

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression:

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: / Text in English and Latin. Various pagings. Pages 49, 52-53, 56, 117 are incorrectly
Commentaires supplémentaires: numbered pages 51, 54-55, 58, 171.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Map which is, occasionally
bound up with this volume, is
in the volume

"Nova Scotia

Royal Letters

and
Acts

1621-1638

prefixed to pamphlet on Newfoundland
1620 by John Mason

MS

THE
GOLDEN
FLEECE

Diuided into three Parts,

*Under which are discovered the Errours
of Religion, the Vices and Decayes of the King-
dome, and lastly the wayes to get wealth, and to
restore Trading so much com-
playned of.*

TRANSPORTED FROM
Cambrioll Colchos, out of the Southermost
Part of the Iland, commonly called the
NEWFOUNDLAND,

By Orpheus Iunior,
[*W. Vaughan*]
For the generall and perpetuall Good of
Great BRITAINE.

L O N D O N,
Printed for *Francis Williams*, and are to bee sold
at his Shop at the signe of the Globe, ouer
against the Royall Exchange,

R
PR
2380
326



THE MUSES AND
THE GRACES, BY THE
hands of *Orpheus Junior*, doe here
present this *Treatise of the Golden
Fleece* at the Feet of the most Noble,
Mightie, and hopefull King
of Great Britaine.

Great Monarch, though You with *Apollo's* lore,
And with your *Fathers* rules are polisht more:
Though You of riper Judgements doe not want
Proiectours rare, and full as elegant;
Disdaine not yet to marke what we entend,
And to Your Grace by *Orpheus* recommend.
Though we no Gold, nor Precious Stones present,
The value notwithstanding here is sent;
King *Gyges* Ring to see the Cause of harmes,
A *New-found Fleece* to rayse both Arts and Armes.
Christ was wel pleas'd with the poore *widowes* mite;
No lesse a *Larke* excels the greatest *Kite*.
A little Part a wise King will preferre
Of *Practick Art* before all *Dreames*, that erre.

The Epistle Dedicatorie.

An *Emperour*, one of Your Name *the five*
Commines Bookes held as a peerelesse Gift.
So did *King Phillips valiant Sonne* account
Poore *Homers Workes* rich Jewels to surmount.
This no *Eutopia* is, nor Common-wealth (health
Which *Plato* faign'd. Wee bring Your *Kingdomes*
By true Receipts; which *You* will relish well,
If *Humours* ranke by *Physicke* *You* expell:
In pithy fresh *Conceits* *Your mind* may ioy,
When sundry *Troupes* of weightie *Cares* annoy.

Mu.



*Musa & Cherites hoc Opus de Aureo
Vellere Orphei Iunioris manibus tradi-
tum ad Pedes Potentissimi & maxime
spei Magnæ BRITANNIÆ
Regis humillimè sub-
mittunt.*

Magne Monarcha, licet scriptis ab Apolline
A Patre Præceptis perpoliare tuo. (magno
Nec Polypragmatici pollentes munere fandi,
Nec tibi deficiant Cognitione graues.
Ne de digneris tamen hac Documenta probare,
Qua tibi nunc Orphei mittimus hausta manu.
Non Aurum Gemmasq; tibi sed ditius Auro
Et gemmis dignum Principe portat Opus.
Vota Precesq; Deo, vidua Munuscula Christo
Regibus egregijs & placuere Libri.
Carolus Historiam Cominæi Quintus amabat,
Sub Cervicali deposuitq; suo.
Nec minus Iliados Proles animosa Philippi
Inter bellandum saepe legebat Opus.
Non hic Eutopiam, non hic Phantasmio Platonis
Regi nil præter materiale damus.
Dolce reale tibi, cuius Mens obruta Curis
Multiplici rerum mole vasare nequit.

To the indifferent Readers.



*V*icious Readers, in this busie time I know you will wonder, how I dare bring forth *new Projects* shadowed vnder a glorious *Title* to reforme *Errors*, and to restore *Trading*, when men of farre greater vnderstanding doe find themselves puzzled, grauelled, and almost at their wits end, accounting the taske to exceed all the labours of *Hercules*. The presumption, I confesse, is great. Yet when I had called to mind that *Action* of *Diogenes*, how he tumbled v^p and downe his *Tub* very laboriously at such time, when all his Neighbours prepared themselves for *Armes*, I resolved likewise to do somewhat, and by tossing too and fro the barrell of my *Conceits*, albeit barren and inferiour vnto many thousands in this Kingdome, to encourage others to lend their hands vnto the *Publicke prop*, if not perpetually to secure it, yet for a time to stay it, vntill their wisdomes had concluded on stronger meanes. Among many *Remedies*, which I haue heere produced, perhaps they may light on some not to bee contemned. At the least those which are *Thristie*, will con mee thanks for reprehending of *multiplicities of Law Suits and Prodigality*: Both which do keep our *State* in an vnder ballance. The one vice disunites our hearts from
the

To the Reader.

the harmony of Concord; making vs unworthy of the Communion of Saints, and consequently of the *Lords Table*, and the other disperfeth our substance, that wee cannot yeeld sufficient supplies to saue the honour of our *Countrey*. What a masse of treasure doe we yeerely spend in forreigne Commodities? What abundance of Silkes doe we consume on our backs? What a deale of Gold and Siluer lace? while the wary *Spaniard*, who hath the *Indies* in possession, contents himselfe with his owne Fashion and lesser moderation both in Apparell and Diet. The *Dutch* they follow no extrauagant Attires. Euery man is distinguished in his Ranke: some by wearing a Copper Chaine, others a Siluer; and the Nobler of Gold. In *France* the meaner sort of women weare Hoods of Taffeta, other of Satten, and the better of Veluet. No man intrudes into anothers vocation. But with vs, *Ioane is as good as my Lady*, Citizens Wiues are of late growne Gallants. The Yeoman doth gentilize it. The Gentleman scornes to be behind the Nobleman. Yea, many are not ashamed to goe as braue as the *King*. And if a Wiseman chance to taxe them for their prodigall humour: They will answer, that it is for the credit of the *Kingdome*; which indeed is a most weake excuse: for what redounds to the publike damage, and losse ought not to be termed honourable, as not safe nor worthy for a discreet Inhabitant to vaunt of. Such gaudie fights neuer last aboue a nine dayes wonder, nay, sometimes one only day, like your Pageants,

and

To the Reader.

and then the memory becomes stale, their Silkes out of fashion. But the example, like a Leprosie, is transferred from the Court to the Citie; from the Citie to the Countrey: Of these and many other abuses, which our *State* had need to looke into, I purpose in this *Treatise* to discourse, submitting the necessitie of their Reformation to the *Higher Powers* consideration, as is meetè and conuenient. In the first Part I will endenour to remoue the Errors of *Religion*, in the Second the Diseases of the Common-wealth: And in the Third Part I will discouer the certainty of the *Golden Fleece*, which shall restore vs to all worldly Happinesse.

To



To the vncharitable Readers or
Deriders of our GOLDEN FLEECE.



MY Masters, You that slight the first Lesson of the Psalmes, you that plot at home, like craftie Crowders, to reape the fruits of all painfull Trades without wetting your Cats feet, though the Fish bee neuer so dearely prized, you I say, who repose your chiefest Felicitie in playing on the Violl of Fraud, and in idolizing a painted Strumpet, come not at Colchos, nor presume yee once, more then Tantalus, to touch the Golden Apples of our Hesperides. There lies a Couple of Dragons in the way. Pinge duos Angues, sacer est locus. The Place is not for you. They that labour not with sweate, shall nor taste of our Sweete. Keepe yee then at home, like Clinical Apes to your Clogges. As a blacke Sheepe among some of you is accounted a perillous beast; no lesse offensive is the grimme Porter of the Golden Ile. Yea and the Ramme, which beares the precious Fleece, hath

d

Horses

To the Reader.

Hornes more piercing then Pikes to assault the assaillant Lozell. It is good sleeping in a whole Skin. Follow the example of Gryllas, who liked so well of his Epicurean and Swinish shape, that when the wise Ulysses had wrought the meanes for all his Companions to resume their manly formes from their sensuall and beastly shapes, into which the Witches of this enchanting World had metamorphosed them, he viterly refused to returne into a reasonable Creature, saying, that of all formes, hee best agreed with the Hogges, Epicurus de grege Porci.

It is pittie therefore to reforme and reclaime any against their wills. If wallowing in mire doe so delight you, returne to your dunghils, untill you grow fit for fat Bacon. Or else you may petition to Circe and Calypso to conferre on you the shape of Ganders, and to hisse brauely untill the Foxes steale upon you. O imprudent Readers! Will you still lull in the bosome of carelesse Securitie? Will you neuer leane your carping at vertuous Projects?

When the Raine raineth, & the Goose winketh,
Little knowes the Gander, what the Goose thin-
(keth.

*Little know you what your Wines and children are like to suffer after these stormes. Little know you, or at least your hearts, like Pharaohes, are so hardned that you seeme not to know it, that the chiefest Cause of our Decay of Trading proceeds by Prodigality & the multiplicities of Law Suites nourished for some
prio*

To the Reader.

privat mens aduantage. Veritas non quærit angulos.
The way of Truth is plaine without indirect turnings.
This is the effect and euent of your vncharitablenesse.
I write not in passion, that our iudicious Senatours
should esteeme my words, like the fortune of Cassan-
dra, who was said to haue the Gift of true Prophetic,
but withall such ill lucke, that none would belieue
whatsoever shee prophesied. Now the Impostume is
ripened, and Time the Discoverer of deceits hath
made it manifest, that nothing hinders neighbourly
loue, and the vniõ of mindes for the execution of
Noble Actions, as much as malicious rancour
and ciuill discord at home.

It is in vaine for mee to diswade you from enuying
and inueighing at our Golden Fleece, seeing our
Preachers with their more Diuine admonitions haue
missed to conuert you. Hissè then and spare not. Con-
tinue still in your customary courses of scoffing and
scorning, untill you smart at last for your Sardoni-
call Splenes and ominous laughter.

But what a preposterous thing is it, That the
Member which Nature formed to utter the glory of
the Creatour, to serue like a Golden Trumpet, or sweet
sounding clapper in the Bell of Gods Temple to con-
uert Sinners, to comfort the sorrowfull should degene-
rate from the proper Office, for which it was ordained?
and now to become so much peruerted, as to flout at all
good endeuours? Eytber leaue off your mocking, or
make the World partaker of a better worke.

To the Reader.

Cum tua non ædas, carpis mea Opuscula, *Mome*;
Carpere vel noli nostra, vel æde tua.

*Thou putst not out thy works, yet carpest at mine;
Leave off to carpe at mine, or put out thine.*

*In the meane space, as long as like Mules you claw
one another, I assure your wise Masterhips, that you
shall but minister matter to Buffones of rederision, as
some of your alliance sometimes felt from the mouth
of Tarleton, who being upon the Stage in a Towne
where he expected for civill attention to his Prologue,
and seeing no end of their hissing, hee brake forth at
last into this Sarca-smicall taunt:*

I liv'd not in that Golden Age,
When Iason wonne the Fleece:
But now I am on *Gotams* Stage,
Where *Fooles* doe hisse like *Gese*.

In

*In Commendation of the Golden Fleece
produced by Orpheus Iunior.*

WE need not now cōplaine for want of *Trade*,
Sith frō the *West* we golden wares may lade;
Which *Orpheus* shewes in this his *Golden Fleece*,
A Trade more rich, then *Iason* brought to *Greece*
From *Colchos* Land; if by our slouthfull ease
And wanton Peace we lose not the encrease.
What I first chalkt two yeeres at *Cuperts Cone*,
New *Cambriols* Planter sprung from golden-groove,
Old *Cambriaes* Soile, vp to the Skies doth rayse.
For which let *Fame* crown him with sacred Bayes.

I O H N G V Y.

*An Epigram upon the Golden Fleece, moralized
by the Authour for the good of Great*

BRITAIN.

Orpheus but late our Woods did make to ring,
And to his Harp great Charles his Carols sing.
Since that he toucht vpon th' Italian shore,
Whence *Boccalinies* Newes of State he bore.
But *Orpheus* now forsaking Easterne Greece,
From *Westerne Colchos* brings the *Golden Fleece*;
Which no *Eutopia* is, nor Fairy-land,
Yet *Colchos* in *Elisian* Fields doth stand.
Three luckie Births his Braine makes to appeare,
Whereas most Creatures breed but once a yeare.
Men *Hercules* among the Starres did put,
Cause *Hydraes* triple Head He off had cut.

Cambrensis Caroleis.

The New-found Politicke.

Vnto the *Spheare* shall He aduanced bee?
 And our new *Orpheus* haue no high degree?
Three Monsters Heads that lops off at one blow,
Error, Vice, Want, which in our Country grow?
 The One foule mouthed *Cerberus* did quell,
 And chayning fast, him dragged about *Hell*:
 The Other *Error*, which in *Hell* was bred,
 Hath by strong Reasons bound and Captiue led.
 The *Augean* Stables He of filth did cleanse:
 The Other *Men*, of vice and foule Offence.
 Th' *Hesperian Apples* He by waking got:
 But *Orpheus* greater Gaine doth vs allot.
 For which let *Paris* iudge, who now shall haue
 The *Golden Apple*, which the World doth craue?

STEPHEN BERRIER.

*In Honour of the Golden Fleece described
 by Orpheus Iunior.*

○ How my heart doth leape with Ioy to heare,
 Our *New-found Ile* by *Britaines* prized deare!
 That hopefull Land, which *Winters* sixe I tri'd,
 And for our Profit meet, at full descri'd.
 If Hope of Fame, of quiet Life, or Gaine
 May kindle Flames within our minds againe:
 Then let vs ioyne to seeke this *Golden Fleece*,
 The like ne're came from *Colchos* into *Greece*.
Orpheus remoues all *Errors* from the way,
 And how this *Land* shall thrive, he doth bewray.
 Thus ships & coine increase, whē least we thought,
 For *Fish* and *Traines* Exchange, and all vnbought,

JOHN MASON.

The Contents of the Chapters of the first Part of the *Golden Fleece*.

THe occasion of this Treatise, called the Golden Fleece. And the Reasons which moued the Author to intermingle merrie and light conceits among matters of consequence. Page I.

CHAP. I.

The great care, which Apollo takes for the Monarchy of Great Britaine.

The singular and respectiue loue, which hee beaeres towards the hopefull and magnanimous King Charles.

And how by his Proclamation, he caused Mariana the Iesuite to bee apprehended for animating Subjects against their naturall Prince. pag. 18.

CHAP. II.

The Conniction of Mariana the Iesuite by the Testimonies of the Scriptures, and of the Ancient Fathers.

Apollo condemnes Mariana the Iesuite, to be tormented in Phalaris his Brazen Bull, and banisheth the pernicious Sect of Iesuites out of the Territories of Parnassus. pag. 30.

CHAP. III.

How Doctor Wicliffe of Oxford, espying in a Church at Athens, a Franciscan Frier kissing of a Maid of Honour belonging to the Princesse Thalia, brought S. Frances to surprize them, who of meere Idiotisme applaudes the Fact. pag. 38.

CHAP

The Contents

CHAP. I V.

Doctor Wicliffe *conuents* Saint Frances and the kissing Frier before Apollo.

Saint Frances *defendeth the cause, and discovereth seven sorts of kisses.*

Apollo *refuseth his defence, condemnes the Frier, and aboliseth all Monasticall Orders.* pag.39.

CHAP. V.

Apollo *cenfureth Thalia and her Gentlewoman for their lasciuious prankes; and reformeth the Comicall Court.* pag.50.

CHAP. VI.

The Author of the Nuns *discovery at Lisbon exhibits a complaint to Apollo against Father Foster the Frier, Confessor to the English Nunnery at Lisbon, for committing carnall copulation with sundry of them.*

Apollo *makes a discourse of Auricular Confession, adiudgeth Foster to Ixions Wheele, and suppresseth all Nunneries.* pag.59.

CHAP. VII.

Thomas Becket of Canterbury, *accuseth before Apollo Walter de Mapes Archdeacon of Oxford in King Henry the Seconds time, for defending the Marriage of Priests against the Pope of Romes Decree.* pag.65.

CHAP. VIII.

Walter de Mapes *is commanded by Apollo to defend his Positions against the Pope and Becket, who accordingly obeyeth, and prooves the lawfulnessse of Cler-*

of the Chapters.

Clergie-mens Marriage, *both by the Testimony of the Scripture, and of the Ancient Fathers.* pag. 68.

Apollo *reverseth the Popes Canon made against the Marriage of the Clergie, and to that purpose sends out a Proclamation.* pag. 73.

CHAP. IX.

Apollo *upon Information given him by the Greek Church of Images, erected by the Pope in the Westerne Churches, and of Inuocations on Saints confuteth these Idolatrous Traditions, both by the Testimonie of the Scripture, and by the Positions of the Primitive Church.* pag. 74.

CHAP. X.

Martine Luther *arriving at Parnassus, shewes to Apollo, how the Popes vnder colour of redeeming mens Soules out of Purgatorie, used to conicatch Christians by the sale of Pardons.*

Apollo *condemnes both the Fable of Purgatorie, and the vse of Popish Pardons.* pag. 81.

CHAP. XI.

Gracian the Canonist *consents the Waldenses and Albigenes before Apollo for celebrating diuine service in their Country Language, and not according to the Rites of the Romish Church.*

Zuinglius *defends their cause by the Authoritie of the Scriptures and of the Primitive Church.*

Apollo *pronounceth a definitive Sentence against the Pope, on the behalfe of the Waldenses and Albigenes.* pag. 85.

The Contents

CHAP. XII.

Berengarius reneweth his opinion of the Lords Supper, and proues both by the Scriptures and by the Authoritie of the most ancient Fathers of the Primitiue Church, that the same is to be taken after a Spirituall manner, and in commemoration of the Lords death.

pag. 91.

CHAP. XIII.

The Romish Church accuseth the Church of Æthiopia, for denying to acknowledge her to be the Mother and C atholike Church.

The Patriarch of Alexandria challengeth the Primacie ouer that Church, and proues the Pope of Rome to be an Intruder, and to haue no Right at all ouer the Church of Æthiopia.

Apollo determineth the difference by discovering the wayes how the Pope got the Supremacy ouer the Westerne Churches, and how both he and the generall Counsels erre in matters of Faith.

pag. 96.

CHAP. XIV.

Scotus the Master of subtile Questions conuents Sir Geoffrey Chaucer for calling the Pope Antichrist, and comparing the Romish Church to the griping Griffon, and the true Church to the tender Pellican.

pag. 110.

CHAP. XV.

Sir Geoffrey Chaucer being prouoked by Scotus to defend his Cause, proues the Pope to bee the great and vniuersall Antichrist, prophesied in the Scriptures.

pag. 121.

CHAP.

of the Chapters.

CHAP. XVI.

Apolloes iudgement of Chaucers Apologie concluding that the Pope is the great Antichrist. pag. 131

CHAP. XVII.

Apolloes sentence promulgated for the Impurity of the Church Militant.

Doctor Whitgift Archbishop of Canterbury, complains against Cartwright, Browne, and other Puritane Separists, for inuaigning against their Superiours.

Apollo condemnes this Sect, exhorting them to unite and to return to the bosome of their Mother Church.

pag. 133.

CHAP. XVIII.

The memorable Synod of Dort accuseth Arminius before Apollo, for broaching out of new Opinions in the Church to trouble the braines of the weaker.

Apollo confutes Arminius, and sheweth what a sober minded Christian ought to conceiue of deepe Myseries.

Arminius is commanded to recant.

pag. 137.

The conclusion of the first Part.

pag. 146.

The Contents of the Chapters of the Second part of the Golden Fleece.

CHAP. I.

MAlines and Misselden, two Merchants of Great Brittain, doe severally declare their Opinions touching the Decay of Trade, and the Causes of the under-ballance of their Native Commodities with the Forraigne, which were brought into that Kingdome.

Apollo bewaileth their miserie, and commands a further enquirie to be made of the Causes. pag. 1.

CHAP. II.

Apollo causeth a Iury to bee impanelled out of the Vniuersities of Oxford, Cambridge, S. Andrewes, Aberdine, and the Colledge at Dublin, to finde out those persons which sold Ecclesiasticall Linings.

The Presentours discovering some, bring them before Apollo.

His Maiesties censure, with his discourse of the Right of Tithes. pag. 6.

CHAP. III.

Vpon a Bill of Complaint exhibited by Æschines and Papinian, against Rewards vnequally conferred on persons of meane desert and descent, Apollo pronounceth a peremptorie Doome. pag. 15.

CHAP. IIII.

Hugh Broughton vpon some discontentment taken in seeing his inferiours promoted to eminent places before himselfe, complaineth vnto Apollo, that Florio,

Deane

of the Chapters.

Deane of Thaliaes Chappell, prophaned the sacred name of the Letany, by singing the same intermixt with triuiall toys.

Apollo causeth Florio to repeat his Letany. pa. 18.

CHAP. V.

Apollo, after some shew of distaste against Florio, for his new morall Letany, at the last gives him leaue to defend it.

Florio in a brieft Oration declares the reasons, why hee invented such a strange forme of Letany.

Apollo pronounceth his Censure. pag. 26

CHAP. VI.

Apollo asketh the Author of the Golden Fleece wherefore his Countrey men of Wales, hauing the commodiousnesse of the Sea with a large scope of land, are notwithstanding very much impouerished of late.

The Author imputes the cause vnto the multitude of Law Suites. pag. 29.

CHAP. VII.

Orpheus Iunior exhibits a Petition vnto Apollo to diminish the number of Lawyers, and to punish their offences.

Apolloes Answer, shewing how they may bee restrained and punished. pag. 36.

CHAP. VIII.

Bartolus and Plowden, by the instigation of the Iesuiticall Faction, doe appeach Orpheus Iunior before Apollo, for certaine Offences supposed to bee committed by him. pag. 40.

The Contents

CHAP. IX.

Apollo commanding Orpheus Iunior to answer the Accusation of Bartolus and Plowden, who obeying extolletb Charitie, taxeth Conicatching and Hatred, and commends the Lawes.

Apollo smiled to see the impudencie of these Lawyers, yet not to seeme partiall in his Servants cause, he commanded Orpheus to defend himselfe, who thus began.

pag. 44.

CHAP. X.

The learned Vniuersities of Great Brittain do find themselves agriued, that Popish Physicians are permitted to practice Physick in this Kingdome.

Apollo remedies their griuances; and decreeth that the Popish presume not to minister Physicke to any Protestant, but to them of their owne Sect. p. 54.

CHAP. XI.

The Nobilitie of Parnassus do complaine, that their Inferiours with their Wines do weare richer Apparell then themselves, shewing likewise, that they have encroached on other Priuiledges of theirs to bee hurried in Coaches, by which presumptions many other corruptions are lately crept into Apolloes Court. p. 57.

CHAP. XII.

Apollo commands certaine of his Attendants to prescribe remedies, how Husbonds should liue with their Wives chastly, and without iealousie to be Cuc-kolded, as also how men should contemne the baites of beautifull Women.

pag. 62.

CHAP.

of the Chapters.

CHAP. XIII.

A Corollary or an epitomized Censure of Apollo pronounced after the aforesaid Opinions deliuered touching the Election of Wines and their vsage. p. 72

CHAP. XIV.

Cato the Censour of good manners hauing arrested certaine Persons a drinking more then the Lawes prescribed them, brings them before Apollo.

His Maiestic reproues them for their Drunkenesse, and banisheth them for euer out of the precincts of Parnassus.

pag. 73.

CHAP. XV.

The Authour of this Treatise called the Golden Fleece, exhibits a Bill of Complaint against the Tobaccoists of Great Britaine.

Apollo condemnes the immoderate vse of Tobacco, and recommends the care of the extermination thereof to the Clergie and to the Tempovall Magistrate.

pag. 78.

CHAP. XVI.

Traiano Boccalini the Authour of the Booke called the New-found Politicke complayneth to Apollo, that the Seuen Wisemen of Greece, who were put in trust to reforme the World, did deceiue his Maiesties expectation; and that the World was worse then euer it was.

Apollo retires himselfe in discontent; but at length by the Fraternitie of the Rosie Crosse, he is comforted and walks along with them in Procession. pag. 83.

The Contents

CHAP. XVII.

The foure Patrones or Patriarches of Great Britaine doe sing in Proceſſion the enſuing Rithmes.

Apollo pronounceth a concluſiue Oracle to remedie all Abuſes, preparing the way to the Golden Fleece. pag.87.

CHAP. XVIII.

Orpheus Iunior ſheweth that one of the chiefest cauſes of the Decay of Trading in Great Britaine, proceeded by the rash Aduentures of the Weſterne Merchants in paſſing the Straits of Gibraltar, and in fiſhing on the Coaſt of Newfoundland, without waſting ſhips to defend them from Pirats. pag.102.

The

The Contents of the Chapters of the third Part of the *Golden Fleece*.

CHAP. I.

Orpheus Junior is required by Apollo to discover where the Golden Fleece lyes.

Orpheus performs his Maiesties commandement, shewes that there bee sundry kindes of the Golden Fleece, all which, after an allusion to the English natures, he reduceth into one mayne Trade, to the Plantation and Fishing in the Newfoundland. The generall cause, which moved Orpheus to regard this Golden Fleece.

Page 1.

CHAP. II.

Orpheus Junior particularizeth the manifold benefits of the Golden Fleece, which might serue to repaire the decay of Trade, lately complained of in Great Britaine, and to restore that Monarchie to all Earthly happinesse.

pag. 11.

CHAP. III.

Apollo calls an Assembly of the Companie, for the Plantation of Newfoundland, where Master Slany, Master Guy, and others, meeting by his Maiesties commandement, Captaine Iohn Mason is willed to disclose, whether the Golden Fleece bee there, where Orpheus Junior alledged it to be. Captaine Mason auerreth it to bee in the same Iland more abundantly then in any other place.

pag. 19.

The Contents

CHAP. I V.

Apollo commands Iohn Guy, Alderman of Bristol, to shew how the Plantations in the Newfoundland might bee established and secured from the cold vapours, and foggie mists which in the Spring are supposed to molest that Country. pag. 26.

CHAP. V.

Sir Ferdinando Gorge is accused by the Westerne Fishermen of England, for hindering them of their stages, to dry their Fish in New England, and from trading with the Sauages for Furres and other commodities. Ferdinando Gorge his answer. Apollo reconcileth their differences. pag. 30.

CHAP. VI.

Apollo mooued to pitie vpon a Petition preferred vnto him by certaine Saylers Widowes, whose Husbands perished in the Voyages vnder the East Indies Company, causeth foure famous Knights of Great Britaine, Sir Francis Drake, Sir Martin Frobisher, Sir Henry Middleton, and Sir Thomas Burton, to signifie their opinions, where about the best passage to the East Indies did lie. pag. 39.

CHAP. VII.

Apolloes censure of Sir Thomas Buttons Voyage to the Northwest Passage.

His directions for the preservation of health in frostie seasons, and for the preventing of the Scuruy. An Elegie in their commendations which aduersed

of the Chapters.

*ured their persons for the discoverie of the aforesaid
Passage.* pag. 46.

CHAP. VIII.

*The Merchants of Lisbon doe complaine on the
English and Hollanders, for trading into the East
Indies for Spices, Drugges, and other Commodities.
Apollo reiecteth their complaints, and aduiseeth how
they may saile thither with lesser inconueniences, then
heretofore.* pag. 51.

CHAP. IX.

*Apollo sends for some of the Merchants Aduen-
turers of euey seuerall Company out of Great Bri-
taine, graceth them with his countenance, and promi-
seth them the continuance of his Favours.* pag. 58.

CHAP. X.

*Apollo to make the Golden Fleece a complete Ca-
tholike Restorative to the State of Great Britaine,
commands the seuen Wisemen of Greece to declare
out of their experience, some more meanes for the
enriching of that State: which they seuerally per-
forme.* pag. 59.

CHAP. XI.

*Apollo not throughly contented with the proiects
of the seuen wisemen of Greece, commands others,
viz. Cornelius Tacitus, Comminzus, the Lord
Cromwell, Sir Thomas Chaloner, Secretary Wal-
singham, Sir Thomas Smith, and William Lord
Burleigh, who were knowne to be farre more Politick
Statesmen, to deliuer their opinions, how Great Bri-
taine might be enriched.* pag. 71.

CHAP.

The Contents

CHAP. XII.

The Order, which Apollo tooke for the setting of the Golden Fleece, before his late Progresse into the Tropicke of Cancer, recommending the same to the care of the Fraternitie of the Rosie Crosse, the foure Patrons of Great Britaine.

The consultation of the foure Patrons for the good of Great Britaine. The copy of Saint Davids Sonnet, which he pronounced in the Amphitheater at Parnassus, in honour of the King of Great Britaines Mariage and Coronation. pag.81.

CHAP. XIII.

Vpon an Information preferred before the Ladie Pallas against Scoggin and Skelton, for interrupting of Saint David in his Sonnet, shee utters some Observations on the behalfe of the Learned, and thereby takes an Occasion to banish all Scoffing Companions from Parnassus, and from becoming at any time after partakers of the Golden Fleece, discovered in this Treatise. pag.93.

The Conclusion of Orpheus Junior to his Soueraigne, the King of Great Britaine. pag.95.



OF THE GOLDEN FLEECE:

THE FIRST PART.

*The occasion of this Treatise, called the Golden Fleece.
And the Reasons which moued the Author to inter-
mingle merrie and light conceits among matters of
Consequence.*

IN the Moneth when the Celestiall Race
famous for the Grecians Golden Fleece
had renewed the last Spring 1626.
with an equall Proportion of Dayes
and Nights; the one prefiguring Joy
for the Second Yeeres Raigne of our
Rising Sunne, and the other Sorrow for our crying and
presumptuous sinnes; while I attended at Court to
know his Royall Pleasure about our Fishing-Fleets and
Plantations of the Island commonly called the Newfound-
land.

land, in the latter whereof, I haue for these ten yeeres together, engaged both my selfe and a great part of my fortunes: it was my good hap among other *Noble Courtiers*, to become acquainted with *Sir William Alexander Master of the Requests, and Secretarie for Scotland*. After some formall Compliments, it pleased him and my ancient Friend *Master William Elueston*, sometimes *Secretary* to the most *Excellent Princesse Elizabeth*, and now *Cupbearer to his Maieslie*, to appoint a Meeting at the Chamber of *Sir William Alexander*; where all three of vs being met together, this learned Knight with a ioyfull countenance and alacrity of mind, taking me by the hand thus began: I haue oftentimes wisht to conferre with you, but vntill this present, I could not find the opportunitie. It is necessary, and this necessitie iumps with the sympathy of our *constellations* (for I thinke wee were borne both vnder the same *Horoscope*) that wee aduise and deuise some Project for the proceedings and successfull managing of our *Plantations*. As you obtayned a *Patent* of the *Southermost part of Newfoundland*, and transplanted thither some of your *countrimen of Wales*, baptizing the same by the name of *Cambrioll*: so haue I got a *Patent* of the neighbouring Country vnto yours *Westward beyond Cape Briton*, Christning it *New Scotland*. You haue spent much, and so haue I in aduancing these hopefull *Aduentures*. But as yet neither of vs arriued at the *Hauen* of our expectations. Onely, like a wary *Politician*, you suspend your breath for a time, vntill you can repaire your losses sustained by some of *Sir Walter Raleighs company* in their returne from *Guiana*

while

while your Neighbours the *Right Honourable the Lord Viscount Falkland*, and my *Lord Baltimore*, to whom you assigned the *Northerly part* of your *Grant*, doe vndergoe the whole burthen, supporting it with a braue resolution, and a great deale of expence, which otherwise you were obliged to performe. The like inconueniences I haue felt, euen in the *infancie* of my *Attempt*, whether the defects proceeded through the late season of the yeare, when wee set out the *Colony*, or by the slownesse of our People, who wearied in their passage at Sea; by reason of contrarie winds rested themselues too long at *Saint Johns Harbour*, and at my *Lord of Baltimores Plantation*, I know not; but sure I am, it cost me and my friends very deare, and brought vs into much decrements; and hath wel-nigh disheartned my poore countrymen, if at my humble Suit, our most Noble and Generous King Charles had not out of his Royall magnificence and respectiue care to vs and our Posterities restored and reuiued our courages by conferring such monies as might arise by the creation of *Knight Baronies* in *Scotland*, towards the erecting of this new fabricke and heroicall Action. And yet I feare all this will not suffice and defray the charge. In such abundance doth my native Countrie of *Scotland*, over-swarme with people, that if new habitations bee not suddenly provided for them, as *Hives* for *Bees*, they must either miscarie of want, or turne *Droanes* vnprofitable to the *Owner*, as you well remembered in your *Poeticall* workes, which you termed *Cambrensis in Ca-roleia*.

