to the *Kingdom*.

As for our *Nobility and Gentry*, I leave their Valuation to themselves. But if that Old *Incendiary* said true,

*That Skin for Skin, and all that a Man hath, he will give for his Life.*

Then I am sure, that their Account will run very high.

Therefore, the sending of *Ambassadors* Abroad in time of *Peace*, or *Spies* in time of *War*, or the Supporting of any *Foreign Trade*, are not more Necessary, nor of greater



ter Advantage to a PRINCE, or STATE, than it is for them to procure all the Knowledge of the Art of HEALING, that the *Universe* can possibly supply them withal.

And when any good *Medicine*, or *Method*, is discovered, that it be Universally made known, to every Practitioner of *Physick* in the Nation: Whilst many of your selves, are at times, distributed into every County of it, as well as others of your Fellow Subjects, where you may want the Advice of the most Skilful *Physitian*; and then one effectual *Remedy* will be of more worth, than the Richest of *Gems*: For when a Disease comes with a Summons to the GRAVE, a *White Staff*, or a *Star* and *Garter*, are made of no Value.

It is too great a Burthen to be left upon the Shoulders, or to the Care of the *Physitians* alone, no Private Purse being able to bear the needful Charges of it: Especially considering the Necessity of many, and the Indifferency of others of that Faculty, further than to procure a plentiful Subsistence for themselves: And how much it concerns every other Person; there is the more Reason to expect, the STATE should bear a good part of the Expende of it.

The Neglect of which, by former PRINCES and STATESMEN, hath kept *Physick* so much at a stand for many Hundred Years that are past. Or else, Could so plain a Case, as the *Circulation of the Blood*, have remained a Secret so many Ages; until our Country Man *Harvy* discovered it, about Eighty Years ago.

And what is as Strange, that all the *Ages* and *Countries* of the WORLD, for above Two Thousand Years since *Hippocrates's* Days, have hardly produced so many more,



more, well Grounded, Practical *Aphorisms* and *Maxims*, towards making *Physick* a Demonstrable *Science*; as that one Man then laid down.

But if you would please to Account the Improvement of *Physick*, as Necessary a Branch of the *Politicks*, as the Case calls for, and as the *Venetian State* do the preserving their *Treacle* from being Adulterated, it may be Expected, that the Nature of all Diseases, and of Medicines suitable for those who are Curable; may come nearer to a Demonstration in Five Years time, more than in Fifty Years without it.

Let the State of *Physick* be understood little or much, or whether the Patient Lives or Dies, the Physician's *Labour* and *Fees* are the same.

Therefore, considering the present Deficiency in the Art of *Healing*, in many Cases; it makes the Improvement of *Medicine* of the greater Import to all Degrees of People, from the Greatest MONARCH, to the Meanest *Peasant*.

Wherefore, as you are the QUEEN's Great COUNCIL, and so great a part of our LEGISLATURE, and your selves and Families, and all that is *Near* and *Dear* to you, so much concerned; you have the greatest Reason, to your Power, to endeavour for accomplishing so great a Good.

But except the *Poor* are kept always Employ'd when they are Well, they will be too Irregular, and their Sick will be too Numerous for the *Rich* to provide for: Because the Labour of our People, amounts to near Eight or Nine times, in Value, as much Yearly, as the Rents of  
all



all the Lands of *Husbandry* in the Kingdom: Or rather, without Labour, our Lands in *Great Britain* would be as little Worth, as what's in *America*.

And we have above Two Hundred Persons here for every Ten Thousand Pound Estate, whether of *Land*, *Goods*, or *Money*.

Wherefore, it's as much the Duty of the *Poor* to Labour when they are Able, as it is for the *Rich* to Help them when they are Sick.

But that a good Provision for the *Poor* may appear the more Practicable; I have, at the end of this *Discourse*, added an *Abstract* of a *Teatise* I Published several Years ago, for a Profitable and Full Employment of such of them as may want it: Of which, some part of the *Disbanded* ARMY is a Branch worth your Care; that they may neither *Pine* at home for want of Employment, nor run into *Foreign Service*, to the Nations great Loss.

JOHN BELLERS.

THE



# T H E P R O P O S A L S.

I. **T**HAT there should be Built, at, or near *London*, HOSPITALS for the POOR; if not one HOSPITAL for every Particular Capital DISTEMPER; for the entertaining of such *Poor* Patients, whose Conditions may Want it: And to have *Physitians* and *Chirurgeons* suitable, to take Care of the SICK.

And that each *Patient* be Registered in a Book, with the Daily Prescriptions that is made for them, and how they Succeed.

And when any one Dies in the *Hospital*, their Bodies should be opened, for the better Information of the *Physitians*.

All which Proceedings, should be ready to be seen by any *Physitians*, for the Universal spreading of *Knowledge* among the *Faculty*, and good of the *Publick*; that their Advice may be the more Effectual when any *Patient* may want their Assistance.

Which may prevent many from Travelling to Foreign Hospitals to Learn, when they shall be Capable of doing it better at Home.

II. That one Hospital should be more particularly under the Care and Direction of the QUEEN's *Physitians*; that they may take into it such *Patients*, whose Infirmities at any time, our SOVEREIGN may be subject to: In which Hospital, Her *Physitians* may not only use what *Method*, or *Medicines* they apprehend may be most Effectual in that Case. But if any other *Physitians* shall think they are Capable of Helping in such an *Illness*, that they be allowed to take Care each of one of the *Patients*, and a Register kept of their Success.

Then



Then the QUEEN's Physicians, will have the United Opinion and Experience of so many more of the Faculty, as well as their own; by which they will be Capable of Prescribing for the QUEEN with the less Hazard of Mistaking:

EXPERIENCE making the best Physicians.

III. That there be One Hospital for the BLIND.

IV. That One Hospital should be for the *Incurable*, whom the Physicians of any other Hospital, shall have declared such.

And that any Person may have the liberty to give *Medicines* to such *Incurable* Patients, as are willing to follow their Prescriptions.

And such as make any CURE, should be Rewarded by the State, if the *Patient* is not Able to do it.

And after many repeated *Cures* of such Patients, a Gratitude should be given by the *Government*, to the Owner of such *Medicines*, to make a Publick Discovery of them.

And if He desires it, to be placed as a *Physitian*, in one of the Hospitals, where his *Medicine* is proper.

Which may be a means of preventing the Loss of some good *Medicines*

V. That a Publick *Laboratory*, and a Physical *Observatory* be Provided; not only to Prepare all the *Chymical Medicines* now used in *Physick*: But also, to make a general Search among the *Vegitables* and *Minerals*, &c. What further Discoveries can be made, for to help the Sick.

And that some be appointed to Examine the Temper and Texture of all the *Fluids* of the Body; as well of the Healthy; as of all the different Diseased Constitutions.

And of the Uses of the several Natural Evacuations of the Body, and what are the Consequences of any one of them being Obstructed, and the Diseases which they Produce.

VI. That there be One Hospital at least, at each of our Two UNIVERSITIES; with different Wards for each *Distemper*.

VII. That



VII. That in every Hundred of a County, and Parish of a City, there be appointed one *Doctor* and *Chirurgion* (or more, if needful) to take Care of the Sick *Poor* in them; who should visit every Parish once a Week, at least.

And they to be Paid by the *Overseers* of the *Poor*: And such whose Illness may be Chronical, especially if declared to be *Incurable*, they should be sent to the most suitable *Hospital*.

VIII. That all *Medicines* that are daily published as Extraordinary, to invite Patients, should be thoroughly Examined, with the greatest Candor and Exactness that possible may be.

And that publick Notice should be given of it, as the Case requires, if a good Medicine, that the Owner may be encouraged, and the Publick receive the Benefit of it; and if a bad One, that the Nation may be prevented from being cheated by it.

IX. That some *Physicians* and *Chirurgeons* should be sent into the *East* and *West-Indies*, and the Continent of *America*, to seek what may be found of useful *Medicines* among the *Indians* and *Negroes*.

And all *Chirurgeons* of Ships, should be directed to make what useful Discoveries they can, in every Country they come to, and that they have a suitable Gratuity of the State for any that they shall make.

X. That the COLLEDGE of *Physicians*, and COMPANY of *Chirurgeons*, should draw up a Summary of Advice, in both their Faculties, in the plainest manner, of what common Errors should be avoided in Practice, as well as what is fit to be done; for a general Information to all the Practitioners in *Physick* and *Chirurgery* through the Nation, that they may be the more successful to their Patients.

And that there may be a Committee appointed to attend at the Colledge of *Physicians* every Post Day, to Correspond with the Country *Physicians* in Case any of them should meet with a Difficulty, and they shall want Advice upon it.



For which they should have an Allowance by the State.

XI. That the ROYAL SOCIETY (Founded by King *Charles* the II.) have some Endowment, the better to Enable them to carry on that Useful and Great Design, of improving Men in the Knowledge of NATURE (and the MECHANICKS) of which MEDICINE is a principal Branch.

And there should be a Gratuity, or Prize, allowed to such Persons, who shall discover any thing New in *Nature*, or the *Mechanicks*.

XII. That both HOUSES of PARLIAMENT, would each please to appoint a Committee every Sessions, to enquire of, and receive from the Colledge of PHYSICIANS, an Account of the State of MEDICINE; and whether any New Discovery hath been made for the Improvement of it.

And if any other Person hath any thing to offer on that Subject, that they may be heard.

For as every New Law hath a New Evasion, there is the more need for our *Legislature* the oftner to see how well that Law is put into Practice; when of such Consequence, that their Lives, as well as their Healths may depend upon it.

## *Several REASONS for Supporting the foregoing Propositions.*

I. Prop. *For having several Hospitals.*

1<sup>st</sup>. SUCH Hospitals may be greatly helpful to those *Physicians* that are more general Practitioners in PHYSICK, to Persons that are above an Hospital, whilst they may have Recourse to any of the Hospital *Registers* when they please.

And as some Die from a hidden Cause, and not from the Distemper which seemed most to Afflict them; by which Means a Physician may be discouraged in the Method he took,



took, however suitable for the visible Distemper, and a good Medicine may come to be slighted.

Therefore there is the greater Reason, that those who Die in the Hospitals should be opened.

Those Physicians who are in full Practice, have no Leisure to seek after New Discoveries, nor thoroughly to Examine into the Reason of several Disappointments they meet with in their Prescriptions, they being hourly hurried from one Patient to another.

2d. These *Hospitals* will Breed up some of the best Physicians and Chirurgeons, because they may see as much there in One Year, as in Seven any where else.

3d. There are the same Reasons for Classing of DISEASES, MEDICINE and PHYSICIANS; especially CHRONICKS and ACUTES, as there was formerly to distinguish between Physicians, Chirurgeons and Apothecaries: With Occulists, Men-midwives, Cutters for the Stone, Helpers of Ruptures and Tooth-drawers.

And as these are esteemed, in their own Way, the best Artists; so there are but few of our Physicians or Chirurgeons about the Town, but they will make use themselves, as well as advise their Patients (when there is occasion) to such who make any one of those Subjects their whole Business.

There are many instances that prove, that those Arts are in greatest Perfection, where the most variety of Artists are employed about them.

