

1: John Bellers - Wikipedia

John Bellers (- 8 February) was an English educational theorist and Quaker, author of Proposals for Raising a College of Industry of All Useful Trades and Husbandry ().

Quakers believe that people can always change: Nowadays, restorative justice approaches are a central focus. William Penn was the first great Quaker prison reformer. He provided for rehabilitation, as he stipulated that prisoners should be helped to learn a trade, so that they could make an honest living when they were released. John Bellers was the earliest British Friend to pay serious and systematic attention to social reform. He pleaded for the abolition of the death penalty, the first time this plea had been made. He argued that criminals were the creation of society itself and urged that when in prison there should be work for prisoners so that they might return to the world with an urge to industry. Bellers issued in an Epistle to Friends, pleading for a combined effort at penal reform, but there was no response. The ideas had come too soon. Only in Pennsylvania did the ideas find a place in the seventeenth century. Unfortunately this was not implemented, because public opinion was not ready to make it work. Elizabeth Fry was the most famous of Quaker reformers, though others were equally influential in raising public awareness. Reforms such as the separation of women and children from men and the development of purposeful activity of work or education came about through pressure from informed people. She gave evidence before a Committee of the House of Commons revealing the facts she had unearthed and outlining reforms that would remedy the worst of the corrupt practices. Her work remains an inspiration to those who understand the courage called for in taking on this cause. Quakers have been active in the Howard League for Prison Reform. William Tallach was its first secretary from to , and he became a leading influence against the death penalty. Margery Fry was its secretary in , and was also a significant researcher and writer. She challenged the complete focus on punishing the offender, with little consideration being given to those damaged by the offence. This led eventually to the Criminal Injuries Compensation Board and indirectly to legislation leading to compensation orders. Roy Calvert was a leading campaigner against the death penalty and raised the public awareness about its implications. David Wills was a centrally important figure in the development of what is regarded as being one of the most just and humane types of holding regime. In the s and 40s he developed the concept of therapeutic communities in Hawkspur Camp and the Barns Hostel School , based on principles of relationships and self-learning. His was a strong influence at Glebe House in Cambridgeshire, set up in as a therapeutic community for teenage men. The ideas contained in the book were not universally accepted but it provoked much thought and discussion, and continues to challenge those who work within the criminal justice system. Quaker Eric Baker campaigned for better treatment of political prisoners. In he wrote an article in the Observer newspaper calling for an amnesty for all political prisoners. This began a campaign that led to the founding of Amnesty International in Today Quakers are engaged in campaigning on many current crime and justice issues, notably restorative justice and women prisoners.

2: John Bellers (Bellers, John,) | The Online Books Page

Bellers, John, To the Lords and Commons in Parliament assembled a supplement to the Proposal for a colledge of industry, shewing a regular constant imploy for the poor, is the best foundation of trade, and the greatest improvement to the nation, and consequently support to the government.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Book Reviews Edited by Edwin B. His Life, Times and Writings. Edited by George Clarke. London and New York: The subtitle of this volume on the Quaker philanthropist John Bellers is rather misleading. Bellers divided his time between business as a London cloth merchant and his numerous Quaker concerns. Marrying into a Gloucestershire Quaker gentry family, he ended his life as a country squire. As George Clarke writes p. Without exception his writings underline the essential unity between religious belief and earthly duty. His achievement led Karl Marx in *Das Kapital* to describe Bellers as "a veritable phenomenon in the history of political economy. Bellers, moreover, as became a man of business, often entered into considerable detail in expounding his proposals. For all his idealism, he had his feet firmly placed on the ground. Economic activity was to aim, above all, at promoting this. But that was not how most of the world then saw things. He strove, therefore, throughout his life to find a way to raise the general standard of living, to abolish poverty, and eliminate unemployment. To this end he proposed the establishment of what he called "colleges of industry," conceiving these not as "workhouses" but as models of cooperative industrial enterprise. The colleges became his "lifelong dream" p. But Bellers was active in pressing for a number of other reforms. For instance , he urged free education of the poor and in particular the setting up of trade schools for pauper children. He also advocated a national health service. He called for prison reform as well as for the abolition of capital punishment" in an age when few, even among Quakers, supported this. He summoned "the criminals in prison" to "consider the nobility of your nature, being of the same species with other men, and therefore capable by a thorough reformation to become saints on earth, and as angels in heaven to reign with our Saviour there" p. Bellers concerned himself, too, with the relief of refugees, in this case Huguenots and other continental Protestants. Finally, we may mention his interest in promoting world peace. His pamphlet *Some Reasons for an European State* continues in the Quaker internationalist tradition started by William Penn a few years earlier. Bellers had not sought the abolition of class distinctions; he saw the rich as stewards of their wealth answerable to God for its proper use. But to the European left he appeared as a forerunner of their ideas. He is, so far as I know, the only Quaker to whom a Soviet scholar has devoted an entire monograph. You are not currently authenticated. View freely available titles:

3: Catalog Record: John Bellers, ; Quaker, economist | Hathi Trust Digital Library

By: Bellers, John, Published: () Proposals for raising a colledge of industry of all useful trades an husbandry, with profit for the rich, a plentiful living for the poor, and a good education for youth: Which will be advantage to the government, by the increase of the people, and their riches /.