The first Part.

*Si nona non apibus condas, Rex, alnea, Fuci
Ignau fient, nec tibi lacra ferent.*

Wee need not complaine with our *Sauour* in the *Gospell*, that *the Haruest is great, and the Labourers few*; for we haue many Labourers, which would willingly manure this maiden Soile, and with the painfull sweate of their browes reape what they sow. But the charge of transporting them with such implements and domesticall cattell, as must be had now at the first, cannot but grow to an excessiue cost. To expect more helpes then it pleased our most bountifull King already to bestow vpon vs will bee in vaine, I doubt, considering the scarcity of mony in these dayes, which not only *Scotland*, but likewise all his *Maiesties Dominions* doe affirme to be true. The natie and genuine salt of the earth, which fructified our Corne fields with so many infinite ploughings of our Ancestors and ours is spent; nor will Lime or Marle euer recouer them to the pristine and ancient vigour and fertilitie. *English Cloth*, which heretofore was dignified with the Title of the *Golden Fleece*, growes out of request; yea (and with inward grieffe I speake it) in contempt also among the Owners and Inhabitants themselves. Our *Tinne*, *Lead*, and *Coale-mines* begin to faile. Our *Woods*, which Nature produced, and our Fathers left vs for firing, for reparations of decayed Houses, Ploughes, and Shipping, is lately wasted by the Couetousnesse of a few Ironmasters. What then remains in this famous *Ile*? Except we relieue our wants by *Navigation*, and these
mult

must bee by *Fishing*, by hooke or by crooke, by Letters of Mart, by way of reprizals or reuenge, or else by Traffique and Commerce with other Nations besides *Spaniards*. I would we could inuent and hit vpon some profitable meanes for the setting of these glorious workes, whereto it seemes the *diuine Providence* hath elected vs as instruments vnder our *Earthly Soueraigne*.

Heere Sir *William Alexander* stopt. To whom I returned this answer: *Much honoured Sir*, I grant the setting forwards of *Plantations*, with all needfull appurtenances, requires the purse of rich *Spencer*, or of wealthy *Sutton*, in regard of the many difficulties and disturbances, which either Malice, Enuie, causelesse distrust, casualties vnlookt for, or the carelesnesse of vnexpert Agents may procure now at the beginning to blast our hopes in the blossome. Neuerthelesse, *inuitâ Inuidiâ*, in despite of Enuie, and of all malicious *Angels*, which by their inuisible wheeling about the brains of *Castaways*, doe vse to seduce their phantasies to crosse the very best *Designes*, whereof no man liuing hath more cause then my selfe to complaine: wee ought to perseuere in constancie, and to out-dare Fortune vnder the *Almighties* Banner. What incumbrances did the *Israelites* teele, before they conquered the Land of *Canaan*? How many Persecutions did the Church endure, before the true *Christian Faith* was planted? None enters into *Heauen* without Crosses and fierie tryals composed of briars and brambles, which the *Romanes* termed the *vnluckie Woods*. Therefore let vs lay aside all scrupulous doubts. Let vs cue

our Coats according to the cloath; taking care thriftilly to husband the meanes allotted to our *Plantations*; which we shall the more easily accomplifh, if we haue not passionate Superiours to controll vs, nor Coadiutors in counsell to condemne vs. Commonly where many Directors are, the Directions prooue confused: which is the caufe, that private houfes be better built, & with leffer charge then publicke edifices of the like proportion. Yea and we shall doe more in these places, where we haue eleuated our cogitations, and leuelled our ends for a thousand pounds; then others haue in *Virginia* or the *Sammer Islands* for forty thousand, so that wee transport for the space of the first two or three yeeres none but Fishermen and Labourers. By these we shall performe miracles, and returne yeerely into *Great Brittain* a surer *Gain*, then *Iasons Golden Fleece* from *Colchos*; euen with sixe moneths prouision and Nets, three men in one Boat shall reape a *Golden Haruest*, and get worth ten pound a weeke in Fish being brought into *Europe* or exchanged there in the Countrey; which besides the increas of *Shipping* and *Mariners* will propagate our *Plantations* in a short time. Only heere lyes the *Gordian knot* to vndoe, a Rich man will not forgoe his native smoke, nor are poore men of abilitie now at first to get thither. For although we haue his Maiesties countenance propitious vnto these profitable Enterprizes, specially you of *New-Scotland*, yet all our wits cannot worke that impression in *Misers* heads to lend their helping hands to this goodly Project. We sue for no *Loeries*, wee beg for no *Beneuolences*, as others in the like cases haue done.

And

And if we should, men are now adates to *Penny-wife* and *Pound-foolish*, they will sooner bestow fortie pounds vpon a glorious suit of apparell, then fortie shillings to better their brethren. Although these Golden hopes doe shine as cleere as the noonetide Sunne, yet will not they enlighten muddie apprehensions, nor quicken earth-creeping wits, vnlesse we could more firmly build vp and restore the *Office of Assurance*, which the *Moorish Pirates* haue lately endamaged. After I had ended my Answer, Master *Elveston* thus addressed his speech vnto vs: In my iudgement you are both too suspicious and distrustfull of our noble Countrymen. For some particulars you must not taxe the generall. Although some rake to themselues, neglecting the fruits of their *Christian Faith*: yet many loue their Neighbours as themselues, and will straine the vttermost of their powers to succour the poore members of *Christ*. There bee Heauenly bodies aswell as Earthly Bodies. Me thinkes, you beeing both iudicious and Publishers of Bookes might so combine and contriue your studies together, that the World, were it as blind as Beetles, might see with *Lyncæus eyes* the certaintie of the Commodities, the conueniencie of the *Trade*, and the infinite benefits which may arise by these heroicall enterprizes, which you *Sir William Alexander* for your part haue already chalked out, and delineated in *Print*. And I doubt not but this Gentleman euen by a vertuous emulation, may if he please, second you with some pleasing Motiues of substance and spirit able to insinuate into the minds of the dullest Creatures, the sweet fruition of the *Golden Fleece*, and like another *Iason*

with

with a braue Companie of *Argonauticks*, stirre vp the most stonie-hearted to relent and relieue their distressed Brethren, which now grone, and in a manner faint vnder their penurious state. What will not patheticall perswasions worke? *Orpheus*, as Poets faigned, with his harmonious Harpe, drew a farre more hard-hearted Nation to follow his tune, and to dance after his motions.

To this Sir *William Alexander* replied, wee liue not now, Master *Elueston*, in such simplicitie and candour of mind, as those people of the Golden Age. Men for the most part are now become peruerse Pigmeyes in respect of their generous Ancestours. They are *better fed then taught*, faire without, and soule within, if not rotten like that *Spaniards apple*:

————— *Como la Mançana*

De dentro podrida, y de fuera galana.

They are more heauie-spirited, dull-headed, and almost growne out of kind. He had need of a choise conceit, of a quaint and transcendent wit, which will attract the minds of Earthlings to these braue Flames. An Ape will be an Ape though you clothe him in purple; and a Hog will wallow in mire, though you feed him neuer so daintily. Doe not we find by experience that the *Bookes* of many rare *Divines* lye on the *Stationers* hands, as it were moth-eaten, or inuerted to base Offices, and solde for wast leaues to Apothecaries, to Glouers, Cookes, and Bakers?

Nay said Master *Elueston*, I dare assume, Sir *William Alexander*, that your *Bookes* shall neuer bee put to such vile and seruile vses; nor any liuely monument, which

which issues from a well tempered braine, like an old bough full ripe with bark, *ut ramale vetus*. No Worke lights on that farall period, but some frothie and abortive Birth, which the *Muses* disdayned to inspire; or some melancholy grosse burthen, which *Lucina* that skilfull Midwife condemned for a Monster; or else some *Booke* which wants the true symmetry and proportion of *Seasoning*, it being not composed according to the capacitie of the Reader. Heere consists the magisteriall secret, the mysterie discouered and practised by few *Writers* in our dayes. And I pray what mysticall *Receit* might that be, quoth Sir *William Alexander*. which may heale the Lethargie of our moderne Readers, or inflame the slow Spirits of the multitude? Haue not *Bookes* their Destinies aswell as Commonwealths? Must not all things vnder the Sunne wax old, fraile, and faile at last? *Senescente mundo consenescent omnia*. The neerer we are to the end of the world, the more childish and doting is the iudgement of the wisest man. How much more then must wee beare with the *Common sorts*, whose wils change with the weather-cocke? If great *Schollers*, whose liues Learning ought to purifie, doe feele their fancies tossed with strange *Chymeraes*, with many capricious temptations; why apply we not our selues a little to temporize with them who are yet children in wit?

Stultitiam simulare loco Prudentia summa est.

It is no lesse Prudence to dally and put on the Fooles coat sometimes, as to seeme an austere *Caso* at some other times. Doe not wee see Pamphlets, Ballads, and Play-bookes sooner sold, then elegant *Sermons*

and *Bookes of Pietie*? The most part are disposed to fopperies and worldly vanities, insomuch, that many worthy *Preachers* are faine to conceale their talent, and to couer their admonitions vnder a cunning method, according to the times importunitie, and to the nature of their Chamelion Flockes. Yea, and these profound *Teachers* doe oftentimes curtall their sacred Lessons, or else their *Auditors* ouer-cloyed with graue Doctrine will either despise them, or fall asleepe during their Sermons. Therefore vnlesse a *Booke* containe light matters aswell as serious, it cannot flourish nor liue *Ionially*, but like leaden *Saturne* stand still in the stall, or languish like a bedred Creature.

At this discourse of Sir *William Alexanders*, Master *Elueston* as a man rauished with admiration, went forward in the like Proposition. Now, quoth he, indeed you haue traced my meaning, and happily coniectured at that, which renders grace to the wise and eternall *Muses*. Whosoeuer will commit to Presse that mixture, which fauours of some trifling fragments and historicall figments enterlaced among waightie and serious matters shall please the *Indicious* and the *Simple*. Now adayes it is wisdom for a *Writer* to produce wisdom vnder a disguised stile, and so to weane the nurcellings of his braine, that the Common People may be edified by a discreet kinde of Folly. Let vs follow the example of *Saint Paul*, who ministred milke only vnto Babes, and not meat of too solid and hard digestion. The *Bible* comprehends pleasing Relations; aswell as profound mysteries, gellies for the Sicke; and venison for the Strong; where likewise a Lamb may wade

wade and an Elephant swimme. To this end doe weewe Oliues, Capers, Oranges, and Limonds for sauceto tender stomackes, when as men of abler Constitutions can feede on meat without such prouocations. Excellent in this Art of Cookerie were those *Spaniards*, which wrot the life of *Guzman the Rogue*, and the Aduentures of *Don Quixot de la Mancha*, the former seruing to withdraw a licentious young man from Prodigalitie, Whoredome, and Deceit; and the latter to reclaime a riotous running wit from taking delight in those prodigious, idle, and time-wasting *Bookes*, called the *Mirroure of Knighthood*, the *Knights of the Round Table*, *Palmerin de Oliua*, and the like rablement, deuised no doubt by the *Deuill* to confirme soules in the knowledge of euill, Honest *Mirth* I like, but if it bee accompanied with Scurrilitie, Baudrie, notorious lyes, or with prophane and too friuolous fopperies, I vtterly dislike all such pretended recreations. As the former is necessarie for the prolonging of health and life: so likewise it is for the sale and approbation of a *Booke*, wherein triuiall toys and tales shall bee intermixt among matters of importance, that they may breede a longing desire in the Hearers to haue such nouelties repeated againe and againe. For as *Marsilius Ficinus* writes concerning a Heauenly body heere on earth What Old man soeuer will renue his age, and reduce his bodie to a yourhfull temper, hee must lay aside his grauitie, and be a child in mind. *Oportet primum, ut reuerascat animo.*

This Discourse of Master *Elbeſon* did highly ſa-
tisfie Sir *William Alexander*, and confirme him in
his reſolution of applauding *Bookes* of this ſtampe
and miſcellaneous humour : ſo that conuerting his
ſpeech to me who attentiuely liſtned to their com-
munication, he ſaid : Noble Friend, by our caue-
ats you may obſerue what courſe you muſt take to
winne the good will of our *Ilanders*; for except you
ſeaſon your *Aniſges* with ſome light paſſages with
wits, fits, & fancies, like ballads & bables to reſreſh
the capacities of your Auditours, as *Aſop the Phry-
gian* vnder Fables couched and ſhadowed Policies
of great moment, they will hardly yeeld due at-
tention to your Counſels, be they neuer ſo impor-
tant, and conſequently neuer aſſiſt vs for the get-
ting of the *Golden Fleece*, ſo requiſite for the ſup-
plies of this *Monarchie*, that in all likelihood it can-
not long ſubſiſt without this maine and ſpeciall
Trade, which rightly may be termed the Nurcerie
of Mariners, the propagation of ſhipping, *Great
Brittaines Indies*, *Cornucopia Amalthea*. You ſhall
doe a worke of Charitie, yea and of *Liberallitie*, for
this free-hearted *vertue* conſiſts in diſtributing
good Counſell aſwell as of money, to animate our
careleſſe Countrymen. The *Planets* delight in mo-
tion; and by ſo much the neerer doe our Spirits ap-
proach to theſe ſuperiour bodies; when with a re-
ſolution vndaunted, wee vndertake noble enter-
priſes, tending to the publick good as to our owne
particular. Goe on then, deare Friend, hauing
vertue for thy Guide. What will it auaille a *Scholler*

to reserve his knowledge to himselfe, to hide his Candle vnder a bushell, or to vaunt: *Wee write to our selues and to the Sonnes of Art?* Who will take notice of such a Mystery?

Scire tuum nihil est nisi te scire hoc sciat alter.

After these and the like Discourses were ended, we departed, they to the Court, and I to my studie, where I began to rouze vp my thoughts, and thorowly to ruminare on some Plot, which might inuite our Worldlings for their present and future Good to embrace those fortunes, which with open armes this Sister-land offers vnto vs. For the accomplishing whereof, vnder a *Poeticall* stile not too much degenerating from the *Euangelicall* grauitie, I haue resolved to vse the name of the great *Apollo*, not *Heathenish*, but *Christian*, after the example of *Traiano Boccalini*, who vnder that Title brought forth most plausible *Raggualioes*, and by mee now of late communicated to our *English* Readers: or rather in imitation of the ancient *Romish Church*, which beautified their Temples with painted Bables, as baits in worldly policie to allure the barbarous *Gothes*, and the wauering-minded *Romanes* of those times to repaire thither from their more *Superstitious Idols*, lest otherwise the *Religion*, which they had planted, might haue falne to contempt, like the *Sanctum Sanctorum* of the *Ierues Temple*, which when the *Romanes* vnder *Titus* at the destruction of *Ierusalem* had obserued to bee

bare without any *graven Images*, or other outward garniſhing, they deſpiſed the ſame as a Monument of no value, and at length conſumed it with fire. For the like cauſe *Apothecaries* doe ſometimes gild over their vgly and bitter *Pills* to pleaſe the *Sicke* mans view, which to other *Patients* for want of ſuch deceitfull daubing, haue beene ſo ſaſtidious and lothſome, that euen at the very ſight of the *Pils*, their Imaginations preuayling ſo powerfully ouer their bodies, their ſtomackes wambled, and they haue falne into as violent a Purge, as if they had alreadie ſwallowed them downe. So nice and tender is many a mans nature, whereof wee cannot aſcribe any other reaſon, then the depraued *Phantaſie*, and the ſundrie mixtures of the *Spirits* partaking of the *Elementall Qualities* corrupted, which cauſe vs to delight in faire outward ſhewes and varieties, but commonly of the daintieſt taſte, of the neweſt *Cooking*.

To which I addethis one Accident more, as a ſpeciall motiue to my Apologie, for interting vulgar *Toyes* among matters of Conſequence,

Interpone tuis interdum gaudia curis.

As *Anſonius* writes in his *Catoes Morals*, Since the Conference I had with theſe iudicious *Gentlemen* aforeſpecified, it was my chance to be preſent at a *Bookſellers* ſhop, where I ſaw the Writings of the learned *Bullinger*, one of the chiefe *Pillars* of our Reformed *Religion*, and the *Workes* of that

curious Schooleman, whom the *Romists* terme the *Angelicall Doctour*, sold for wast Paper, even for two pence a quire. Which when I beheld to my great wonder, I thus expostulated with my selfe: what then shall become of my *Bookes*, which I haue alreadie published to the World with so many houres paines and vigilant cares? Or of those, which hereafter vpon vrgent occasions I may wrest from my indulgent *Minerua*, seeing that *Bookes* of a higher *Genius*, of a more sublime nature proue thus vnfortunate, and vilified? Shall I write or betake my *Muse* to Melancholy? On the one side the Iniquitie of the times terrifies me from further writing. On the otherside, the care of my Countries welfare sollicit, nay, exacteth my present helpe, at the least some lenitiue Medicines towards her recouerie, which now pants with a difficult breathing, whether the Infirmitie proceeds *ex angustia praecordiorum*, from some straightnesse in the midriffes; or of a bastard Plurisie, which requires bloud-letting; or of some abstruse and secret cause in the lungs; or of some superfluous humour ingendred in the braine, where the Intellectuall Faculties ought to reside, and to direct the inferiour Functions. Howsoeuer, the *Cure* is not impossible: yet perhaps a thanklesse Office for a man vncalled to take in hand. This last is the cause, and none but this, which makes mee the more sparing of my remedies. In this confusion of thoughts fearing to play with *Iupiters beard*, or to dally with *Saints* and
higher

higher Powers; who might misconster my Goodwill, I thought once to be silent, lest in lending my hand to saue others, of tender charitie and compassion, I might sal my selfe into the Whirle-poole, and there sinke or swimme, I should rather be laughed at then pitied.

*Sic aliquis nanti dextram dum porrigit, ipse
Incidit in liquidas non bene cautus aquas.*

For this cause I minded to lay aside my *Melodie*, one of my chiefest Receipts, to restore mad men to their wits, in respect of these thanklesse times; and thus to lament my doubtfull disaster, as Sir *Walter Raleigh* did to our late *Queene Anne* of happy memory:

*My broken pipes shall on the willow hang,
Like those, which on the Babylonian bankes,
These ioyes foredone, their present sorrow sang;
These times so worth yeelding but frozen thankes.*

At last, the Cloudie sable vaile of ieaalous doubts being remoued, which for a while had interposed themselves betwixt the Light of my vnderstanding and the other attributes of my *Soule*: I valiantly resolved on this *Treatise of the Golden Fleece*, and in regard of the frailties, which the greatest part of my fellow-subiects doe, as it were, by some vnluckie influence of the *Starres*, participate, I haue prepared

pared sundry kinds of artificial sauces; so that if some
prove distastfull and nauseative, yet others may fore
out well according to my expectation.

I will therefore diuide this *Worke* into three
Parts. In the first, I will refute the Errours of *Re-
ligion*, preparing the way to *Vnitie*. In the second I
will endeouour to remoue the *Diseases* of our *King-
dome*, that Contraries may be cured by Contraries.
And lastly, I will lay downe those *Helps*, which
may repaire the ruines of our *State*, as the
surest *Elixir*, and Restorative, which
my poore Experience hath
attained vnto.

D

THE

THE
FIRST PART OF
THE GOLDEN
FLEECE,

Discovering the Errours of
Religion with the remedies.

CHAP. I.

The greatest care, which Apollo takes for the Monarchy of Great Britaine.

The singular and respective love, which hee beares towards the hopefull & magnanimous King Charles.

And how by his Proclamation, he caused Mariana the Iesuite to be apprehended for animating Subjects against their naturall Princee.



Boue all the magnificent courts, which the sun beholds from East to West, and from the one Pole to the other, It is noted that *Apollo*, as it were by Sympathy of some Heauenly Influence beares particular affection to the
Regall

Regall Court of Great Brittain, and tenders the welfare thereof as of his owne *Parvasus*: Inſomuch that his *Imperiall Maieſtie*, foreſeeing that *Guy Faux* and his damned Confederates would have blowne vp the *Parliament houſe*, with the *King and Eſtates there aſſembled vpon the fiſt day of Nouember in the yeere 1605.* and that they afterwards intended to ſet vp their *Romiſh Religion*, hee firſt cauſed one of the *Aeriall Spirits* to inſinuate into *Treſſams* braine, and by often nibling on his imagination to procure from him that *Enigmaticall Letter* vnto his brother in Law the *Lord Mounteagle*. Then out of his *diuine loue* towards this *Monarchy*, he aſſiſted the *Genius* of the learned and moſt noble *King James* to diſcouer the whole plot, by vnlocking with the key of Propheſie the Myſterie of that intricate *Letter* more intricate and darke then *Sphinx* his *Riddle*. So odious appeared this Butcherly and Diabolicall Treason vnto his Sacred Spirit, That no Scrutinies of Triall, nor legall Conſultations were by him omitted to know the hidden motives and quinteſſence of this bloudie and vnnaturall practice, ſo much degenerating from mans nature, as with the *Giants* of old time to ſcale the Heauens, and to aſſault the *Author of nature*, by whom they liued, moued, and had their being. But for all his Examinations and vigilant cares *Apollo* could by no meanes ferret out the Fox; for the *Deuill* had transformed the beaſt into an Angell of light, vntill *Rasilliac* that monster of Mankind had maſſacred

the great *Hercules of France King Henry the fourth*. Vpon which Accident one *Peter Ramus* a learned *Parisian*, whom the *Papists* sometimes nicknamed the *Huguenotes Champion*, informed *Apollo*, that the said *Rauilliac*, the very morning of the same day when he committed this lamentable murther, was heard to maintaine that Paradoxe, *how iustifiable and glorious an Act it were for a Subject to kill a Tyrannicall or Hereticall Prince*. For the verifying and approuing of which position, he quoted down certaine leaues of *Mariana the Iesuites Booke de Rege & Reg. Instit. cap. 6.* whereby hee subiects all Powers and Dominions to the becke and dispose of his earthly God my Lord the Pope, and frees them from their alleageance to their natie Prince, if his Holinesse storme, or themselues doe imagine him to become an *Apostata*, or to fauour Apostasie or Heresie. *Apolloes* grieffe, conceived by this Assassinate and Tragicall euent became somewhat aswaged, when he knew the cause of this inhumane butchery proceded through the Kings owne credulitie and tendernesse of heart in admitting the *Iesuits* into *France*, against the will of his judicious *Sorbonists*, and afterwards fostering them like *Asopes Snake* in the *Lowvre* his Regall Palace: whose common Maxime he knew to bee: *One God in Heaven, one God on Earth, and one Catholike King*. Yet notwithstanding to let his vertuous followers vnderstand how heynous crying sinnes, and the treacherous shedding of humane bloud, seemed

in his vnsportted presence, *Apollo* commanded *Robert Earle of Essex*, *Lord High Marshall of his Empire*, and *Sir Philip Sidney the Prouest Marshall of his Court*, to make diligent search and inquirie within the Precincts of his Territories for the bodie of *Mariana*, and him to apprehend, and in sure and safe manner to bring before his *Imperiall Highnes*. These Noble Gentlemen endeouored to performe the contents of his command, but in no wise could they light on *Mariana's* person. For while the warrant was a writing by the *Clarke of the Counsell*, it chanced that *Pererius, Tolet, Posseuinus, Bellarmine, & Cotton of Paris* ouer-heard the charge and tenour thereof. And it is to bee suspected, that they gaue him notice, for the repute and credit of their *Societie* to hide himselfe, for indeed the Varlet fled before the Warrant was signed. *Apollo* perceiuing that his *Marshals* had taken exceeding great paines, and yet in vaine, for his attaching hee caused a *publike Proclamation* to be fixed on the Gate of his Palace at *Parnassus*, that what persons soeuer could bring this fugitiue *Iesuite* before him, his *Maiestie* would preferre him to some Office or place about his *Court*. For all this, no man could finde out his haunt or tracke. So wary and carefull were these *Subtrill Iesuits* to preserue their wicked brood, according to the old saying: *Birds of a feather will cling together.*

Every yeere continually for these sixteene yeres space this *Proclamation* was renewed. Now about the first of *Aprill* last according to the ancient stile

after many yeeres inquirie and busie search, it was *Mariana's* fatall luck to bee discovered and apprehended. And because the manner, meanes, and persons, whereby this egregious and notable adventure came to light, may bee knowne to after ages for the honour of *Great Brittaines Court*, I will lay downe my knowledge. When swift winged Fame by sound of Trumpet had published at *Paranassus*, what great contentment and pleasing comfort the wise and couragious *Prince Charles Monarch of Great Brittain*, tooke in reading the *Ragualioes* and *Anisoes* of this high and transcendent Court, written by *Boccalini* in *Italian*, and with kind and gracious acceptation receiued them Englished at the hands of one *Vaughan a Cambrobrithain* together with certaine presents called *Cambrensiurn Caroleia*, which were sent from the *Muses* and the *Graces* by the said Messenger, and withall, that his *Highnesse* had deuoted himselfe and his *Kingdomes* to bee perpetually gouerned by the Lawes, Charters, and Prescriptions of *Apolloes Court*, being fully resolu'd to settle Charitie in his Subiects mindes, to cut off multiplicities of wrangling suits, Extortions, Heresies, Arminianisme, Excesse of Apparell, Tobacco, Drunkenesse, and Gluttony and other vaine expences which in these moderne times, haue well-nigh beggered the most part of his *Ilanders*. Vpon the Relation of these Reformati- ons, deliberated by this *Thrice famous Prince* there shined in all mens hearts (the *Papists* and some *Lawyers* excepted) such lightsome gratulations and

apparrant demonstrations of ioyes, that *Apollo* himselfe not able to conceale the exorbitant pleasure he conceiued at this glad some newes, caused all the Bells of *Parnassus*, *Delos*, *Pindus*, *Libethrum*, and of all his other *Temples* to be rung for three dayes together, and bonfires to be made of Iuniper, Cypresse, Aloes, Storax, Frankincense, and other Aromaticall Gumms abundantly strewed & burnt. And because the said *Vaughan*, whom his Maiestie graced with the title of *Orpheus Iunior*, and one *Democritus Iunior*, which published the *Anatomic of Melancholie*, and one *Iohn Florio* a learned *Italian* were the first messengers which blazed and reported these ioyfull tidings, *Apollo* admitted them all three into his *Palace*, as extraordinarie *Waiters*. Where when *Orpheus Iunior* had attended awhile, and obserued the small pittance he was like to be fed withall, drinking only of the liquor of the pale *Pirene*, while *Prodigals*, *Papists*, and *Idolaters* were glutted with *Ambrosia* and *Nectar* (for indeed the Learned of all Religions were fauoured at *Parnassus*, so that they behaued themselues morally honest) meeting one day with his friends *Democritus*, at new commet as himselfe, and with *Iohn Florio* aforenamed, sometimes seruant to the vertuous *Queene Anne*, hee brake forth into these speeches? How long shall wee suffer our selues to be dallied with hopes of preferment in this Learned Court? Wee are heere daily besprinkled with holy water, tired with complements, and welcommed with many ceremonious salutations, without any profie

fit at all, so that wee spend our 'precious times in attendance, which auaileth as much, as if we pricketh flies with *Domitian*? And we are like as I see, after a few Summers spent in tedious and toyle some expectation, to starue with cold in the first hard winter. How happie should our wiues and children haue beene if we had betaken our selues to some base mechanicall trade, and so by cogging and lying to aduance our fortunes? If we had studied Diuinity, we might haue had some fat benefice. If wee had spared but two houres or three in a weeke from our more serious imployments, in the *Layes* which they terme *Common*, though sometimes wrested according to priuat fancies, by this time wee had heaped together whole pyles of treasure by the ruines of such Clients as runne headlong, like tame Woodcocks, into knowne nets. If wee had practised *Physicke*, by the death of some few Patients, wee might haue scraped together a better estate, then thus to consume our fruitlesse labours in awaiting for Offices, which no sooner become vacant, but others doe step before vs, like the sicke at the *Poole of Bethesda*. For my part, except I find my worth better respected and requited, I'll retire my selfe from *Court*, and bend my fortunes to the *New-foundland*, whereby Civilizing the *Saeyres* and manuring that Maiden earth, I may like the *Gracian Orpheus*, leaue this memoriall to posteritie, *that a Cambrobrtain hath founded a new Cambrioll, where he made the deafe to heare, and the woods to moue.* To this *Democritus Iunior* answered: My noble friend,

I must confesse, that true and solid Learning is almost downe the wind in this decrepit age of the world, by reason of the multitude of scrambling Schollers and riotous Writers, who like emptie barrells yeeld a hollow sound without substantiall fruit. Your many swarmes of ouer-swaying *Lawyers* lend their greedie hands to pull downe this famous fabrick :

*Since hired double Tongues grew in request,
Nor Armes nor Arts could take their wonted Rest.*

In regard of the many emulous concurrents for places here in *Court*, which importunately presse vpon his *Maiestie* for promotion, it is difficult and in a manner impossible for such modest persons; as wee are, who out of our magnanimitie of spirit scorne to fawne like Spaniels, to climbe into any high vocation. There bee two kinds of Factions heere, the *Papists* and the *Lawyers*, who although their number be but few in this *vertuous Court*, yet powerfull enough to suppress and supplant a greater man then you, if they ioyne together and bandie against you. The one you haue exasperated and angered in your *Bookes*, specially in your *Golden Grove*, and your *Circles* called the *Spirits of detraction conuined and convicted*. And the *Lawyers* vow to bee reuenged on you for seeking to diminish their Gaine (as *Luther* did the bellies of the *Monkes*) in your late *Cambrensium Caroleis*. And if that sentence of *Politick Philosophie* bee true, that it is no hard matter to discover ones guiltie mind by his countenance;

E

O

O quam difficile est vultu non prodere crimen.