Our best Structures of *Architecture* are much better performed by the various Trades of *Masons, Bricklayers, Carpenters, Smiths, Glaziers, &c.* Than if they were to have been done by any set of Men, that every one should pretend to all those Arts.

Every good *Watch* hath Ten or Twelve different Hands to it, and the best Artist in the Kingdom, cannot fully make a good one with his own Hands.

Neither can the best *Taylor* make a good Pair of *Shoes*, nor the nicest *Shoo-maker* make a *Doublet*, nor the Wisest *Statesman* make either of them; for no Man hath all the World in his Head.



II. Prop. *That one Hospital should be under the Care and Direction of the QUEEN's Physicians, &c.*

As by some of the Reasons in the first Proposition, it will be of Information to them, and make them Capable to Prescribe for her with the more Certainty of Success.

So it will have all the Advantages that a Long and Healthy Reign can be to her self, and her Subjects.

III. Prop. *For an Hospital for the Incurable.*

1<sup>st</sup>. It's an Indispensible Charity, considering that they are some of the most Disconsolate.

2<sup>d</sup>. It may be a means of some new Discoveries in *Physick*; if all Rational Pretenders to it, may have the Liberty to give Medicines to such of the Sick, as are willing to take them; and if they succeed in the Cure, that they be Rewarded by the State.

There having been several Persons reported *Incurable* by Hospitals, and other Physicians and Chirurgeons, that have afterwards been Cured by private Hands, without any Notice having been taken of the *Means* it was done by; which is no finall Loss to the Publick.

I have been told of one, that when the *Plague* was in *London*, 1665. He Cured a Man that had the Tokens upon him, by throwing the Patient into a violent Sweat.

And of an Old Chirurgeon that had a Plaister by which he could ripen a *Wen* fit to Lance, and then Cure it.

*Helmont* tells of one *Butler*, that was in *England* in King *James* the First's time, who had an Oyl of Extraordinary Virtue.

IV. Prop. *That there be an Hospital for the Blind.*

1<sup>st</sup>. It's *Charitable*, considering how Difficult it is for them to get a *Living*; especially if the the GOVERNMENT do not help them to some suitable Employment: For where there is the greatest Plenty, the *Blind* lose a great part of the Comforts of Life.

2<sup>d</sup>. Those who are Aged will be a Living History, by whom the *Physitians* may learn as much, as in going through a Course of ANATOMY; both in relation to their different Constitutions,



Constitutions, and the Occasions of Weakning, or Losing their Sight.

3d. As any of them may be Restor'd to their *Sight*, and a Register kept of them; the *Rich*, whose Sight is Decaying, or Lost, will have great Hopes, when, at such an *Hospital* they shall receive an Authentick History of many in as deplorable Cases, or worse than their own, who shall have been recovered there to their Sight, and the means by which it was done.

4th. It may breed up some of the best OCULISTS in the World, by their constant Attending such a House, having all the additional helps that *Experimental Philosophy*, and a *Liberal Education* can give them: Which most of our Modern *Occulists* want; though several of them have done some Extraordinary Cures, and are worthy a Gratuity from the Publick, that their *Skill* may be Transmitted down to Posterity, in such *Hospitals* as I here Propose.

5th. Our Charitable OCULISTS may have an Opportunity to Raise to themselves a *lasting Reputation*; by helping some to their *Sight*, who otherwise will Live Useless and Miserable, and Die in Obscurity.

6th. And who knows what Discoveries for the Improvement of *Sciences*, may be made by some Blind Persons, if they shall be instructed in all the *Arts* and *Sciences* that any of their other Four Senses are Capable of; by which, they sometimes make Surprizing and Nicer Observations than are done by other Persons that can See; the Famous *Milton* was of that Number, as is also a very good MATHEMATITIAN now at *Cambridge*; and there is a Man in *London*, who makes a Nice Distinction upon *Urine* by the Taste.

*Query.* Whether if a set of such Persons were bred up, and used to Taste *Urine* and *Blood*, they might not be a means to discover a more distinct knowledge of DISEASES. In the Failure of one *Sence*, it's frequent for one of the other to be the more Vigorous; as Deafish Persons have sometimes the quickest *Sight*.

V. Prop. For a Publick Laboratory, and a Physical Observatory.



CHYMISTRY hath produced many Excellent *Medicines*, so no doubt, but that there are several more that will be Discovered.

As *Chymical Medicines* are very *Efficacious*, so if they are either ill Prepared, or Misapplied, they are the more *Mischievous*; which have occasioned great Disputes between the *Galenists* and *Chymists*.

And yet, *Medicines* will not be brought to their height, without the joynt Endeavours of them both; and *Bricklayers* and *Carpenters*, may as well quarrel which of them are the best *Builders*, though every good Building requires both their Hands to it.

There the *Blood*, *Urine* and *Saliva*, in every Distemper and Age, may be *Chymically* Examined in their Texture, Quality and Tincture; and also by *Microscope*, *Air-Pump*, *Hidrostaticks*, as well as by every sort of *Drug*, *Mineral* and *Metal*; as *Spaw-Water* is tried by *Gauls*.

And also, Exact Observations to be made on the *Pulse*, which Sir *John Floyer* hath begun a good Introduction to; it being of great Consequence, for *Physicians* to Judge of the State of their *Patients* by.

VI. Prop. *That there be one Hospital at each of our Two Universities.*

They being the Great Nurseries of our Graduated *Physicians*, make *Hospitals* there to be absolutely Necessary for their better Instruction, by adding *Practice* to their *Aphorisms* and *Theory*; they will Learn more in Seven Years, than in Fourteen Years without them, and the better Qualifie them for Practice, in whatsoever Quarter of the Kingdom they shall settle.

At present its not easie for the Students to get a Body to Dissect at *Oxford*, the Mob are so Mutinous to prevent their having one.

The great Experience of the Physicians of *London* and *Westminster*, makes them the most *Eminent*, and accounted the best in the Kingdom; and it is with great Difficulty that a Physician in full Practice, can be procured to go Twenty Miles out of *London*, whilst they may have several Patients Dangerously Ill, to be Daily Visited.

Which



Which the *Gentry* any Distance from *London*, often find to their great Sorrow, when Advice, without sight of the Patient, is liable to many Mistakes; it frequently requiring the Presence of the best Physician, to discover the true State of his Patient.

VII. Prop. *That in every Hundred and Town, &c. there be appointed a Doctor and Chirurgeon to attend the Poor that shall be Sick.*

1<sup>st</sup>. It may be but little, or no more Charge to the Parishes than they are at now. Because, the sooner Illness is taken notice of, the *Diseases* will have the less hold, the *Cure* will be the Easier, and make *Advice* the more Effectual. For the sooner the Poor Man is restored to his *Health*, he will be the sooner able to provide for himself and his Family; and it will be a more especial Advantage to the Parish, if it shall prevent his Death; by which, else, a Numerous Helpless Family may be left upon their Hands.

2<sup>d</sup>. It will be a great advantage to the rest of the Parish, or Hundred, when any of them may want a *Physician*; by their coming so often near them; they may have Advice for less Charge than if sent for.

3<sup>d</sup>. The more Visits the Physicians make to the *Poor*, they will have the greater Experience, and consequently be the more Capable to help the *Nobility* and *Gentry* when they shall be Sick.

4<sup>th</sup>. The more Cures the Physicians do upon the *Poor*, it will increase their Practice among the *Rich*, by the frequent Account there will be of their good Success.

VIII. Prop. *That all Medicines which are Daily published as Extraordinary, should be thoroughly Examined.*

Because, as a good Medicine when rightly Applied, is of Inestimable Value, so a bad one, when Impos'd upon the People, may be as Mischievous as the worst of Felons.

A Man may have one good Medicine yet know little more of Physick; as was *Tabor's* Case, when he first appeared with the *Peruvian Bark*.

To run down a thing before it is well Understood, shews too much of the illnature, or Ignorance of some past Ages.

For



For tho' we may not account them *Conjurers* as — *Fus* was, who first Printed the *Bible* in *France*; nor a *Heretick*, as *Galileo* was at *Rome*, for his Opinion of the Earth's Motion: Yet the present sceptick way of Bantering any Novelty before it's well Examined, is a great Discouragement to the publishing of useful Discoveries.

IX. Prop. That some Physicians and Chirurgeons be sent into the Indies, &c.

1st. Because, as we have several Valuable Remedies already from thence, as the *Bark*, *Cochineal*, &c. It is not to be doubted, but that there are many others yet unknown to *Europe*.

2d. In *America*, among the *Indians*, may be seen the common and greatest use of the *Cold Bath*, with the good and ill Effects of it.

Some *Negroes* in our Islands, will Cure the *Dry Gripes* (one of the most Painful Diseases) better than any other Physicians.

3d. An Account of any Foreign Plants, or Insects, are not only a pretty Amusement to Botanists, and Natural Historians; but may be very needful to be brought hither, in Order to have their Medicinal Virtue come to be the better Understood.

And considering the great Use in *Physick*, that is made of those Three small Insects, *Cochineal*, *Cantharides*, and our *Wood-lice*; much more is the whole Body of Natural History, worth looking into.

For whatever Trifles they may be accounted, they are some of the *Alphabet* of Nature; and it is Writ as one mark of *Solomon's* Wisdom, that he knew all *Plants*, from the *Cedar of Lebanon*, to the *Hyssop* upon the Wall.

X. That the Colledge of Physicians and Chirurgeons publish such Advice, as may be for a General Information to the Faculty.

1st. Because, as good Medicines are as Necessary to the Sick, in many Cases, as the Air we Breath in; the knowledge of them, if Possible, should be as Universal.



For who can be Indifferent whether his Physician is Skillful or Ignorant, in whatever Quarter of the Kingdom he may reside in, when his own Life, or that of his dearest Friend or Relation, must depend upon the Skill of such Physicians as shall dwell near them.

It's Uncharitable to the last Degree, for any Physician that knows what may preserve the Lives of Thousands, by other Hands, if he neglect to do it, when in his fullest Practice he is capable to help so few with his own, in comparison of the many others that are Languishing, which it's impossible for himself to attend:

And it would be as Imprudent, Ungrateful and Unjust, if the Publick do not make sufficient Provision to reward such Physicians, as shall so eminently serve them.

Every Physician of Sense and long Practice must have made some useful Observations, which are not commonly known, and would help to make the Body of Physick more compleat, if published: And there is the more Reason for it, considering that the Physician may dye himself, for want of a seasonable Application of his own Secret, when Sickness may make him unfit to prescribe for himself.

XI. Prop. *That the Royal Society be inabled, by Indowment, to carry on their useful Designs of Improving Natural Knowledge.*

It being compos'd of many Persons of Quality, eminent Physicians and Mathematicians, well skill'd in Experimental Philosophy, besides, many learned Foreigners, make it a good Academy for our Nobility and Gentlemen, when they have left the Universities, and have spare Time upon their Hands, to add Practical Knowledge to those Theories which they learnt in the Schools.

