

those persons before mention'd, And did earnestly desire to be dismiss'd from their communion And that he had spoken to Bro : Steed for that end that he might present it to the Church, And that as they loved their own peace they should grant it to Him. Moreover He said that for his part he could no longer assemble with the Church either to pray with them or to preach to them or to enjoy any communion with them, And that He should not be with them on the next Lord's day to assist in preaching as in times past

(To be continued.)

AN  
APPEAL  
to the  
PARLIAMENT  
concerning  
THE POOR

That there may not be a  
BEGGAR IN ENGLAND.

I N the midst of many and great Undertakings, let not a Settlement for the *Poor* be forgotten, but revive ad, and execute all wholesome Lawes, and encourage all good Means, to Supply Poor People with Labour and Relief, and so prevent the ill Breeding, wicked Life, and bad end that many Thousands have fallen into through Idleness; To this End, give Order that the ensuing *Plat-form* may be fully executed: Although this thing be warrantable, yet if there be not an absolute Necessity laid on them (whom it doth concern) to Execute their Office, this Work may fail and come to little or nothing, notwithstanding the Means may be sufficient; but if Carried on as it ought, the Cure is certain, no Beggar in *Israel*.

*The Plat-form, or Way how Poor People may be Supplied with Labour and Relief.*

Every Parish, according to the various Places and Employments, and as their Poor are encreased, agree with some Able

Man, or Men, that rightly understandeth their Work, that may Undertake, and by the Parish be Assisted; [page 2].

I. To take Notice how many OLD, IMPOTENT, and YOUNG CHILDREN be in the Parish, and Supply them by Collection; and also Help such whose Labour is not sufficient to yield them Maintenance: But if any in the Parish want Employment, that are able to work, set them to work according to the wholesome Laws of the Nation.

II. To take the most Orderly way for the manner of doing, according to the variety of Places, and kinds of work; If there be Twenty Persons in a Country Village that want employment, then the Parish agree with some Clothier, Stuff or Stockinmaker to furnish them with so much Work as they can do: So in great Towns, and places of Cloathing, one Clothier take 10, another 20, being brought in by Authority; for though there may be work enough, yet the Idle will not come for it; to have work, and want Government, is as if they wanted work; some Parishes have means enough, and yet the Poor want Work, Food, and Government.

So in great Cities, where is much Trading on Silk, Wooll, Hair, Winding, Weaving, Button-making, &c. every Parish, or Division, agree with some Tradesman, or men, to provide for 10 or 20 as aforesaid, and so may rise to Hundreds or Thousands by the same Rule: So in Parishes where the Poor are much encreased, and have no Trade, or where some great Trade is wholly decayed, there some other is to be sought for with discretion: In Parishes where are no Poor, their Account is soon given, and they fit to help others: Some near *London* said, They had not a Beggar dwelling in their Parish, and yet have had 30 Traveling Beggars in one week.

III. To settle a Poor man's Office, *First*, Where HANDICRAFTS-MEN and LABOURERS that want Work, and such as want Workmen, may enquire: *Secondly*, Where BOYES that would, or are fit to go Apprentice, may enquire of Masters; and such as want Servants in City or Countrey, or whom they have spoken to, may enquire: *Thirdly*, Where MAIDS that would, or are fit to go Apprentices, or Covenant-Servants, or some that want such, may enquire; But none to be put to Service until they be first Taught to Spin, Knit, Sew, learn some Trade, or way of livelihood; who else are neither fit for Service, nor can in after [page 3] times do any thing for themselvas. *Fourthly*, Where all Poor People that are in distress or danger of Perishing, may make their Conditions known, that Means may be used to Supply their wants.

IV. That all Persons whatsoever, may have free Access and Acceptance without mollestation, to give in true Informa-

tion concerning any neglect of the Poor to any in Authority, Justice of the Peace, or any in Power, as there may be cause; and that every one that neglecteth his Duty, restore to the Poor so much as they have done them wrong; and that Distress be made if they refuse to Pay presently.