Methinkes I read in *Robert Parsons* lookes yesterday last, when he eyed you so intentiuely and wistlie, this reuengefull threat : *I owe you an ill turne.* But, said *Florio*, if you will be both ruled by mee wee shall not onely wind our selues into *Apolloes* better liking, but winne eternall honour, and triumph at length ouer our enuious aduersaries. Yee see what a strict Proclamation there is yonder fixt vpon the Gate of his Maiesties Palace, for the arresting of *Mariana the Iesuite*. Now if by our industrie this seditious *Sectarie* may bee brought before *Apollo*, doubtlesse we shall both receiue condigne recompence and conuenient satisfaction. To this replied *Orpheus Iunior*, and doe you beleue that it is possible to hoodwinke the *Serpent*, and to goe beyond the *Iesuites* the cunningest race of all mankind? I assure you, it is easier to plough vp *Godwins sands* and to make them habitable, then to find out *Marianaes* hole; except you haue the *Spirit of Eliza the Prophet*. But I guesse at a readie way indeed how we may come by this hidden Traitor, and that is this : I haue lately reteyned into my seruice old *Argus*, whom the Poets faigne to see with an hundred eyes, because of his watchfulnesse and indefatigable cares about any matter committed to his trust, hee sees by night as well as by day, and neuer goes without a perspective glasse, through which hee will discover about thirtie miles off. Euer since his misfortune in loosing his sweet charge, *The*

most beautifull *Ið*, hee wandred vp and downe the world very melancholick and deiected in mind, as one much ashamed, that hauing so many eyes in his noddle he could not keepe one creature in safe-custodie. Yet many noble Personages haue offered him large Stipends to looke vnto their wiues and daughters, which he would neuer more vndertake by reason of the losse of *Ið*, whom he made full account to guard against the craftiest solicer of the world. For as he saith, let a man looke vnto a woman neuer so narrowly, nay, let him lock her vp in a close chamber after the Italian manner: her owne free heart cannot say *nay*, if she be wantonly disposed, and meetes with an earnest Suiter. This old Lad will I imploy sentinell or scout about the *Iesuites* houses, in one of the which he resides without question. In the meane time repaire you to your friend Master *Secretarie Walsingham*, & get of him a warrant dormant, and let him alone to act the rest. At these words they departed. And the next day meeting together againe, *Orpheus Iunior* acquainted them, that *Argus* had spied about an houre before day a man with long locks, like a swaggering Gallant, disguised in a light coloured suit of apparell, entring into *Claudius Aquaninaes* house, the *Generall of the Iesuits*, and by all likelihood it could be no other then *Mariana*, whereto *Florio* all rauished with ioy said: O happie man borne vnder a luckie constellation, and reserued by destinie for great enterprizes. It is not for nought that thy surging seas refused to swallow the honest

corpse, when in a violent storme thou didst fall overboard the ship. It is not for small or ignoble effects, that thou wert saued, as a firebrand taken out of the flames, in that fatall accident, when thy house was battered about thy eares with *thunder and lightning*, those fearefull artilleries of GODS glorie. My mind giues me, it can be no other then *Mariana*: And here is a straight warrant for his apprehension. Let vs immediatly get some *Pegasæan* horses, for delays breed danger. And so without more words they procured post horses for themselves and a dozen more of their friends, in whom they reposed most confidence, and about the dawning of the day the next morning they arriued neere *Claudius Aquaninaes* house, which lay about tenne leagues distant from his Maiesties Court at *Parnassus*, where finding *Argus* very circumspect and watchfull, they certainly vnderstood of him, that the partie was still within without the least mistrust or alteration. Whereupon, as soone as the *Iesuites* meniall seruants had opened the Gates, they suddenly rushed in, not omitting to leaue *Argus* and a competent companie without doores, for feare of an escape at the Posterne. After some search they found *Mariana* closely cubd vp in *Aquaninaes* Librarie, with a new begun *Treatise* before him, wherein these Questions of maine consequence were to be decided: *Whether it were more commodious for his Catholick Maiestie to bend his forces against his Neighbours the Moores, or against the Lutherans?* The other Question was, *whether it were*
expe-

expedient for the better mainewance of *Saint Peters* Chaire, and for the propagation of the societie of *Iesus* (as whose name all Creatures were to bow) to seize upon the reuenues and livings of all other inferiour orders whatsoeuer, and to conuert the same to nobler vses, the one moytie betwixt his Holinesse and the Catholick Princes, and the other to the most worthie? In his Maiesties name both *Marians* and *Aquanina* were arrested, and presently set vpon a couple of *Pegasean Steeds*, who no sooner mounted and placed in the saddle, but the horses began furiously to winch and fling like mad creatures, and the Riders were most violently cast downe from their backs, so that if the standers by had not rescued them from the furie of these incensed horses, doubtlesse they had there breathed their last with their Braines about their Eares. For the nature of these kind of Horses, which are bred in *Aethiopia* and alwaies watered at *Bellerophons Well*, is to hate, kicke, and trample vnder their feete all factious, proud, and presumptuous spirits; As on the contrarie to shew themselves, as obedient as *Bucephalus* to *Alexander*, very tractable, and milder then Lambes vnto the learned Riders, who acknowledge their owne infirmities, with a lowly conceit of their braines capacities and vertues, though neuer so much extolled by others. These new Officers informed by *Argus* of the Horses disposition, would no longer contend against nature, nor worke against Antipathie, but made my two graue Gentlemen for all their bruises verie orderly to march a foote, vntill they came to *Parnassus*,

massus; where being returned about foure in the night they deliuered them ouer to the *Lieutenant criminall* at the *Tower ergastulare*, who immediatly committed them to *Sisyphus* his rowling mount, which the *Poets* called *the Roome of litle Ease*.

CHAP. II.

The Conviction of Mariana the Iesuite by the Testimonies of the Scriptures, and of the Ancient Fathers.

Apollo condemnes *Mariana* the Iesuite, to be tortured in *Phalaris* his Brazen Bull, and banisheth the pernicious Sect of Iesuits out of the Territories of *Parnassus*.

A *Pollo* being informed by his *Marshalls*, That both the *Iesuites* were now in safe custodie, assembled all his *Estates* vpon the fifth of *November* last, 1625. in the great *Senate House* at *Parnassus*, and caused *Mariana* and *Claudius Aquavins* to be brought forth: Vnto whom his *Maestie* spake in this manner: How long, O disloyall *Ignatians*, haue yee tempted our *Patience* in broaching out your virulent doctrine, for the dethroning and destroying of *Princes*, whom the *Eternall Moner* and *King of Kings* had ordayned out of his inscrutable providence, to be his *Deputies* here on earth, for sweet or for sowre, as a blessing or a plague? Could not their awfull state and *Maiesticall Authoritie* dazle
your

your corporall eyes, and astonish your inward senses from scribling such prodigious positions, as did animate subjects against their *Natine Kings*, even to seeke their dearest bloud? Could not the example of *Machiauell*, whom yee knew to bee banished from our peaceable *Court*, terrifie your turbulent spirits from putting Dogges teeth in Sheepes mouthes, to the apparant danger of their Shepherds, and the vnspeakable discommoditie of all humane kinde, who must now defend themselues from these profitable beasts, as from rauenous Wolues? By your meanes *Garnet* and many others lost their liues, who might haue succoured and relieued your owne Sect, if relying on these cruell teeth of yours, they had not sought vtterly to vndoe, and to deuoure both their Pastors and quiet Owners; yee professe your selues to bee *Iesuits*, that is, *Sauours*, *O Iesu esto mihi Iesu*, but yee meant nothing lesse. If yee did, why followed yee not the Lanthorne of your *Sauours* life: Hee paid tribute to *Cesar*, though an *Infidell*; when hee was smitten he opened not his mouth, but stood silent, like a *Lambe before the Shearer*. When *Peter* strooke of *Malchus* eare, hee rebuked the Act and miraculously set it on againe: *his Kingdome was not of this World*. His chiefest and last command was loue and not Reuenge, Charitie and not debate, peace and not dissention. This loue, as an accident inseparable, his *Apostle Saint Iohn* recommends; And this not onely in one to another, but towards all the World; whether they bee *Iewes or Gentiles*, as

Saint

Saint Paul confirmes: *haue peace with all men, as much as in you lyeth.* This peace haue yee most traiterously and feloniously infringed in plotting to blow up the *King and Estates of great Brittain;* This sacred bond haue ye cancelled, when *Ravilliac* that *deuill of men*, by the instigation of your seditious *Booke*, did massacre the *Prince* of his native soyle *Victorious Henry* the vnderminer of that *Catholicke Monarchie*, which the *Spaniards* dreamed of. This *Chaine of Charitie* haue yee violated and torne asunder, when at sundry times yee wheeted on simple Creatures more silly then Sheep to take armes against their *Natiue Prince*. Heere *Apollo* paused. And then asked of *Mariana*, and of *Aquanina*, what they could alledge in their Defence? *Mariana* answered, that he published that *Doctrine* for no ill intent or trecherous plot, which he euer minded to put in execution against *Princes*, but because he hoped by humouring the *Pope*, hee might enioy the happinesse to become one day inuested with a *Cardinals Robes* and the *red Hat*. But for the *Doctrine* it selfe, said *Aquanina*, howsoeuer our tender *Consciencs* serue not to act, yet the same must needs remaine authenticke, vntill a *general Councell* shall mediate and interpose their opinions betwixt his *Holinesse* and *Kings*, how faire one anothers powers shall extend, and for what occasions hee may pronounce the dismal Sentence against them.

Apollo much incensed at these obstinate positions replied. And must my vertuous *Princes* liue in
con-

continualliealoufies in the interim? What if *my Lord the Pope* doe neuer call a Councell, shall I endure to see these bloudie Plots and Practises acted in my presence? Know then, *O yee vertuous of Paraffus*, among whom I reckon not these Caitiues, that by the will of God all Kings doe raigne; that the most High beareth rule ouer the Kingdomes of men, and giueth them to whom he will. It was out of the *Apostles* Commission to meddle with earthly Powers, but with Heauenly, whereof they had the *keyes* to open the entry vnto the Penitent. It was out of their element to dispose of *Soueraignies*. Did *Saint Peter*, *Saint Iohn*, or *Saint Paul*, suborne Traisours by word or deed against the *Cesars*, who persecuted them and their new Church? Nay, so obedient were the Christians of the Primitiue Church vnto those tyrannous Emperours, that they prayed for their prosperitie, health and life; as we may reade in *Iustine Martyr* and *Tertullian*. Many of them serued Souldiers in *M. Aurelius Campe*, and by their Prayers caused Raine to descend in a great drouth, when the *Riuer of Danobius* scarce yeilded water to beare about.

Prouerb. cap. 8
Daniel cap. 4.

Tertul. Apolog.
cap. 30.

The *Donatists* first sought to exempt themselves from the *Emperour* in Spirituall matters. Whereupon a learned *Father* of that Age accounted *Donatus* a mad man for that his foolish Opinion. *Donatus*, saith hee, inflamed with his wonted madnesse, burst out into these wordes: *Quid Imperatori cum Ecclesia*. What hath the *Emperour* to doe with the Church?

Optat. cont. Parmen, lib. 3.

To shut vp my Iesuits mouthes for the Emperours superioritie ouer the Pope himselfe, let them consider of these following Examples. First, of *Donatus* lately specified, who accusing *Cacilianus* Bishop of *Carthage* to *Constantine the Emperour*: His Imperiall Maiestie commanded *Cacilianus* to re-
paire at a prefixed time to *Rome*, and by his Commission, the Copie whereof is extant in *Eusebius*, authorized *Miltiades* Bishop of *Rome*, with some others ioyned with him to heare and determine the Complaint. These Commissioners examined the matter, and finding *Cacilianus* innocent, they condemned the Accuser *Donatus* and his Complices. Whereupon he and they appealed to the Emperour himselfe after the example of *Saint Paul*, who appealed to *Cesar* from *Festus* and *Agrippa*, as his supreme Iudge on Earth. Which Appeale the Emperour *Constantine* accepted, and ordred the difference. The Eight first Councils were appointed by the Emperours, which no learned Papists can deny. Insomuch that *Leo* Bishop of *Rome*, made earnest suite to *Theodosius the younger*, that the Council which afterwards was kept at *Calcedo*, might be held in *Italy*, the which the Emperour by no meanes would assent vnto. For all that, the Bishop of *Rome* continued his supplications by the Princesse *Pulcheria*, an earnest Mediatrix for him, and also by sundry Noble Courtiers, who interceded likewise. But all of them missing to preuaile, the Council was kept at *Calcedon*. And afterwards the Bishop of *Rome* to testifie his obedience to the Emperour, that had

Euseb. l. 10. c. 5.

Act. Apo. cap.

had thus slighted his supplications, he with the other Bishops of his Jurisdiction and limitation subscribed to the Canons agreed vpon in that Councell, as himselfe records in these words: *Because I must shew my selfe obedient to your Religious and sacred will, I have laid downe my consent vnto those constitutions.* Leo. Epist. 59.

The like obedience Gregory another famous Bishop of Rome about five hundred yeeres after Christ shewed, as his Predecessours had done, and caused a Law, which himselfe much disliked to be published throughout his limits, returning this Certificate to the Emperour: *I being subiect vnto your commandment have caused the same Law to be sent into diuers parts.*

What more euidence will my Ignatians require? Heere they may see three severall Bishops of Rome obedient to the Emperours as their Supream Head, yea, for Ecclesiasticall matters, much more in Temporall Jurisdctions. If these Examples cannot satisfie their turbulent fantasies, let them yet remember these further speeches of *Gregorie Bishop of Rome*, wherein hee frankly confesseth the *Emperours Superioritie*, and calls him *his Lord*: Gregor. Epist. 2.
unto my Lords pietie is giuen power ouer all men from Heauen: which likewise a more ancient Fisher iustificieth in these words: Above the Emperour there is none but God, which made the Emperour. Optatus contra Parm. lib. 3.

Aeneas Siluius, who was afterwards Pope by the name of *Pius the Second*, expounding that place of *Saint Paul*, Let euery soule bee subiect to

*Aeneas Silvius,
l. 1. de Basiliens.
Concil.*

the higher powers, confesseth this Superioritie. Nesther, saith he, doth hee except the Soule of the Pope himselfe.

Reuerend *Bede* interpreting that place in *Samuel*, where *Dauids* heart smote within him, because hee did but cut the lap of *Sauls* garment, vterly condemneth these *Regicides*, and dethroners of *Kings* in these words: This Action of *David* doth morally teach vs, that wee must not smite our Princes with the sword of our Lips, though they wrong vs, nor that we teare the hemme of their superfluous deeds.

Beda lib. 4. Exposit. in Samuel.

If wee approoue not the holiness of their liues, let vs applaud the holinesse of their Vnctions.

In the *English* Chronicles, euen when the Pope was at the highest staire of worldly triumph, it is registred, that *Anselmus* Archbishop of *Canterbury*, in some difference betwixt him and King *William Rufus*, would haue appealed to the Pope: And that the King and the *Bishops* withstood it.

In the Raigne of King *Henry* the Second, a Law was made on paine of Treason, not to appeale out of the Kingdome of *England*.

Thus from time to time, it is manifest that the *Popes* power hath beene inferiour and subiect to Earthly *Princes*. And therefore to broach out such damnable Paradoxes for the iustification of murder, and the warranting of private men to conspire against their Soueraignes, is a Doctrine, which *God* hates. Sometimes men are plagued by the immediate hand of *God*, sometimes by mediate and secondary means for their sins. Sometimes men are forced to endure

endure extraordinary stormes, tempests, famine, warres, and also crosses at their very friends hands. Sometimes their women are deliuered of abortiues or mishapen Creatures. All which they must patiently brooke: Much more must they beare with the spots of Princes, who haue long Eares and long hands.

It is not safe or vertuous to meddle with litigious wares, nor to trouble the braine with these kind of Problemes. For if men liue in a *Monarchy*, which is *hereditary*, the Fault is the greater. If in other Kingdomes, the fundamentall Lawes must be regarded by the *publike States*, and not by private persons; If the Kingdome be *Electiue* as *Poland*, let the *Chancelor* looke to it. If in *Germanie* it belongs to the *Electors* to decide the quarrell betwixt the Emperour and the Subiects.

Wee doe therefore vtterly detest these *Iesuites*, for maintayning of these bloody Tragedies; and from henceforth wee banish that pestilent Race of Sectaries out of our Iurisdiction of *Parnassus*. *Marians* heere we doe order to bee perpetually tortured in *Phalaris his Brazen Bull*, and his Bookes also to be burnt, and the ashes to be scattered in the Riuer of *Lethe*.

CHAP. III.

How Doctor Wicliffe of Oxford, espying in a Church at Athens, a Franciscan Frier a kissing of a

Maide of Honour belonging to the Princeesse Thalia brought Saint Frances to surprize them, who of meeere Idiotisme applaudes the Fact.

I N May last, when all liuing Creatures followed their naturall motions and kinds, Doctor *Wicliffe* of *Oxford* who in *King Richard the Seconds* time, by the countenance of *John of Gaunt* and the *Londners* opposed himselfe against the *Romish Clergie*, as hee was entring into the *Temple of the unknowne God at Athens*, espied a *Franciscan Frier* very heartily kissing a *Gentlewoman*, which in that iouiall and merrie time, had made choise of that lustie Frier to confesse her, whereupon Doctor *Wicliffe* being euer held to be of an vnblemisht behaviour, and as chaste as *Origen*, but that he had not gelt himselfe as *Origen* did, burned with Zeale, and like another *Phinehes*, thought once to haue runne vpon them both, to haue scratcht their eyes out, for weapons he had none to offend with (such was the *Law of Apolloes Court*) But remembering himselfe of a place in *Homer*, how *Achilles*, as he intended to draw out his Sword against *Agamemnon*, was prevented by the *Ladie Pallas*, who inuisibly restrained his hand from that reprochfull Act, he reculed backe vnseene by the youthfull Couple, whose lips were so fastned together, that, as if they had beene in a trance, the Church might haue falne by piece-meales about their eares, before they would be parted from their sugred kisses, and like an Arrow out of a Bow hee rushed into Saint *Frances*

cloy-

cloyster, where meeting with the *Old man* a mumb-
bling on his Orisons and Rosaries, he desired him
in all haste to come and visit the Corpse of one of
his *Friers*, which was strooke dead by the *Planes*
Venus, together with a *Maide of Honour*, belonging
to the *Princesse Thalia*. At these words *Saint Fran-*
ces flung away his deuout *Offices*, and went a long
with *Doctor Wickliffe* to the place, where he found
the *Frier* and the *gentlewoman* a kissing. After that
Saint Frances had considerately noted, how louing-
ly the *Frier* lay, as it were in an extasie, with his
lips as close as Iuy to an Elme, vnto the *Maides*
lips: the *good man* fell downe vpon his knees, and
thanked *God*, that he had seene so much Loue and
Charitie in the World, which before hee doubted
had forsaken all humane race.

CHAP. IIII.

Doctor Wickliffe conuents Saint Frances and the
kissing Frier before Apollo.

Saint Frances defendeth the cause; and discovereth
seuen sorts of kisses.

Apollo refuseth his Defence, condemnes the Frier,
and abolissheth all Monasticall Orders.

D *Wickliffe* the next day after this aduenture,
loth to be accessary to such bawdy deeds, made
the matter knowne vnto *Apolloes Maiestie*, who
immediatly sent *Mercury* for both the *Friers*. And
vpon

upon the *Friday* after appointed a speciall Conuocation for the ordering of this lasciuious Cause. About nine a clocke in the morning vpon the prefixed day, both the *Friers* being brought before the *Lords of the Conuocations*, *Apollo* spake in this wise to *Saint Frances*: The first time that you were initiated in morall Precepts, and sithence matriculated in our Court, you vndertooke aswell for your *Monasticall Order* as your selfe to liue chaste, and not to minister occasion of scandall to the married Societie, to suspect the least token of incontinencie in your carriages. But we find that you are flesh and bloud, subiect to concupiscence as well as others. *Saint Paul* therefore aduisech you rather to marrie then to burne. But you on the contrary doe forbid your Clergy to marry at all, although in your consciences you know it a most grieuous yoke, the which our *Sauour Christ*; and that no man can beare, vnlesse as a speciall Gift some few receiueit from *Heauen*. And therefore *Saint Paul* tels you, *It is the doctrine of devils to forbid Marriage*. Why then haue you imposed such a burthen, such a vow on these silly Nouices of your Fraternitie, which they can neuer keep without hinneying and lusting after the Female Sexe? Haue not you heard that a certaine *Hermite* cockolded the chiefest *Nobles of a Princes Court*, whose wiuers vsed to repaired to his Cell for Spirituall Phyficke, as if he had beene another *Baptist*? Endeauour yee neuer so violently to expell the affections of *nature*, they will breake into your thoughts and bodies doe what yee can, as

on a time another *Hermit*, but more holy of life experimented in a *Nephew* of his, who notwithstanding that hee had brought him vp euen from his cradle in his *hermitage* shut vp from the sight of all *Women-kinde*, and afterwards by chance following his *Ghostly Father* to a *Towne* when he had looked on the *Sexe* of women, and askt his *Father* what creatures those prettie things were, to whom though the old man answered, that they were a kind of *Goslings*, yet the yong Religious man could not rest so satisfied, but he would needes haue one of those *Goslings* home with him for his recreation. There is a *Record* yet to bee seene in *England* of a *Grant* made by an *Abbot* of certaine lands, vpon condition the *Tenant* would prouide a pretty yong wench once a moneth for *my Lord Abbot ad purgandos renes*, to purge his reines. Many other examples may be produced to proue the impossibility of fulfilling your *monasticall vowes*. Why then doe you collerate with vnlawfull lust, with billing and buffing like *Owles*, while yee may goe neatly about it without any disparage, and marrie in the open face of the *Church*. To this *Saint Francis* answered, that hee measured other mens dispositions by his owne; and for his poore *brother*, if he erred, he erred not of any malicious thought, but of pure *Loue*, which is the Soueraignest blessing required in all honest men, to root out the contrarie, which is *Hatred*. Likewise, hee shewed out of profound *Schoolemen*, that there were seuen kinds of *Kissing*. The first a *charitable kisse*, a *kisse of charitie*, which

the *Patriarkes* and the *Saints* in old time vsed one to another, as also in the Scripture is implied by our *Sauour*: *Kisse the Sonne least he be angry.* And againe, *Let him kisse me with the kisses of his mouth.*

Psal. 2.
Cantic. cap. 1.

This sacred kisse did his louing *Brother* substantially engraue on the lips of his sweet *Sister*. And because the memoriall of his vertuous *Loue* might sticke there, he infused it with a long temporizing breath of halfe an houre together, as with a deepe Seale and Character not to bee forgotten by her, which *kisse* being so imprinzed could not but argue an entire vnion in their Soules by a pleasing harmonie, and a honeyed participation of excellent Charitie. As for Doctor *Wicliffe* impeachment, hee hoped that an *Hereticks* supercilious taxation was not of force to condemne an act of Charitie, being a man euer reputed euen among his own Sect too rigorous & austere, whose teeth might perhaps water at such a daintie object, because hee had not met with the like happinesse himselfe. And if the said Doctor *Wicliffe* did misconster their true intent, he retorted that embleme, which the *Knights of the Noble Order of the Garter*, by the Institution of *Edward the third King of England*, vsed for many yeeres to embellize: *Honte soit qui mal y pensoit.* Shame to him that euill thinketh. The second sort of *Kissing* is called a *Complementall Kisse*, which the *English* allow by way of Complement and friendly ceremonie, to salute their friends wiues withall, or any of the Feminine kind, often-times giuing it with a smacke to relish the better. This is a harm-
lesse

lesse Kisse, iustifiable both at comming and parting. But more then two *Kisses* at one meeting, a seuerer Lord President of *Wales* could not endure.

The third kind of *Kissing* is a naturall token of Loue among the married couples, wherof let them discourse whom the Church hath so conioyned in the Honourable state of Matrimonie.

The fourth degree of *Kissing* is called a *Lecherous kisse*, vsed vnlawfully among them that shunne the light, or in the *Stewes*, to despite their Angell Guardians, and to call the Sunne as a witnesse of their obstinate standing out against their Great Creatour.

The fift sort of *Kissing* is termed an *vnnaturall kisse* of man with man, a *minion-kisse*, such as *Iupiter* vsed to *Ganymede* his Cup-bearer, and which I am sorrie to heare of, such as some of our *Italians* doe practize to the obloquie of our *Catholicke Romish Church*. This kind of *kissing*, *Pygmalion* falling in loue with an Image of his owne caruing, often vsed:

*It seem'd a virgin full of living flame,
That would haue mou'd, if not with-held by shame
So Art it selfe conceal'd. His Art admires.
From th' Image drawes imaginarie fires,
And often feeles it with his hands to try,
If 'twere a Bodie or cold Inorie.
Nor could resolue. Who kissing thought it kist.
He courts, embraces, wrings it by the wrist.*

*Master Sands
in Onids Meta.
lib. 10.*

There is a sixth kind of *Kissing* called a *Indes kisse*, wherewith he bearing honey in his mouth, and gall

in his heart, *mel in ore, fel in corde*, did most treacherously betray his Master *Christ*, such a *kisse* likewise as *Ioab* gaue to *Amasa* at the instant, when hee killed him, being compared to the salutation of the antient *Irish*, who when they purposed to doe an ill turne, laughed and smiled, thereby to make the innocent stranger secure and carelesse of his safetie.

The seventh sort of *Kissing* is stiled the *kisse of Grace*, or Honour, which *Potentates* and great *Princes* haue vsed to conferrē on inferiour Persons by reaching their hands or feet to be kissed by them

This last of the *Foot* doth properly belong to my *Lord the Pope*, to countenance and fauour *Emperours* and *Kings*, like the *Sunne*, which lends the beautie of his rayes to the *Moone* and lesser *Starres* though in very deede they are no more worthy (being worldly-minded creatures) to kisse his holy and sanctified Foot, then *Saint Iohn Baptist* to approach vnto *Christ*, whose shooe latchet hee confessed that hee was no way worthy to vndoe. I know *Doctor Reynolds* in his workes *de Romana Idololatriam* millikes this, as a marke of *Antichristian* Pride not accepted by *Saint Peter*, though a meaner man then an *Emperour* would haue done that vassalage vnto his *Holinesse*. But *Heretickes* know not the reason of *Saint Peters* refusall. Let them therefore vnderstand, that the *Triple Crowne* was not at that time settled on *Peters* head; and withall, that *Saint Peters* deniall, saying, *My selfe am also a man*, fauoured not so much of modestie, as of a) *Cowrdly* putting by the vrgent presumption

of such an inferiour Person, as *Cornelius* was. For perhaps if the *Roman Emperour* himselfe would haue sued for that Honour with teares and humilitie, he might haue had the grace to kisse his *Foot*. When a subiect sues to a King for some extraordinarie Gift, which he is not willing to bestow, hee will not daunt him with a rigorous repulse, but answeres him, that he will consider of it. *Le Royse auisera*. Of these sixe last kisses I dare cleere my good *Franciscan*. He is as harmelesse as my selfe I can assure your Maiestie, being of my owne education, and like me in conditions.

And a very Ideot then replied *Apollo*. But the young Fellow lookes as if he had more wit then his Tutour, more Knaue then Foole. You haue discoursed of sundrie kindes of *Kisses*. Yet for all your simplicitie you haue learnt that magisteriall trick of State, for the credit of your Order *propter bonestatem domus* to cover the sinfull pollutions of your Brood, because they are sweet veniall sinnes. But if a Lay man had committed such a crime in the Church, it had bene exorbitant, worthy of fire and faggot. Old *Cowper* of *Westminster* found no such fauor nor Aduocate to defend his innocencie for one poore kisse which hee vnwittingly gaue to a *Lady Abbesse* in *Siuil*. For when this honest man at the time when *K. Philip* of *Castile* by his marriage with *Q. Mary* was also *K. of England*, & by that occasion freedome of Commerce betwixt both *Nations* allowed, he being Factor for certaine *Merchants* of *London*, arriued at *Siuil*, where hearing that an *Ab-*
G 3
besse.

besse would buy some of his butter, hee went with his Broker and others to compound for the price with her. *Couper*, the chamber being somewhat darke, thinking after the manner of *England*, that the Broker and the rest that bare him company, & he the hindermost, had saluted the *Ladie Abbesse* on the mouth, whereas they kissed but her vesture, he as his course came, popt a swinging kisse on her bare lips. Whereupon, as a woman rauished, not with ioy, but of her personall honestie, she exclaimes; *O Vellaco, Lutherano, Perro. Villaine, Lutheran, Dog.* No excuses could serue his turne, but all the Merchants goods and ship vnder his charge were confiscated to the *Holy House*, together with his Person, where after much intreatie hee got the fauour at last, only with the forfeit of the ship and goods, to doe a yeeres penance there in the Inquisition house with wearing a Iackanapes Coat of many colours, which they call *Saint Benets hood* or *Sanbenita*, every Holy-day during the time of Masse for one whole yeare. I like very well of your distinction of *kisses*. To these you might likewise adioyne the *Fatall* or *Pocky kisse*, which some *Gallants* vse to infuse with their contagious breath, as a signe of their seruice to their *Mistresses*, in imitation of that *East-Indian King*, whose breath being tainted with the often vse of poysons, neuer kissed any of his Concubines, but they dyed within foure and twentie houres after his kissing. But your approbation of kissing the *Popes foot*, as if he were no mortall man, subiect to *Peters* infirmities, but an *Angelicall Creature*,

creature, I vtterly abhorre with that Noble *English Gentleman*, who bearing *Charles the first* *company*, as one of his neereſt attendants to kiſſe his *Holineſſe Foot*, aſſoone as hee ſaw the *Emperour* fall downe on his maribones, and to kiſſe that contemptible place, he ranne out with great ſpeed, which the *Emperour* much wondred at. After theſe Ceremonies were ended, hee called for the *Gentleman*, and aſkt him why hee forſooke him ſo rudely, and ſtaid not for the happineſſe to kiſſe his *Holineſſe Foot*? To whom he answered, that when hee ſaw ſo great a *Prince* ſtoope to receiue a *kiſſe* at that vn-worthy place, he verily thought, that in regard hee was but a priuate perſon, the *Pope* would not haue done him that *Imperiall* grace, but that hee would haue turned his back-ſide vnto him to bee kiſt.