The publick Interest seems to persuade the State to give that Society all the Helps needful for the bringing forth their succeeding useful Thoughts, and the more especially whilst that Eminent and Great Man their President, Sir *Isaac Newton*, is living, which may be a great Inducement to invite many more to Employ those vigorous and excellent Faculties which they are Masters of, as well as a Part of their plentiful Estates, to produce something useful and valuable to the World.



And if the Society were made capable yearly to allow a Reward, as a Prize to every Mechanick that shall produce the best Piece of Work, or any Thing new, it would be a Means to improve all our Arts.

For as a Mechanick, by the Time he comes to thirty Years of Age, is capable to learn any Part of his Trade that is yet discover'd, so he must be very dull of Apprehension, that in thirty Years more, shall not be able to add something to his Art, if the Necessity of his Family will let him spend any Time and Money out of the common Road of his Business.

In *Ireland* there hath been a Reward given yearly to her that produceth the finest Piece of Linnen Cloth, which hath helped to improve that Manufacture to a great Degree: about *London* the Florists meet every Year, with an Emulation, to show who can produce the best or greatest Novelty in Flowers.

The late Proposal made by *Humphry Ditton* and *William Whiston*, to discover a Method to find the Longitude, is what well Merits an Impartial Examination; and if it succeeds, they will deserve a good Reward, suitable to so useful and valuable an Invention.

And their eminent Skill in the Mathematicks gives great Hopes that it will be found Effectual.

But if they should both dye before they shall have made that Discovery, it would be a great Injury to Navigation, and an irreparable Mischief to such whose Lives shall be lost for want of their Information.

*Solomon* said, That he had seen a poor wise Man save a City by his Wisdom, and yet no Man regarded him; his Wisdom being despis'd, and his Words not heard.

But as Men of useful Genius's are worth seeking for by prudent Statesmen, as for hid Treasure, so the flighting of such have been the Loss of some valuable Inventions, as well as of several good Medicines, that have formerly been known in the World, which a Reward from the State might have prevented Mankind from being at a Loss for want of them now.

*Confucius*, whose Writings have been as an Oracle, for above two Thousand five Hundred Years past, to that great Nation of *China*, makes one of the nine Articles, by which he describes a virtuous and wise Prince.

Is



“ Is for him to invite to his Court all Sorts of Workmen  
 “ and Artists ; upon which a learned *Chinese* Expofitor faith,  
 “ That they will make it their Bufinefs to fettle and im-  
 “ prove Commerce , Agriculture , and all fuch Trades and  
 “ Arts, which they have been bred to, by which the King-  
 “ dom will be enrich’d, and the whole Empire and King will  
 “ live in Plenty.

The Practice of which Advice, may be fuppos’d to be  
 one great Means, by which that Empire, the moft Populous  
 and Richeft in the Universe, now enjoys all thofe Advantages ;  
 and therefore they are, in this, an excellent Pattern, and  
 well worth all wife Princes and Statesmens Immitation.

*A COMPUTATION, proving that there are above two  
 Hundred Persons in South Britain for every Eftate of  
 ten Thoufand Pounds Value, whether Land, Goods, or  
 Money.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
1 <sup>st</sup> . If feven Millions of People, and fourteen Millions of Money, that is each but	2	0	0
2 <sup>d</sup> . If the Land is ten Millions and a Half a Year, that is thirty Shillings a Year a Head, which at twenty Years Purchase comes but to	30	0	0
3 <sup>d</sup> . If the Stock of Cattle, Manufactures, and other Goods, are worth five Times the Rent of the Land, that is for each Head but	7	10	0
	<hr/>		
	39	10	0

Which make in all Thirty nine Pounds ten Shillings Va-  
 lue for every Head in *South Britain* ; but if forty Pounds,  
 that is but the two Hundred and fiftieth Part of ten Thoufand  
 Pounds, and therefore there muft be two Hundred and fifty  
 Persons for every Eftate worth ten Thoufand Pounds: By  
 which every Man that is Owner of fuch an Eftate may fee  
 the Greatnefs of their Stewardship, being fo much above  
 the common Level ; there being two Hundred and fifty Per-  
 fons, that either having nothing but Labour to live by,  
 or elfe a Dependance upon that Eftate.



---



---

T O T H E  
P H Y S I C I A N S  
O F  
Great Britain,

**A**S Charity is a great Duty, which we owe to our Neighbours, so those two Relations, given by our Blessed Saviour, of the Traveller that was wounded by Thieves, and of the diseased *Lazarus*, do particularly recommend such who are under bodily Infirmities, to those who are most capable to help them, by his celebrating the Charity of the good *Samaritan* to his Honour, and remembering the Uncharitableness of *Dives* to that Rich Man's Reproach.

But considering the deplorable Distempers and untimely Deaths, which the whole Race of Mankind are liable to, of how much greater Consequence will it be (than any single Instance) if the Art of Healing may be so improv'd, that many Years may be added to the Lives of Millions, and the sooner restoring of many more from their Sick Beds.

Therefore, as I have made a Representation to our Legislature, shewing the Necessity of their espousing the Cause of the Sick, I add this to you, to whose Province it more immediately belongs, as being the Instruments (under the Influence of Heaven and the Government's Assistance) from whom so great a Work may be hoped for.

Tho' the Motives that first lead you to study Physick, were to procure a good Subsistence for your selves and Families; yet such of you, who are arrived to a mature Age, with



with large Experience, and plentiful Estates, a new Scene of Duty opens to you, in Proportion to the Talents of Understanding, and Riches which Heaven hath intrusted you withal.

And as most of our Nobility and Gentry, with their Families, one Time or other fall under your Care, so it will give you the more Opportunities to Influence such of them, as may be Members of either Houses of Parliament, with a due Sense of what Assistance is needful from the State, to make your Services the more effectual through the whole Kingdom.

And what may be done by our Legislature to improve Medicinal Knowledge ; as it excels in Value, so it will go further than the Gifts of private Men, towards making it a Demonstrable Science.

And from the two following Reasons I am induced to believe it will then prove, an easier Task, than it hath hitherto seem'd to be.

1<sup>st</sup>. I conceive that every good Medicine must be a Specifick for some one Distemper or another, when the different Constitutions of Patients, with the different Distempers, and the several Degrees of each Distemper, shall be sufficiently understood, to be brought under regular Definitions and Rules.

2<sup>d</sup>. That all Distempers that lye only in the Fluids of the Body are curable, because the Fluids are alterable.

Both which Propositions I endeavour to explain in the following Essay on Health, Diseases and Medicines.



---

O F

HEALTH, DISEASES *and* MEDICINE.

---

*Of Health.*

**W**HEN the Blood and Fluids of the Body are in a due Quantity and Texture, and an equal and suitable Circulation, all the Digestions in the Body are duely perform'd, and their Excrements are regularly thrown off.

Such a Person may be said to be in Health, until the Constitution is invaded from some inward Oppression on Nature, or outward Injury.

The Almighty hath appointed a Period to the Life of Man in this World, as he hath for a Child to be in the Womb, beyond which they cannot pass; this World being as a Womb to Eternity; for what hath a certain Period of Time to begin to decline in (as Men find between Twenty and Sixty Years of Age) must terminate in Death, as its last and certain Period.

But as Embrio's of all Ages frequently prove abortive, from various Causes and Accidents, so are the Lives of Multitudes shortned in all the different Stages of Life, either by Violence, or Diseases.

Temperance, with proper Motion and Action, are absolutely necessary for all Persons that would continue in Health, for helping forward due Circulation and Perspiration.

Abstinence, if timely us'd, will help small Excesses in their Beginnings; for whilst many Disorders come into the Body through the Mouth, the prudent regulating of that is of great Consequence.

And,



And, as in Health, Temperance is better than Physick to keep Men so, therefore, it highly concerns every Man to consider what Management suits his own Constitution best.

The Food we take every Day, doth make fresh Addition to our Blood, in order to be transmitted to every Part of the Body, in such a suitable Quantity and Temper as may be there wanted, tho' it is very crude in the Chyle of the first Digestion.

Therefore the Blood must pass through several Glands and Digestions, of which every one throws out an Excrement, before that Fluid is fit to enter into the various small Vessels of the Body, especially those fine ones, which are in the Brain; the Brain being the Root of the Nerves, and from it they receive their Motion.

It is said, that in the Brain there is a Fluid so refin'd, that when evaporated by Fire, it leaves no more Sediment than rectified Spirit of Wine, by which it may be better conceiv'd how Excesses come by fouling that fine Liquid to oppress those noble Parts.

And why nervous Diseases are so difficult to be helpt, being frequently accounted Incurable, common Medicines going through all the Digestions, are usually ineffectual, and the more powerful Medicines are apt to be fatal in any Mistake of their Preparation, or Application, which in a great Measure make them Useless, until more Critical Observations upon Diseases and Medicines shall make them more certain.

## *Of Diseases.*

**W**HAT fouls the Blood, or waists the Spirits, will bring an ill Habit of Body; and by disordering that good Oeconomy, which appears before to be in a healthy Constitution, will, if continu'd, produce some Disease or other.

There are two Ways the Blood, or other Fluids, come to be vitiated, or foul.

1<sup>st</sup>. By



1<sup>st</sup>. By Excesses in eating and drinking, &c. which increaseth their Quantity too much, or infects them with some noxious evil Quality, by which the Glands, or Digestions, are defil'd, oppress'd and deprav'd, in Proportion, as they are loaded and infected:

By which such Persons may see the violent Methods they take to hasten themselves to their Graves, by what they crowd or attract into their Blood.

2<sup>d</sup>. By obstructing any of the Functions and proper Evacuations of the Body, by which the Excrement of every Digestion should be thrown off, to preserve the Blood and other Fluids of the Animal Fabrick pure and clean.

Stool, Urin and Perspiration, are three principal Evacuations; any one of which being obstructed must make some of the Fluids foul, in Proportion to the noxious Quality or Quantity that is pent in the Body, by which Means many temperate People fall insensibly into Diseases.

*Diseased Persons may be consider'd under two Heads, of Curable and Incurable; the Incurable I place under four Articles.*

1<sup>st</sup>. Those who are arriv'd to the full Period of *Old Age*.

2<sup>d</sup>. Such, that by *living too fast*, have brought their Lives to the State of *Old Age* before their Time.

3<sup>d</sup>. Where any have some *vital solid Part wounded*, wasted, or mortify'd.

4<sup>d</sup>. Where Persons *will continue imtemperate and vitious*.

For, as Intemperance will weaken the strongest and soundest Constitution, so repeating of it will baffle the Virtue of any Medicine.

*Nature* being the chief Physician, *Medicine* is only an Assistant; for when *Nature* is worn out, *Medicine* is able to do nothing, as may be seen by its unactiveness upon dead Bodies, the strongest *Cantharides* not being able to raise a Blister there, with various other Instances to the like Purpose.



## Of Curable Diseases.

**S**UCH Diseases, which affect only the Blood, or other Fluids of the Body, I account to be Curable, because they are alterable; until by Continuance they become Mortal, in destroying the whole Constitution of the Blood, or the Texture of some vital Part.

That the Knowledge of Diseases may be brought to certain Rules of Demonstration, I offer the following Considerations.

1<sup>st</sup>. That all natural and visible Effects (among which are Diseases) have natural Causes of those Effects, which depend upon, and lead one to another, as the Wheels of a Clock do.