Bellers was also the first social thinker to advance a comprehensive plan of vocational training and sustainable employment as a national solution to chronic poverty. These are but two of many social and economic reforms that unfolded from the Quaker faith and moral vision of John Bellers. His social and economic analyses and his visionary moral response come to us from the beginning of Quakerism. Bellers repeatedly petitioned the English Parliament to enact legislation that would implement the social policies and economic projects he proposed. He was not successful in convincing the national government of the time, or the holders of capital to whom he also appealed, that implementing his proposals would advance the common good and be beneficial across the entire economy. However, it was only a matter of time until the soundness of his proposals would be recognized and acted on in many progressive jurisdictions. And all his discussions on social and economic behavior led back to their spiritual foundations. In his continual probing of these relationships, he repeatedly returned to the recognition that minds possessed by the spirit of domination lead to social and economic disorder. He clearly understood economic geography and ecological adaptation. He understood that unwise use of resources leads to ecosystem breakdown in the same way that unwise use of labor leads to societal breakdown. Why is it that from the beginning of Quakerism, the life of the spirit and economic affairs converge into a single focus? The answer, I suggest, is as obvious as the full moon in a cloudless night sky. The Spiritual Basis of Economics and Ecology In a deeply profound sense, economics and ecology are domains of relationship. Economics is about access to the means of life. Ecology is about the mutual interdependence of life communities. There is a deep sense of right relationship within a fully rounded understanding of these domains. For example, in the right relationship of human solidarity, we see economic activity flowing from social relations that enhance the common good. When we bring these two perspectives together, the lens of human solidarity and the lens of ecological science pivot into a single focus. Through this focus we can see right relationship in a more fully rounded and deeply instructive way. Our spiritual traditions teach us that in right relationship, we touch the fullness of human meaning and the presence of the Divine. The Friends Peace Testimony is about elevating all areas of human policy and practice into this zone of right relationship. Because economic behavior is so often excluded by policy from the zone of right relationship, it is a primary area of injustice, conflict, violence, and war. A Peace Testimony that does not address economics in a major and sustained way is not a fully developed or spiritually accountable witness. He began to focus his analysis through a vision of right relationship that challenged inequity and structural violence in U. In this context we need to make a distinction between the economics of resource competition and the economics of the common good. The former is leading to resource wars, social disintegration, and ecological degradation. A fully developed Peace Testimony will offer critical intervention in the former and creative advancement of the latter. If Friends can now move the Peace Testimony into this arena, we will help advance an already substantial faith witness that has boldly challenged economic violence and injustice. For example, when the U. They argued that the bishops had no business making pronouncements on economics and economic policy, and that they should just stick to religion. Heritage as a Resource for Renewal Quakerism, likewise, has a long genealogy of concern, thought, and action with regard to economics. The Peace Testimony applied to economics is not breaking new ground. We need only to update our heritage. In addition to the witnesses of Bellers and Woolman, the following more recent examples are worth noting. A significant number of Quakers were deeply involved in creating the New Deal. Jobs and Assured Income. This document makes the case for the elimination of poverty through a combination of measures addressing health, education, vocational training, employment, and basic income. With an acute awareness that poverty is a peace issue, this document calls for a Global New Deal, and for the moral leadership of Friends in fostering such a transformation. Our quest to renew the Peace Testimony will be lifted into a more fully rounded and relevant context if we bring

this heritage into a position of central focus and if we see the economics of the common good unfolding as the central peace issue. Strengthening the Peace Testimony in Its Moral Vision The Peace Testimony is strengthened in its address to economics when we remember that economics is primarily a social science. It is further strengthened when we realize that economics, in its origin, was a moral discipline. And being a moral discipline, economics is precisely the arena where religion enters most fully into the service of the world. It is the arena of analysis and action where Friends can discover a more fully rounded expression of the Peace Testimony as it develops within the economics of the common good. Ongoing study and research will be needed to support and advance this witness. A certain fearlessness may be required. Those who benefit from human exploitation, resource domination, and the economics of war do not want the present financial architecture and economic arrangements altered. In the time of spiritual crisis when Quakerism began, Friends decided they could not leave religion to the established Church. The Ethics of Human Solidarity If the ethics of human solidarity and the economics of the common good are our moral assignment, can we pose a straightforward and helpful guide to action? It is wrong when it tends otherwise. In a similar way, and with respect to human solidarity, we can say: Renewing the Peace Testimony is, in large part, a matter of how Friends respond to the economic, social, and ecological mandate now placed before us by the converging crises of our time. This is the moral assignment. As a matter of religious responsibility, we can enter fully into reshaping economic policy and economic behavior on behalf of the common good and the integrity of Creation. Thus will the visions of John Bellers, John Woolman, and many Friends since their time be given new opportunities for realization. Thus will the Peace Testimony be renewed, and thus will Quakers be able to more effectively advance a moral vision of the common good.