If a *Kiſſe* procedes from a *Superiour* to a meaner Perſon, not of *Pompe* and *Pride*, but of a ſweet tempered nature to honour precious worth, it is like a ſhowre of raine in a drie Summer, and may cauſe the partie that receiues it to encrease in vertue. Sometimes a *Kiſſe* may be vnexpectedly wreſted from a *Superiour*, as lately fell out by a *Gentleman* of the *Itanes at Court*, who traueiling home-wards with ſome of his *Cameradoes*, layd a wager that by drawing lots one of them ſhould kiſſe the firſt *Ladie* they met. The lot arriuing to this *Gentleman*, it chanced that a great *Counteſſe* paſſed by, which ſomewhat amazed the *Gentleman*: yet loth to pay the wager and remembering the old ſaying: *Faint heart neuer kiſt faire Ladie*, hee boldly

repaired to the *Countesse*, & related the occurrence. The *Noble Lady* vnderstanding his demand, bid him thence forwards to take heede how he laid any such rash wagers. And with that askt to see his knife, which he drew out, and humbly presented the same vnto her. The *Countesse* after that she well lookt on it, returned it backe saying, that because he had kept his knife so neat and cleane, he seemed to bee a spruce Gentleman, and therefore deserued a kisse, which she presently gaue him. The like fauour *Queene Anne of France* the wife of *Lewis the twelfth*, voluntarily imparted, in her loue to learning vnto *Allen Chartier*. This *Queene* passing on a time from her lodging towards the Kings side, saw in a gallerie *Allen Chârtier* a famous Scholler, leaning on a tables end fast asleepe, which this *Princesse* espying, shee stooped downe to kisse him, vttering these words in all their hearing: Wee may not of *Princely* courtesie passe by and not honour with our kisse the mouth from whence so many golden Poems haue issued. All these examples cannot excuse your *Pupils long breathd kisse*. For if *Cato the Censour* banished a *Senatour of Rome* for kissing his owne wife in presence of his daughter, how much more to blame is a *Religious* man, which vowes Chastitie, and vnder colour of auricular confession layes an ambush for his Patient?

*Oscula qui sumpsit, si non & cætera sumpsit,
Hæc quoque quæ sumpsit perdere dignus eras.*

He which kisses once receiu'd,
Faint-hearted Gull is foule deceiu'd,
If after fauours such he misse,
To crop the flowre and rightly kisse.

This is the end of most of your *Confessions*, like vnto *Boccalini* his Whelpes, who at first did nothing but snarle, bawle, and barke aloofe. Then they fell to gamboling, to play, and to rosse one another vpon their backs, vntill at last they roundly rode and mounted vpon each others backe.

In regard of these grosse abuses wee decree, that all your *Orders of Monkes and Friers* shall from henceforth cease, and if any *Spirituall person* finde in himselfe those prickes in the Flesh, that without too much striuing and strugling with nature, he cannot liue continently, wee counsell him to marry in the Name of *God*. Or if his conscience permit him not so to doe, lest his Wife, as *Salomons*, draw him from the contemplation of *Spirituall matters*, let him imitate the *Monkes of the Primitiue Church*, conioyning bodily labours to his mentall. *Saint Paul* was a Tent-maker, *Many of the Apostles Fishermen*. The *Monkes of Bangor* liued on their handy-workes, that thereby contiguous busineses might weare out phantastick and idle thoughts, the procurers of succeeding Acts. What stratagemes will not a Souldier of *Cupids Campe* worke for the fruition of his sweete conceiued pleasures & beautiful booties, as those ancient Verses insinuate:

*Non audeat Demon facinus tentare, quod audent
Effraenis Monachus plenaq; Fraudis anus.*

The *deuill* himselfe dares not attempt that fact,
Which the vnbridled Monke and Baud dare a&t.

To conclude our Sentence is that this lusty *Franciscan Frier* for prophaning our sacred Temple bee had to the House of Correction called of the *Spaniards Tescuto*, and there by interchangeable courses to assist *Sisyphus* in rowling the painfull stone; for it is fit, Compulsory labour should bee imposed on them, who of their owne accord would not fall to it to preuent the baites of *Asmodens* the lustfull Spirit.

Otia sitollas periere Cupidinis arcus.

This Sentence pronounced, his *Imperiall Maie-
stie* caused the *Clerke of the Crowne* to publish it.

CHAP. V.

*Apollo censureth Thalia and her Gentlewoman
for their lascinious pranks; and reformeth the Co-
micall Court.*

IN the afternoone of the said Friday *Apollo* late
againe with a full intent to reforme the World,
specially, the *Christian World*, of such *venerous*
stolne pleasures, which by the *Prohibition of Mar-
riage*

viage to the Clergie, were continually fostered in in hugger mugger. And for this cause his *Majestie* had willed the Comicke *Princesse Thalia* with her Maide of Honour, whom Doctor *Wicliffe* had surprized with the *Franciscan* in their kissing sport, to be present. Where the Parties being come, *Apollo* demanded of the *Maide*, whether she was not ashamed of her late *kissing*. Whereunto she answered that none but the faulty ought to bee ashamed. Shee affirmed, it was a sinne in the *Frier* by reason of his vow to *kisse*, and to entice her to such game-somenesse, who might very well haue beene without it, or receiued the like pleasure from another as good as hee. But for her part, as long as she attended on the *Comedian Lady*, she hoped, that she might enioy the like contentment, which her Fellowes partaked off. That she was tutoured by the famous *Anacreon* and *Catullus*, two of the principall Fauourites in her *Ladies Court*, and euer since shee attained to a doozen yeeres of age, shee had learned this conceiued Lesson of her said *Tutors*, To looke amiably, to speake merrily, to write wantonly, and to kisse kindly. That to doe these parts was no dishonour to the vertuous *Corporation*; as long as shee kept her selfe from a great belly. That shee was skilled in *Poetrie*, which could not bee exquisite without some loose straines, as her Master *Catullus* had proclaimed in these Verses:

Nam castum esse decet pium Poetam:
Ipsos versiculos mihi necesse est;

*Tunc verum retinent salem & leporem,
Si sint molliculi ac parum pudici.*

A Poet by Vertues education,
Must chaste be in life and conuersation.
But if his Verses light and wanton proue,
They relish best of Salt and gracefull loue.

Apollo much incensed at this shamelesse Apologie found great fault with the *Princesse Thalia*, for not teaching more Ciuitie to her Maid. *Thalia* sought to the quicke, fearing least this frowning of the *Emperour* might eclipse the honour of her *Palace*, and cause contempt to her Followers, whereby *Beare-baying*, *hawking*, and *hunting* might perhaps grow in more request then *Stage-playes*, and *lazinesse*, which shee patronized; and not out of hope yet to salue her reputation, she begged leaue of *Apollo* to speake for her selfe; which being granted vnto her, shee thus began: It is no maruell, *Renowned Soueraigne*, if women, whose sexe is accounted the weaker vessell, not enabled with the Noble courage of a man hath obtayned the prerogative and toleration at the *Husbands* hand to speake what they list; yea, and otherwhiles for matters of profit to scold and play the *Shrewes*, so that they schooled them not afterwards by *Satyres* *Garlands*, by *Antique Dances*, or by grafting *Actions* badge on their manly foreheads. For indeed all our power lies in our *Tongues*. Giue mee leaue, then *Noble Prince*, while others fawne and wag their tailes, to wag this little member of mine in my *Maides* Defence.

fence. Haue I flourished and liued vncontrouled for many hundred yeeres, euen before *Plautus, Terence, Roscius, and Martiall* published their workes, inspiring *Poeticall* wits to vent most rare conceits, and am I now questioned after so many ages for my Gentlewomens gamesome behaiour? Wherefore haue not I beene traduced in former times for the like petulance. If it bee a fault to kisse, it is a greater fault to doe worse. If your *Maiesie* had an *Opticke Glasse* to see into all the Ladies and Gentlewomens hearts attending on this *vertuous Court*, the very palest of them would quickly change their hew into a Scarlet die. Let her which is innocent of these raging flames sling the first stone at my Gentlewoman, who erred (If it bee an error) not of beastly lust, but of harmelesse ignorance, following the custome of my *Court*, who euer allowed clipping and kissing, the more the sweeter. My Maid did but that which her Mistris hath done a thousand times before her. Such a destinie was read at my Birth :

Comica lasciuo gaudet sermone Thalia.

The Comick Muse in wanton speech delights.

Heere *Thalis* ended. His *Maiesie* perceiuing that most of the wanton abuses incident to the wilfull vnmarried *Romish* Clergy, to Comedies, and Courte-ly Dames, yea and to many Citizens wiues and their daughters proceeded from the mistaking of *Thalices* Desteny, he out of hand sent for the Prin-

cesse *Minerua* and the Ladie *Mnemosyne Thaliaes* Mother to know the certaintie. Presently the Noble Ladies appeared as it were in the twinkling of an eye; whom *Apollo* caused to sit in two stately Thrones richer then the *King of Chinaes* golden chaire, the great *Queene Minerua* on his right hand, and the Lady *Mnemosyne* the Princesse of Memorie on his left hand, to whom he related the whole passage of the businesse, how a certaine *Seet* pretending themselves to be Christians, but far remote from their Masters Doctrine, had troubled the Societie of Mankind by a counterfeit abstinence from the Nuptiall bed, because they would seeme more holy then *God* made them; and all this, because they might cloke their sequestration from marriage and their foolish vowes vnder the Lady *Thaliaes* licentious birth-right; that the *Fates* had ordained her and all her Attendants to delight in wanton dalliance and Confession in corners, by which meanes the men sounded not onely into the Secrets of his Court, but also into the Ladies inward dispositions, so that after amorous conference they fell roundly to kissing: a thing prodigious and intolerable in his *vertuous Court*. Therefore hee now desired them to declare there openly, whether the *Destinies* had prescribed such a bawdie sentence at the birth of *Thalia*, that she should ioy in lasciuious Discourses, the fore-runners of beastly acts. To this the Lady *Mnemosyne* answered, that at the birth of *Thalia*, shee had gotten a sodaine cold, which produced a thicknesse in her hearing, where-
by

by shee did not perfectly vnderstand, whether shee was allotted to wantonnesse, or to a harmelesse pleasing solace : for the Lady *Venus* contended, that the *Fates* had predestinated her for wantonnesse, but the rest of the Gossip-*Goddesses* contested otherwise. Whereupon *Apollo* askt the Princessse *Minerva*, what she knew of that matter; The very troth is, said this prudent *Goddesse* that this & no other sentence did I heare, and I thinke that my hearing was as perfect as anothers :

Comica festiuo gaudet sermone Thalia.

The Comicke Muse inpleasant speech delights.

That the Generation of mankind euer addicted to the worse, had peruerred the sense, and inserted *lasciuo* for *festiuo*, wanton for pleasant, or gracefull.

Apollo thus informed of the truth, conuerted his speech to the *Comicke Princessse*; *Madame*, said he, such hath beene the disorders of your Court, that the stinking smell of them is ascended vp vnto the *Heauens*, & the infamy heere on earth so exorbitant, that your selfe for not reforming the depraued liues of your Dependants haue had your *Pallace* enstiled the *Baudie-court*, as bad as *Messalines* or *Queene Iones of Naples*, who for their strange lusts were commonly called the *Salt-bitches*. The *Nunneries* by your inspiration cannot saue their credit. Yea, the *Pope* himselfe by your conniueance, or rather by your allowance doth openly tolerate *Courtizans* and *Stewes* in his Holy Citie, and by
them

them reapes a yeerely Tribute, which I may no longer endure in any, which pretend themselves free of my Court. And whereas you claime prescription of time, and many hundred of yeeres to warrant these enormities, you may aswell alledge, that the wearing of Codpieces, which men vsed in ancient times, ought still to be continued. Because the World before *Linus* and *Orpheus* conuerted them, did eate Acornes like *Sauages*, will you haue men to returne to their old vomits? This is like the *Iewes* Opinion. They will not belieue Christian Religion, because the *Law of Moses* was the more ancient. The *Papists* in all their Disputations relye vpon *Antiquitie*, for all that *Paul* tels them, that there must be an Apostasie and a generall departure from the Faith, before the Sonne of Perdition bee made knowne. Speake no more of *Antiquitie*, for without Truth and the *Scripture*, it is but an old doting Sinne. *Nunquam sera est ad bonos mores via.* The way to good manners is neuer too late. Repent of your light-heeld trickes, for perhaps there is mercie in store. You heare, what a mistaking fell out at the reading of your Desteny. Let *Apelles* in steed of that idle Verse engraue these regenerated lines on the forefront of your *Pallace*:

*The Comicke Muse makes this report,
Shee loues no more dishonest sport.
For now she finds, that at her birth,
She was ordain'd for harmelesse mirth.*

If hereafter I heare of any lasciuious pranks
practized

practized by your countenance in your Palace, I will discard you from my Court, and accept of the chaste Lady *Sapho* in your place. The *Sabboth Day*, which the very *Jewes* and *Turkes* doe obserue holy and reuerently sacred, you haue hitherto profaned in licencing your women debauchedly to daunce the Cushion kissing Daunce, with Roysters and Ruffians, yea, and with *Hob, Dick, and Hick*, vntill the vertuous and magnanimous *Prince Charles of Great Brittain* made a late Statute at *Oxford* to restraine such vnlawfull sport, on that *sanctified Day*.

How many *Religious* persons vnder colour of your wanton *Genius* infused into their changeable phantasies, haue plaid the parts of rutting Bucks? How many of them haue taken sacred *Orders*, and made *Vowes* impossible to be kept in their thoughts, (for if a mans wandring fancy longs after his neighbours Wife it is *Adulterie*, though hee neuer performe the deed) and these pollutions onely they couer vnder your Maske of holy wantonnesse? It is not long agoe, that a *Protestant* being to marrie with a *Papists* Daughter, the *Parents* liked so well of the Match in regard of neighbourhood, and the vnitng of their *Mannors*, which bounded neere to the other, that the parties should be Contracted. The *Maide* desired first that she might consult with a *Frier her Confessor*, who was instantly sent for. With him shee went into the Garden; and hauing declared the agreement, the *Frier* made a difficult matter of it, in respect of their diuersities of Religi-

on. But the Conclusion was, that her Wombe must be first sanctified by his deuout person, which she contradicting, he pronounced her a lost sheepe out of the Catholicke Flocke. Vpon which words of his shee departed from him, and grew in such detestation of that hypocriticall dangerous Religion, that she became a reformed Christian, and by opening the cause to her Parents, shee likewise wonne them to be conuerted. But these Examples are rare. Where one such sadgeth, wee finde many on the contrary seduced by this secret whispering, and diuing into the affections of the simpler sort, so that your Comickall beginnings end in *Melpomenes* Tragedies. How many idle Comedies haue you permitted vnder your name, to entrap ingenuous and soft natured people? Knauery once discovered, you will say, may be ever after the more easily auoyded, as *the burnt-child will take heed of the fire*. But you know *Lady*, euerie one is not an industrious Beeto sucke the choicest floure, and to make vse of what they find. Most men are enclined to embrace the worst. A wittie Comedie, I confesse, represents the lively Actions of fraile persons, if the Lookers on were endued with the like equall discretion to discern true Gold from Alchymie. Those Caueats I wish you to imprint in your flexible braine, and not to suffer your giddie-headed Girles to gad abroad without some staid person to ouer-see and curbe their naturall disposition.

After *Apollo* had thus ended his Discourse, to the intent that some good effect should ensue after his

his admonitions, and knowing how exemplary and usefull the presence of graue Personages serued to reclayme lewd people, hee cashiered *Catullus*, and in his rhome appointed *Iohn Florio* Deane of the *Prin-cesse Thaliaes Chappell*, as a Reward for his care and paines in the apprehension of *Mariana*.

C H A P. VI.

The Author of the Nunnes discouery at Lisbon exhibites a complaint to Apollo against Father Foster the Frier, Confessor to the English Nunnery at Lisbon, for committing carnall copulation with sundry of them.

Apollo makes a Discourse of Auricular Confession, adiudgeth Foster to Ixions wheele, and suppresseth all Nunneries.

AT the second Sessions of Parliament holden at *Parnassus* in Lent last, 1626. according to the antient stile, the said Informer framed a key-nous Accusation against *Frier Foster* Confessour of the *Nunnerie at Lisbon*, that he being an old man almost destitute of natures heat, had vnder colour of sanctifying them, deflowred some of them. To this the *Frier* answered, that for all his old age hee might haue a *Colts tooth* in his head; that yet notwithstanding he entred not into these *uenerous* encounters of doting lust, but as a considerate *Confessour*, supplying the place of a Master of a Family

and of a *Physician*, to purge those *Nunnes* of their superfluous and depraved humours, who were so full of the *Greene Sicknes*, that he feared an incurable *Melancholie* or *Lunacie*, as bad as *Sauls* might possesse them, if hee had not taken some paines in his owne proper person to helpe their indispositions, or acting at fit times these deedes of Charitie in meere pittie and commiseration.

Apollo hauing heard the Accusation, and the weake defense of *Frier Foster*, to let the wauering-minded *Christians* of his *Court* vnderstand the true vse of *Auricular Confession* discoursed, as followeth:

There is no Discipline nor Tradition inuented by man, but may bee corrupted for some sinister respect or other, to the end that the *Elect of God* may know, how all things deuised by worldings, shall perish with the world, and that no Law nor Custome, though for a time it seeme neuer so vsfull can long stand, except it bee firmly grounded on the *Scripture*. Witnesse this Tradition of the *Confession in the Eare*; an excellent Policie of the Church to force obedience vnto the *Clergie*, and to worke regeneration in the milde spirited. But because it was not soundly grounded on the *Word of God*, it growes contemptible, and worthy to bee suppressed for the monstrous abuses which we find in these times to flow by the indirect vse thereof.

In the *Apostles* time it was no other then an humble acknowledging of one Neighbours Infirmities to the other, and an asking of forgiuenesse reciprocally at their hands, whom they had offended, in

remembrance of that clause in the *Lords Prayer*: *as wee forgive them which trespasse against us*, that thereby they might the more confidently receive the *Communion*. This the *Apostle* aduiseeth in these words: *Confesse your sinnes one to another, and pray yee one for another*. Which *Confession* they vsed publikely and priuately: Publikely before all the *Congregation*, if the Sinne were great, as that of the *Incestuous* person in *Saint Paul*, that *Shame* might worke the fruits of repentance in the *Offenders* heart; Priuately, as *Saint James* aduised by way of *Charitie*, to succor one anothers conscience. James cap. 5.
Corinth.

Afterwards *Confession* became farre more priuat, and their mindes being puft vp with *Pride*, or ashamed to let many know their dissimulations, they repayed to some one of the *Elders* of the Church, as *Patients* to a *Physician* to bee cured, or to receive *Counsell* for their *Soules* health. At last, the *Clergie* noting the simplicitie of the vnlettered people in those dayes, they got them in lieu of *Penance* to disburse pence & pounds, sometimes to the *Poore*, sometimes to build Churches, Chappels, Monasteries, and to offer presents to the honour of their *Parish Saints*, as the *Heathen* in those dayes did to their *Idols*. All this while there was no great fault, sauing that they began to make it somewhat meritorious. But when the *Popes* had forbidden *Marriages*, & in time had barred the *Clergie* of their *Concubines*, which was for a long time dispensed with, then this laudable Order of *Confession* began to be grossely abused, and womens Chastities suffered

Shipwracke. For themselves being to continue for ever vnmarried, they burned in lust, and left no trick vnattempted to beguile wiuues and maides. But among all their sleights, they preuayled aboue all, when they drew men to build *Nunneries*, that they might allure prettie wenches thither, with whom they might ioyne the more freely to coole their raging lusts. Insomuch, that the wariest of them seeing some of their *sweet hearts* too fruitfull, they studied *Physicke*, and gaue them drenches to destroy their *Fruit*; or if that wrought not the effect, for the *credit of their Votaries* they held it no great sinne to murder it, as soone as euer it came to light: which Diuelish Acts of theirs since the preaching of the *Gospell* are daily discovered in *Ponds* and other hidden places, where the skuls of many^o Infants haue beene lately found.

What mad men are they, which will commit their *daughters* to a *Confessors* charge, as lambes to wolues, knowing that flaxe will flame, if it bee too neere the fire? *Lust* by degrees corrupts. The wisest man liues not without some touch of folly. Shall wee then thinke, that *Flesh* and *Bloud* can waxe cold, finding *sweet* opportunitie and solitari-nesse to warme sensible nature? At first, they look babies in their eyes, they wring or kisse their lilyed hands, and induce them to read their *Louesonnets*, *Madrigalls*, and other *Poems of Cupids* baires. Then, they fall to a neerer forme, the preambles and fore-runners of beastly pleasure, they obtaine the gracelesse grace to play with their *iuory*
Breasts,

breasts, and to endure tickling, as writes that unmannerly *Grobiane*:

Tange etiam partes quas gaudet Fœmina tangi.
 Arrived to this happiness, they must needs sanctifie their lips with Nectarean kisses, vowing that they would not for all the *King of Spaines Indies* proceed to a further Act.

*So meane perhaps, but Time brings alteration,
 And a faire woman is a shrewd Temptation.*

As *George Withers* notes. Having thus seduced these weaker vessels to condescend to the elements of *Loue*, they teach them the bawdie A. B. C. instead of *Ave Maria*.

*Were I disdainfull or unkind,
 Or coy to learne, or dull of mind.
 But no such thing remaines in me
 To let mee learne my A. B. C.*

At last, they winne the precious Fort, which once they doubted to bee inexpugnable. The whole building is razed; and these poore Soules pend in this pound of bondage, forsaken of their friends, find no other ease for this disease, but to sing this dolefull *Dittie*, to the tune of too late Repentance:

*Which shall I doe? or weepe, or sing?
 Neither of them will helpe mourning.
 The Treasure's stolne, the Thiefe is fled,
 And I lye bleeding in my bed.*

If it were not for these poisonous surely *Coy* *Confession*
 elicq& id.

in the Ear would much benefit a diseased Conscience, and the whole Common-wealth of the *Christians Corporation*. And we could wish it still in vse: yet with this limitation, that no *Papist* presume to confesse any woman vnder 50. yeares of age, except he be first foundly gelded.

And for your part, *Frier Foster*, who claime the prerogative to haue a seare top with a green root, to mingle a dead coarſe with a liuing body, after the example of *Maxentius* the Tyrant, without regard had to your old age and decayed nature, wee Order you to bee tortured on *Ixions wheele*, because you haue profaned the *vestall house*, *Ixion* henceforth to bee set at libertie for his petulant attempt against *Inno*, and all *Nunneries* to bee dissolued, which after the imitation of the *Gentiles*, you procured to be built more for your lecherous interest, then for the honour of your *Sauour*. Whereby I let you all good *Catholickes* to vnderstand, that we suppress them for the same reason, as *Hezechias* supplanted the *Brazen Serpent*, good of it selfe and of the first erecting, being a figure of *Christs* sauing Office and healing vertue, but since, a cause of Idolatrie, as the *Crosse* also which the *Reformed Churches* by reason of the sottish misvsage haue lately put downe, to take away the occasions of Idolatrie.

CHAP. VII.

Thomas Becket of Canterburie, accuseth before
Apollo

Apollo Walter de Mapes Arch-deacon of Oxford in King Henry the Seconds time, for defending the Marriage of Priests against the Pope of Romes Decree.

Thomas Becket of Canterburie, that opposed himselfe so obstinately against his *anointed King* heere in *England*, about some liuings which he pretended to belong to the *See of his Archbishoprick* appealing to the *Pope* from his *Countrys Censure*, exhibited an Information before *Apollo*, against his antient Friend *Walter de Mapes Arch-deacon of Oxford*, for withstanding the *Popes Legat*, that came to *London* with a strict Decree to command all the *Clergie men in England* to put away their wiues. *Walter de Mapes* was sent for, at whose coming *Th. Becket* hauing license to make good his Information, spake as followeth: *Most Puissant Emperour*, Our *Holy Father the Pope*, the visible Head of the *Roman Church*, *Saint Peters* famous Successor, whether by Reuelation from Heauen, or by the Spirit of *Saint Peter*, points not to bee questioned by Earthly men, or else by the motion of his owne Transcendent and neuer erring Braine wee know not, nor matters it much to speake off (for *Ipse dixit* his *Godhead* will haue it) in his reuerend regard vnto these remote Flocks of his, sent ouer his *Holy Legat* to me and my Brother of *Torke*, to prohibit all *Religious Persons*, of what qualitie soeuer, from thenceforth to defile their sacred bodies with those imperfect animals called *Women*, as well be-

cause they might follow their bookes the better, not caring for the vanities of this transitorie world as also lest like *New Eucs* they might tempt vs to taste what God had forbidden, that is, Iealousie, Anger, Deceit, Simony, and Pride to compasse meanes for their haughtie minds. After much difficultie we executed his *Holinesse* good will and pleasure. Neuerthelesse, this Seditious Sectarie, not onely openly with opprobrious words, but with an infamous Libell hee presumed to taxe our *Holy Father* of Errour (or *Heresie* if hee durst) for this *Diuine* Ordinance. The Contents of his Libell are these: That it was a grieuous torment for a *Priest* to put away his wife, because shee was his darling, affirming that the *Bishop of Rome* made an ill Decree, and wisht him to beware hee dyed not in so great a Sinne. That his *Holinesse* forbad that pleasure now in his old age, which he loued in his youth. That *Mapes* defended his Errour by the authoritie of the *Old and New Testament*, citing *Zacharie* the Priest to be the Father of *Saint Iohn Baptist*, and that *S. Paul* allowed a *Clergie man* to be the Husband of one Wife: That it became a *Priest* better to marrie then to borrow or deflowre his Neighbours daughter, Niece, or Wife. And in Conclusion, hee was so impudent as to require all *Priests* to bestow together with their Sweet Hearts a *Pater noster* a piece for this his goodly *Apisth Apologie*.

His Maiestie smiled to heare the Conceit. And thereupon caused the *Promotarie* to reade the Libell as *Walter de Mapes* had framed it, who with an audible voice did recite as followeth. ©

*O quam dolor anxius, quam tormentum grane
 Nobis dimittere, quoniam suave.
 O Romane Pontifex, statuisti prave
 Ne in tanto crimine moriaris, caue.
 Non est innocentiùs imò nocens verè,
 Qui quid factò docuit, studet abolere.
 Et quod olim Iuuenis voluit habere,
 Modo vetus Pontifex studet prohibere.
 Gignere nos precipit vetus Testamentum,
 Vbi Nouum prohibet nusquam est inuentum.
 Præful qui contrarium donat Documentum,
 Nullam necessarium his dat Argumentum.
 Dedit enim Dominus maledictionem
 Viro, qui non fecerit generationem:
 Ergo tibi consulo per hanc rationem
 Gignere, ut habeas Benedictionem,
 Nonne de Militibus Milites procedunt,
 Et Reges à Regibus qui sibi succedunt.
 Per Locum à Simili, Omnes Iura ledunt,
 Clericos qui gignere crimen esse credunt,
 Zacharias habuit prolem & uxorem;
 Per virum quem genuit adeptus honorem,
 Baptizauit enim nostrum Saluatorem.
 Pereat qui teneat nouum hunc errorem.
 Paulus Cælos rapitur ad superiores,
 Vbi multas didicit res secretiores,
 Ad nos tandem rediens, instruensq; mores,
 Suas, inquit, habeat quilibet vxores.
 Propter hac & alia Dogmata Doctorum,
 Reor esse melius, & magis decorum*

Quisque suam habeat, & non proximorum,
Ne incurrat odium & iram eorum.
Proximorum Foeminas, Filias, & Neptes
Violare nefas est. *Quare nil disceptes.*
Verè tuam habeas, & in hac delectes,
Diem ut sic ultimum tutius expectes.
Ecce iam pro Clericis multum allegavi,
Nec non pro Presbyteris plura comprobavi.
Pater Noster nunc pro me quoniam peccavi,
Dicat quisq; Presbiter cum sua Suavi.

CHAP. VIII.

Walter de Mapes is commanded by Apollo to defend his Positions against the Pope, and Becket who accordingly obeyeth, and prooves the lawfulness of Clergie-mens Marriage, both by the Testimonie of the Scripture, and of the Ancient Fathers.

After the *Pronotarie* had ended, *Apollo* commanded *Walter de Mapes* to defend his cause who thus began: I am glad, *Most Noble Emperour*, that my *Aduersarie* hath cited mee to defend my Cause in this judicious Court, where Bribes, blindness of Affection, and Passion cannot wrest the infallible reasons of Truth, as oftentimes wee see fall out in worldly Iudgements. Heere I need not feare the *Popes* Thunderbolt of Excommunication. And therefore with a resolved countenance and

a minde vndaunted, I will proue out of the Holy Scriptures, and by the authoritie of the Primitiue Church, that wee Clergie-men may and ought to marrie as well as others.

By the Old Testament, it is euident, that the *Leuits*, as *Aaron*, *Phineches*, *Eleazar*, *Zadock*, *Samuel*, and *Zachary* were married men. Saint *Peter* himsele, as we reade in the New Testament was likewise married, for our Sauour Christ cured his Wines Mother of an Ague. Saint *Paul* aduiseeth a Bishop to be the Husband of one onely wife, and in another place auoucheth, that it is better to marrie then to burne. Yea and Christ himsele auoucheth it to be a very hard matter for any man whatsoeuer to continue chaste, except it were giuen him from heauen as a special gift (as rare a Miracle, as a blacke Swan or a white Crow.) And shall we expect such miraculous and rare sightes in these tempestuous times, when the Church it selfe hath much adoe to steale out of *Babylon*? When the purest of vs all doe feele tumultuous Hurliburlies in our members striuing and struggling to ouer-master the faculties of our Soules? As we are men we know our vnresistable frailties. We must acknowledge our naturall Infirmities; or else *we are Liers*, and *the Truth dwels not in vs*. How much better then were it for vs to ioyne in lawfull *Marriage*, then to stay as stale Batchelers, and hypocritically to take vpon vs that taske, which our weake *Tabernacles* cannot support? Sometimes wee saue those Soules by *Marriage*, which perhaps might

prone lost, were they not our wiuēs. By these wee beget children, whom we traine vp and graffe into Christ. We enioy this happinesse oftentimes in our wiuēs and children, that by our examples and societie they shine as Starres heere on Earth, giuing light to them that sit in darknesse, we encrease the *Kingdome of Heauen*; and heere in this World wee leaue no scandall behind vs, as the vnmarried *Romists* doe by their *Stewes*, and stolne pleasures. *Haue not we power to lead about a Sister, as well as the rest of the Apostles.* This *Tertullian* one of the first *Latine Fathers* auerreth in these words: *It was lawfull for the Apostles to marrie, and to lead their Wiuēs about with them in their iournies.* What plainer instance can there be, then *Saint Pauls* aduise to *Bishops and Deacons* to content themselues with *one Wife* a piece, *hauiug children in subiection.* For if a man knowes not how to rule his owne house, how shall hee care for the *Church of God.* Thus in admonishing the *Clergie* to satisfie themselues with one wife, the *Apostle* leaues the *Temporall* to their choise, who accounted it in those times one of their chiefeft felicities to haue many children. And therefore in regard of their Custome, of their hot Climate, being farre more vnfit for procreation, of children then the cold Countries, as also for that their wiuēs were busied in giuing sucke themselues two or three yeeres vnto their little Ones, *Saint Paul* meddles onely with the *Clergy-mens* marriage, which laudable custome none contradicted, vntill the *Mariobees* and *Ebionites* first beganne to taxe them for

1. Cor. cap. 9.

In Exbor. ad
Cass.

Titus 1.

Marriage. So we reade, that Saint *Gregory Bishop of Nazianzen* had a Sonne called *Gregorie*, who succeeded him in his *Bishopricke*. Saint *Ierome* a Bishop of *Africke* had a Daughter called *Leontia*, who was martyred by the *Arrians*. Saint *Athanasius* writing to *Dragonius* saith, that he knew many Bishops vnmarried, and Monkes married; as also hee saw Bishops married, and many Monkes singlemen. The sixt generall Councell kept at *Trulla* did much detest this *Antichristian* Policie against *Priests Marriage*; and therefore made this *Constitution*.