2<sup>d</sup>. That the Understandings of Men are capable to be so much enlarg'd, as to trace from those visible Effects the immediate Causes of them, tho' they may now be accounted among the occult Qualities.

3<sup>d</sup>. That when Men shall have found out the Cause of any curable Disease, they will be capable to apply a natural Agent, or Remedy, for that distemper'd Wheel, which puts the Animal Fabrick out of Frame.

---

## Of Medicine.

**E**Very good Medicine must be a Specifick for some one Disease or other, when the different Constitutions of Patients, with the different Distempers, and the several Degrees of each Distemper, shall be reduc'd to a certain Rule and Standard.

And I explain my Meaning thus, There are two Sorts of Specificks; one Sort Works visibly, by Stool, Sweating, &c. and the other is more hidden in its Operations; of which, one is the *Peruvian Bark*.

Now, as some Diseases lye in the Failure of one Digestion, and some in the Failure of other Digestions; so every Di-  
E
gestion



gestion hath proper Remedies for its Distempers, which are not proper for the Diseases of another Digestion.

For Instance, what Distempers will be remov'd by Stool, a proper Purge is a Specifick for those Distempers.

And what Distempers a Diuretick Medicine will cure, it's a Specifick for.

And what Diseases Salivation will cure, a Medicine that will raise such a Flux is a Specifick for those Distempers.

And what Diseases will be cured by Sweating, or Perspiration, such Medicines as will procure those Operations are Specificks for such Sickness.

But as there are another Sort of Specificks, which act more hidden, and by, as yet, unknown, Qualities:

From which Considerations there appears a Necessity (to bring Physick to the more Certainty) to search after all the proper Distinctions that can be made.

1st. *To distinguish one Distemper, with its proper Seat, from another.*

2d. *To Distinguish each Disease into a proper Number of Degrees, to which every Disease may grow, from the first Symptoms, to the last and mortal State of the Patient.*

3d. *That the different Constitutions of Patients may be brought under some Rule.*

Upon such proper Distinctions do much depend the Improvement and Certainty that may be hoped for in the Art of Healing: It being plain,

That in the same Degree of a Distemper, and in the same Constitution of the Patients, one good Medicine, properly applied, must have one and the same Effect in all Patients, if under the same Management.

And then it will appear in what Cases each good Medicine is a Specifick for, and will take away the Occasion to that common Saying, That what will help one Patient, will not help another.

But when there is not a right Distinction in which Digestion the Distemper lyes, and yet giving a good Medicine, that might be effectual for a Distemper which lyes in another Digestion, it may do more hurt than good:

By which Means many good Medicines have been lessen'd in Esteem, as well as the great Disappointment it hath been



to the Physician and Patient ; as hath sometimes been the Case of that great Specifick the *Peruvian Bark*.

Now when, by the Continuance of any Indisposition, all the Digestions come to be infected, which makes a Complication of Distempers, and the Strength of the Patient is much wasted, the Distempers then may require other Sort of Remedies : As when the Patient is in imminent Danger, that the common Courses of Nature cannot be wholly attended upon ; Blistering, Bleeding and Vomitting, are frequently us'd, besides what Medicines are internally given.

But when Diseases and Medicines, by regular Hospitals, Laboratory and physical Observatory, &c. shall, by a Multitude of Cases, be brought to good Methods and Rules : The Influences of some Medicines are capable to be raised to whatever Degree any curable Disease may want (and the Patient's Constitution will bear) to change those diseasy Textures, which are in the Fluids of (and afflict) humane Bodies.

For, as by the different Preparations of *Antimony* and *Mercury*, there are already found out several very different Medicines, of great Efficacy, from the several Changes of their Textures ; so other Preparations by the same Reason may produce from them, or other Subjects, some new and greater Discoveries.

An Ounce or two of Suet will stop the Rage of the greatest Copper of boiling Sugar, being thrown into it ; and the Smoke of a little *Sulphur*, stop the Fermentation of the biggest Cask of Wine ; and a small Piece of *Regulus* of *Antimony*, give an Emetick or Vomitive Quality to many Tuns of Liquids.

And can it be suppos'd, that there is nothing among the numerous Bodies of Insects, Animals, Vegetables and Minerals, to be found sufficient to stop any Fermentation, tho' Malignant ; or to alter any ill Quality, tho' Inveterate ; that may be in the few Quarts of Liquids that are in a humane Body, if rightly chosen, and regularly applied.

When Men shall consider the great Effect that Riding produceth in Consumptions (by altering the diseasy State of the Blood.)



And such a simple Thing as Asses Milk in that Distemper, and some other Cases, even to cancerous and gouty ones.

They will see Reason to encourage (as it deserves) the greatest Industry of Physicians, as well as the Assistance of the State, to search all the various Classes of natural Bodies, in order to bring the Art of Healing to a regular System, and a compleat Body.

*Reasons to prove that the Labour of our People amounts to near eight or nine times as much as the Rent of all the Lands us'd in Husbandry.*

1<sup>st</sup>. The Husbandman must make near three times as much out of his Farm as his Rent; One to pay his Landlord, a Second to pay his Charges, and the Third for the Advantage of himself and Family.

2<sup>d</sup>. The Manufacturers make their Manufactures more than double the Value of what the Materials of Wool, Skins, &c. were worth, when they come out of the Farmer's Hands, and then add the Labour of *Carpenters, Bricklayers, &c.* concern'd in Building, and other Mechanicks, with all Servants and Seamen besides, will fully make out the Proposition that Labour amounts to near eight or nine Times as much as the Rents of the Lands.

*Reasons, shewing how every industrious Labourer, that is capable to leave a Posterity, may be accounted to add 200 l. to the Value of the Kingdom.*

Supposing such a Man pays	l.	s.	d.
To the Crown, for Excise, Custom, &c. a Year	0	10	0
To a Landlord, for Rent	1	0	0
To the Butchers, &c. for Food	6	0	0
To the Clothiers, Taylors, &c. for Clothing.	2	10	0
	<hr/>		
	10	0	0
	<hr/>		

Which in all is 10 l. a Year; which at twenty Years Purchase is 200 l. And if he hath an industrious Wife and Children, that will increase his Value.



T O

Sir *SAMUEL STANIER*, K<sup>t</sup>.  
LORD-MAYOR.

Sir <i>William Ashurst</i> , Kt.	Sir <i>Samuel Garrard</i> , Bar.	} Alder- men.
Sir <i>Thomas Abney</i> , Kt.	Sir <i>Gilbert Heathcot</i> , Kt.	
Sir <i>John Parsons</i> , Kt.	Sir <i>Robert Beachcroft</i> , Kt.	
Sir <i>William Withers</i> , Kt.	Sir <i>Richard Hoar</i> , Kt.	

Sir *PETER KING*, Kt. RECORDER.

Sir <i>William Humphryes</i> , Kt.	Sir <i>John Cals</i> , Kt.	} Alder- men.
Sir <i>Charles Peers</i> , Kt.	Sir <i>William Steward</i> , Kt.	
Sir <i>James Bateman</i> , Kt.	<i>Gerard Conyers</i> , Esq;	
Sir <i>William Lewin</i> , Kt.	<i>Thomas Scawen</i> , Esq;	
<i>John Ward</i> , Esq;	<i>Peter Delmé</i> , Esq;	
Sir <i>George Thorold</i> , Kt. & Bar.	Sir <i>George Merttins</i> , Kt.	
<i>John Fryer</i> , Esq;	<i>Joseph Lawrence</i> , Esq;	
<i>Francis Eyles</i> , Esq;	<i>Robert Child</i> , Esq;	

Sir *Francis Forbes*, Kt. and Alderman } Sheriffs.  
Sir *Joshua Sharpe*, Kt.

Sir *William Fazakerley*, Chamberlain.

With the COMMON-COUNCIL of the City of LONDON.

**Y**OU being as the Fathers, Elders, and Guardians of this rich and populous City, it is a Trust, (that by the Permission of Heaven your fellow Citizens have chosen you into) which greatly adds to your Stewardships, the Welfare of many which are within the Limits of this City, doth so much depend upon your prudent Management, especially of the Poor. There



There are several Hospitals under your Care, founded some Ages ago (besides that of your Work-house, set up in the Mayoralty of Sir *Humphry Edwin*) since which, as our People are much increas'd, so are our necessitous Poor; which therefore require a further Provision suitable to their Wants.

And one considerable Branch of these Poor, are the distress'd Children call'd the *Black Guard*, who are some of the most helpless Part of humane Nature, whose Ignorance and Necessities expose them the most early to all manner of Immorality and Profaneness, whilst such of them who escape being starv'd with Hunger and Cold, or some rotten or malignant Distemper doth not prevent; after having done many irreparable Mischiefs, frequently supply your Jays and Gibbets with miserable Malefactors.

The longer it is before they are taken care of, they will grow the more numerous, and difficult to be reclaim'd; it not being easy for such who have been accustom'd to do Evil, to do good; and as Necessity hath no Law, Hunger will break Stone-Walls; private Persons being afraid to take them out of the Streets.

Whilst every Day that they are neglected, they not only infest the Streets of this City, but it may be the Loss of Souls in another World, and of a useful Posterity in this; that might be the Founders of some noble Families, under a good Education, as well as that many of them may have descended from eminent Citizens and Gentry: Which Reformation will be much more Glory and Honour to Magistrates, than the Power of executing Severities upon any of them when they become Criminals.

What a surprising Appearance will the many Thousands of such miserable Souls make at the last and great Day of Account? when an Inquisition shall be made of every Man's Stewardship, by whose Authority or Intrest so great a Defection might in any Degree have been prevented.

*Am I my Brother's Keeper?* was the Saying of one of the worst of Men.

But, until sufficient Provision is made for the several Sorts of Poor, the Magistrates Difficulties are the greater; when miserable Objects are brought before them, out of the Streets, whom Necessity forceth to appear there, to receive those  
Alms,



Alms, which the Donors had much rather give to them if they were in Hospitals, as being then much less lyable to be impos'd upon by Cheats; the City Work-house hath detected several that have cumber'd your Streets; as Blind, Dumb and Lame.

Therefore, as an Essay for a further remedy of these great Evils, I propose five Things to your Considerations.

- I. *That you would please to procure an enlargement of your Work-house.*
- II. *That you procure more Building for sturdy Beggars and Felons.*
- III. *That some more effectual Method be us'd to prevent lude Night-walkers.*
- IV. *That some Work be provided for all your Prisons and Hospitals.*
- V. *Whether such Lands of your Hospitals as are suitable may not be us'd to raise Subsistence for them, as I propose by the following Scheme of Colleges of Industry?*

1<sup>st</sup>. That you would please to procure an Enlargement of your *Work-house* in Building, and an annual Income for the Entertaining all the Black-Guard Children that shall at any time appear within your Jurisdiction; the *Work-house* being the best (if not the only) Provision the Law hath made for those distress'd Objects.

And tho' some have seem'd uneasy with the Collections that were rais'd in fourteen Years time, for the founding and supporting of that noble Charity, yet those six Rates, with the seventh Rate, which is now to be collected, doth not amount to above the third Part of a Farthing a Day to every House within the Freedom, supposing there are but twenty Thousand Houses there.