4: John Bellers | LibraryThing

- John was born in London to Quakers Mary Read and Francis Bellers, a wealthy merchant and trader originally from Warwickshire. He was apprenticed as a cloth merchant.

Unable to attend University or join a profession as a result of his religion, John was educated as an apprentice cloth merchant. William Penn was a close friend. He married a fellow Quaker, Frances Fettiplace, in 1681, and they had six children between 1682 and 1690, although one died shortly after birth. From 1690 to his death in 1725, he was continually involved in writing innovative tracts on social issues, including education, health provision, care for the poor, support for refugees, a plan for a European State, and an argument for the abolition of capital punishment, making him "the first European advocate of the abolition of capital punishment". He became a Fellow of the Royal Society in February 1690. His son Fettiplace Bellers was a dramatist and philosophical writer. Bellers argued that it was in the interest of the rich "to take care of the poor and their education". Bellers dedicated the first edition to his fellow Quakers, although the College was to be a "Civil Fellowship rather than a religious one. The second edition was dedicated to Parliament. The Quaker Workhouse at Clerkenwell was established in 1719 as a result of his efforts. The combination of agriculture and manufacture would enable self-sufficiency and even profit. Bellers argued that if all "the present idle hands of the poor of this nation" were put to work, it would bring England "as much treasure as the mines do Spain". The plans for the education of children at the College were ahead of their time. Practice and experience were to be valued over rote-learning. Bellers advocated the combination of learning and work as a way of preventing idleness. Robert Owen read the proposals in 1792, and in a letter to *The Times* acknowledged their resemblance to the community he himself had created at New Lanark. He had 1,000 copies reprinted that year. Eduard Bernstein saw Bellers as a precursor of socialism, if not communism, highlighting his argument for valuing goods according to labour, not money. About the *Improvement of Physick* Bellers advocated a national system of hospitals, which were to treat the poor and act as training schools for new doctors. Eduard Bernstein saw in this essay an anticipation of a national health service.

5: The Quaker Peace Testimony, Economics, and the Common Good - Keith Helmuth

Comment: Fine cloth copy with marginal scattered foxing to prelims in a near-fine, very slightly edge-nicked and dust-dulled dw, now mylar-sleeved. Remains particularly and surprisingly well-preserved overall; tight, bright, clean and strong.

He was apprenticed as a cloth merchant. He soon became very involved in Quaker work with the poor and disadvantaged. In he was appointed treasurer of the Box Fund, an employment fund established by Six Weeks Meeting the most important of the regular London Quaker committee meetings. He served as correspondent for Yorkshire under the auspices of the Meeting for Sufferings. In Bellers contributed to the purchase of 10, acres of land in Pennsylvania for the resettlement of French Huguenots displaced by the revocation of the Edict of Nantes. In this pamphlet he described the college as a mixed agricultural and manufacturing settlement where about three hundred people who depended on their work or charity for their livelihood could live and work. Children would be educated and the elderly and ill cared for. Bellers described it as an "Epitome of the World" and put forward the argument that it was in the interest of the rich to take care of the poor and their education. The first edition of the Proposals was addressed to the Society of Friends, but the second edition published in was addressed to parliament. It also provided for elderly fee-paying Quakers and educated the children of wealthier Quakers, thus serving the entire Quaker community and undoubtedly had a significant practical impact on the development of social policy. Throughout his life Bellers was active in the administration of the house. In this pamphlet he set out an argument for the absolute abolition of capital punishment and was the first in Europe to do this. He also advocated the establishment of an annual "Congress, Senate, Dyet or Parliament" to settle disputes and the creation of a "General Council or Convocation of all the different Religious Perswasions in Christiondom, not to dispute what they differ about, but to settle the general principles they agree in". In some ways this was an extension of the ideas of his friend William Penn. Doctors were to be appointed and a series of specialist and regional hospitals set up to care for the health of the poor. He also suggests a thorough reform of medicine itself. His hospitals were to provide education and a natural laboratory for the furthering of medical science. Administration was to be centralized in order to facilitate the dissemination of knowledge that would flow from the new institutions. In he became a member of the Royal Society. He also became involved in visiting prisons and championed the improvement of prison conditions. He also produced pamphlets on education and the conduct of elections. John Bellers was a radical and innovative thinker and was well respected in a community concerned with the social problems of an increasingly urban and industrial society. He died in London in and is buried at Bunhill Fields.

6: John Bellers - The Full Wiki

1. *Practitioner. May;() John Bellers ; an apostle of social medicine. ARMYTAGE WH. PMID: [PubMed - indexed for MEDLINE].*

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7: John Bellers ; an apostle of social medicine.

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8: John Bellers, Quaker, Economist and Social Reformer - John Bellers - Google Books

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9: About John Bellers | Economist | United Kingdom | UpClosed

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