

of his after course. But he requited them ill, for he proved after a bitter enimie unto them upon all occasions; and never repayed them any thing for it, to this <sup>day</sup>, but reproches and euill words. yea he diuolged it to some, that were none of their best freinds, which he yet had y<sup>e</sup> beauer in his boat; that he could now set them all together by y<sup>e</sup> ears, because they had done more then <sup>they</sup> could answer in letting him haue this beauer, and he did not spare to doo what he could, but his malice could not preuaile.

All this while no supply was heard of, neither knew they when they might expecto any. So they began to thinke how they might raise as much corne as they could, and obtaine a better crop then they had done; that they might <sup>not</sup> thus languish in miserie. At length after much debate of things, the con: (with y<sup>e</sup> aduise of y<sup>e</sup> cheefest amongst them) gaue way that they should set corne every man for his owne particular, and in that regard trust to them selues; in all other things to goe on in y<sup>e</sup> generall way as before. And so assigned to every family a parcel of land, according to the proportion of their number for that end, only for present use (but made no diuision for inheritance), and ranged all boys, & youth under some families. This had very good success; for it made all hands very industrious. So as much more corne was planted, then other waye would haue bene; by any means y<sup>e</sup> con: or any other could use, and saued him a great deale of trouble, and gaue farr better contento; the women now went willingly into y<sup>e</sup> field, and took their little ones with them to set corne; which before would alwaye weaken, and ynabilitio; whom to haue compelled would haue bene thought great tiranno, and oppression.

The experience that was had in this comon course, and condition, tried sundrie years, and that amongst godly, and sober men; may well euince, the vanitie of that conceit, of platos, & other ancients, ay lauded by some of later times. That y<sup>e</sup> taking away of propriety, and bring<sup>ing</sup> in comunitie, into a comon wealth, would make them happy, and flourishing; as if they were wiser then god for this comunitie, (so farr as it was) was found to breed much confusion, & discontent, and retard much employ ment, that would haue bene to their benefite, and comfort. For y<sup>e</sup> yong men that were most able and fitte for labour, & seruice; did repine that they should spend their time, & strength to worke for other mens viues, and children, with out any recompence. The strong, or man of parts, had no more in deuision of victuals, & cloaths, then he that was weak, and not able to doo a quarter y<sup>e</sup> other could, this was thought ynjustice. Tho aged and grauer men to be ranked, and