Which gives great Reason to think, that if the Alms which are daily given away within this City, were distributed in as regular a Manner as the Gifts to the *Work-house* are, it would sufficiently provide for all the necessitous Poor of this City, whilst so much of what is given in the Streets is said to be profusely spent, as well as that some of them are encourag'd by it to live in Idleness, that are able to earn their Livings.

And



And if the Number of Governors were doubled or trebled in every Ward, it would advance the Service, by giving a more general Information and Satisfaction to the Citizens, as well as increase its Benefactors; and the good Effects of the *Work-house* would be much more visible, when by suitable Collections those Governors shall be Enabled to provide for all Sorts of Poor, which is necessary to clear your Streets of them.

*The City of Bristol have now a Bill Passing in Parliament for the same Purpose.*

The *Work-house* hath been a great Ease to *Bridewell*, it having receiv'd above five Thousand grown Vagrants in its 12 Years Infancy, since it hath been founded; besides above twelve Hundred Children:

It is the only House of Hospitality of that Sort, which is supported at the Citizens Charge, which if it had not been rais'd, *Bridewell* could have done little more than have taken its Criminals in at one Door, and let them out at the other; and what Vices and Mischiefs will abound in your Streets, when such a corrupt Body shall be let loose into them.

In the Year 1706, when that House was under less Discouragement than it hath been of late: The Grand Jury at the *Old Byaly* in their Presentment declar'd, " That their Business  
" there was much less than it us'd to be, and particularly,  
" That they had none of those young Criminals, that were  
" usual formerly to be brought before them, which they  
" imputed chiefly, if not entirely, owing to your *Workhouse*,  
" which had receiv'd therein all the Children, call'd the  
" *Black Guard*, and educated them for Trades and other  
" Employments.

But since the Governor's Discouragements have prevented their taking up the *Black-Guard* as they did then, how do they abound in your Streets, and Criminals increase at your Sessions?

Which confirms that Eminent and Pious Judge *HALE's* melancholy Observation and Prediction, when he writ,  
" *That the want of a due Provision for the Education and Relief*  
" *of the Poor, in a way of Industry, is that which fills the Goals*  
" *with Malefactors, and the Kingdom with Idle Persons, that*  
" *consumes its Stock, without improving it; And that will daily*  
" *increase,*



“ *increase, even to a DESOLATION in time : For as ne-*  
 “ *cessitous and uneducated Persons increase, the Multitude of*  
 “ *Malefactors will increase, notwithstanding the Examples of*  
 “ *Severity.*

2d. *Prop.* That you would please to procure more Buildings sufficient for the entertaining in proper Labour, all the *Vagrants, sturdy Beggars, Thieves, &c.* that any of you hereafter may think necessary to send thither, that they may have Room sufficient, without being crowded, which else may occasion Diseases and Infection among them (that once at *Oxford Assize* prov'd fatal to many there) nor for their being discharged too soon (for want of Room) to infest your Streets.

3d. *Prop.* That some more effectual Method be us'd to cleanse your Streets of that miserable and mischievous Crew of lewd *Night walkers*, who debauch Multitudes of the Youth, to the extinguishing of Families, and often involve innocent Women in their Ruin (if they live to Marry) by inveterate Diseases, to the Distressing sometimes of considerable Families that may be related to them.

4th. *Prop.* That in your *Hospitals* (except what were design'd by the Donors, only for a *Liberal Education*) and *Prisons*, all that are able should be employ'd in what may be most suitable towards their Maintenance, by which Means, the *Hospital Rents* and *Charities* will be capable to provide for the more Poor.

For it greatly abates the Charity, where the Poor that are maintained by it live Idler (if as able to work) than such Poor that labour upon those Hospital Lands, which supply them with their Food and Clothing.

The Labour of the Poor being the Mines of the Rich; whatever they give to one poor Person, they must first receive it from the Labour of some other Poor.

5th. *Prop.* Considering that the Labour of the People amounts to much more than the Rents of the Lands, employ'd in Husbandry, and that labouring People do raise  
 F and



and manufacture above double the Food and Clothing they spend themselves.

Therefore I recommend to your Consideration : whether, if such of your Hospital Lands, that are conveniently situated, and fit for Husbandry, were managed by your own Poor ; and their Crops, &c. supply'd your Hospitals with Provision ; and others of your Poor made all Sorts of Manufactures, that they should want (of which above twenty different Mechanick Trades are now at *Bridewell*) such of your Lands and Poor as shall be so imploy'd, would not provide for more than twice as many Poor, as the Rents of those Lands do now ?

By which your Charities may be much enlarg'd upon their present Foundations, if not fully to provide, under regular Management, for all the able Poor that shall have any want of your Care.

I have heard that the City of *Amsterdam* has twenty Thousand that have a Dependance, little or much, upon their Oversight.

And as you shall effect, in the Time of your Government, a sufficient Provision for the Poor, it will transfer your Memories to Posterity, with greater Lustre than that of Brazen Statues.

And your good Works will go with you, into another World, with the greater Advantage, when a numerous Society, by your prudent and charitable Administration, being preserv'd from Misery and Vice, shall be influenc'd with such Love to Virtue and Piety, as may recommend them to the Society of the blessed in Heaven.

*And as E. Young, in his late POEM of the Last Day, saith, of that Time.*

But none are flush'd with brighter Joy, or warm  
With juster Confidence, enjoy the Storm,  
Than those, whose pious Bounties unconfin'd,  
Have made them publick Fathers of Mankind.

JOHN BELLERS.

TO



T O

ROBERT,

EARL of OXFORD, and EARL  
MORTIMER, GOVERNOR;*Sir James Bateman, Kt. and Alder-*  
man, SUB-GOVERNOR;Samuel Sheppard *Esq*; DEPUTY-  
GOVERNOR:

A N D T H E

DIRECTORS,

*With other the* MEMBERS of the  
SOUTH-SEA COMPANY.

W Hatever hath been said in this TREATISE to any of you, as *Members of Parliament*, yet as a COMPANY, no Consideration can have any Weight with you, but what hath the Appearance of improving the Company's Stock.



Upon which Design, I offer to you the following *Abstract*, for the Founding of a *College of Industry*, as the surest Introduction and Foundation to the most profitable *Fishery*, which being within your *Charter*, or *Act of Parliament*, and you having the greatest Fund that any *Corporation* ever had within this Kingdom, are the more capable to bring the *Fishery* to be the most considerable *Article* of our BRITISH TRADE.

And if, as appears by the following *Abstract*, that two Thirds, or less, of such a College-Society, will be capable for to maintain the Whole, with all the Necessaries of Life.

Therefore whatever Manufacture the other Third Part of the People shall be employ'd in, the Workmanship of those Manufactures will be Profit to the Founders; and if that shall be in catching of Fish, and in making all the necessary Utensils that belong to it.

By that Means you may be capable of supplying all Markets with your Fish, at easie Rates, and Underselling any other Nation that shall not use the same Method.

JOHN BELLERS.

---

The



*The PROPOSALS I make for a Profitable Employing the able Poor, is, in Colleges of Industry, of all useful Trades, with Husbandry, sufficient to find them all Necessaries for subsistence of Living.*

**T**HE Poor without Employment are like rough Diamonds, their Worth is unknown.

Whereas regularly labouring People are the Kingdom's greatest Treasure and Strength, for without Labourers there can be no Lords; and if the poor Labourers did not raise much more Food and Manufacture than what did subsist themselves, every Gentleman must be a Labourer, and every Idle Man must starve.

The best Materials for Building, put together without Order or Method, are little better than Rubbish, until they are regularly plac'd.

And the best Horses, whilst wild at Grass, are but Useless and Chargeable; and the same are Mankind, until they are regularly and usefully Employ'd.

But every Man so employ'd, adds Two Hundred Pounds, or more, to the Value of the Kingdom; Land without People, being of no Worth.

And this Treasure are the Poor; but the Polishing of these rough Diamonds, that their Lustre and Value may appear, is a Subject highly worth the Consideration and Endeavour of our greatest Statesmen and Senators.

But, as it will require some Labour and Charge to accomplish, yet when done, it will be greatly to their Satisfaction, to see so good Effects of their Labour.

Whilst



Whilst it may not only provide for our usual Poor, but may imploy many of our Disbanded Army, and be a means to draw Thousands of Foreigners to us; and the more People we get from Foreign Countries, the more we draw off their Strength to our selves.

*The Advantages I propose by a College of Industry are,*

- 1<sup>st</sup>. That the Poor will have a constant Imployment.
- 2<sup>d</sup>. That they will have a constant vent, for what Manufactures or Food they will raise.
- 3<sup>d</sup>. That they will have plenty of Food, Clothing, and all other Necessaries for themselves and their Children, without eating the Bread of others, but raising their own.
- 4<sup>th</sup>. There may be a good Education for their Children.
- 5<sup>th</sup>. That there will be a considerable Profit for their Founders that shall so imploy them.

*The SCHEME I offer for fully Answering these Five great Ends, which are all that the Poor want, or the Rich can reasonable desire.*

Is by Collecting of all sorts of Mechanicks, and Husbandmen, in a due Proportion to the Occasion that there may be for each Trade and Employment among them, upon so much Land, that with their Labour upon it, will raise them Materials needful for their Subsistence, as if they were to Plant a New Collony; which may be seen more at large in my Printed Proposals, for raising a College of Industry.

*And that this SCHEME will fully Answer these great Ends I demonstrate.*

1<sup>st</sup>. That they cannot want Work there any time of the Year, they having all the Conveniences for Life, to raise for themselves and their Founders.

2<sup>d</sup>. That they cannot want vent for what they raise more than they Spend, because their Founders will gladly receive it, (and the more the better) it being all Profit to them.

3<sup>d</sup>. They cannot want Food, as a proportionable part of them are imployed upon the Land in Husbandry, they will raise Food sufficient for the whole Society.

4<sup>th</sup>. And



4th. And in such a Collection of People, there may be all conveniences for Instruction and Oversight, both in Virtue and Industry, equal, if not better than in any other Method of Settlement.

5th. And lastly, as it may be well supposed, that the Labour of one half of the People in the Nation, raise all Necessaries for themselves and the other half; especially considering that the Nobility, Gentry, Shop-keepers, &c. Spend so much more than the Labourers.

Therefore it may well be concluded, That One Thousand Labourers are capable of raising all Necessaries for Two Thousand; so the Labour that shall be used, or the Manufactures that shall be made by the other Thousand Labourers, may be reckoned Profit to the Founders, at least of Five Hundred of them, (if we should allow Five Hundred of them to be Aged, Sick and Infants, with needful Officers) which if they raise but Ten Pound a Year, a Head, it comes to Five Thousand Pounds a Year for their Founders.

Which will be 12 *per Cent. per Annum*, in Case there should be occasion to raise Forty Thousand Pound, (which is Twenty Pound a Head) to buy Land and Materials, to settle Two Thousand of them.

But the Founders may leave as much of the Profits among the Poor as they please.