IN CAN. 13.

Forasmuch as we are informed, that a Canon hath bene lately enacted by the *Romane Church*, that no *Priest or Deacon* shall haue to doe with a *Wife*: Wee following the *Apostles Orders and Discipline* doe order that the lawfull *Marriage of Priests* be for euer vsesfull and auailable. And a little after they yeeld the reason why they did it: lest, say they, we bee compelled so dishonour *Marriage*, which was first instituted by *God*, and sanctified by his presence.

What greater euidence will my friend *Becket* expect then these *Primitiue Lights*. If these will not satisfie his curious *Iudgement*, but that he yet relies on the *Decree of the Romish Church*, let him belieue the *Deuill* himselfe out of the heard of *Swine* confessing the *Truth of my allegations*; even your famous *Canonist Cardinall Panormitane*; *contumencie*, saith hee, *in clericis Secularibus*, in *Secular Clergy-men* is not of the substance of their *Order*, nor of the *Law diuine*, because otherwise the *Greece Church*.

Panormit. d.
Cler. coniug. cap. 2.
eum olics.

The first Part of

Church should sinne, nor could their custome excuse them. It followes, and I doe not onely believe, that the Church hath power to make such a Law: but I likewise believe, that such a Statute were expedient for the health of their Soules, that all that were willing might marrie; seeing that Experience teacheth, how a contrary effect ensues out of that Law of Continencie, seeing they live not spiritually, nor are they cleane, but defiled with unlawfull copulation to their most grievous sinning; whereas they might live chastly with their owne wives. If this mans authoritie, who was one of your principall Darlings, seemes but a Conceit in your *Saint-like* vnderstanding; yet, he thinkes, my Lord the Pope, vpon your discreet motion might mitigate his rigour, and tolerate with vs to marrie, as well as hee tolerates the *Iewes and Stewes at Rome*. What stirres and tumults have lately ensued vpon this Edict in the Church of *Saint David in Wales*, our friend *Giraldus Cambrensis*, who is our *Coetaneus* with many honest Clergy-men can assure you. For when you sent this Canon vnder colour of your *Metropolitane Visitation*, that whole Diocesse withstood not onely this Canon, but also your owne Prerogative pretended from the *Romish Church*, clayming themselves, as heere-tofore for the keeping of their *Easter*, to live according to the Rites of the *Greeke Church*, at *Constantinople*, to which place, as the *Seat of the Romane Empire* appointed by *Constantine*, they appealed for the deciding of all doubts. In somuch that our *King Henry the Second*, was faine to intreate for aide
from

from the *Lord Rice Prince of South Wales*, to bring in your *Visitation of Canterbury*. If these cloudes of witnessses serue not to confirme the truth of my *Poeme*, which you terme a *Libell*, let vs then bee dispenced withall to keepe prettie *Wenches* in corners, and these to be dignified with the old *Titles*, *The Lords Concubine*, *the Priests Leman*, and *the Knanes Whore*.

Apollo reuerfeth the Popes Canon made against the Marriage of the Clergie, and to that purpose sends out a Proclamation.

A *Pollo* well noting the speeches of *Walter de Mapes*, and the great inconuenience, which the *Prohibition of Marriage to the Clergie*, had wrought in the *Christian Church*, with the *Consent of al his Parliament assembled at Parmassus*, reuerfed that *Canon*, whereof *Saint Paul* had prophesied, that it was *the doctrine of devils to forbid Marriage*, and withall caused this *Proclamation* to bee fixed in all places subiect to his populous *Iurisdiction*.

*Of late there rose a Sect of Caiphas kind,
Which great renomme with Pen & tongue assign'd
To Wedlock-bands, and with a large extent
Confirms'd the same to be a Sacrament:
Yet ne'rethelesse by quirks and tricks they push,
As if they found a knot within a rush,
Forbidding it to all the Clergy-men:
And doctrine sure come from the Devils den.*

*But whats the fruit? Their bodies Lust inflames,
 That they doe burne, as scorcht in Aënaes flames.
 Enamoured they wish for cruell death
 To end their watchfull cares, and wearied breath.
 Their mind runnes all on Loue. Loue moues the
 To muse vpon sweet Beauty dy'd in graine. (braine
 This is the vpsshot of their rash made vowes,
 Vlesse the Baudy-house, which Rome allowes,
 Like to a lakes, doe ease their pampred reines,
 Or like a Horse-leach suck their pust up veines.
 Returne then, Marriage to thy free estate.
 Repent, yee Shauelings, ere it be too late.
 Vse lawfull meanes, and leaue of stolne pleasure,
 Account of Marriage as the Churches treasure.
 Christs easie yoke (yee need not stand in awe)
 Dissolues old vowes, and for Dianaes Law.
 Christs easie yoke yeelds Priests a freer life,
 That one man be the Husband of one wife.*

C H A P. I X.

*Apollo vpon Information ginen him by the Greeke
 Church of Images, erected by the Pope in the We-
 sterne Churches, and of Inuocations on Saints confes-
 seth these Idolatrous Traditions, both by the Testima-
 ny of the Scripture, and by the Positions of the Pri-
 mitiue Church.*

THe Greeke Church, seeing that by no perswa-
 sions the Pope would condescend to abolish
 Idols & grauen Images out of the Romane Church,
 but

but that still he suffered even in the chiefe Temples at *Rome*, the Pictures of the *Virgin Mary*, and of many other Saints to bee worshiped and called vpon with Prayers and Oblations, they resorted to *Parnassus* on Good Friday last, shewing to *Apollo* that the *Popes* not satisfied by their cunning practises and treasons to defeat them of the *Primacie* belonging to *Constantinople*, as to the Head Citie of *New Rome*, but likewise they set vp *Charles* of *France*, about the yeere 801. to inuest himselfe in the *Empire of the West*, and so by their Confederacie to compel all Christendome to wander after the strange Beast of the *seuen hilled Citie*, which now grew to such a height, that his voice stood peremptory as a Law, & *Idolatry* he accounted the Mother of Devotion. The *Romish* Church were summoned to answer these Accusations, who made choice of *Thomas Aquinas* the famous Schooleman for their Aduocate, and him they sent to patronize their Cause before his *Maiestie* vpon the first of *Aprill* last according to the ancient stile 1626. this *Doctor* appeared in the *Delphick Hall* before *Apollo*, and said, that he came thither on the behalfe of the *Latine* Church to maintaine the lawfulnessse of *Images* in their Church. *Apollo* bad him proceed, and shew what hee could in their Defence, *Aquinas* then began in this manner: *Most sacred Prince*, farre be it from vs to adore any grauen *Images*. Wee that are learned know it is damnable. But when your *Maiestie* shall vnderstand the reasons why wee tolerate them in our Churches, we shall not be found much

Gregor. Sereno.
lib. 7. Epist. 109.

in fault. For herein wee follow the counsell of the famous *Gregory the Great Bishop of Rome*. This learned *Father* hearing that *Serenus* his fellow Bishop had defaced and broken all the Images in his Church, he commended his Zeale therein. But afterwards wished him to permit them in Churches, to the intent that the vnlettered might bee edified by their view on the wals, seeing they could not reade them in Bookes. Yet with a prouiso, that those ignorant people should bee admonished not to worship them. The like aduice doe wee giue to our vnlearned people, that they adore not Idols, but onely that they inuocate and honour the *Saints* which those Idols doe represent. We worship not the Images of *Christ* or of the *Virgin Mary* because it is Idolatry so to doe. But we worship *Christ* and his *Mother* before their Images, because their Images doe allure vs to loue them. For mine owne part, I confesse it were good to abolish them, but we are constrained to tolerate them, to the end the simple sort of people might be won by the sight of them to giue the more reuerence to holy mysteries.

Apollo hauing heard this glozing Apologie answered: By your subrill speech you would make the Learned belieue, that you worship not these Images at all, but onely that you offer your seruice vnto them; like a Courtier. Yet neuertheless you bow your bodies and kneele vnto them, you begge for their fauours to be intercessors for you. *Saint Anthony* must helpe you for the Poxe, *Saint Margaret* must come from Heauen to assist women in Child-

Child-bed : Saint *Vitus* must learne you to dance. Saint *Iames* must defend you in your Pilgrimage. The *Pagan Poets* neuer had so many *household Gods Lares & Deos Tutelares*, as your Superstitious Religion allowes you to haue. O foolish men ! will ye still repaire to muddie pooles, neglecting the Fountaine of liuing waters? *God is a spirit*, and they which worship him must worship him in *Spirit and Truth*. He is inuisible to mortall eyes, so that no man should presume to mould his likenesse into Gold or Siluer Plates. His *Saints* are at rest, and must not bee raised vp, like *Samuel*, by any *Endor Witches*. The *Virgin Mary* liues in eternall ioyes, not to bee disturbed with the clamorous inuocations of worldly Creatures. This was the Heresie of the *Collyridians*, as our vertuous *Epiphanius*, who flourished within foure hundred yeares after Christ, quotes downe to the memoriall of all Posterities Whose Arguments with the Cause I will not repeat vnto you, because all yee which goe vnder the naked name of *Catholickes*, may leaue off to tender your seruice to the Creatures, iniuring your Creator, who will not communicate his glory to any whatsoeuer *Saint, Angell, or Principality*, according to our *Sauours* speech : *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Ioh. cap. 4.

Matth. cap. 4.

In *Arabia* certaine women vsed vpon some *Holy-dayes* in the yeare to beare about a foure squared Table with a cloth spred, and Bread thereon laid, which they offered to the name of the *Virgin Marie*.

Epiphanius confutes this Heresie, saying, that this was meere madnes, & a Sicknes of *Eue* now againe deceiued, nay, of the *Serpent*, which abused *Eue*. His Arguments are these. First, No women euer sacrificed in the *Old Testament*. Secondly, If any women, it had beene a regular Custome in the Church, that *Mary* her selfe did sacrifice in the *New Testament*, which wee neuer read of. Thirdly, Nor was the Sacrament of Baptisme euer committed to *Mary*. Or else her *Sonne* would haue made choise of her and not of *Iohn*. The *Gospell* was committed to the care of the *Apostles*, and not to any woman. Fourthly, The Daughters of *Philip* did prophecie, but neuer medled with those mysteries which belong to men, who onely executed the Priestly office. Fifthly, Women were forbidden to speake in the Church.

Out of these Propositions he proues, that the *Virgin Mary* is not to be worshipped. First, Because he is a *Deuill*, which making a *God* of a mortall nature in the eyes of men, doth expresse by the varieties of Art any carued Images, which represent the shape of man. Secondly, Because the minde commits adulterie, which falls from the euer-living *God* to honour the Images of the Dead, like to a *whore*, which forgoes the lawfull vse of a Husband to lye with others. Thirdly, Because *Mary* was not giuen vs to be worshipped, but that her selfe should worship her *Sonne*. Fourthly, For that these words in the *Gospel* doth warne vs to take heed: *Woman, what haue I to doe with thee?* That by these words wee might

might note in calling her *Woman*, that others might not admire her; as a *Virgin* too holy and sacred. Fifthly, Because in the *Scriptures* wee doe not find, that any of the *Prophets* ever commanded vs to worship any man, much lesse a woman. Sixthly, *God* allowes vs not to worship *Angels*. Therefore hee will not haue vs to worship *Mary*. Shee may be mentioned with honour. But *Worship* and *Adoration* is a mysterie due onely vnto *God*. The greatest *Angels* receiue not that *Glorification*. These be the reasons which *Epiphanius* exhibited against the *Collyridians*.

There was a Sect called *Caians*, which *Epiphanius* noted likewise to call vpon the *Angels*. The which also *Saint Augustine* ascribed to those *Heretickes* which were termed *Angelici*. The same *Augustine* mentioneth another sort of *Heretickes* called the *Carpocratians*, which worshipped the Images of *Iesus* and *Saint Paul*. *Saint Ambrose* auer-
 reth it an *Heathenish Idolatrie* for any man to wor-
 ship the *Crosse*, whereon *Christ* suffered. The *Pro-
 phet* also denounceth him accursed, which repositeth
 hope in man, saying, Cursed is the man which put-
 teth his trust in man. Singular is that Example of
Epiphanius, who on a time beholding a vaile in a
 Church painted with the Image of *Christ* thereon,
 hanging on the doores contrarie to the *Authoritie*
 of the *Scriptures*, hee tore it downe, and deliuered
 it so defaced to the *Wardens*, bidding them to be-
 stow it for a shrowd on the next poore body, that
 died. And when the *Churchwardens* murmured,
 saying;

Augustine in *He-
 res.* 71.

Ambros. de *Obi-
 tu.* Theodos.

Ierem. cap. 17.

Epiphanius

Epist. ad *Iohann.*

Episcop. *Herese.*

saying, that seeing he had tore it, he ought to haue bought a new one, or not to haue rent it so much as he did; *Epiphanius* promised to send them another vaile to bee hanged vp in lieu thereof, which afterwards he performed, & in a letter to that effect to *John* Bishop of *Ierusalem*, hee recommends the said vaile, charging him to beware how he permitted any such Idolatrous things to bee set vp in any place within his Iurisdiction.

To conclude, let it suffice, that *Christians* honor the memorie of the blessed *Saints* vpon those Daies which the Church haue allotted for that purpose. Let them glorifie *God* for vouchsafing to send those Seruants of his as the chiefe Elders and Pillars vnder their *Sauionr Christ* the Head of their corporation. But in no wise let them pray vnto them for feare of that *Jealous Eare*, which heareth euery word. *No man can come to the Father but by the Sonne. Nor can any man come to the Sonne, except the Father who sent the Sonne, doe draw him.* Our *Sauionr* by his *Godhead* knowes the secrets of our hearts, Hee alone is enabled with power to helpe vs. He alone is the Master of *Gods Court of Requests*. Come vnto him all yee which are heauie laden, and he will refresh you without suing vnto any other *Mediatour* whatsoeuer. Remember the words of *Saint Paul*, that *Iesus Christ* alone is our *Advocate* with the *Father*. *One God, one Mediatour.*

CHAP. X.

Martine Luther arriving at Parnassus, shewes to Apollo, how the Popes under colour of redeeming mens Soules out of Purgatorie, used to conicatch Christians by the sale of Pardons.

Apollo condemnes both the Fable of Purgatorie, and the use of Popish Pardons.

MArtine Luther a famous Divine of Germany, whom some of his Countrymen call the second *Elias*, for his bold and constant asseueration of the Truth against the *Ahabs* of his time, came in great pompe to *Parnassus* on Tuesday in the Easter weeke last, 1626. associated with *Erasmus*, *Melacton*, *Bucer*, and many other valiant Champions of the Protestant Religion. And having lighted off their *Pegasæan* horses, they entred into the Parliament house, where they attended vntill *Apollo*, the *Lady Pallas*, the *Muses*, the *Graces*, and other Princely Courtiers of his *Maiesties* traine, were seated in their classicke ranks. As soone as they saw the Ceremonies ended, *Martin Luther* made this Oration

Most noble Emperour, It is now aboue an hundred yeares since I first preached against the inualiditie of Popish Pardons grounded on those dreames of *Purgatorie* (for the life of these Pardons is deriued from this *Acheron*) and as farre as I see, notwithstanding all my vigilant cares and toilefome labors, matters are like to issue to their first elements and

former confused *Chaos*, except some course bee so-
dainly taken to banish these Indulgences and do-
ting Pardons into the abisme of *Lethe*, neuer more
to be remembred. What a shamefull thing is it for
the *Pope* to vsurpe a higher prerogatiue then our
Sauour himselte euer affirmed that his *Almightie*
Father left vnto him? Hee knew not the Day of
Dooome, nor did hee seeke to know more then be-
came the *Sonne of Man* to know. And yet the *Pope*
in worldly craft to bring more sacks to his mill, and
a concourse of trading to his *Babilon*, hath granted
a Pardon of 6000. yeares to come, vnto all such as
shall resort to the Church of Saint *Iohn de Late-*
rane in Rome, and also an absolute Pardon of eight
and twentie thousand yeares, with plenary remissi-
on of their Sinnes, to as many people as shall re-
payre thither vpon the Feast day of Saint *Iohn* the
Euangelist: when as the *Elect of God* doe surely be-
lieue that this world cannot last so long, but that
the Sunne of Righteousnesse shall shine before that
time, and descend from the Heauens to iudge all
the Sonnes of *Adam*. Many of my poore Coun-
trymen of late since the Conquest of the *Palatinate*
haue beene forced to shift their Religion, and to ac-
cept of these idle Pardons against their consciences.
Our humble motions now are to your *Imperiall*
Hightnesse, that you will curb this *Man of Sinne* in
making frustrate his tricks of Legerdemaine. Let
Purgatorie tables bee taken away, these Indulgen-
ces and Pardons will cease. And if they cease, the
Reuenues which support his Pride will becomee a-
bated.

abated. But as long as this Gulph doth lie open, the Christian World shall neuer enjoy peace in bodie or mind.

Apollo at these speeches of *Luther* seemed much to bewaile the condition of the times. And to firret out the better the Originall of *Purgatory*, and of the *Popish Pardons* he asked *Peter Lumbard* Master of the Sentences, who flourished about five hundred yeeres agoe, whether in his time the world did belieue, there was any such place as *Purgatory*. *Peter Lumbard* answered, that there was not the least thought of such a place in his time. Nor doe the *Greekes* to this houre (said hee) credit any such matter. And shall I sleepe still, replied *Apollo*, while this *Enchanter* beguiles with his false lure the ares of simple Soules? The *Poets* had their *Elisian* fields, as this *Fellow* his Fable of *Purgatory*. They deuised theirs of pleasure. But He inuented his of base couetousnesse to rake to his Treasury what others got with infinite troubles. Hence arose that Prouerbe, that the *Pope* can neuer want money, as long as he hath a hand to hold a pen. While euerie Chimney in *England* paid the taxation called *Peter-pence*, they wanted not sanctified wares, like amulets and charmed scrowles, to defend their soules from *Belsebub* Princes of Deuils. They wanted no Pardons to ransom them from the iawes of *Cerberus*. But if they slighted them, as scar-crowes, no penny no *Pater noster*, sinke or swimme, they were abandoned and left to the fatal *Ferriman*.

O childish *Popelines*, shall papers thus bewitch
M 2 you?

you? Shall Pedlers deceive you with false trinkets? Shall Jugglers and Mountebankes circumsuene your vnderstanding with trifles and nisses in a bag, or with a pigge in a poke? Here in this World is your *Purgatory*, your place of triall, where the *Righteous*, which lives by Faith, which loves his fellow *Christian*, shall possesse *Heaven* for his Reward, as on the contrary; *Hell*, if hee bee ouer worldly minded, and cares for no man but himselfe and his own Family. *Dust* returnes, as the *Prophet* testified, into dust from whence it came, and his soule returnes to God, from whence it came. *Saint Cyprian* makes no doubt of any other place. *When men* (saith he) *are once departed out of this life*, then there is no place of Repen-
ance left. There is no more effect of any satisfaction. *Heere in this World* everlasting life is either lost or gi-
uen. *Saint Augustine* who liued aboue a hundred yeeres after *Saint Cyprian*, writes that some in his time began to mooue the question, whether there were any such third place after this life? Yet for his owne part, he positiuely concludes vpon those two, of *Heaven* and *Hell*: But, quoth he, of a third place we know not. *Neither doe we find any such in the ho-
 ly Scriptures*.

Eccles. cap. 12.

Cyp. contra De-
metrium.Aug. in Hipo-
gnost. contra Pe-
lag. lib. 5.

Therefore let no man trust to the moon-shine in the water by other mens merits, his *Sauour* excepted, to redeeme his soule from the place where *God* appoints it. *David* when hee vnderstood that his child got on *Bethsabe* was dead, left off his lamentation and comforted himselfe. It is in vaine and too late for a man to seeke the reuerfing of the di-
 uine

vine Judgement, when he hath not the *Grace* to goe to the *Physician*, before he fall sicke. It is a sacrilegious sinne in the *Pope* to make men belieue, that it lieth in his power to redeeme any mans soule from the place where the *Almightie* hath seated it seeing that hee cannot adde one yeere more to his owne life, then is allotted him by the course of nature, nor borrow one minute of an houre to allay the pangs of his owne death. The very *Best* haue enough to doe to saue their owne soules without presuming to vndergoe a fruitlesse labour for another man. Yea, though these three men were among them, Noah, Daniel, and Iob, they should deliuer but their owne soules by their righteousnesse, saith the Lord God. Seeing that *Iesus Christ* by his death and Passion hath satisfied his *Fathers* Iustice, and makes continuall intercession for the Penitent, let none despaire, nor trust any other besides this powerfull Mediatour.

Ezech. cap. 14^o

CHAP. XI.

Gratian the Canonist conuerts the *Waldenses* and *Albigenses* before *Apollo* for celebrating diuine Service in their Country Language, and not according to the Rites of the *Romish Church*.

Zuinglius defends their cause by the Authoritie of the *Scriptures* and of the *Primitiue Church*.

Apollo pronounceth a definitive Sentence against the

the Pope, on the behalfe of the Waldenses and Albigienses.

N^O sooner had *Apollo* refelled the vse of *Po-pish Pardons* inuented of purpose to make good the old saying, that *Purgatory is a very pick-purse*, but *Gratian* the *Canonist* framed a supplicatiō against the *Waldenses* and *Albigienses*, wherein he shewed, that whereas *Ignorance* was the Mother of Deuotion, and thereupon the Church of *Rome* to retaine true hearted simplicitie in the bowels of her children, had like a politicke Mother, forbidden the reading of the *Scripture* in their Countries language, to the intent that green-headed people, sow-gelders, and base Mechanickes should not dispute of *diuine Mysteries*, which surpassed their vulgar capacities: yet those rude mountanists, *Montane bellua* presumed to vnlocke the cabinet of the *Bible*, and to reade Gods Service in their barbarous Tongue. Whereby much euill, contentions, and continuall bangling arose of late yeeres among *Christians*, which otherwise might haue lyen couered, as fire vnder ashes.

Zwinglius a notable Diuine of *Switzzerland*, being deputed by the *Waldenses* & *Albigienses* to defend their cause stood vp and said: with what face can you, O *Gratian*, blame these honest men for seeking the surest meanes of Saluation? Who will still stand groping in the darke, that may enioy the free light of the Sunne? Haue not they soules to looke vnto as well as the *Pope* himselfe and his *Cardinals*? In
reading

reading the Word of God, Faith increaseth. And the Gifts of the Holy Ghost multiplyeth in relenting hearts. So that Peace, Vnitie and Loue as a cluster of Grapes doe spring vp together, and beare downe the wrangling opposites. Neither is it any new Religion which they professe. For all your Chronicles can testifie, that these people haue departed from the Romish Church, and proclaymed the Pope to be *Antichrist* about three hundred yeers before *Luther* was borne. And for the reading of *diuine Service* in a more familiar language, they haue the *Scriptures* for their warrant and the *Primitive Church* for a patterne.

The Prophet *Dauid* pronounceth that man blessed, which studies the Lawes of the Lord, and therein exerciseth himselfe day and night. Saint *Iohn* recommends them to the weaker sexe and children, as appears by his Epistle written to the *Elect Lady*, and her children. Saint *Paul* protesteth, that hee had rather speake five words to bee vnderstood, then ten thousand in a strange language. And in another place he prayseth *Timothy*, that hee knew the Holy *Scriptures* of a child. Saint *Basill* in his infancie was instructed in the Bible by his Nurse *Macrina*. Saint *Ierome* extols *Paula* a learned Matron for teaching her Maides to vnderstand the *Scripture*. *Theodores* speaking of the ancient Christians in his time; You shall, saith he, see euery where the chiefe points of our Faith read and vnderstood not onely of our Doctors, but also of sho-makers, Smiths, and weauers, and of all kind of Artificers: not onely of our learned women,

but

Psalme 1.

2. Tim. 13. 15.
Basill. Epist. 74.Theod. de Cur-
rand. Greecor.
Affect. lib. 5.

but likewise of them which get their living by their Needles, and of Maid servants: not onely of citizens, but also of Husbandmen, insomuch that you shall heare among vs ditchers and Heardsmen arguing of the Trinitie, of the Worlds creation, and of other deepe points of diuinitie. Saint Chrysostome called for his Eloquence the Golden mouthed Doctour, exhorteth all men to reade the Scriptures. Heare me all yee Laymen, get yee Bibles, which are Physicke for the Soule, Or at leastwise provide your selues of the New Testament. Saint Paul prophesied, that Antichrist should bee consumed with the Spirit of the Lords mouth. What is the meaning of this, but that hee must bee condemned by the Word of God, declared in the Canonickall Scripture? Euen by this Testimony, the Sword of the Spirit, at the bright brandishing whereof the Romish Clerkes runne away like Cowards, and flye from them as if they were their mortall Enemies, relying instead of God Spirit, vpon the Spirit of man, which speaking without such immediate Reuelations cannot but erre, and grossely erre. The consideration of this weightie point enforced Doctor Fisher Bishop of Rochester in his Booke against Luther, to wish for some other meanes to put downe the Protestantes, then the Holy Scriptures. Therefore (quoth he) when Hereticks contend with vs, we must defend our cause by some other helpe, then by the sacred Scripture. In this they verifie the effects of that wonderfull Booke, which Saint Iohn in the Reuelation auerred to bee sweet as Honey in the mouth, but afterwards bitter in the

1^a hom. 9. in
Coloss. Epist.
2. Theff. cap.

Roffens. Artic.
37. aduer. Luth.
Apocalypf. cap

the belly, that is to say, sweet to read, because it promised everlasting life, but for all that *bitter* in the stomacke when Crosses came to bee digested, when they were to forsake the pomps and vanities of this seducing world, and specially, when that counsell of our *Saviour* came to be put in execution *Sell all that which thou hast and come and follow mee.* No wonder then, that the *Pope* and his *Cardinalls* delighting in temporall glorie, cannot abide to try their *Controuersies* by the evidence thereof, but with the hazard of some poore Schollers liues, they send them abroad as *Frogs out of the Dragons* lib. 1 *mouth*, to croke and crake of Antiquitie and Traditions, but in no wise to contend with vs by the *Bibles* Testimonie. This Booke proues indeed very *bitter* to their stomacks, who hunt after worldly Preferments. While the *Bodies* of the two Testaments lay despised, moth-eaten, and shut vp in their libraries, the *Great Men* of the world after their massacring in the *Cities* of spiritmall *Sodome* and *Agypt*, sent *Gifts* and *Presents*, the one to the other in token of gladnesse. Apoc. cap. So iocund were worldlings, as long as they might doe what they list, and at the last obtaine for a little *money* full remission of all their Sinnes, mortall as veniall. But now that the *Spiris* of life is entred into their *Carcasses*, and they ibid. *stand* upon their feet, according to Saint *Iohns* Propheticie, Feare seizeth on them, they waxe amazed, thunning their glorious Light. Psalmes *They* reele to and fro, and stagger like drunken men.

Apollo liked exceeding well of *Zwinglius* his zealous

lous speech. And further adioyned this Admonition to *Gratian* and the rest of the *Popes* Favorites; Not without a profound mysterie did *Saint Iohn* in the *Reuelation* compare the *Romishh Church* to *Spirituell Egypt*. For euen as the *Children of Israell* were for many yeares kept in *Bondage* vnder the yoke of *Pharaoh*: so the *Soules of Christians* in the times of the generall *Apostasie* and departure from the true Faith were miserably subiected vnder the *Popes* Tyrannicall Command: insomuch that they were prohibited to haue *Service* in any other language saue in the *Romane*, whose chiefe Citie the Tyrant himselfe vsurped, and in subtile policie would admit of no other Tongue then of his own *Latine*, which some hold to comprehend the mystical name of the *Beast*, who possesseth that *seuen hilled Citie*. We doe therefore ordaine, that it shall bee lawfull for euer hereafter to euery Kingdome and Prouince to celebrate *Diuine Service*, and to read the *Scripture* in the *Mother tongue*, following the examples of the *Primitive Church*. And euen as the *Greeke Church*, the *Georgians* in *Armenia*, the *Abissines* in *Ethiopia* vnder *Precious Iohn*, and other *Christians* in the *East*, haue from the first time of their *Conversions* vled their *Godly sacrifices*, prayers, and thanksgiuing, euery *Nation* in their owne language: so now wee doe here allow, ratifie, and decree, that the *Waldenses* and *Albigenses* shall honour and glorifie their *Creator* in *Vnitie* and *Trinitie* after the same manner in their owne knowne Tongue, as they haue accustomed for these five hundred

hundred yeres last past. And if any person be so hardie as to bring in a Bull of Excommunication from the *Pope* against them for so doing, we doe by these Presents pronounce the same to bee void, frustrate, and of no effect; and that the Publishers of that chundring Libell, bee *lese Maiestatis reus*, guiltie for wounding our Royall Maiestie, and to suffer the Punishment due for *Capitall Treason*.

CHAP. XII.

Berengarius reneweth his opinion of the Lords Supper, and proves both by the Scriptures and by the Authoritie of the most antient Fathers of the Primitive Church, that the same is to bee taken after a spirituall manner, and in commemoration of the Lords death.

Wickliffe vnderstanding that his old Master *Berengarius* had for feare of Death recanted his notable Demonstration of the vse of the *Lords Supper*, which in his flourishing yeares hee had maintayned against the *Pope* and all the *Romish Clergie*, caused him to bee cited into his *Maiesties Court at Parnassus* to shew the reasons of his Recantation, and whether hee did the same in good earnest, or else out of the frailtie of flesh and bloud. *Berengarius* appeared, and being asked of *Apollo*, wherefore hee made that attestation contrary to his Conscience? *Berengarius* trembling with teares confessed, that the *Pope* extorted that Recantation

This *Berengarius* was famous about 260. yeeres past.

from him with menaces and threats; but that like to *Hippolitus* in *Euripides* hee kept a mind unsworne: and that hee still persevered in the truth of the Doctrine which he formerly had taught, that the *Body and blood of Christ* ought to be taken *spiritually* and not really. *Apollo* observing his contrition and inward sorrow, freely forgave him vpon condition, that hee would yeeld sound proofes out of the *Scriptures*, and the ancient *Fathers* of the *Primitive Church* to conuince the *Papists*, wherby they might be thenceforth roughtied, and fully satisfied touching that material point of *Faith*. *Berengarius* glad of his *Majesties* pardon, promised to declare his full knowledge, and out of hand drew out of his pocket this schedule, which *Apollo* presently caused *Saint Bernard* to read before all his learned *Cour-tiers*. *Saint Bernard* obeyed his *Soueraignes* command, and publikely read the Contents, as followe: Even as by the *Law of Moses* there were two *Sacraments* ordayned to bee kept vntill the comming of *Christ that great Prophet*, whom *God* promised to raise up like vnto *Moses*, viz. *Circumcision* and the *Passeouer*, or the sacrifice of the *Lamb at Easter*, the one seruing to bridle their carnall affections, the other to prefigure the eternall *Lamb*, which was to be crucified: so in the *New Testament* two *Sacraments* were instituted to *Christians* in their stead. *Baptisme* and the *Lords Supper*, the one supplying the vse of *Circumcision*, the other of the *Lamb at Easter*, both to testifie our admittance and incorporation into the *Christian Church*, as our ward vi-

sible.

ible markes, signes, or badges of our Faith onely in Christ. To these the Pope added *five Sacraments* more in worldly policieto gaine money, *Confirmation, Penance, Orders, Extreme unction, and Marriage*, which last his Holinesse debarres his Clergie of, because *Gods Elect* might suspect the rest as humane Traditions. These *five* sometimes may be necessarie, as other *Divine* vertues, Loue, Humilitie, Sobriety, and such like, but not properly to be called *Sacraments*. Which Saint *Augustine* very plainly affirmeth in these words: *Christ and his Disciples deliuered vnto vs a few Sacraments* instead of many, *Baptisme and the Lords Supper*. Neither was the Pope content onely so to adde more yokes of bondage to the free Church of Christ, but likewise for his further condemnation hee peruerted with those old Heretickes the *Capernaites*, the true sense of those words, *This is my Body*, saying, they must be taken literally, and really, which a sober minded *Christian* lothes to heare asmuch as *Auerroes* the *Moore*, who detested *Christian Religion* for nothing more then for that they did eate their *God* with their teeth, and sought to hale their *Sauour* from the Right hand of God, where his *Father* had placed him vntill the Day of Iudgement. After the Consecration of the *Bread and Wine* we confesse that there is an alteration in respect of the End and vse of this mysticall *Sacrament*, to put vs in minde of the *Lords* death, vntill hee comes to iudge the world, but we vtterly deny that there is any alteration at all in the substance of the *Bread and Wine*.