V. That all Judges of Assizes and Sessions, lay open the sad condition of the Poor in their Charge, and what the Law provides, and take Account what is done; and receive all true Informations concerning any Neglect of the Poor, and see the Penalty justly executed: The Law is made for the Lawlesse and Disobedient.

VI. That no Poor People be denied their former Liberty, nor strict Course be taken against them, until some good Means be used to Supply their wants.

Much might be added concerning the Means how there may be Work enough; how to Order things to the best advantage in Cities, Towns, and Villages; how to take a List, or the just Numbers in great Cities, Out-streets and Alleys, Tenants, In-Tenants and In-mates where may be many Perish, many idle hard to be found, and settled in Order; how to encounter with the great Charge this may amount unto: But honest Labour and good Government, may save the Rich from Charge, and the Poor from Hunger. And to speak to Particulars, may be more seasonable when this work is come into practise; and more sutable to the divers Places, Persons, and various kinds of Trading: If any Object the Trouble: To have such Multitudes of Beggars in this fruitful Kingdom, Is not that trouble? To hear them cry and not give, is not that trouble? To hear their cry, and give, is trouble also; not knowing whether it doth good or harm: But if every Parish keep to their own, the Condition of the Poor may be known: I have considered of Cities, Towns and Villages, but no Place have I found where this *Plat-form* may not be [page 4] sutable, with little or no alteration; although it be short, it concludes enough to effect the work, and with little trouble or charge in comparison of some Proposals concerning the Poor, and being faithfully executed, there may not be a Beggar in *England*, which is the desire and hope of one that hath no intention of evil to any, but wisheth the good of all, who, having been many years exercised among the Poor, and much desired their good, and through long Experience have seen the ground of their Misery, the easiness of the Remedy, and the benefit.

T.L.

#### POST-SCRIPT.

*This Work of Charity doth not concern Parliament men, and Officers for the Poor only but all other in Authority*

*to exercise their Power in their Respective Places for the General good: And all not in authority also; Rich men to encourage it every way, being best able; and the Middle Sort do their endeavour, lest they like small Iron Creeppers in a Chimney, who bear the burden and heat of the Fire, until they be wasted to Sinders; and the Poor to avoid Idleness, which is oftentimes the Cause of Begging; and hearken to the Counsel of the Wise man, Ecclesiasticus 40. My Son, lead not a Beggar's life, for better it is to die then to beg, verse 28. The life of him that dependeth on another man's Table, is not to be accounted a life, verse 29. Begging is sweet in the Mouth of the Shameless, but in their Belly there burns a fire, verse 30. That this Plat-form, or some other, may be put in Practice when the Dayes lengthen is likely, because of the Necessity, and cannot safely with good Conscience be wholly omitted: But that all joyn in the Execution there lieth the stress; many good Things have been began, but men being selfish, careless and unconstant, the Work hath failed: I have in some measure therefore unloaded my own Conscience in this thing, and laid it before others, that all might be clear from the Cry of the Poor; But he that stoppeth his Ears at the Cry of the Poor, he also shall Cry and not be heard.*

T.L.

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## Lambe's Tract.

THE tract, which has been copied by Principal Wheeler Robinson from the original in the Angus Library, is an interesting witness from an obscure quarter of the state of agitation and mental stirring at the time of the Restoration. Its author, Thomas Lambe, was a very interesting personality, yet he could hardly be regarded as a man of prominence in the England of his day. Still, it is quite natural to him, apparently, to draft a scheme for the settlement of the country and publish it with good hope. He has all the confidence of the ardent reformer. If his scheme is only carried on as it ought to be, he declares, the cure is certain—a confidence which inevitably raises a smile in this day, when paper schemes are showered upon us like leaves in autumn, all offering an infallible cure. It was an age not unlike the one we know, and Lambe we can easily place.

However, the spirit and discernment behind the *Platform*,