There is no necessity of settling so many in one Body, if Land can be purchased suitable to settle but a Hundred together in one Family, it may do; tho' the more they are in a Body it will be the better, if the Government will please to raise such a College.

And this Method of Employing such of our Poor as may want it, by Colleges of Industry, will appear the more necessary, if we consider, That to increase our Manufactures without increasing our Husbandry, we shall come to short Allowance (as they do at Sea, when they set Five or Six Men to Four Mens Messes) by placing more Men to Table, without putting more Food there: Therefore as employing our Poor is highly needful, so to do it in a regular Method is as needful; that the Poor may not Starve for want of Bread, because (when the Market is clog'd) they cannot have Money (for their Manufactures) to buy it: Therefore, employing  
our



our Indigent Poor in Manufactures, and Husbandry, in a due proportion to their wants of both, is the most certain way of employing them with Advantage. For as these Poor are thrown out of any Trade, that are more than sufficient to supply the general want of the Nation; so the collecting of those Supernumerary, Expell'd Poor, into such Colleges of Industry, will inable them to live in the Plenty of all Things, as much as the rest of the Kingdom do.

And if I may be allowed the comparison (without a Smile) I think them like the Scraps of Paste the Cooks clip off the Edges of their Mince-Pyes and Tarts, when they have Lided them; which bits, tho' to some they may appear wast and uselefs; yet the Artist by working of these Scraps together, will make as good a Pye of them, as of any of the others they were crop'd from as Superfluous.

One bright Pattern will shine to every County of the Kingdom, and when the Method hath been thoroughly try'd, and succeeds well, it will make them as fond of such Settlements among them, as People were to the late publick Subscriptions at the *Bank*.

Our Forrests and great Commons, (make the Poor that are upon them too much like the *Indians*) being a hindrance to Industry, and are Nurseries of Idleness and Insolence. If they were made liable to be divided by a Writ of Partition, in proportion to every one's Right, much of those Lands would be greatly improved, and many of those Poor bred to a more Industrious and Honest way of living, and each of them having a piece of Land added to their Cottage to work upon, they will be of more value (when so inclosed) than their Commonage is to them now.

*A Computation shewing what we may be supposed to lose Yearly, by neglecting a regular, constant, imployment of our Indigent Poor.*

Supposing that there are Seven Millions of People in the Nation, and that one in Fourteen, either will not Work, or that wants it; that is, Five Hundred Thousand Men, Women and Children.

And reckoning that they might Earn, one with another, Six-pence a Day, a Head, it comes to Twelve Thousand Five Hundred



Hundred Pounds a Day ; which is Seventy Five Thousand Pounds a Week.

That makes Three Millions, Nine Hundred Thousand Pounds a Year, which the Nation loseth.

To which add but Twelve-pence a Head, a Week, the Nation may be at Parish Rates, and other Gifts to the Poor, and it comes to One Million, Three Hundred Thousand Pounds a Year : Which Account in the whole, makes the Loss and Charge to the Nation to be

**Five Millions, Two hundred Thousand pounds a Year.**

Some may reckon this Account too large (tho' if but half the Sum its worth looking after) but let them consider, That Five Hundred Thousand People, at Three Acres to a Head, may improve One Million and Five Hundred Thousand Acres of Land, at Ten Shillings an Acre a Year,

That comes to Seven Hundred and Fifty Thousand Pounds a Year ; and then add the Hands and Lands in *North-Britain* and *Ireland*, that lie uselefs, and they will add large Sums to the reckoning.

But if we suppose only half this Money lost ; That is, Two Millions and a half a Year, yet this is as much as the Revenues of the Crown of *Great Britain* have been, in the time of Peace : And being a Treasure that lies hid in our own Bowels, that we need not run the Hazards of War, nor compasing of the Globe to come at, it gives the greater Incouragement to try One or Two good Specimens, which may make the Discovery of it at Home beyond all Contradiction.

Twenty Shillings saved every Year, and put to Interest at 6 *per Cent.* or used in Trade, or Husbandry, with the same Advantage, in Fifty Eight Years time comes to Five Hundred Pound.

Therefore Two Millions and a half thus saved, or got Yearly, by a full and suitable imploying of our Poor, for the improving of all the several Parts of the Nations Riches, would in that proportion, in Fifty Eight Years, come to One Thousand Two Hundred and Fifty Millions ; which is Four times as much, as all the Lands in the Kingdom are



now worth; for if they are Fifteen Millions a Year, at Twenty Years Purchase, that comes but to Three Hundred Millions.

Whereas in Fifty Eight Years time, such a Body as our present Indigent Poor are, would be able, (if imployed about it) to turn all our Wast Lands into Fruitful Fields, Orchards and Gardens; and their mean Cottages into Colleges, and fill our Barns with Plenty of Bread, and our Store-Houses with Manufactures, which would greatly encourage the increase of our People.

*China* is Ten times as big as *Great Britain*, and yet it's said, that there is no wast Land in that Empire, and they are the Richest Nation in the World; yet they never sent One Ship into *Europe*.

And tho' they have Twenty times more People than we, yet the Poor there are well and decently clad, their Poor being all imployed; they providing Work suitable even for the Lame, Blind and Dumb.

But whilst much of our Corn and Cloth want vent, Thousands of our Poor in a great measure are without both, for want of Imployment.

Our Riches consist very little in our Money, in comparison of the other parts of our Estates; for what is Fourteen Millions of Money in this Kingdom, to Three Hundred Millions which the Nation may be valued at; or the Money every private Man is Master of, in comparison of the value of all the rest of his Estate, in Land, Housing, or Goods.

Therefore if we well consider, what our Riches, chiefly consist in, it will the plainer appear, what sort of Foreign Trade, as well as what sort of Imployment of our People, hath most increased the value of the Kingdom, since it was a Wilderness and first Inhabited.

What our Ancestors did to improve their Lands, Housing, &c. is now accounted our Riches; but for the Wine, Silks and Sauces, which they Imported, (for their Pleasure) were their Expences, and have added little or nothing to the present value of the Kingdom.

And it may be concluded that the same Method in our Age will produce the same Effect to our Posterity.



Our Foreign Trade, as well as the Employment of our People at Home, may be considered under Three Heads.

1st. *Those which give a necessary Supply for our present Subsistence, Pleasure, or Curiosity, which are our Yearly Expences: of which nothing descends to our Heirs.*

2d. *Those which Transfer any Riches to our Posterity, may be accounted a lasting Improvement to the Kingdom.*

3d. *Those which run into the Excess of Pride and Luxury, such Trades or Employments will then be our Extravagancy, and tend to Impoverish us and our Posterity; and consequently so far the Publick suffer.*

For tho' some Traders may grow Rich, by supplying Fuel to our Vanities and Excesses, the Nation will be the poorer by those Expences; as when the Dealers may get Thirty Thousand Pounds by *Flanders Lace*, &c. the Nation Pays and Spends a Hundred Thousand Pounds for it; the Spenders leaving Three times the less Estates to their Heirs by those Expences, than the Dealers get for theirs by Selling of them.

When the Timber, Iron, and other lasting Commodities that have been fetch'd from *Swedeland*, *Norway*, and other Places; and those raised at home for Building: with other Improvements on the Land, &c. are the valuable Monuments which our Predecessors have left us of their good Husbandry and Improvements.

Wherefore a full and regular Employment of our Idle and Distress'd Poor (and not others) in such Colleges as I propose, upon our Lands, Buildings, Manufactures, and Fishery, will add much more Value to the Kingdom, than if we had a full Possession of all the Mines in the *Indies*; or a Discovery of the admired Art of Transmutation; whilst as Money increaseth in Quantity in a Nation, it decreaseth in Value; as a Sheep, which is now worth Twenty Shillings, some Ages ago was but One Shilling; and an Ox then might have been bought for a Noble.

And if all the Lead, and Iron in the Universe, were to be Transmuted into Gold, the World would not be the Richer; but the Poorer for it, by the value of those Uses



the Lead and Iron would be wanted for: And there would not be One Pound of Bread, nor an Inch of Cloth, nor a Cottage the more by it, to support the Life of One Man.

As the Mines, in a great measure, have occasioned the Depopulating and Impoverishing of *Spain*, so they will in part have the same effect upon any other Nation, that shall discourage or neglect the employing of their People at Home, by depending upon the Treasure of those Mines.

And if every Man in the World had a Million of Money, there must be a suitable Number of those Monied Men, Hewers of Wood, Drawers of Water, Plow-men, &c. or else Mankind would suffer and perish, through Hunger or Cold.

### *A Summary of the foregoing Discourses.*

**D**UTY and Interest are Two as great Obligations as can be laid upon Mortals, and they both as Powerful Advocates call upon the Rich, to take care of the Poor.

Not only for the present time, but by such a Provision, as may continue to Posterity, by which they will not only shew their Charities to others; but by it they will make Provision for many of their own Heirs and Posterity, that may come to want it.

For as there are no Poor now, but some of their Ancestors have been Rich, neither are there any now Rich, but some of their Posterity or Heirs, will or may become Poor.

It's greatly dishonourable to a Christian, and Flourishing Nation, to see in our Streets, the many miserable and helpless Objects, as well as Cheats that frequently appear there.

Who can tell the Mischiefs that may befall many breeding Women, upon sight of such deplorable Subjects.

Wherefore as the Poor are included under Two Heads of the Impotent and Able, so Hospitals, or other sufficient Provision for the first, and regular Employments for the able, will make those Charities become National Vertues.

Love



Love to our Neighbours, is one of the greatest Demonstrations we can give that we love God, and Charity being inseparable to true Faith, (which worketh by Love, Faith without Works being Dead,) it will add a Lustre to the Zeal for Building of Churches, if the same Provision may be continued (or any other granted) for Building of Hospitals, &c. for the Sick Poor.

These Poor are living Temples (our Bodies being Temples of the Holy Ghost) when Cathedrals and Churches without Charity, will be accounted but empty ones, God dwelling not in Temples made with Hands, however Stately the Pile, or finely Adorned the Inside may be.

Our great High Priest having fully declar'd, that Feeding the Hungry, Cloathing the Naked, Visiting the Sick, &c. as his Legatees when he was gone, will have a great Influence in our Justification, or the contrary, in our Condemnation at the last Day.

Considering that *Lazarus's* Affliction in this World, is mentioned as recommending of him to his comfortable State in the next; how great and acceptable will that Charity be, when such Hospitals as I propose shall be provided for the many Thousands of *Lazarusses*, which in time may be restored there; or Translated thence into Heaven.

Our Saviour having summed up that great Parable, with very Pathetick Advice and Command to the Rich, that they should make to themselves, Friends of the Unrighteous Mammon, that when they fail they might be received into Everlasting Habitations.

And as Charity covers a Multitude of Sins, it would have been some allay to the Agonies that *Dives* was in, if he could have said he had shewn some, to that Poor Diseased Man *Lazarus*.

God is the Fountain of Goodness as well as of Wisdom, he unites Mens Interests with their Duty in most of his Commands.

There being no Vice which he forbids, but it tends to the Ruin of Persons, Families or Nations, so there is no Virtue, which he requires of Men to practice, but is for their Advantage, whether they are Sovereigns or Subjects.