August. lib. 3. de
Doctrina Christ.
cap. 9.

which remaines as it did before, and enters into our Bodies to be digested and concocted, like vnto other naturall and corruptible Food. Yet most significantly they may bee called Sacramentall Bread and Sacramentall Wine, representing the Body and Bloud of Christ, if they bee taken with a spirituall mouth and a deuout mind, that is, by *Faith*, and not receaued with a carnall mouth and bodily appetite. For, as Saint *Paul* wrot, haue not wee houses for that purpose? As a bodily mouth requires bodily meat, so a spirituall mouth must haue spirituall Food to refresh and nourish the Soule. And this manner of Eating *Christs Body* did himselve expound, when some grew displeas'd, saying, that *it was a hard speech* for a man to eat his *Body*, and to drinke his *Bloud*, by adioyning these words afterwards: *It is the Spirit which quickneth, the Flesh profiteth nothing. The words which I speake vnto you are spirit and life.* What plainer sense will any man looke for, then the speech it selfe? *This is my Body*, that is, this very Bread is my Body; which bread he broke into pieces before he suffred on the Crosse and gaue it in commemoration and remembrance of his after-passion. The *Papists* will not allow, that the bread is broken, bur that it is transubstantiated and changed into his very Body, which the Apostle vtterly conuinceth, saying, *the bread which wee breake is the Communion of the Body of Christ.* And in another place he writes, that it is to bee taken in remembrance of the Lords death vntill he comes. To which manner of taking it, all the ancient *Fathers* of the

Ioh. cap. 6.

2 Cor. cap. 10.

The Primitive Church subscribe with one consent. *Iustine Martyr*, who lived within one hundred and fiftie yeares after *Christ*, protesteth, that the *Lords Supper* is *Ανεμνηστικη recordatio* a remembrance of the Incarnation and Passion, which *Christ* sustained for penitent sinners. *Irenaeus* who lived about the same time calls it *Res terrenas* earthly things. *Clemens Alexandrinus*, who lived about ninescore yeares after our Saviour, saith, that it is the Body and Bloud of *Christ* *allegorice* allegorically, or by an obscure Figure. *Origen* which flourished within two hundred yeares after *Christ*, writes, that it is the Image of Spirituall things, and words feeding the Soule. *Tertullian* the first *Latine* Father, which wrot about two hundred yeares after *Christ*, termes it the Figure of the Body and Bloud of *Christ*. *Dionysius Areopagita* saith, that the Bread and Wine at the Communion were sensible images and apparell symbolically put about our Saviour *Christ*. *Αισθηται εικονες, και Αυριεσματα συμβολικως ποχρεισθησονται.* Bishop *Chrysostome* that was called the *Golden-mouthed Father*, makes this protestation of it: The Bread after that is sanctified, is worthily termed the *Lords Body*, although the nature of Bread doe still remaine in it. Of this believe was *Saint Augustine*. To eat the flesh of a man (saith he) and to drinke his bloud, one would thinke it were a heynous matter. Therefore it is a figure which our Saviour vsed, commanding vs to communicate his Passion, and in our memories profitably to lay vp, that his flesh was crucified and wounded for vs.

In *Triphon. p. 2.*
Propos. 3. & 6.

Lib. 2. *Paedagog.*

Contra Mar. l. 4.

Dionys. l. de
Ecclesiast. Hier-
rarch. cap. 1.
Chrysost. ad
Cesarium Ho-
mil. 15 in Mat.

August. de Doct.
Christian. lib. 3.
cap. 26.

CHAP. XIII.

The Romish Church accuseth the Church of Æthiopia, for denying to acknowledge her to be the Mother and Catholike Church.

The Patriarch of Alexandria challengeth the primacie ouer that Church, and proues the Pope of Rome to be an Intruder, and to haue no Right at all ouer the Church of Æthiopia.

Apollo determineth the Difference by discovering the wayes how the Pope got the Supremacie ouer the Westerne Churches, and how both he and the Generall Councils erre in matters of Faith.

THe Church of Rome seeing that by the helpe of *Printing*, the Spirits of the *Westerne Empire* were illuminated with the bright Rayes of the *Gospel*, and thereby had shaken her Foundations, Superstitions, and Traditions, which shee had inuented to inueigle mens Soules, and to maintayne her temporall Ambition, by diuing into their secrets and treasurie, and that which was was the greatest Corrosiue to her heart, shee had found *Apollo* and the most part of his learned Troope, ardently bent to crosse her proceedings by trying her impostures and suggestions on the Touch-stone of the sacred *Scriptures*, shee vtterly despayring of repaying her credit in that Part of the world, before her last motion to enter into the *herd of Swine*, with the vn-cleane Spirits in the *Gospel*, made intercession vnto *Apollo*, by some neutrall *Papists*, and luke warme
Luthe-

Lutheranes, that shee might haue some Soueraignie ouer those Countreyes, which lay remote from his Maiesties Court at *Parnassus*. *Apollo* not accustomed to grant any Charters, Monopolies, nor other appendants to the state of his Empire, which might preiudice either the Reuenues of his Crown, or the weale of his Subiects, without the aduise of his *Parliament*, willed her to preferre her Suit on the sixteenth day of Iune next after 1626. at the first Sessions of the *Parliament* to be held at *Parnassus*. The *Romish Church* failed not to motion vpon the said day, and signified, that whereas she had liued in infinite glorie and pompe for the space of eight hundred yeeres, and that now in her old Age like to the decrepit Lyon in *Aesops Fables*, euery beast had a sting at her, euen the veriest Ass and cowardly Hare began to contemne her commands, to vilifie her Iurisdiction, and to esteeme no otherwise of her *thundring Buls*, then if they were the windie brauadoes of a Braggadochian, or the bellowings of the Buls of *Basan*. The consideration whereof did now prick her to intreat a Boone at his Maiesties hands, that it might be lawfull for her to exact the same obedience of the *Christians* in *Ethiopia*, vnder *Precious Iohns* Scepter, which sometimes she had extorted from the *Christians* of *Great Brittain*, *Germanie*, and other Prouinces in *Europe*; whereby she might liue in some reputation as yet in her ancient yeeres.

The *Patriarke* of *Alexandria* nettled with this request, and fearing lest by the suffrages of those

luke-warme Ecclesiasticks, which like Jacks on both sides, stood as it were betwixt Heauen and Hell, this Imperious Lady might preuayle and deprive him of the Primacie which he and his Predecessors had successiuely enioyed from the *Apostles* time, opposed her with this Oration: Was it not enough for you, O *Ambitious Dame*, to tyrannize in your youth, to prostitute your body for gaine to all comers, but now you must bee like another *Romane Flora*, after your abominable whoredomes adored for a *Goddesse*? and triumph ouer those innocents, which the scorching Sunne hath diuided by the *Aequinoctiall line* from the *Meridian of Rome*? what interest? what colour of Title can you prescribe to haue in those places where your *Constantine*, your *Phocas*, and your *Charles of France* neuer trod, nor euer any of the *Roman Legions*? These People were first conuerted to the *Christian Faith* by the *Eunuch in the Acts of the Apostles*, Seruant to the Queene *Candace*, not without a singular mysterie, that there shee might sojourne during the time of the Great *Apostasie*, when *Faith* was departed according to *Saint Pauls prophesie*, and the *Bible* represented by the two *Witnesses* in the *Revelation of Saint Iohn* did lye worme-eaten in the *Sodomites Libraries*. *Saint Matthew* confirmed them afterwards in the Truth; And from his time vntill this present, we the *Patriarkes of Alexandria* haue had the Prerogative to install their Bishops, to institute their Priests, and to order their controuerfies. Nor did you, proud Lady heare of the manner of their Liturgie and Ec-

clesi-

clerasticall policie, but within these seuenſcore yeares. It is true you sent your flying Spirites thither of late sundrie times to peruert them and to kindle a combustion in their Religion, but all in vaine, for they smelt out your drift, and banished your *Iesuites* to requite some part of your hospitalitie to strangers, in that for the space of a whole yeere and better you restrayned their *Embassadour* at *Lisbone* from entring into your Hypocriticall Church. And as he wrot to *Damianus a Goes*; such was your intolerance, that by no meanes you would admit them to communicate nor keepe companie with you, as if they were the arrantest Heretickes of the world. The *Romish Church* much agriued that the *Patriarke of Alexandria* had preuented her in a Suit, which shee had cunningly canuaſed, and almost brought to perfection, pleaded, that all the world ought to be vnder her Government. For our *Sauour Christ* after his Passion said, that *all Power was giuen vnto him in Heauen and Earth*. And this Power with the keyes did Hee before his Ascension into Heauen commit vnto *Peter*. Which Soueraigne Authoritie after *Peters* death, rested, like the Spirit of *Elias* on *Eliza the Prophet*, vpon the Successors of *Peter*. For proote of which Princely prebeminence, shee alledged the testimonie of *Pope Gregorie* the ninth, who flourished in the yeare 1225. how God made two great Lights in the firmament of Heauen; that is to say, of the Catholicke Church, the which two Lights are the Pontificall Authority, and the Regall Power whereby men might

Greg. 9. lib. 8.
Decret. tit. 33.

know, that there is as much difference betwixt Popes and Kings, as betwixt the Sunne and the Moone. At these words the Patriarke reioynd, and said, these arrogant words of yours, pronounced now in your drooping and declining Age, doe decipher you to be like an old Bawd and gracelesse Strumpet. Was not the cure of Soules sufficient for you, but you must also domineere ouer their bodies, and more ouer their Purfes? This last is the cause of your discontent. How doth the Spirit of Saint Peter rest on you more then the Spirit of Saint Matthew or Saint Philip rest on mee or my *Ethiopian Clergie*? By that similitude *Caiphas* might vaunt, that he had the spirit of *Aaron*. But their Glorie ought not to countenance our Infirmities. Neither, as Saint Chry-
Chrysoft. dist. 40. *ostome* said, is the Place able to sanctifie the Successor, nor can the Chaire make a Priest. Saint Peter was of a higher Function then a Pope, an Apostle to trauell from one place to the other, hauing the charge of the Circumcision, as Saint Paul of the Gen-
Act. cap. 3. *siles*. Hee was not tied to any one peculiar City. O I would, that both of vs were able to follow his godly steps, and to labour vp and downe the world in conuerting of Idolaters, and to preach nothing but *Christ* crucified, without collaterall Mediators and worldly respects of Dignities, Pompes, or in hunting for Superioritie, Gaine and fat Benefices. Saint Peter had no Gold nor Silver to giue, as him-
 selfe told the Creeple in *Salomons Porch*. Hee wore no Triple Crowne, but reioyced in the Crosse, in his Masters thornie Crowne, the Crowne of Mar-
 tyrdome.

syrdome. Hee wore no siluer Crucifixe, but in his heart hee bore the contemplation of the bloudie Crosse, which day and night hee earnestly beheld. He taught his conuerted Flock to bee *subject vnto Kings*. The Pope exalts himselfe aboue all *Kings*, aboue the *Generall Councils*. Saint Peter would not suffer *Cornelius* to kneele vnto him. The Pope expecteth that euen the mightiest Monarchs should kisse his Feet. *Et mihi & Petro*. Saint Peter willingly endured reproofe at the hands of *Paul*. But who dares rebuke the Pope and tell him of his faults? Saint Peter acknowledged the rest of the *Apostles* for his Brethren and Fellowes. The Pope allowes of no Patriarch, nor Bishop to be his equall, nor of any Clergie man to be made but by his Authoritié. Saint Peter and Saint Paul preached that Christ was the Head of the Church, as the Husband of the Wife, and for that end hee sent the *Holy Ghost* as his Vicar generall to direct the Soules of the Elect in spirituall mysteries during his residence in Heauen, without apointing any Earthly Potentate or visible Head to execute that high Office, and left their bodies to the *Gods of the Earth*, to bee tried, as Gold in the fornace. It is the *Soule*, the noblest part of man, which hee takes most care of. Why should He then ordaine a *visible Head*, an ambitious Pope to domineers, nay to tyrannize ouer that *Inuisible Rone*? What neede any other *Head* as ministeriall ouer our Consciences? He that ouerlookt the *seuen Golden Candlestickes*, that is, the *seuen Churches in the Revelation*, and further promised the presence of his

1. Pet. cap. 2.

Galat. cap. 2.

God-head, *I am with you to the Worlds end*, no doubt, but hee will supply the place of a *spirituall Head*, and infuse both spirituall nourishment into our Soules, as also afford food and necessaries to our bodics, though not according to the vaine desires of flesh and bloud, which gape after superfluities, yet enough to content nature. O miserable state of *Rome*! In what danger lyes thy Soule? *Saint Bernard* long agoe reprehended this aspiring humour of the *Romish Clergie*. And yet such is the force of tempting *Gain*, *dolosinummi*, that if *Moses* himselve and the Prophets arose from the dead, they would not heare them as long as they spake against their worldly profit. At first you beganne saith he, to usurpe as Lords over the Clergie, contrary to *Saint Peters* admonition, and within awhile after against *Saint Pauls* counsell, who was *Peters* fellow Apostle, yee got the rule over the Faith of men. Nor yee doe yee stay heere, but yee have gone further and obtained a peremptorie dominion over Religion it selfe. What remains now, but that yee climbe on high to bring in to subiection the very Angels of Heauen?

Der. Epist. 230

Apollo very well approved the *Catriarkes* reproofe of the *Romish Church*, and fell into such detestation of her intolerable ambition, that he made this speech against her: Three things have wroughe this absurditie in the Religion of the *Western* *Christians*, the one hapned by the Opinion of the *Popes* extraordinarie Power imprinted in mens minds by their Ghostly Fathers, that his Holinesse, as *Saint Peters* Successour cannot erre in matters of Faith. The second, and most craftie, that all men whatso-
euer

uer, who beleue not in the Catholick Church, which you must perswade your selfe to bee onely the *Romish*, are vndoubtedly in the state of Damnation. The third are the lyes of Purgatorie, the which being at his dispose as Iudge & Iayler, made euery man, specially the melancholick, to take heed of angring him or any of his tribe, as on the contrary to appease his humour with Gifts and the buying of his idle Pardons. But now, my *Beloued of Parnassus*, the vaile is taken from his painted face, and you shall see and read in his eyes the affections of his heart. And least some of you bee not so quicke sighted as others, I will briefly runne ouer the two first causes of his Greatnesse.

After our *Saviours* death for the space welnigh of three hundred yeeres, the *Christian Religion* was so persecuted by the *Romane Emperours*, specially, at *Rome* it selfe, and in the neereft places adioyning vnto *Rome*, that no Ecclesiasticall Policie could stand on foote, nor erect publicke Churches, and consequently no Mitred Bishops, to solemnize or order the affaires of that spiritual Common-wealth in any complete forme, no more then at this day we see in *France*, a few places onely by their Ciuill Warres tolerated: Specially in *Paris* the chiefe Cite, they of the *Reformed Religion* cannot haue any, but by permission about two leagues from the Cite they are allowed their Diuine Service. The like, though not so openly, those ancient *Christians* were tolerated to enioy priuately in their Houses, as in hugger-mugger at *Rome*, the Capitall Seate of that Empire. In proesse of time *Constantine the Great*

attained to the Empire, who for some causes, and principally because he would bee a neerer Neighbour to the Northerne Nations, and also to the *Persians*, who infested his State with sundry inrodes and hostile inuasions, he was constrained to remoue the Imperiall Seate to *Constantinople*, leauing the *Bishop of Rome* some power at *old Rome*, whereby in his absence hee might, as a Reuerend Prelate with his graue and Christianly exhortations retaine the Citizens in their Alleageance. In this sort these good *Bishops* continued loyall to their *Prince* and subiect to their Command and to their Successours in the Empire, vntill the yeere of our Lord, 606. about which time after a great contention for the Primacie betwixt them and the *Patriarch of Constantinople*, which then was called *New Rome*, *Phocas* by the murther of his Lord and Master *Maurice the Emperour*, hauing gotten the Soueraigntie made *Boniface the Third* Supreme Bishop about all other Bishops, and to that end sent forth a Decree, that all the Churches in his Empire should obey him as their *Soueraigne Bishop*, which Iurisdiction he held onely in Spirituall matters. After this the *Emperour Iustine Iustinians* Somme raigned; who sent *Loginus* as his Deputy into *Italy*, to settle the confused state thereof after the expulsion of the *Gothes*, who altered the forme of Government in *Rome*, and abrogated the *Senare* and *Consulary* Dignities, which till that time continued and carried with it a glimpse of the ancient *Maestie of the Romane State*, and in steed of them appointed one Principall Governour, whom he

Naxler.

he called an *Exarch* or *Viceroy*. This innouation ministred an occasion to the *Lumbards* to enter into *Italie*. And then the Citie of *Rome* felt new troubles. But at last, *Theodoricus King of the Goths* by the *Popes* Counsell remoued from *Rome*, and erected *Rauenna* to be the Head Citie of his Kingdome, and there keeping his *Royall Court* gaue room to the *Popes* to flourish in *Rome*. Sometimes they tooke part with the *Emperour*, some other times with the *Lumbards*, accommodating their fortunes warily to the strongest parties liking. Thus they continued vntill the *Emperour Heraclius* his time, who being oppressed by the *Persians*, *Saracens*, and *Arabians* vnder *Mahomet*, was so farre from looking into the affaires of *Italy*, and into the *Popes* aspiring designs, that he found much adoe to defend his neerer territories from those bloody Enemies and Infidels. The *Popes* watchfull to take aduantage partly by their Religious carriage among the common people, and partly by Rewards got themselves to be equall in Power with the *Kings* of the *Lumbards*. And then *Pope Gregorie* finding himselfe reasonable strong, assaulted *Rauenna* the chiefe Citie of *Italie* and tooke it. But being presently expulsed out of it by *Astulfus King of the Lumbards*, hee was reseized thereof againe by succours sent vnto him from *Pipin King of France*. After *Astulfus* death the *Pope* falling at ods with *Desiderius* the sonne of *Astulfus*, hee sent for aide to *Charles the Great King Pipins Sonne*, who in proper person came into *Italie*, tooke *Desiderius* Prisoner, aug-

mented the *Popes* Dominion, and at his motion crowned himselfe *Emperour of the West at Rome*. At which time he againe to requite his good will enacted, that from thenceforth the *Bishop of Rome* as *Christs Vicar* should neuer more bee subject to any *Earthly Potentate*. And whereas before that time they were themselves confirmed *Bishops* by the *Emperour at Constantinople*, now by this new *Emperour of the West*, they began to be of themselves, and by their wits got the *Emperours* to be inuested at their hands. This *Pope* was *Leo the third*. And this notable Accident and alteration fell out about 801. yeares after *Christ*. After *Leo* his decease, *Pope Paschale* after the example of his Predecessour *Leo*, who had wrested the nomination of the *Pope* from the people of *Rome*, and also the confirmation from the *Emperour at Constantinople*, caused those *Priests* of the *Citie*, who had elected him as the next neighbours to be enobled with a glorious Title, and to be called *Cardinalls*. Thus in lesse then two hundred yeares after their Supremacie, obtayned from *Phocas* in spirituall matters, the *Popes* aspired to a Supremacie in temporall affaires, not so much for their hypocriticall holinesse, as indeed for the Dignitie and repute of the Place and Seat, their *Citie of Rome* hauing beene the Lady of the world, and the eyes of all men being fixt on that Place, brought at length most *Princes of Christendome*, as *Factions* grew betwixt them, to make profitable vse of their friendship, either to appease their Aduersaries, or vnder colour of their Excommunications and *Saine Peters*

Peters keys to oppresse one another. Yea, and that which was most strange, as *Machiauell* obserues in his *Florentine Historie*, King *John of England* vpon the dissention betweene him and his Subiects yeelded himselfe at the *Popes* dispose, when hee durst not shew his face in *Rome*, by reason of the Factions of the *Orsini* and *Columneses*, and of the *Guelfes* and the *Gibellines*, but was faine to translate the *Papacie* to *Auinion* in *France*. Whereby our *Politicians* may gather this remarkable Rule, that things which seeme to bee and are not such in very deed, are more feared or regarded afarre off, then at home by reason of the vncertaine knowledge, which strangers haue of other mens states. Thus may all good *Christians* note by what meanes the Church of *Rome* arriued to her Greatnesse, and how like a Foxe by little and little the Pope crept vp to the double Supremacie, which *Saint Peter* and the blessed *Apostles* neuer once dreamed, nor would our Sauour *Christ* by any meanes accept of the Temporall Sword. For hee vtterly defied the Deuill, when hee motioned vnto him of an Earthly Kingdome. And when some purposed afterwards to make him King, he forsooke that Coast. To conclude this point of the *Popes Supremacie*, *Pope Hildebrand*, whom some call *Gregory* the seventh, after much contestation with the *Emperour* and his *Gibellines* was the first which triumphed ouer him about one thousand yeeres after *Christ*. Of whom an ancient *Historiographer* thus testifieth: To this man only doth the *Latin Church* ascribe, that she is

Greg. in vita
Greg. 7.

free, and pluckt out of the Emperours hands. By his meanes she stands enriched with so much wealth and Temporall Power. By his meanes shee stands enriched with so much wealth and temporall Power. By his meanes shee got the Soueraigntie ouer all *Emperours, Kings, and Christian Princes*; whereas before shee was kept vnder like a base maid seruant not only by the *Emperour*, but by any *Prince* assisted by the *Emperour*.

To returne now to the other cause, which augmented the *Popes Greatnesse*, that he cannot erre in *matters of Faith*, and therefore men are perswaded so beleene in his Church, as the onely *Catholick* in the world, or indeed as if shee were equall vnto *Christ* in Puritie, and therefore partaker of our Creede. But the Truth auoucheth otherwise, that *all men are Lyers* and full of Sinne, euen from the beginning. The most Righteous man finnes every day in the weeke. The *Apostles* in *Christs* time contended for Dignitie. After his death *Peter* and *Paul* varied in opinion. *Paul* and *Barnabas* could not agree. *Liberius* Bishop of *Rome* subscribed to the *Arrian Heresie*. *Honorius* Bishop of *Rome* was a *Monothelite*, and condemned for the same Heresie by the *Generall Councell* held at *Constantinople*. *Saint Augustine* mentions of the Errour maintayned by *Innocent* Bishop of *Rome*, that *Innocents* could not be saued, except they receiued the Communion. And as *Popes* erred thus in *matters of Faith*: so did *Generall Councells* themselues most grossely erre. The *Councell* of *Arimine* established the *Arrian Heresie*.

se. The *Councell of Nice* decreed the Soules of Angels and men had bodily shapes. The *Councell of Ephesus* enacted Canons on the behalfe of the *Nestorian Heresie*. The consideration of which Errors, whereto all mortall Creatures are subiect while they sojourne in their earthly tabernacles, moued holy *Augustine* to reiect the authoritie of a Generall Councell, which *Maximinus* alledged against him. Neither ought I, said he, to be tyed to try my cause by the *Councell of Nice*, or the *Councell of Arimine*, to better or preiudice one anothers cause, but to decide the Question to the *Holy Scriptures Testimonie* which are indifferent to both of vs, and not partially bound to either of vs. And indeed there may be yeelded a reason of Policie for not standing to any Humane Positions. In a Generall meeting all men are not of the same mind, nor of the same opinion but euery particular man as hee hath his voice, so hee hath his seuerall will.

*Aug. cont. Max.
lib. 3. cap. 4.*

Velle sum cuique est, nec voto visitur vno.

Commonly where many meet, some are selfe opinionated, some factious, others ouer-swayed by the most voices; so that the Godliest being the fewest are abandoned; and then the Canons doe passe according to mens affections, and very oftentimes in fauour of the *Pope* and his *Cardinals* in hope of worldly preferments, dispensations, or for feare of angring their Superiors in Authoritie, which the *Holy Ghost* obseruing, he withdrawes his powerfull presence from their Consciences, and leaues them

puris naturalibus, to their owne naturall endowments, and consequently to bee seduced by the world. Which of the *ancient Fathers* liued free from Errours? *Iustine Martyr, Irenæus, and Tertulian* held the *Millenarian Heresie*. *Saint Cyprian* erred in his iudgement of *Rebaptization*.

Why then doth the *Church of Rome* arrogate to her selfe such Holinesse as to condemne all other Churches, because they conform not themselues with her Doctrin and Traditions? It is one thing to believe that there is a Catholicke Church, and another thing though blasphemous, to beleue in the Catholick Church. And now for the concluding of this present difference betwixt the Church of *Rome* and the *Ethiopian*, whereof the *Patriarch of Alexandria* challengeth the Primacie, wee doe order that euery Nation be allowed their seuerall Iurisdictions. As in like manner hath heeretofore bene enacted by the *Councell of Nice*, in the yeere 325. *Let the ancient custome bee still in use, that the Bishop of Alexandria haue the Iurisdiction ouer Egypt, Lybia, and Pentapolis, euen as the Bishop of Rome enjoyeth the like libertie in his Parts. And so let the Churches of Antioch, and of other Prouinces haue their prebeminences maineained as in former times.*

*Concil. Nicen.
Canon. 6.*

CHAP. XIII.

Scotus the Master of Subtile Questions corrects Sir Geoffrey Chaucer for calling the Pope Antichrist, and

and comparing the Romish Church to the griping Griffon and the true Church to the tender Pelican.

SCOUS that famous Schooleman for subtile quirks and quiddities hauing watched for these two hundred and sixtie yeeres, opportunitie to insinuate himselfe into his *Maiesties* fauour by some notable exploit, and now seeing that the *Church of Rome* began to totter, he repayred to the *Delphick Hall* vpon the sixteenth of Iune last, 1626. Where after an eloquent Oration against the *Lutherans*, hee complayned of *Sir Geffrey Chancer* the English Poet, that he about the latter end of *King Edward* the thirds Raigne, had published in his *Plowmans Tale* most abhominable Doctrine, which infected not only diuers rare wits of that Age, but likewise wrought so much alteration in succeeding times, that *Iohn Wickliffe*, *Iohn Husse*, *Ierome of Prague*, *Luther*, and others now stiling themselues *Protestants*, had quite abandoned their Mother *Church of Rome*, which had flourished in stately *Pompe* and *Pontificalibus* for many hundred of yeeres before. And particularly hee charged *Chancer* for calling the Pope *Antichrist*, and for comparing his Followers to the Griffon, and the pretended Reformed Church to the Pelican.

Apollo willing now vtterly to abolish those Patrons of Equiuocations, lyes, and deceits, was glad of this occasion, which so fairely presented it selfe vnto him.

And

The first Part of

And to that end iudicially to proceed against them,
he caused the chiefe points of the said *Ploughmans
Tale* to bee openly read by the *Protonotarie* of the
Court, who with a loud voice thus repeated the
same.

*Euen as I wandred in a wro,
In a Wood beside a wall,
Two Fowles saw I sit tho.
The falser foule mought him befall.
That one did plead on the Popes side
A Griffon of a grimme stature,
A Pellican withouten pride
To these Lollers laid his lure :
Hee mused his matter in measure :
To counsell Christ euer gan he call.
The Griffon shewed as sharpe as fire.
But falshood foule mought him befall.
The Pellican began to preach
Both of mercie, and of meeknesse.
And said Christ so gan vs teach,
And meeke and mercifull gan bleesse.
The Euangelists doe beare witnesse,
A Lambe he likereth Christ ouer all,
In tokening that he meekest was :
Sith pride was out of Heauen fall.
And so should euery Christian be
Priests, Peters Successours
Both humble and of low degree.
And vsen none earthly honours,
Neither Crowne nor curious conetours,
Nor Pillour, nor other proud Fall.*

The Golden Fleece.

113 With the Re-
medies.

Nor ought to coffren vp great treasures,
For falshood foule mought them besfall,
Priests should for no cattell pleade,
But chasten them in charitee.
Nor vnto battell should men leade,
Forenhaunsing of their owne degree.
Not wilne sittings in high Sea,
Nor Soueraigntie, in house, nor hall.
All worldly worship desie and flee.
For who so willeth Highnesse foule shall fall.
Alas who may such Saints call,
That wilneth weld earthly honour.
As low as Lucifer such shall fall,
In balefull blacknesse ybuilden their bowre,
That eggeth the people to Error.
And maketh them to them thrall:
To Christ I hold such one Traytour.
As low as Lucifer shall fall.
That willeth to be Kings Peeres,
And higher then the Emperour.
Some that were but poore Freeres,
Now wolden waxe a Warriour.
God is not their Governour,
That holdeth no man his Permaggall.
While Couetise is their Counsellour,
All such falshood mought need fall.
With Pride they punish the poore,
And some they sustaine with sale,
Of holy Church making a Whoore.
And glut their bellies with Wine and Ale,

Q

With

The first Part of

With Money they fill many a male :
And chaffren Churches when they fall,
And tellen the people a lewd tale.
Such false faitours foule them befall.
And Mitres more then one or two,
I perled as the Queenes head.
A staffe of Gold and pirrie too,
As heanie as it were made of lead :
VVith Cloth of Gold both new and red :
VVith glitter and Gold, as greene as gall.
By doome they damne men to dead.
All such faitours foule them befall.
And Christs people proudly curse
VVith broad Booke and braying Bell.
To put pennies in their purse,
They will sell both Heauen and Helt.
And in their sentence thou wilt dwell :
They willen gesse in their gay hall.
And though the sooth thou of them tell.
In great cursings shalt thou fall.
Christs Ministers clepen they beene,
And rulen all in robbery ;
But Antichrist they seruen cleame.
Attired all in Tyranny :
VVitnesse of Johns Prophesie,
That Anticrist is their Admirall,
Tisselers attired in Treacherie.
All such faitours foule them fall.
VVho saith that some of them may stroue,
He shall be doomed to be dead.