And



And as such Hospitals, &c. which I propose, will be some of the greatest Charity to the Poor; so they will be for the Interest and Advantage of the Rich, when they shall be Sick, by the Experience their Physicians may learn there.

Tho' the Poors Labour when they are in Health, will supply them with Bread, yet they have little or nothing to give for Physick when they are Sick; therefore without some Provision be made, Multitudes of them must fall by untimely Deaths.

Health is equal to Riches. What is the best Estate, the greatest Dignity, or a Crown it self, under a violent Fit of Sickness, when Death shall be more desirable than to live? What is the best spread Table to a Sick Man, when a good Stomach finds greater Pleasure in a piece of Bread?

Which considered, and also that the greatest part of Mankind Die of Curable Diseases: If the Diseases and the Storehouse of Nature were fully understood, who would not contribute something towards the discovery of such a Treasure?

Whilst the want of it, may be fatal to the very Opposers of such Searches, when they may find themselves given over by their Physicians for Incurable, whom such Hospitals, &c. might have qualified for their Cure.

As these are Essays towards making the Nation happy, by preserving or restoring their Health, raising them Riches, increasing our People, and adding Health, Riches and Honour to our Prince.

So when these great Charities and Duties of healing the Sick, feeding the Hungry, and cloathing the Naked.

And all Party Feuds shall be laid among our selves, and the Universal Peace of *Europe* shall be settled among all the Princes and States of it; and the great Animosities among the various Religious Persuasions in *Christendom*, as I proposed in an Essay, Printed 1710, for an *European* Senate; and a General Council of all the different Religious Persuasions in *Christendom*, not to Quarrel about what they differ in, but to find what they agree in; that they may live like good Neighbours to one another, and Faithful Subjects to their Princes.



When these things come to succeed, and be Universally spread, they will be a good Introduction to the many Blessings spoken of in the latter Days, and of that happy State so well described by *Edmond Waller*, in his Poem of Divine Love, where he saith,

*This Iron Age, so fraudulent and bold,  
Touch'd with this Love, wou'd be an Age of Gold;  
Our ready Help, and mutual Love wou'd yeild  
A nobler Harvest, than the Richest Field.  
And such a Love wou'd make our Joy exceed,  
Not when our own, but other Mouths we feed;  
Men, whom we now so fierce and dang'rous see,  
Wou'd Guardian Angels to each other be.  
Such Wonders can this mighty Love perform,  
Vultures to Doves, Wolves into Lambs transform.  
Self-Love wou'd cease, or be dilated, when  
We shou'd behold as many Selves as Men;  
All of one Family, in Blood Ally'd;  
His pretious Blood! that for our Ransom dy'd.*

The many Advantages of an *European* State and Senate, are excellently well discoursed of, by the Abbot *St. Pierre*, of the *French* Academy, lately published in *English*, and Entituled, *A Project for settling an Everlasting Peace in Europe*.

But he saith little about a peaceable settling the Religious Disputes, tho' they have been some of the greatest occasions of War in *Christendom*, and until Persecutions and Violences about Religion are prevented or stopt; they will so long make all Arguments for a General Peace ineffectual, however valuable and demonstrable those Reasons may be.

Whereas, make all Religions easie in their Liberties and Properties; and then Aspiring Regencies or Ambitious States-Men, will find the fewer Supporters to disturb the State in its Declensions, or Princes in their Minority.

The Expectations the Clergy of *France* have of Preferments in the Church, and their great Subjection to it, may be the Abbot's Excuse, for saying so little to his Bretheren, tho' they are, or may be Eminently concerned in forwarding or frustrating so great a Design.

But



But if his Readers will please to apply much of what they Read in him to the Churches and Clergy of *Europe*, as well as to the Princes and States of it, many of his Reasons will appear as strong to perswade the Bishops, Clergy or Churches, as they are to the Princes and States of *Europe*: for an Amicable and Sociable Agreement between all the different Religious Perswasions in Christendom, and an Universal Liberty of Conscience, which then may be expected will produce it, for the *Roman Catholicks* in *Great Britain*, &c. as well as for the *Protestants* in *France*, *Savoy*, *Germany*, &c.

Without which Liberty of Conscience, an *European* Senate may turn all future War into a Religious one; but so far as any of the Clergy shall encourage Persecutions that may occasion such an endless War, and prevent so great a good as an Universal Peace, they will fall into that Crime, which the Abbot Writes, is of the Number of those which are punished with Everlasting Damnation, in the Opinion of all the Casuists in *Europe*, Page 168.

## Several OBJECTIONS Answered.

1st. Object. *THE Building of such Hospitals, and Maintaining of them, will be a great Charge to the Publick; especially after such a War as we are lately got out of.*

*Answ. 1st. If Medicines can be improved, by which the great Miseries, that attend Men by Diseases, can be to any degree lessened, the Purchase will be a very good Pennyworth to the Rich, as well as a great Charity to the Poor.*

2d. The whole Charge will be a great Sum; yet if the Fund be National, that will be but very light to each Particular.

3d. What



3d. What Patients are cured in any Hospital, if of Ability, should Pay for their Cure; and the Poor should sign a Promise, that if ever they shall be able, they will do the like.

4th. It may be supposed that such Hospitals will in time, have many Benefactors; some for Charity to the Poor, and others out of Gratitude for the great Benefit they shall have received from such Hospitals.

Doctor *Burnet*, now Bishop of *Salisbury*, Writes that there is one Hospital, at *Naples*, that is Endowed with Four Hundred Thousand Crowns a Year Revenue.

But the Building of *Gaudy Palaces*, instead of convenient Hospitals for the Poor, is more *Ostentation* than *Charity*; whilst the Ornaments, especially of *Paintings* and *Carvings* are EXTRAVAGANCIES, THAT WOULD ELSE HAVE PROVIDED FOR MANY OTHER POOR.

2d. Object. *But if these Hospitals should be at a National Charge, why should they be all Built about London, and not at other Principal Cities also?*

Ans. 1st. It is reasonable, and adviseable, to have them all over the Kingdom, when the Benefits of them shall by Experience appear more undisputeable: But in the mean time, as Experiments should be made with the least Charge and greatest Conveniency; so it's plain that a set of Hospitals about *London* will be less Charge, than it made more Numerous over the Kingdom at first.

Also here are more Learned and Experienced *Physicians*, *Surgeons* and *Apothecaries*; by which the first Hospitals will be best Regulated, Improved and Settled, as excellent Paterns for other Parts of the Nation in time to imitate.

2d. But if the remote Parts of the Kingdom shall be thought too far off, to receive any Benefit by Hospitals about *London* in that Case, raising the Money for them may be limited to the Countries, that are near Adjacent to receive the Benefit of them.



3d. Object. *To propose Physicians to take Care of the Poor, will but shorten (and not lengthen) their Lives; because the Doctors Kill more than they Cure, as the Man who was Well, and took Physick, and then he died.*

*Answ. 1st. If the Objection be not True, it falls of Course.*

2d. If it be True, *There is the greater Reason*, that Princes, and Persons of Quality and Estates, (who always rely upon Physicians Advice, when they are Sick) should use their utmost Endeavours for the Improvement of Medicinal Knowledge: Or else they will be more Miserable when Sick, than the Poor are.

Therefore for the sake of both Rich and Poor, there is the more need of such Hospitals, &c. that I propose to breed up (under suitable Masters who will be capable to instruct) Young Physicians, as well as Surgeons; which as it will be easier for the Students, so much more safe for their Patients, by whose Cost else, *Young Physicians* must learn their Experience; which will too much confirm those frequent Satyrs against the Faculty.

4th. Object. *Tho' our Students in Physick have not the opportunity of Learning in such Hospitals, as must be owned would be of Service in their future Practice, yet many of them by Traveling into Foreign Countries, in their Universities, and Hospitals, learn what they wanted at Home.*

*Answ. 1st. It's true, several of our Eminent Physicians Travel Abroad, and some were bred in Foreign Universities, but it's some Reflection upon ours, to suppose that there is more to be learnt in those Abroad than in our own at Home.*

2d. Some Young Men of bright Parts have been forced to Study in Foreign Universities, because they could not be admitted to Study in our own for want of *Conformity*; which as it is an Obstruction to the Improvement of Physick, is therefore so much more an Eclipse to our own Universities, as well as a general loss to the Nation as they fall Sick; and yet the Patients seldom enquire after their Physician's *Principles of Religion*, but their *Skill in Physick*.

3d. Such



3d. Such as are bred in our Universities and Travel afterwards, *lose much time*, and with less advantage than if they had the opportunity at Home, of such variety of Hospitals; with all the other Informations, which I propose should be provided from Abroad.

5th. Object. *To take away or Cure Diseases, before Men forsake their Sins, is to make some Men more Vicious than they are, whilst they have abandoned themselves to all manner of Lewdness, except what Inability makes them incapable of.*

Ans. 1st. I place the Lewd and Vicious among the *Incurable*, for tho' Heaven may give some such Persons time and space to Repent, it will not last always, for if Justice hath Leaden Feet, it hath Iron Hands when it strikes, and such who may have the longer Day of Visitation and reject it, will find their ruin the more Irresistable when it comes; for where the long forbearance of God doth not bring to Repentance, they are treasuring up to themselves Wrath against the Day of Wrath, and the Revelation of the Righteous Judgments of God, that will unavoidably overtake the Impenitent.

6th. Object. *This is not a time of Day to be offering Proposals for a general good, because the more universal the Advantage, the less it will be esteemed; whilst the Party-Men are so much on Fire, one against another, that no other Proposal seems so valuable to either side, (that doth not Espouse one, or Reproach the other,) as to deserve to be Read, much less put into Practice.*

Ans. 1st. He that doth not Write whilst he is alive, can't Speak when he is Dead. And if a Man shall not be heard in the Age, and Country *he lives in*, if what he Writes is for the general good of Mankind, he may be more minded in *other Countries*, or in *succeeding Generations*.

2d. Possibly when they shall consider the Consequence of their Animosities, as well as what formidable Diseases are ready to Invade all Parties, which require their united Endeavours, to make a suitable and seasonable stand against their Inroads.



In such Intervals they may turn their *Emulation* into a *striving*, which of them shall do most good to their Country, of which some of themselves are very considerable Members.

3d. As *Power* is one of the Attributes of the *Almighty*, so where he intrusts any Branch of it, there is the greater Duty entailed with it, *whilst such will not be only answerable for the Evils which they shall Act, but also for what Good they shall leave undone, that was within the limits of their Power to have perform'd*; which when duly considered must have some Influence upon all Thinking Men: And more especially where their own Healths or Lives, or the Welfare of some of their Posterity, as well as their Country, may come within the Question.

7th. Object. *How shall Frauds and Abuses be prevented (Mankind being as subject to be depraved in their Intellects, as their Bodies are to be Diseased) and placing Men unfit for the Governing and Managing of such Hospitals, either Ignorant or Dishonest.*

*Ans.* 1st. The more Guardians and Inspectors, there shall be over those Hospitals, they will be the less liable to be Biass'd, through Interest or Affection in the Choice of Officers.

2d. Let there be no PARTY TESTS put upon the Candidates, but those of ABILITY and HONESTY; and that will be one means to prevent some Abuses.

3d. Let the Laws make the Breach of publick Trust, and Imbeisling of Publick Stores or Money, MORE CRIMINAL, and that will prevent some.

4th. Let REWARDS be given to every one that discovers any Abuses, or Frauds, in proportion to the value of such Discovery, settled by Act of Parliament; and then many will be diligent to find, and ready to discover such Injuries to the Publick.

8th. Object. *Suppose that by the Improvement of Medicine there could be One Hundred Thousand Reprieved Yearly from Death, for Ten Years, one with another, there would be at the*  
Seventy



*Seventy Years end, but one Million the more; that is, those which shall be so recovered in the last Ten Years: Therefore to suppose the Number of the People would be doubled in that time, must be a mistake.*

*Answ. 1st. If none of the many Thousands so recovered in the Seventy Years, were Capable to have Children afterwards, the Observation would be just: But considering that many of them may live to leave a numerous Posterity behind them, of Children and Grandchildren, that may live to the Seventy Years end, that Computation of the People being double, appears the more reasonable.*

---

## *A POSTSCRIPT to the Men of Wit and Pleasure.*

**I** Would recommend to you the Deceased Gentleman, *Robert Boyle, Esq:* (a Member of the Royal Society, and Uncle to the present Lord *Burlington*) as a Worthy and Noble Example, whose Diligence and great Knowledge in *Experimental Philosophy*, made him Eminent to the Learned part of the World, as his *Vertue* and *Charity* did to his Acquaintance, and his *Pious Discourses* of the Love of God, &c. whilst living, and his *Legacy* when he died, as a standing Militia against *Atheism*, will recommend his Memory to succeeding Generations, as being of the greatest Consequence, to them who shall be so happy as to be reclaimed from their Impiety by those his endeavours.

For Men of Bright Parts, who are capable to advance the Felicity of their Country, by many useful Thoughts; if instead thereof they are imployed upon *empty Wit* and *Humour*, which serve only to amuse the Town, and to make others Laugh, or to raise their Passions with *Poems*, or to Prophane Heaven with *Flatteries to their Patrons*; and by meer Comical *playing with Words*, hope to recommend  
their



their Abilities, more than by any Proposals or Inventions for the good of Mankind. This \* is a degrading † the Noble Dignity of a Rational Soul, the Limits of whose Capacity, are not easie to be defin'd, \* in all the useful Services of this Life, as well as of those Things, which relate to that Life which is to come.

Every good and perfect Gift coming from the Father of Lights; || The *Inspirations* of the Almighty are Inexhaustable: were Men, by calming of their Evil Passions, but at leisure to attend them.

As the *First Being* which created all Natural ones was Divine, so in all Ages and Countries of the World, those *Original Illuminations* in Men, which explain'd the Method of Nature, must flow from that Fountain of Light which first put Nature into order.

And those Philosophers who have contributed to preserve good order among Mankind, by their Vertue, Charity and Advice, were influenced by a Measure of the same Wisdom, Those Wise and Good Sentences of theirs (still preserv'd amongst Learned Men) being inspired into them by *some Being more Excellent and Intelligent* than Themselves.

In like manner, every unnatural Suggestion to do Mischief, is a sort of Inspiration from an *Incendiary more Wicked and Crafty* than the Agent that Transacts it.

All which shews that there are Sphears of intelligent Beings, Superiour in knowledge to Men, which our Understandings may be influenc'd by, tho' the *Organs of our Senses* are not able to reach them, any more than to apprehend the Substance of our own Spirits.

\* Job. 32. v. 8. *There is a Spirit in Man, and the Inspiration of the Almighty giveth them understanding.*

† Prov. 20. v. 27. *The Spirit of Man is the Candle of the Lord.*

\* Exod. 35. v. 30. *And Moses said unto the Children of Israel, See the Lord hath called by Name Bezaleel— v. 30. and he hath filled him with the Spirit of God, in Wisdom, and in Understanding, and in Knowledge, and in all manner of Workmanship.*

|| Prov. 8. v. 12. *Wisdom dwell with Prudence, and find out knowledge of Witty Inventions*



The great end of all true Philosophy, whether *Experimental* or *Moral*, is to improve the Happiness of Men, either of Body or Mind, in the Things of *this* World or of the *next*.

Therefore such Notions as tend to encourage *Immorality*, or make People indifferent whether they are Virtuous or not, ought to be exploded, as directly opposite to, and destroying the good use of all true Philosophy, whether *Natural*, or that which is design'd to Form and Rectifie our *Manners*.

Considering the many Evil and horrid Consequences of Vice; and whither the boundless Passions of many Men (under Principles of such Latitude) are liable to hurry them often times to the *ruin of themselves and Families*, and some glorying in their Shame, extinguish their Name without Posterity, or else leave an *Illegitimate*, and sometimes a *Miserable* and *Starving* one, who either know not their Fathers, or if they do, are ready to Curse them, for the Reproach they have Intail'd on them.

What Signify all the Rules of *Moral Philosophy*, or the *Art of Healing* to such Men, or the Art of any *Mathematician*, or *Mechanick*, when it shall be imploy'd upon Mischief, whilst People and Nations (as well as Men and Families) have been Ruined and Depopulated, with Boundless Lusts, Rapin and Ambition: Which therefore shews that Virtue is inseperable from true Philosophy.

And as *Edward Young* Writes,

“ How empty Learning, and how vain is Art,

“ But as it mends the Life, and Guides the Heart?

*I will add some of Sir Isaac Newton's Chain of Extraordinary Thoughts that are in his Opticks, Page 314, his Conclusion well agreeing with the Apostle, Rom. i. v. 20.*

“ Whence is it, that the Sun and Planets Gravitate mutually towards one another, the spaces between being void  
“ of Matter? How comes it that Nature acts nothing in vain?

“ And whence proceeds the Admirable Beauty of the Universe?

“ To what end were the Comets made? And whence is it  
“ that the Comets move in Orbits so very Excentrical, from

“ and



“ and to all Parts of Heaven, whereas the Course of the Planets  
 “ hath the same direction towards the same Parts in Orbits  
 “ Concentrical?

“ And what hinders the Sun and Stars from rushing mutually upon one another?

“ How comes it that the Bodies of Animals are framed  
 “ with such Exquisite Art and Wisdom?

“ How comes it that the Motions of the Body obey the  
 “ Command of the Will?

“ And whence is that Instinct, as it is called, in Animals?

“ From a right Solution of these Questions, Does it not  
 “ appear that there is a *Being Incorporeal, Living, Intelligent, Omnipresent*, who in infinite space, as it were in his  
 “ Sensory, sees Accurately and Intimately, and discerns  
 “ thoroughly, the things themselves, and being present to  
 “ them, comprehends them all.

“ Of which things, that which in us perceives and thinks,  
 “ perceives and beholds in its little Sensory, only the Images  
 “ brought to it, by the Organs of Sense?

“ If a just progress were made in this Philosophy, it does  
 “ not immediately lead us to the Knowledge of the first Cause,  
 “ but it certainly brings us nearer and nearer to it, and is  
 “ therefore much to be valued.

*Thus far this Excellent Philosopher, from whence I would observe, That*

1st. Were this Philosophy but pursued as it may be, and the result of such Enquiries duly considered, *with a truly Philosophical temper of Mind*, How would our Thoughts Acquiesce in such bright and pure Demonstrations of a *First Cause*? And be pleased with approaching nearer and nearer to so Great and Glorious a Being.

2d. That considering our Souls in their present State of Union, to *Machins* so Organised, as our Bodies are, do by means of those Poor Corporeal Sensories, so clearly perceive and behold all External Beings, and since all Objects whatever have (thro' these Pipes of Communication) so free and easie an access to our Minds, that they produce various kinds of Effects there, and Imprint their own Ideas on us.



Is it Phrenzy or Enthusiasm to assert, that we lie entirely open to the Energy of the *first Cause*? And that God has by Infinite Degrees a more near and easie approach to our Souls, than any thing that strikes our Senses can have?

He that Penetrates all Things, he that gives the very Life of our Faculties, and the *Vigour of all our Sensations and Perceptions*; Shall not he make his way into us with ease? Cannot he cause a Light revealing himself, to spread thro' the inmost recesses of our Souls? He having no Image is not to be apprehended by the Organs of Sense.

If he be light (as the Apostle tells us) without any mixture of Shade or Darknes; (a) and if he *be not far off from every one of us*, (nay so much nearer to us, than we are to our selves) as that in HIM, *we live and Move and have our Being*.

How certain is it, that we may feel the Influence, and have perception of the Presence of such a Being, and those Transcendently more lively and immediate too, than any which the brightest Objects, in all the Sphere of Nature, could ever possibly excite in us.

Is it Whimsy to believe, such inter-course between God and Finite Beings? Must such conclusions as these, needs proceed from Feavourish Blood, or be the effects of a Delirium! Or rather is not this an Impiety as Senseless, as for the Blind to deny the being of Colours, or the Deaf the being of Sounds, to ridicule such possible Effects, of the Power and Presence of a *first Cause*?

He that really believes the Existence, of an *All-comprehending, Omnipotent, Intelligent Being*; can he disbelieve even the very probability of his Working thus in our Minds.

3d. Is not therefore *Inward Light*, or *Divine Irradiation*, (how weakly or uncautiously soever, some may have explained it) a Doctrine that plainly results, from the Necessary *Omnipresence* of God, and the *Intellectual Nature* of *Humane Souls*?

(a) Acts, 17. v. 27.



4th. Is not here therefore the True, and even a most rational Foundation, of that *pure spiritual Worship*, which our Saviour described to the Samaritan Woman, when he told her, *That God is a Spirit, and they that Worship him must Worship him in Spirit and in Truth—for such the Father seeks to Worship him*, John 4.

5th. Wherefore, what Attention and Adoration ought every Soul to have towards God, when he duly considers how near so Glorious, Omniscient and Omnipotent a Being is unto him.

And to use his utmost endeavour after such a *Disposition* of Mind (b) as may make him most capable of apprehending some of the Manifestations of those divine Rays, which are always flowing from that Immense *fulness of Light*, to the Souls of Men, suitable to the *Capacity* and *Disposition* that every one is in to receive them.

6th. Is not such Spiritual Worship and Address to God, the directest Method of approaching nearer to the *first Cause* of all Things; and consequently, of attaining the one thing needful, the greatest of Blessings, *That is, Eternal Life*; which our Saviour spoke of in his Prayer, when he said to the Father, *To know thee the only true God and Jesus Christ, whom thou hast sent is Life Eternal*. John 17. v. 3.

Which Life being the *Summum Bonum*, and Great End of the Christian Religion, I heartily wish you may Steer by that Bright Compass, which always points in a Regular and Steady Course, to the *Harbour of Eternal Blessedness*.

(b) 2 Cor. 5. v. 17. *If any man be in Christ he is a new Creature.*

2 Cor. 4. v. 6. *For God who commanded the Light to shine out of Darkness hath shined in our Hearts, to give the Light of the knowledge of the glory of God, in the face of Jesus Christ, v. 7. But we have this Treasure in Earthen Vessels.*

JOHN BELLERS.

FINIS.