The Golden Fleece.

¶ 115 with the Re-
medies.

Some of them would gladly winne,
Against that which God forbad.
All Holy they clepen their Head,
That of their Rule is Regall.
Alas, that euer they eaten bread,
For all such falshood will foule fall.
Their Head loueth all Honour,
And to be worshipped in word and deed.
Kings must to him kneele and cour,
To the Apostles which Christ forbad.
To Popes Hests, such taken more heed,
Then to keepe Christs Commandement.
Of Gold and Siluer be their weed,
Who hold him whole Omnipotent.
He ordaineth by his Ordinance
To Parish Priests a power.
To another a greater aduance.
A greater point to his mystery.
But for he is Highest in Earth beere,
To him reserueth he many a point.
But to Christ, that hath no Peere,
Reserueth he neither rib nor ioynt.
So seemeth He above all,
And Christ above him nothing,
When he sitteth in his stall,
Dawneeth and saucth, as him thinke.
Such pride before God doth stinke.
An Angell bad Iohn to him not kneele,
But onely to God doe his bowing.
Such willers of worship must needs fall.

There was more mercy in Maximian,
And in Nero, which neuer was good,
Then is now in some of them,
VVhen he hath on his furred Hood,
They follow Christ, which shead his blond,
To Heauen, as Bucket to the wall.
Such wretches be worse then wood,
And all such faitours foule them fall.
They maken Parsons for the penny,
And of Canons their Cardinals.
And Y scarce amongst them all is any,
That hath not glozed the Gospell false.
For Christ did neuer make Cothedrals.
Nor yet with him was Cardinall
VVith a Red Hat, as vsen Minstrels:
Bat falshood foule mought it befall.
That say that Peter had the Key
Of Heauen and Hell to haue and hold.
I trow Peter tooke no Money:
For any mens Sinnes, which he sold.
Such Successours be too bold,
In winning all their wit they corall.
Their Conscience is waxen cold,
And all such faitours foule them fall.
Peter was neuer so great a foole,
To leaue his Key with such a Lorrell,
Or to take such a cursed toole:
He was aduised nothing well.
I trow they haue the Key of Hell,
Their Master is of that place Marshall.

For there they dresse them to dwell,
And with false Lucifer there to fall.
Christ had twelue Apostles heere;
Now, say they, there may be but one
That may not erre in no manner.
Who loueth not this be lost each one.
Peter erred: so did not Iohn:
Why then is he clept the principall?
Christ clept him Peter; but himselfe the Stone,
All false faitours foule them befall.
What is Antichrist to say?
But euen Christs Aduersary?
Such hath now beene many a day,
To Christs bidding full contrary,
That from the Truth cleane vary.
Out of the way they beene quite wend,
And Christs people vnatruly cary.
God of his pittie it amend.
They liue contrary to Christs life,
In high pride against meeknesse.
Against patience they vsen strife,
And anger against sobernesse,
Against wisdom wilfulnesse.
To Christs words they little tend,
Against measure outragiousnesse.
But when God will is may amend.
A token of Antichrists they be;
His charactes now beene wide yknow.
Received to preach shall no man be
Whose token of him I throw.

*Ech Christen Priest to preaching ow,
From God above to them been send
The Word, to all folk for to show,
Sinfull man their sinnes to amend.
Christ sent the poore for to preach,
The Royall Rich he did not so.
Now dare no poore the people teach,
For Antichrist is all their Foe.
Among the people he must goe,
Whom he hath bid; But such suspend,
Some hath he hent, and thinks yet mo.
But all this God may well amend.
The Emperour gaue the Pope sometime
So high Lordship him about;
That at the last the seely kime
The proud Pope did pull him out.
So of this Realme is in great doubt
But, Lords beware, and them defend,
For now these folk be wondrous stout.
The King and Lords now this amend,
Antichrist they seruen all:
Who I pray you can say nay?
With Antichrist such shall fall.
They fellow him in deed and fay,
They seruen him in rich array:
To serue Christ they falsly faine.
Why? at the dreadfull doomes-day
Shall they not fellow him to paine?
Popes, Bishops, and Cardinals,
Chanons, Parsons, and Vicar*

*In Gods Service I trow been false,
That Sacraments sellen beere;
And been as proud as Lucifere.
Ech man looke whether that I lie.
Who so speaketh against their power
It shall be holden Heresie.
The Griffon said, thou canst no good
Thou neuer camst of Gentle kind
Eyther I trow thou waxest wood,
Or else thou hast lost thy mind.
And the Pope were purely poore,
Needy and nothing he had:
He should be driven from doore to doore,
The wicked of him would not be dread:
Of such a Head men would be sad.
If the Pope and Prelates would
So beg, and bid, bow, and borrow:
Holy Church should stand full cold,
Her seruants sit, and sup sorrow.
The Pellican cast a huge cry,
And said: Alas, why sayest thou so?
Christ is our Head, that sits on high.
Heads ought we not for to haue mo,
We be his members both also.
And Father he taught vs to cal him als,
Masters to be called defended he tho.
All other Maisters be wicked and false,
That doe take maistry in his name.
Ghostly, all for earth'y good.
Kings and Lords should Lordships haue,*

And:

*And rule the people with mild moode
 Christ, for vs that shead his blood,
 Bad his Priests no Mastership haue,
 Nor to carke for cloth, or for food.
 From euery mischiese he would them saue.
 Their Clothing should be Right conuiesse,
 Their Treasure pure life should be.
 Charity should be their Riches:
 Their Lordship should be unitee.
 Hope in God their Honestie:
 Their vessell cleane Conscience.
 Poore in spirit, and Humilitie
 Should be Holy Churches defence.
 The Griffon said, thou shalt abie,
 Thou shalt be burnt in balefull fire;
 And all thy Sect I shall destroy.
 You shall be hanged by the swire.
 Ile cause you soone to hang and draw.
 Who giueth you leaue for to preach:
 Or thus to speake against Gods Law?
 And the people thus false to teach?
 Thou shalt be cursed with Booke and Bell,
 And disseuer'd from Holy Church,
 And cleane ydamned into Hell,
 Otherwise but you will worke.
 The Pellican said, I doe not dread.
 Your Cursing is of little value;
 Of God I hope to haue my meed,
 For it is falshood, which you shew.
 For you beeme out of Charity,*

*And would doe vengeance, as did Nero.
To suffer I will ready be,
I dread not that, what thou canst doe.*

CHAP. XV.

Sir Geffrey Chaucer *being prouoked by Scotus to defend his Cause, proues the Pope to bee the great and vniuersall Antichrist prophesied in the Scriptures.*

After that the *Pronotarie* had read that Part of the *Plowmans Tale*, which Sir *Geffrey Chaucer* had published against the *Pope* & the *Romish Church* hee was commanded by *Apollo* to defend his Doctrine. Sir *Geffrey Chaucer* obeyed, and framed this extemporary Oration: *Most high and redoubted Emperour*, I am glad that *Scotus* hath prouoked mee this day to open that Secret; which by the craft of our *Arch forcerer* of the *Christian Church* hath beene concealed from the vulgars knowledge vntill this fulnesse of Time, which the *Holy Ghost* hath appointed for his Discoverie. The *Waldenses*, *Albigensses*, and many others long before my time haue done their endeauors in other Countreyes to reueale him: but here in *England* *Abbot Ioachim* excepted, who in *K. Rich.* the firsts dayes proclaymed the *Pope Antichrist*, no man durst for feare of his formidable Tyrannie disclose what they knew in their Consciences to bee apparantly true. This Il-

lumination and Gift of *discerning Spirits* was indeed kept from the Common people, by that execrable Policie of with-holding the *Bible* from our *English* translation, so that these *two Witnesses*, which lay martyred and yet vnburied in the streets of Spirituall *Sodome* and *Agypt*, could not performe their proper offices. Now that it hath pleased God to remoue that palpable Darknesse, they begin to reuiue and to stand vpon their feet to the amazement of the Carnall Beholders. By their sacred motion the eyes of my vnderstanding are likewise opened: and I doubt not but all your *Maiesties Court* shall know out of my mouth this day, that the *Pope* and none but he is that *Antichrist*, which was so long agoe prophesied to come and seduce the *Christian Church* with lyes, Equiuocations, and the wonders of *Sathan*. For the manifestation of which damnable practices, inspire my heart, *O serie Comforter*, Inflame my mind with true Zeale, the seale of thy sacred Spirit, that I may soare vp, like an Eagle, to the Sunne of thy Grace with feruencie founded on Diuine Discretion, for Feruencie is but foolish furie without Diuine Discretion.

Matth. cap. 24. The first marke of *Antichrist* I gather from our *Sauiour* himselfe, who prophesied, *many shall come in my name, and shall say, I am Christ*, vnder this Title the *Pope* doth most blasphemously cover his *Temporall Power*. For what signifies the word *Christ* but Anointed? Insonmuch, that whensoever any of his Clergie hath offended, the *Temporall sword* must not punish them; but for their protection his

Holinesse wardeth them with that saying of the *Prophet David*, *Touch not mine Anointed: Meddle not with my Christs*. Though they be taken fighting in the Field with Armour on their backs, hee termes them his Sons, the Conqueror must leaue them to depart in peace. Which made a *Prince* sometime to returne him this Answer: I have sent your *Holinesse* your *Sonnes Coat*, the Armour, in which I found your *Bishop* fighting, when I tooke him Prisoner. And if you be as quick-sighted as *Jacob*, let me know, whether this be your *Iosephs Coat*? vntill *King Edward the first his time*, Clergie men were the *Lawyers* in England, as an Ancient Writer testified: *Nullus Clericus nisi Causidicus*. They late as supreme *Iudges* in Temporall Causes. But when their King should chastize them for their briberies and extor-tions, then they shrowded themselves vnder the *Spirituall keyes*, and appealing to the *Pope* they freed themselves from all Accusations. Thus did Errors play vpon the preheminance of *Kings*, vntill they were beaten out from their *Law*, and at the last from their chiefest holds by the valour of *King Henry the Eight*; and well worthy, seeing that they presumed to make vse of the name of *Christ* to cloke their falsehoods and lewd tricks.

The second Mark of *Antichrist* I collect out of *Saint Paul*, that *in the last dayes men should bee high-minded, louers of pleasures more then louers of God,* 2. Tim. cap 3. *hauing a shew of godlines, but denying the power thereof.* All these are verified in the *Pope* and his Clergie. Hee exalterh himselfe aboue *Emperours* and *Kings*,

comparing himselfe to the *Sunne*, and them to the *Moone* and lesser starres. Yea, he ranketh his Courtly *Cardinals* with *Kings*. Which ambition moued *Cardinall Wolsey* to place himselfe aboue his *King*: *Ego & Rex meus*.

What greater pleasure can worldly men enjoy more then the *Pope* and his Hierarchie doe? They haue a large command of *Cities*, and huge *Territories*. Besides *Rome*, *Romania*, *Bolonia*, *Ferrara*, *Aninion*, the *Pope* is like to possesse very shortly the *Dutchie of Vrbin*. Nor doth his Ambition cease in these pleasant places, many other *Episcopall Seates* out of *Italie* doth hee dispose of. In *Humilitie* farre from *Christs* life, yet pretending *sanctimonie*, and a *vertuous life*, but denying the effects thereof, as his tolleration of the *Jewes* and *Stewes*, his seruing of *Idols*, his vnlawfull *Dispensations*, and monstrous *Pardons* doe plainly demonstrate.

The third marke of *Antichrist* is deriued from another place of *Saint Paul*, Now the spirit speaketh evidently, that some should fall from the Faith, giuing heede to seducing *Spirits*, and *Doctrines* of *Deuils*, speaking lyes in *hypocrisie*, forbidding *Marriage* and *Meates*.

2. Tim, cap. 4.

Now what Church is the same which forbiddeth *Marriage* and the eating of flesh at prefixed times? Is it not the *Romish*? The *Greeke Church*, whom for *Antiquitie* none can deny but they stand parraleld and equall with the *Romane*,
doe

doe prohibit no such things. Their Clergie, as the *Abissines in Ethiopia* haue alwayes continued marriage. Therefore let this Marke serue for one to conuince the *Pope* of the *Doctrine of Devils*, as *Saint Paul* calls it. And for their prohibition of meates, who doe insist more strongly then the *Pope* and his Clergie? To eat Flesh vpon some dayes is a mortall sinne, vnlesse it bee with their speciall dispensation, as the *Castilians* haue bought out their freedome vpon some forbidden dayes.

To abstaine from Flesh they account it meritorious, and yet to eat Fish, Caueare, Almonds, Figs, and other lustfull viands they professe it lawfull.

Our *Sauour* notwithstanding warrants vs to eat Flesh, saying, *that which goeth into the mouth defileth not a man.* And this hee proues by a forcible reason: *because that whatsoever entreth into the mouth goeth into the belly, and is cast out.* Matth. cap. 15.

I condemne not the true vse of Fasting with bread and water, in them, who finde their bodies carnally bent, or so full of grosse humours, that they breathe vp into their heads, like cloudie and foggie vapours, to ecclipse and darken their vnderstanding, wills, and memories, those noble Organs of the Soule, if they cannot otherwise without such mortification subdue their fleshly longing desires, and fall to feruent Prayers. Likewise I commend *Fasting* to all the vnmarried and lazie Persons, who haue
liued

liued without much exercife, faring well and lying in downie beds. Such indeed haue reason aboue others to embrace *Abstinence* as a Iewell, leaft their *Gluttonie* with ease should fill their veines with too much blood, leaft their *Spleene* grow to a bigger proportion then is fitting, leaft through oppilations and obstructions, feuers, the small poxe, the pluriſie, the greene ſickeſſe, the conſumption, and chiefly the *Scuruie*, that vnſuſpected Gueſt, and hardly diſcerned *Traitoureſſe* at the firſt approach to the wiſeſt Phyſician, doe ſeize vpon them as their ſlaues, neuer to bee redeemed.

But to make it a point of Religion, and to perſwade men, that *Faſting* can ſatiſſie *Gods* iuſtice, or appeaſe his wrath iuſtly conceiued againſt vs for ſinne, is the *Doctrine of Diuels*, and a marke of *Antichriſt*. *To the cleane all things are cleane*, as the *Apoſtle* ſaid. And the *Elders* of the Church ought not to clog and burthen the conſciences of their yonger brethren, with ſuch yokes of mens inuentions and Traditions, as *Touch not, taſte not, handle not*, which as *Saint Paul* againe ſaith, *bee things of no value, ſith they belong to the filling of the Fleſh*. For it is the ſoule and not the Fleſh, which good *Chriſtians* ought to keep pure and vndefiled. Which moued that ancient Father *Tertullian*, who liued within leſſe then two hundred yeares after *Chriſt* to auerre: that the *Apoſtles* impoſed no burthen of ſet and ſolemne *Faſting*, but left it to our libertie, as every man ſaw his occaſion.

The fourth marke of *Antichriſt* is manifested
that

Tit. cap. 1.

Coloſ. cap. 2.

Tertul. contra
Eſych. cap. 2.

that he must be a *mysterie*, the *mysterie of Iniquities*; hee must sit in the *Temple of God*. For the expounding of which place Saint *Chrysostome* deliueres a notable Commentarie: *Antichrist* saith hee, being seated in the Church, and possessing the chiefest places of the Church, is to hold all that in shew, which the true Church of Christ holds in truth, that is, hee shall haue Churches, Scriptures, Bishops, Priests, Baptisme, and the Communion, &c. Hee is a *mysterie*, that is close and hidden, vntill the Prophecie be winded to the bottome. For as Saint *Paul* wrot, before the time of his reuealing must come, their must needs fall out a *departure from the Faith*, and then that *Man of Sinne* should bee knowne, which had abused the world with lying signes and deceits.

Chrys. in Oper.
imper. in
Matth. 49.

The fift marke is expressed out of the *Reuelation of Saint Iohn*, where *Antichrist* is termed the *Whore of Babilon*, the *Beast*, the *false Prophet*, all signifying the same, hauing his power from the *Spirituall Dragon*, which fought with *Michael* and his *Angels*. By the name of *Whore* wee must note, that none is called by that name, but one which had beene once an honest woman. The Church of *Rome* was once pure, but afterwards by pride and ambition grew to be impure, as now wee see her domineering *Head* sitting in the great *Citie* on the *seuen Hillis*, adored aboue all, which is called *God*. As on the *Triumphall Arch* engrauen in *Lions* 1555. was proclaymed:

*Oraculo vocis mundi moderaris habenas,
Et merito in terris diceris esse Deus.*

By

The first Part of

By thy Tongues mightie Oracle
The World thou govern'st all.
On Earth thee without obstacle
Of right a *God* wee call.

The sixth marke of *Antichrist* is taken out of *Saint Paul*, that he began mystically to worke in his time: But that which then with-held and let his reuealing, did let and hinder vntill the splendour and glorie thereof, that is, the *Maiestie of the Roman Empire* was taken out of the way, which afterwards in fulnesse of time came to passe, when the Imperiall Seat was translated from *Old Rome* to *New Rome*, which *Constantine* called after his own name *Constantinople*. In *Saint Pauls* time hee crept on his feet and hands like an Infant, about three hundred yeares after hee grew to his stripling age. But about the yeere 666. which is the number assigned in the *Reuelation*, hee was in his strength, and euer since vntill my time he shewed himselfe in his owne colours, a mightie Potentate, with a *Triple Crowne* and vnder colour of *Saint Peters keys* he arrogates to himselfe a higher Power then *Nabuchadonozor*, the *Casars*, or the great *Turke* euer presumed to haue heere on Earth. As long as the *Roman Emperors* liued in the great Citie, the *Bishops* stood in awe and followed their bookes, not carking for the vanities of the world. But when the Place by the Emperours absence became an habitation for his *Hollinesse*, then that Barre which with-held his discouerie, was also taken out of the way, so that now
all

all men of Iudgement may clearly see the *mysterie of Iniquitie* manifestly discovered.

The seventh marke of *Antichrist* is the great wonder and maruell, which Saint *Iohn* had, when he saw this vnlookt for alteration, which he would not haue confessed, if in his vision he had beheld an *Heathen Antichrist* or any Infidell Tyrants. For hee had sufficient triall of their Tyrannies. But when he saw in the Temple of God a Reuerend Prelate attired in Purple and Scarlet with Imperiall Ornaments and Princely Authoritie, which *Christ* forewarned his *Apostles* to take heede of, hee could not choose but wonder. Apoc. cap. 17.

The eight marke of the *Antichrist* is, that his Sect shall magnifie him with one consent and with one mind. In this they glorie, and in all their communications you shall heare them brag of Catholicke Antiquitie, and of the *Popes* succession, neuer heeding Saint *Pauls* prophecie, that before the discoverie of *Antichrist*, a generall *defection of the Faith* was necessarily to come, nor yet giuing credit to Saint *Iohn*, that the Church was to flye into a Desert. This very ostentation passed of the *Iewes* that they crucified the *Lord of life*, and persecuted the *Apostles* as the Founders of a new Religion. Vpon this did the *Romane* Idolators insist, and by Antiquitie defended their idle Opinions.

The ninth marke of *Antichrist* is apparantly deciphered by his vaunting of *Miracles*, a token which our *Sauour* deliuers, that there should arise *false Christs*, and *false Prophets*, which should doe

Marth. cap. 24.

2. Theſ. cap. 2.
Apoc. cap. 16.

Chryſ. in Iohan.
cap. 2.

great wonders and ſignes, ſo that if it were poſſible, they ſhould deceiue the very Eleēt, if it were poſſible. The like admonition Saint Paul giues vs, that in the Church vnder *Antichriſt*, there ſhould bee working of *Sathan* with all Power, Signes, and lying wonders. The like doth Saint *Iohn* prophesie of Spirits of Devils working wonders. In the Primitiue Church, when the Goſpell was ſetled, Miracles ceaſed. Which made Saint *Chryſoſtome* to answer their curioſitie, which looked for ſuch rare ſignes in this wiſe: *There be ſome, ſaith he, that aſke why men now adaiies doe not worke Miracles, as the Apoſtles did? If thou beleueſt Chriſt, as thou oughteſt, thou haſt no neede of Miracles, for theſe were giuen to vnbeleeuers, and not to beleeuers.* Sometimes God permits men with iugling trickes and legerdemaine or by the Devils deuifes to deceiue them, either to trie the ſoundneſſe of their Faith, or to confirme them in their Errors. As heretofore he ſuffered the *Iſraelites* to bee deluded with *Baals Priests* and the *Golden Calfe*, who aſſuredly produced the like Miracles, as the *Ieſuites* boalt of.

The tenth marke of *Antichriſt*, whom Saint *Iohn* calls the *Whore of Babilon*, the mother of Harlots and abominations of the Earth, is that ſhee ſhall be drunaken with the bloud of the Saints and the Martyrs of *Chriſt Ieſus*. Of whom may this bee more ſignificantly ſpoken, then of the *Pope*? How many thouſands haue beene murdered in *France*, in the *Low Countreyes*, and other places of *Chriſtendome* by his procurement, even thoſe which acknowledge

Chriſt

Christ Iesus for their onely *Mediatour* with the *Father*, which confesse the euer-living *God* in *Vnitie* and *Trinitie*, hath hee caused to bee burnt for *Hereticks*, or made to row as *flaues* in *Spaines Gallies*.
O bloody *Tyrannie* ! O poisonous *Imposture* !
which vnder the colour of the *Catholicke Faith* doth shed the bloud of *Innocents*, like mercilesse *Herod*, not sticking to wound *Christ* anew through his seruants sides !

C H A P. X V I.

Apolloes iudgement of Chaucers Apologie concluding that the Pope is the great Antichrist.

A Fter that *Sir Geffrey Chaucer* had ended his speech, *Apollo* gaue his definitiue sentence in this wise : Euen as all the lesser sicknesses in mans bodie doth grow and descend into the *Plague*, when contagion raignes : And as by reason of *opilations*, the shutting vp of the spirits passages, and their want of *transpiration* through the *veynes*, all other inferiour diseases fall into the miserable *Scurvy*, and principally for want of the *Sunnes* presence in the winter : So for want of the *Holy Spirits* illumination caused through the corruptions of mens depraued wills, by little and little the *Antichrist* increased, and grew as it were with an inundation into one great Sea, the *Romish Sea*. Euen as *Mahomet* composed his *Alcoran* of many Sects, so the *Romish*

Epiph. Heres. 14
Euseb. l. 5. c. 18.
Aug. Heres. 71.

Religion by the policie of the *Pope*, is stuffed and stored with many Heresies, which all meeting together in his ambitious spirit, and transferred to his successours, doe make him that great *Antichrist*. From *Elixay* the Heretick hee borrowed his Doctrine of celebrating Diuine seruice in an vnknown language. For such was his *Heresie*. From *Montanus* the Heretick he learned to prescribe his rules of Fasts. For hee first *limited times of Fasting*. From the *Collyridians* he was inspired to worship the *Virgin Marie*: From the *Caianes* to inuocate on *Angels* From the *Carpocratians* to adore the Image of *Iesus* and *Saint Paul*. From the *Manichees* and the *Aebionites* he got that damnable precept, to prohibit *Marriage* vnto the Clergie.

Euen as all true *Christians* haue a relation vnto *Christ* their *Head*, being through Faith his ingrafted members, like as also the Patriarkes and Prophets vntill *Christ*, had a dependance vpon that great *Prophet*, whom *God* promised to raise vp like vnto *Moses*: so on the other side all the lesser *Heretickes* depend vpon *Antichrist*, through whose lying mouth they oppose the Truth and the *Apostles* Humilitie: And as *Machianellian* members they ioyne with one consent to aduance his *Majesticall power*, though many of them in their consciences are fully perswaded, that such state and pomp in a Clergie man, cannot but displease the *Author of Humilitie*, who pronounced them *blessed, which are poore in spirit*.

CHAP. XVII.

Apolloes sentence promulgated for the Impurity of the Church Militant.

D. Whitgift Archbishop of Canterbury complains against Cartwright, Browne, and other Puritane Separists, for inuaigning against their Superiours.

Apollo condemnes this Sect, exhorting them to vnitie & to return to the bosom of their Mother Church.

After Apollo had condemned the *Arch-hereticks* of the *Christian Church*, he caused that saying of that *Ancient Father* to bee retorted against the like erroneous seducers: *Ecclesia non diu post Apostolorum tempora mansit virgo*. That the Church after the *Apostles* time continued not long a *Virgin*. And this his *Maiestie* did to the end all mouthes should bee stopt, which arrogate to themselues extraordinary *Holinesse*, as the *Popes* doe, who as his *Courtly Cardinalls* affirme, cannot erre; or which ascribe to themselues a degree of greater *puritie*, in calling and conuersation then others of their Brethren in *Christ*, forgetting his neuer fayling prophesie: *All men are liers*. Another cause, why his *Maiestie* aduised his Religious *Christians* to remember that saying, was to the end that they should not become amazed nor troubled, when any hot-spurs and busie braind people doe maintaine new opinions differing from the old; but rather to call into their memories, that many false *Christs*, many fraudulent Sects must from time to time spring vp in the Church like taxes among the good seede, to shewe likewise that no Creatures

Ensebins.

can bee long pure without some spots or taint, and that God alone, who created them, is only *pure*.

No sooner had *Apollo* ended these reasons for the *Churches Impuritie*, but the graue and learned *Whitgift Archbishop of Canterburie* informed his *Maiestie*, that one *Cartwright, Browne*, and others styling themselues *Puritans, Precisians*, and holy Separists, inueighed against him and his fellow *Bishops* with Libels and dēfāmations, worse then *Ouid* against *Ibis*, or any woman scold put in a Cuckinstoole; because hee gaue order in his visitations to present refractaries and stubborne minded persons, disobedient to Authoritie, and kicking against things indifferent, triuiall, and indeed very bable in respect of *Faith, Humilitie, Charitie*, and *Diuine Gifts*, which they had now more cause to pray for, then to spend their precious times in railing and withstanding those outward things, tending only to distinguish the *Leuits* from the Temporall Tribes, to the view of the outward man, whose fancie must bee stirred by outward obiects aswell as inward.

Apollo at the report of these selfe-opinions like to breake into a schismatick combustion, became mightily perplext. Yet like himselfe recollecting his spirituall tempers, and resuming his wonted *Maiestie*, hee said to *Cartwright, Browne*, and the rest of the *Puritanicall Sect*: How long will you persist by your peeuissh positions to minister scandall vnto your *Christian Corporation*? I haue long since heard of your rash and turbulent oppositions
against

against your *Churches Canons*. But I hoped, that the calme dew, which awaites on the siluer and staid age of Maturitie, had by this time cooled your ouer feruent humours, and tamed your winching tricks. Saint *Paul* became a *Jew* among the *Jewes*, a *Gentile* among the *Gentiles* in his outward and ceremonious habits. The like the subtile *Jesuites*, who take vpon them to bee *Puritane Papists* haue lately imitated him like Apes, in disguizing themselues, not like ruffians, as sometimes they doe in *England*, but in the Priestly attires of the *Chinensian Bunzies*, because they might either conuert soules in *China*, or in default of such meritorious workes search into the nature of their *Stage affaires*, because they would not bee said to come home emptie. But you striue not altogether for apparell; you would haue an equalitie, as in Sir *Thomas Moore Eutopia* of Degrees and Livings, vnder pretext of the *Apostles paritie*, that none of them should be greater then the other, every one would be a *Pope* in his Parish. But I must put you in mind that this *paritie* and good order ceased at the *Apostles* death. They were endued with equall authoritie to worke Miracles, to conuert vnbeleeuers, to lay the foundation of the Churches. After their death, Miracles ceased, which were but to confirme the Euangelicall Doctrine, to be heauenly and not humane. And then men hauing no such extraordinarie callings, apparant Gifts of discerning Spirits no visible and suddaine illumination of the *Holy Ghost*, they returned in worldly busineses to their
old

old bias, and left off their rare and Angelicall Communion, in hauing goods in common, in liuing by their handie workes, and in their mutuall Charitie.

Yet notwithstanding, euen in the *Apostles* time, *Bishops*, *Deacons*, and *Elders* began to beare sway aboue others, being appointed to those offices, by impositions of hands and benedictions of their *Elders*, as also by the suffrages of the *Parochians* themselues. Their charge was to keepe good order to repressse the proud young people, to rebuke sinne, and to suppressse the fierie commotions of vnexperienced persons, who breaking the bonds of *Vnitie* might broach innouations. Therefore obey your *Elders*, wherein your *mother Church* hath ordayned *Tutors* ouer you, seeke not to crucifie your *Sauionr* againe, by seperating your selues from the Communion of your fellow members: for in so doing, you divide *his bodie* into parcels, who ought to bee respected entirely one, and identified in your soules, without the least rent or scandall. Submit your bodies in ciuill policie, and in matters indifferent, Apocryphall, or Temporall to the *Gods* of the Earth. Offer vp your Soules vnto God by Faith as an holy Priesthood, and a spirituall sacrifice in Christ Iesus. And for your Puritie, seeing that *Peter* confessed himselfe for all his *Apostleshipe* to be chiefe among *Sinners*, vsurpe not the name of a Puritane. For the *Angels* are faine to become vailed before the *Maiestie of God*, who alone is pure and vndefiled. Let the worme of Conscience satisfie your ouer-weening imaginations, that all
your

your Puritie consists rather in the forgiuenesse of your Sinnes by the spirituall apprehension of Christ crucified, then in the Puritie of any vertues whatsoeuer.

CHAP. XVIII.

The memorable Synod of Dort accuseth Arminius before Apollo, for broaching out of new Opinions in the Church to trouble the braines of the weaker.

Apollo confutes Arminius, and sheweth what a sober minded Christian ought to conceiue of deepe Mysteries.

Arminius is commanded to recant.

ABOUT a moneth after that Apollo had established concord and vnitie in the hearts of sober minded Christians, when all the members of the Church Militant thought that they were restored againe to the earthly paradise, and there should sit every man vnder his vine and Fig-trees, as in the Golden Age of Peace, vpon wednesday in the Easter weeke, 1626. the famous Synod of Dort, exhibited the names of sundry persons, who relying on Arminius his idolized Patronage for some new paradoxes in Diuinitie, had refused vpon Easter day to communicate with them and others their fellow Christians. Apollo asked Arminius what moued him to breed and hatch new conceits, and those to

T

scatter

scatter abroad for the offending of tender consciences. *Arminius* answered, that the Opinion which hee maintayned, was not new, but grounded on the *Scriptures*. And hee hoped that all Positions which did not diameter wise and flatly oppugne the *Word of God*, might still be held and questioned if for no other end, then for the triall and exercising of one anothers wits, which might like Iron, waxe rustie without some vse or furbushing. And what might your quaint Question bee, replied *Apollo*, which tends now at this sacred time to refine wits, when men should ioyne together in commemoration of the Lords last *Supper*, to sanctifie and purifie their humane wills? *Most dread Sovereigne*, said *Arminius*, It is not vnknowne vnto your blessed Maiestie, how many Communicants doe yeerely resort vnto the *Lords Table*, more fit to bee whipt at a Carts taylor, or to be thrust into the *Spanish Inquisition*, then to keepe companie with regenerated persons at the celebration of the holy Sacrifice, which whosoever presumes to touch vnworthily being vnprepared, *eates his owne Damnation*, or in the mildest censure he deserues to be made an vgly *Lepser* with King *Vzziah*. The zealous consideration of this imminent danger, which might ensue to my sicke Brethren, moued mee to take care for their Soules health, and to require them to try their Spirits, whether they were in the state of Grace or back-sliders? whether they felt an alternate motion, not often subiect to alteration in the bottome of their hearts, pricking them forwards to doe
good

good workes. If they did, I told them that the *Spirit of God* cooperating with those sweet motions of theirs, would frame an harmonious symphonie in their Soules, which so contuned and continued would likewise sympathize with Heauenly Mysteries. But if they found their wills depraued, led with the least concupiscence, they should not aduenture like *Iudas* to come neere their *Sauour*, or partake in the Eucharist at this *Feast of Easter*. Now because I catechized them in this manner, adding further for their greater terrour from sinne, and that they might repent in time, that though they were elected and iustified by Grace, according to the purpose of God, yet they might totally and finally fall, vnlesse their owne *free will* did worke with the will and *Grace* of the fierie *Comforter*.

Apollo hearing this protestation of *Arminius* told him, that hee was like a skittish Cow, which giues a good pailefull of milke, and afterwards flings it downe with her foot. And moreouer adioyned this paraneticall counsell, I liked very well of your whole narration, vntill you arriued at the period of your Apologie. If you did it *in terrorem tantum*, to scare them from sinne, and to prepare their minds to Repentance, you shewed your selfe a cunning Merchant in the spirituall Trade, or rather a politicke Statesman; both which agree not with *Christ's* candour, with the *Holy Spirits* ingenuitie. Plaine dealing is euer best in matters of Conscience. For whatsoever procedes not from *Faith*, is Sinne. You did very ill thus to offend the weake

constitution of their braines, who without such terrors might walke on simply and sincerely towards the Feast of the *Lamb*. But this is not the first *Easter*, which you haue disturbed. For the common voice goes, that your Sect vnder your name haue alienated one Neighbours loue from the other, and done more harme in the *Low Countryes*, then all their warres with *Spaine*. Which inconuenience *Affricke* sometimes felt, as an ancient Writer testified, *plus incommodi capiebat Africa ex Secta Arriana, qua infecti erant Vandali, quam ab auaritia eorundem, vel crudelitate ijs innata*. *Affricke* receiued greater hurt from the *Arrian Sect*, wherewith the *Vandals* were infected, then by their griping couetousnesse, or crueltie, though the same were naturall vnto them.

In alledging that mans *free will* must aide and cooperate with the *Grace of God*, you cannot but ascribe glorie vnto flesh and bloud, which is fraile and honour vnto Nature, which the *Serpent* wounded with a mortall sting. For what is Free will but an Electiue power to deliberate and determine what it pleaseth. In naturall things, as to eate and drinke, to sit or walke, to sing or play, I allow of such a *Freewill* in humane affections. But in heavenly matters it is sacriledge worse then *Promethus his stealth*, whom the *Poets* fabled feloniously to conuey away some of *Iupiters fire*. It is indeed traitorous impietie to rob *God* of his Prerogatiue. *Grace* is only his to conferre on his vessell of honor vnto men *shame only belongeth*, as the *Prophet* protesteth.

tested. And as another confirmeth of more ancient writ : *The way of man is not in himselfe, neither is it man to walke and to direct his steps,* meaning any power to make vse of in Godly Actions. *Man planteth, Apollo watereth,* but when all comes to the vpsshot, *it is God which gives the increase,* as Saint Paul confesseth. How dare yee, O bewitched Arminians, attribute the least glorie to a putrified carcasse? How dare yee auouch that a man being called and iustified according to Gods purpose, which neuer changeth, may fall away from Grace, wholly and finally? To bring in a Decree respectiue argues you are better leene in Tautologie then in Theologie, in Sophistrie then in the Doctrine of Predestination. This is to eclipse Gods Sunne-shine of Grace, and to set vp Phacton, to pull downe his power and to set a beggar a horsebacke. For in affording such excellencie to a man, you must needs ascribe somewhat to his worth and merit, which can bee no other then *Damnation.*

Though man hath *Faith, Love and Charitie,* hee cannot say, that God made choice of him for one of his *Elect* number, because hee foresaw that man was able to take hold of these *Diuine Gifts,* for these are not the causes but the effects of his calling, but onely becaule of his owne absolute pleasure, it seemed good vnto his wisdom to choose him without any such cause of merit, foreseene in man, though afterwards, when he had called him, hee bestowed vpon him these *Heauenly gifts* at the intercession of his *Sonne,* who was to bee incarnate for mans salua-

tion. By this meanes and for this cause were sinfull men elected, called, iustified, and glorified before the world began, euen for his owne honour and for our *Redeemers* sake, by whom and in whom we were to bee incorporated and ingrafted as bastards quite false from the state of innocencie by *Adams* succeeding fall, which his *all-seeing Maestie* saw as in a liuely Map already come to passe, as afterwards *Adam* and his whole Progenie sensibly perceiued. And there by the way I signifie vnto you, *O heedlesse Arminians*, that your too much regard of naturall causes and effects, your humane calculating and intentiue computation of *Time*, according to the errors of the outward man, hath bene the prime cause of this absurditie. For God

1-Sam. cap. 16. *seeth not as man seeth.* His foresight is eternall, that is, alwaies present. There is no *Time* past nor future tense declined by his euerlasting Grammar; though mortall race in respect of their limited capacities vse this manner of calculation, *A thousand yeares in his sight are but as yesterday*: Hee is *Alpha & Omega*, the beginning and last, vncircumscribed, infinite, and without end. So that hee which searcheth, and diueth ouercuriously into this depth of *Predestination*, hee may fall into the Gulfe of *Scylla* by seeking to auoide the danger of *Charybdis*.

Psalme. 90.

I therefore the safest way for man is with *Saine Paul*, to reioyce in his infirmities, that the power of *Christ* may dwell in him. His *Grace* is sufficient for him, for his power is made perfect through mans weakness. Let not your eyes gaze too long vpon the

Sunnes

Sunnes beames, lest they become dazeled or blinded with the glorious Maiestie thereof. Content your selues with such nourishment as serues fittest for your tender constitutions, and for the reach of your humane capacities. I say, as the *Apostle* said, *through the grace that is giuen vnto me, I say to eue-ry one that is among you, that no man presume to vnderstand about that, which is meet to bee vnderstood; but that hee vnderstand according to Sobrietie.* Leave off your curious inquisitions, and doe your best endeauours to let the world know that you are of Gods elected number by your Faith, Loue, Charitie, and Humilitie. Rom. cap. 12.

And for you, *Arminius*, wee take it in ill part, that you without acquainting vs with your theoricall Proiect, would diuulge abroad your *Theses* and Problemes to confound the Intelligence of your yonger brethren. How much better and safer had it beene for you to smother your profound doubts then to work confusion by the publishing of them, vnlesse you thought by this improuident dispersing of the notions of your braine, to goe beyond *Erostratus*, who fired *Dianaes* Temple at *Ephesus*, for no other intent, then to be spoken of in after ages to haue done some Act worthy to bee recorded in the *Chronicles*; as likewise *Guy Faukes* attempted in *England* to blow vp the *Parliament house*. Wee doe now order, that you for these presumptions do openly before our *Congregation*, to bee held at *Li-bethrum*, vpon the Munday following after *Trinity Sunday* next, make a full recantation of your scrupulous

pulous *Paradoxe*, and there penitently confesse, that *God* called and elected sinfull man out of his owne free, secret, and vnquestionable pleasure, without hauing any respect at all to maus ensuing merit, or free will, but onely to his owne attribute of *Mercie* to the absolute power which his *Deity* hath ouer the workmanship of his hands, as the *Potter* ouer his vessels, and to the righteousnesse of his *Sonne*, the vndefiled *Lamb*, which redeemed Sinners out of the *Deuils* iawes. And also you shall here protest, that all men whatsoeuer, though they were as iust as *Henoch*, as faithfull as *Abraham*, as meek as *Moses*, as zealous as *Phinebes*, as patient as *Iob*, as penitent as *Dauid*, as constant as *Elias*, as wise as *Daniel*, as godly as *Saint Iohn Baptist*, who was more then a *Prophet*; yet all these notwithstanding were predestinated to bee saued, not for any deseruing vertues; which *God* foresaw in their owne humane wils, able to iustifie them, but because they were clothed with their *Redeemers* merits, and through *Faith* and *Gods mercie* from the beginning of the world, promised and prophesied by him, ingrafted into this *mysticall Head*, who bruised that of the *Serpents*, and consequently repayred the breach betweene the *Angels* and them, healing also the leprosie of Sinne, deriued from *Adams* blood into all his *Posteritie*, for in him all men liued, and from him all men are equally descended. Besides, you shall acknowledge, that those whom *God* hath elected he iustifieth, and whom he iustifieth hee glorifieth; And that whomsoeuer hee once hath elected, hee

euer

ener loueth, and in despite of all temptations hee will leade them safely to their Redeemer, who continually makes intercession for them at the right hand of his Father, according to the *Diuine* agreement made in Heauen for their reconciliation and fortunate attonement. Lastly, you shall protest, that as *God* predestinated some to damnation for their Sinnes, which *Hee* foresaw, leauing them in the corrupted lump, with the other vessels of dishonour: so hee predestinated some to Saluation for his *Sonnes* sake, not in regard of any Goodnesse at all which hee foresaw in them, or because that they were any whit better then the rest, but to the end that hee might make them better; For as I said before, mortall men can haue no more goodnesse, then it pleaseth him out of his *superabundant grace* freely to infuse into them. The *Creator* is the Authour and Cooperator of all the vertues which are in the Creatures, according to that saying of *Dionysius Areopagita*: *Euery good thing springs from God, and the same returnes againe to him, as to the Soueraigne Cause and last end.* It is a foule shame for men of the *Reformed Church* to shew themselues worse then the *Iesuites* in this profound mysterie, who of late being conuinced with a Cloud of Witnesses, haue beene like *Balaam* and *Caiphas*, enforced to enrank their Opinions with ours in this Question; as *Bel-larmine* confesseth in these words: *Non elegit Deus homines, quia vidit ipsos boni operis fructum allaburos & in bono perseveraturos, sed elegit ut facias bene ope-*

antes & in bono perseverantes. God chose not men because they should bring forth the fruits of good workes, and perseuer in those workes, but he chose them because hee might make them doers of good workes, and so in them to perseuer.

The Conclusion of the First Part.

Since the Discouerie of these *Errors* at *Parnassus*, which I quoted downe of purpose to remoue the stoniest rubbes, which might stand betwixt vs and *Felicitie*, the true Scope and end of the *Golden Fleece*, I was informed, that some pettish *Monitors* doe vpbraid mee for writing of serious matters in an extraordinarie forme, dilguized vnder the name of *Apollo*. To you that are Iudicious I neede not yeeld any satisfaction in this point. But lest *Error* play vpon mee too violently, by mistaking my meaning, and the true sense of the morall, let the Ignorant know, that this worke alludes to a *Poeticall rapture*, wherein the names of *Apollo*, of *Pallas*, the *Muses*, the *Graces*, and of *Parnassus* are taken for *Wisedome*, and the Court of wisedome eyther Diuine or Humane. If they regard the *Celestiall Globe*, the precisest *Criticks* shall find the name of *Apollo* or *Phæbus* still in vse. The seuen dayes of the

the

the weeke haue their denomination from the *Pagan Gods*, among whom *Apollo* for *Sunday* receiues the appellation, as the Prince of Planets. That Diuine Poet *Salust Lord of Bargas* in many parts of his Books vseth this name for the *Sonne*, as he doth also *Minerua* and the *Muses* for Learning, *Mars* and *Bellona* for warre, *Bacchus* for wine, *Ceres* for Corne, *Vulcan* for fire, *Venus* for lust, *Diana* for chastitie, *Neptune* for the sea, *Aeolus* for the windes, *Styx* and *Acheron* for hell. It is not the bare name but the inward sense, which a discreet Reader should pry into. *Saint Paul* expounded the Heathens *unknowne God at Athens* according to his owne beliefe of the true God. Because those fond people at *Ephesus*, preferred the worship of *Diana*, *Great is Diana of Ephesus*, before *Saint Pauls* Doctrine, it were great folly in a *Minister* to refuse the Christning of a childe by that name, though iouer so Idolatrous in those times of darknesse. While men of vnderstanding know the moralized sense, they will not mislike this course. They which haue read the workes of the *Nominalists* and the *Realists*, can distinguish betwixt substance and shadows. They will respect matter more then forme, and the *Spirit of Euidence and power more then the enticing words of mens wisdome*. By either of which kinds, who so hath the happinesse to edifie the Church of *Christ*, to reforme *Errors*, or to restore decayed *Trading* to his languishing Coun

they, hee ought not to be accused, whether hee playes the part of tickling *Horace*, or of carping *Iuuenall*, of an Oratour, or of a Poet; whether hee puts on the large Surplice of a reuerend *Minister*, or the curtalld gowne of a crabbed *Stoick*. For it is not the Outside, but the precious Inside, which the *Eye of wisdom* lookes into. And I haue seene more pride vnder a course cloth garment, then vnder a silken Robe.

To satisfie further their Obiections, I haue couched the subiect of my Discourse vnder the Titles of *Apollo*, *Walter de Mapes*, *Sir Geffrey Chaucer*, *Berengarins*, *Wicliffe*, and other famous persons, which flourished many yeares before *Luther* was borne, euen by the selfe same Authoritie, as *Vigilantius the Martyr* confuted the Hereticks of his time. In his fift booke against *Euzyches*, this antient *Writer* testifieth, that he published workes in *Athanasius* his name against *Sabellius*, *Photinus*, and *Arrius*, to the end that they being present, he might seeme to treat with the present, *vt cum presentibus videretur agere*.

If these reasons cannot preuaile, but that still they will mutter, and seeke a hole where none is, I must referre them to the reading of *Sir Thomas Moores Entopia*, and to *Platos* imaginarij Commonwealth, on which as Chymerizing notions or Ayrie Castles let their Phantasies pore, while I runne ouer those reall and actuall vices, which lately haue gotten the vpper hand ouer their
minds.

mindes, and bodies to the scandall of their *Christian* Profession, and the decay of their worldly fortunes.

And if for all that my curious Masters will not desist, but menace mee with more violent animadversions, even to fire and fagot, or rather to a milder punishment of *Banishment*, I shall much more contentally embrace this last with *Boetius*, then to continue in their Neighbourhood, like a lazie Drone, and to consume the fruits of the Earth, which the industrious Bees haue laboured for, thereby to verifie that saying of the *Poet*: *fruges consumare natus*; And so at last to hazard the late Grace, which I receiued in the *Court of Wisedome*: where at my matriculation I vowed to disclose all such enormities which might preiudice the mysterie of the *Golden Fleece*, and to liue vpon mine owne without extorting from others.

To conclude, if notwithstanding all my allegations, these *Besie-bodies* will play the clamorous *Stentors*, and refuse to allow, either the forme, matter, or Decrees set out in this *Treatise*, let them lay them by, as vnripe fruit, or Orders fitter for me to diuulge in the *Newfoundland*, and there to see them executed among my owne Tenants.

The end of the First Part.

THE SECOND PART
OF THE GOLDEN
FLEECE.

CHAP. II.

Malines and Misselden, two Marchants of Great Brittain, do severally declare their Opinions touching the Decay of Trade, and the Causes of the unbalance of their Native Commodities with the Forraigne, which were brought into that Kingdome.

Apollo bewraeth their misery, and commands a further enquiry to be made of the Causes.

APon a grieuous Complaint made before his sacred Maiesy, as he deliberated with some grand Statesmen of England for the restoring of decayed Trade, certaine Marchants experimented in the Art of Commerce, offered their service to discover those secrets, which they vnderstood of in that kind. Apollo commended them for their respectiue care and duty, in tending themselves so voluntarily like honest Patriots to succour their diseased Countrey; And bade them severally to deliuer their knowledge.

Vices and decayes of the Kingdome,

The Canker of Englands Commonwealth.

Gerrard de Malines first related his Opinion: That the *wealth* of a *Kingdome* could not decrease but by three manner of waies, viz. 1. by the transportation of ready money, or bullion out of the same. 2. by selling their owne Commodities too good cheap. 3. or by buying forraigne Commodities at too deare a rate, and that in the inequality of one of these consisted the one ouerballacing of Trade, like the fortune of an House-holder, whose ruine and downfall may be foreseene and foretold if he continually buyeth at the dearest rate and neuer sels. As contrariwise he is obserued to thriue, if hee sels, and seldome buyes. Then he shewed, that *Money*, which ought to bee the square or measure of a *Kingdome* to set a price vnto euery thing, and therefore in permutation and Exchange among Marchants it was termed *Par*, yet lately this *Regina Pecunia*, this *Queene of the Republick*, was vnnaturally sold to be deslowrd by some of her neereft kinsfolkes; who not looking into her beauty, nor regarding the finenesse & waight of her metall, as politicke *Exchangers* ought to doe, but altogether carelesse of their Countries good, they bargained by *bills of Exchange* to pay or receiue monyes for Commodities, as the Money is valued in other parts *transmarine*. If the price of *Exchange* bee there high, where generally our Marchants are the deliuerers of money, then they must giue much to haue their Moneyes made ouer, whereby the gaine of their Commodities being formerly sold, is clipped. And yet most commonly they giue no more then the value of our money is, for the *money*, which they deliuer there, is according to the toleration by them received

receiued at high rates farre above the value, and in the same manner payed out. But when the *Exchange* goes high, our Marchants buy Forraigne Commodities, or barter theirs for the same. Wherein they lose, in taking these at their forraigners owne Princes. and their natiue Countrey suffers for it at their returne together with the *Marchants*, the one in selling deare, the other in buying deare. So that our *home Commodities* are abated foure manner of waies by the abuse of this *Exchange*. 1. by scarcity of *Money*, which maketh things good cheape, occasioned by the *Exchange*. Secondly, by the *gaine* sought vpon *Money*, which otherwise would be sought vpon the commodities. Thirdly, by a high *Exchange* with vs, which causeth men to deliuer that money by *Exchange* in nature of Trade, which otherwise might be employed by some vpon the *Commodities*; as likewise by a low *Exchange*, which causeth exportation of our *Money*. Fourthly, by the rash sale of our *Commodities* by young *Marchants*, or *Factors*, that are driuen to pay *Mony* taken vp by *Exchange* heere in England, thereby spoyling the Market of others. In like manner to make this probably seem true, *Malines* manifested, that Forraigne *Commodities* were raised and enhanced foure manner of waies. First, by plenty of moneyes out of our own store transported into other Countries. Secondly, by a high *Exchange* beyond the Seas. Thirdly, by the toleration of moneyes beyond the Seaes, to goe current farre above their value. For by the alteration of moneyes, the price of *Commodities* doth alter also. Fourthly, for that the principall *Commodities*

with the remedies.

The vices and
decayes of the
Kingdome,

Veluets, Silkes, Fustians, &c. are ingrossed by the Bankers that sell them at their pleasure, our immoderate vse giuing them the greater cause. By this meanes hapens an ouerballancing of outlandish Commodities with those of our owne Countrey, which also carries away out of this Kingdome five hundred thousand pounds a yeere at the least, when wee are thus enforced to giue both money and our home Commodities for Forraigne wares at a most excessiue rate.

The Circle of
Commerce.

Edward Misselden a learned Marchant vtterly disliked *Malines Par in Exchange*, saying that there were two manner of *Exchanges*, the one *Personall*, the other *Provinciall*, & that it was not possible that the *Personall*, which respected only the Contracts made betwixt priuate men, or party & party, should so much preiudice the Common-wealth, vnlesse there were an inequality in the *Provinciall Exchange* betweene our Kingdome and other Neighbouring Kingdomes or States. The losses whereof, as also of the *Personall*, could not be known, vntill the returnes thereof be made, that is, vntill the Forraigne Commodities were brought in for the natie Commodities carried out, and then both cast into the *ballance of Trade*, to be waighed and tried the one against the other. For if the *home* Commodities carried out of the Kingdome, doe downe-waigh and exceed in value the *Forraigne* Commodities imported & brought into the Kingdome, it is a signe, that the Kingdome growes rich and prospers, because the ouerplus must needs come in in treasure. But if the contrary chance, that the *Forraigne* Commodities brought in, doe exceed

ceed the *Native* in value, it is most certaine that the *Stocke* of the *Kingdome* wasteth, and that *Treasure* goes out of the *Land*. To discern this, there is no surer way then by the *Customes*, wherein the goods of this *Land* exported & imported, being multiplied by twenty, will appeare; for of euery pound there is twelue pence for *Custom*. As for example, wee find to our great griefe, that there were brought in to this *Land* of *Forraigne* goods by the *Customes* for the same payd, and thus multiplied by 20. for one whole yeere from *Christmas Anno. 1621. to Christmas 1622.* The totall Summe of 2619315^l. 00^s. 00^d.

The totall Summe of goods carried out of the *Kingdome*, frō the said *Christmas 1621. vntill Christmas 1622.* amounted to 2320436^l. 12^s. 10^d. which lamentable president sheweth, that there was more that yeere brought in of *Forraigne* goods, then carried out of the home *Commodities* by the Sum of 298878^l. 7^s. 2^d.

By this positieue forme of a *Ballance* truely made and taken out of the *Custom-houses*, our *State* may see how we are falne into a great vnder-ballance of *Trade* with other *Nations*; & that it is high-time now or neuer to looke about, before wee bee driuen to a narrower pinch. The causes, in two words, of this ouer-ballancing, is *Prodigality* and *Pouerty*. The one brings in by *Excesse* of *Forraigne* goods into the *Kingdome* an ouerballancing. The other by the *Defect* and hauing too little from their parriall *Mother*, keeps our *Trading* backe in vnder ballance.

Apollo sighed at the relation; and all his *Court* which fauoured the *Protestant Religion*, both

with their remedies.

The vices and
decaies of the
Kingdom.

outwardly and inwardly demonstrated great heauines for this *Decay of Trade in Great Brittain*, that in the dayes of peace vnder a *Religious King*; this vnder-balance should happen, and openly protested, that Peace consumed more men and goods in that Kingdom, then all their *Warres with Spaine and Tyrone*. Likewise, his Maiesty said, that if the Noble *King James* had not betimes raised the *Jacobus piece* to twenty two shillings, and his other Gold to the like proportion, other *Nations* had by this time attracted all the treasure of this land vnto themselues, and that the riotous flaunting in *Apparell* with their prodigall Feasts, did helpe to vnder-balance their Trading, which together with many other abuses crept into that *State*: hee wished some of the Inhabitants, if they had any feeling of their Countreyes smart, should present without delay or partiality.

C H A P. 2.

Apollo causeth a Iury to be impanelled out of the Vniuersities of Oxford, Cambridge, St. Andrews, Aberdine, and the Colledge at Dublin, to find out those persons which sold Ecclesiasticall Livings.

The Presentours discovering some, bring them before Apollo.

His Maiesties censure, with his discourse of the Rights of Tithes.

Apollo perceiuing, that one of the chiefest causes of the miseries which perplexed *Great Brittain*, proceeded

proceeded from *Simony*, and the enforced *Parity* of
 some *Ministers*, who being driven by these neces-
 sity, were faine to accommodate themselves to the
 iniquity of the times, caused about *Whitsonide* last
 1626. a Jury to be impannelled of the precisest Prea-
 chers in that *Monarchy*, viz. sixe out of the *Uni-*
versity of Oxford, sixe out of *Cambridge*, sixe out of *St.*
Andrewes, sixe out of *Aberdine*, and the like number
 out of the *Colledge at Dublin in Ireland*. 30. in all;
integros vitas castosq; puros, men of vnattainted lines,
 and pure from notorious vices. These his *Imperiall*
Majesty appointed to enquire of such *Patrons*, as
 presumed directly or indirectly to play the *Mar-*
chants, and sell those worldly meanes, which God
 himselfe had allotted to his earthly *Angels*, towards
 their maintenance and wages, in labouring to reduce
 his astrayed flocke to their true *Shepherd*.ouer
 this impannelled ranke he placed *D. Raynolds*, a man
 of very austere Conuersation, so temperate in his af-
 fections, that hee made choise rather to bee *Head of*
Corpus Christi Colledge in Oxford, then to become a
Bishop, which the famous *Queene Elizabeth* offered
 vnto him. About ten dayes after, the *Inquisitors* re-
 turned and presented the names of 40. *Patrons*, and
 so many *Ministers*, which had truckt and bargain-
 ed for Benefices. Likewise they presented, that
 6. *Widdowes*, whose *Husbands* had coped and giuen
 4. years purchase for Benefices, were ready to starue,
 some of them hauing seuen or eight children lying
 on their hands: And that before the first fruits were
 satisfied, without receiuing one penny for their pur-
 chase, their poore *Husbands* died.

with their re-
medies.

The Second Page

The vices and
decays of the
Kingdome,

Apollo moued to Commiseration, to see the wretched estate of the Church brought to this wo- full plight, said, that it was no maruell all things went to wrack and ruine in that Noble Iland, when the Parrimony of the Church became a prey and pillage to Marchandizing Greedy-guts. For how, (quoth he) can vertue harbour in their hearts, when the Rewards of vertue are rauished, embezeled, and turned topsy turuy? This inequality compelled many braue Spirits, desperately to runne into the gulfe of discontentment. This made *Campion, Parsons, Harding, Stapleton, Creswell, Dallison, Garnes,* and infinite others to forgo their natiue Countrey, and betake themselves to the Seminary Colledges in *Doway, in Valladolide, Ciuill, Rome,* and other *Po- pish* places. After these speeches, his *Maiesty* ask't the delinquent *Patrons*, what infernall fury possessed them to wrong the *Ministers* the seleCted seruants of their *Heavenly Father*? Why they forced them to buy their owne Right and due? The *Patrons* answered, that they held a hand ouer the *Aduowsons* and Ecclesiasticall livings in their gifts, as well as ouer the impropriate Tithes. Both which being wrested and extorted by the Clergy-men themselves heretofore in time of *Po- pery*, towards the Religious houses, belonged as a lawfull spoile vnto them for ridding the Land of such Lazy Lordanes & Abbey- lubbers. Likewise, they alleged, that they could not support their magnifiquie Port and pompe, without making sale of such Benefices, as were in their donations. To this *Apollo* replied: Though yee haue bene tolerated to detain the impropriate Tithes,
dare

dare ye aduerture to take money for those Spirituall Liuinges, which appertaine not vnto you? Dare yee againe deuoure the forbidden Fruit? Could not the many examples of them, which felt the Stroke of *Diuine* vengeance for purloyning of forbidden Wares, terrify your mercenary minds? *Achan*, for the wedge of Gold and the *Babylonish* rayment, was stoned to death. *Gebezi*, for receiuing the two Talents and the change of garments from *Naaman*, was stricken with *Leprosie*. No ill gotten goods can long thrive with any man. *Male parca, male dilaburatur*, which yee might obserue by the *Crane* in the Embleme, which hauing a wrongfull prey, could not digest it. As in like manner it befell to an *Eagle*, which snatching a Coale from the Altar, fired her nest therewith. Famous are the destructions of sacrilegious persons in all ages. Of *Heliodorus*, who was scourged by an *Angell*, for seeking to rob the treasure of the Temple at *Ierusalem*: of *Pompey*, which tooke away the Golden Table out of that sanctified place; of the *Galles*, which spoyled the *Delphicke* Church; of *Cepio*, who robbed the Church of *Tolosa*, that gaue an occasion to the Proverb, *Aurum Tolozanum*, which proued fatall to the takers. Although these two last serue not so fit for our turne, because they were *Heathenish*, yet in as much as they portend fatal success, *Mabome* to the rakers of Church goods, let men feare to share in Sacred things, or in any Commodity annexed to the Spirituality.

But now-a-dayes yee are not content onely to exact of the poore *Ministers* such vntreasonable prizes, but yee must get some by humane reasons

with their remedies.

Alcic.

The vices and
decays of the
Kingdome,

Gen. Cap. 14.
Hsb. Cap. 70

Gen. Cap. 28.

Leu. Cap. 27.

Num. Cap. 18.

Mal. 3. 2, &c.

and vnwarrantable authority to iustifie your Acts, straining their ouerfluent wits, to proue *the Word of God*, to become mutable in matters of Tithe; for the confounding of which leprous opinion, I will now conuert my speech vnto you, *my learned Courtiers*: Beit knowne vnto you, that *Tithes* are due to the *Clergy Isre Diuino*, before the Law, by the Law of *Moses*, and vnder the *Gospell*. Before the *Law Abraham* payed Tithes to *Melchisedech*, euen the *tenth* part of all which he had, as the Authour to the *Hebrewes* explayned. Hee payd *Tithes* as a temporall *Prince* to a spirituall *Prince*. But now *vice versa*, contrariwise the spirituall person is constrayned to pay *Tithes* to the temporall Parsons. The *Patriarke Iacob* made a vow vnto God, that if hee would bee with him and keep him in the way which he should go, giuing him bread to eat, and rayment to put on, he *would surely giue the Tenth vnto him*. Whereby it appeares, that the *Tenth* is still reserued by the Law of Nature, imprinted by the *Diuine* character in mens hearts before the Law, as a certaine and vnchangeable portion to the instruments of *Gods* glory, his sacred *Ministers*. Likewise by the *Ceremonial Law*, *All the Tithe of the Land, whether of the seed of the Land, or of the fruit of the Tree is the Lords, is is holy vnto the Lord*. And the like *Tenth* was allotted of their flocks of Cattell. All which *God* bestowed vpon the *Tribe of Levi* for their paines, care, and maintenance in attending his seruice. The detayning of these *Tithes* afterwards from the lawfull Owners, procured the curse of *God* vpon the Land of *Ierry*, as the *Prophet* protested: *Yee haue robbed God.*

God. But ye say, Wherein have we robbed thee? In tithes and offering. Yee are cursed with a Curse, for yee have robbed me, euen this whole Nation. Bring then all the Tithes into the Storehouses, that there may bee meat in my House, and proue me herewith, ^{sith} the Lord of Hostes, if I will not open the windows of Heauen, and powre you out a Blessing, that there shall not bee room enough to receiue it. By the Morall Law vnder the Gospell, where our Sauiour reprobud the Pharises Hypocrisie, it appeares how iniurious a deed it is, to keepe the Tithes from the rightfull Proprietaries; when the Pharise iustificth himselfe with this point, which the English Patrons would countermaund, I pay Tithe of all that I haue. The which the Diuine Wisdom liked, as he had told the Pharises before, that those things ought to be done, and not to leaue the other vndone. Neither let them colour their Promethean thefts, as *μῆλα θεοῦ*, as theewes of the Godhead, by abrogating all the Lawes of Moses, as if they were all void at the coming of Christ. For those onely were annulled, which stood for types and figures of his Incarnation, Passion, and Resurrection; as Circumcision changed for Baptisme, and the Feast of the Passeouer, for the Feast at Easter. Some other petty things appropriated to that Nation, in regard of their hot Climate and natures, are also abolished. But for the lawfulnessse of Tithes payable to the reuerend Clergy, it was neuer questioned for these 5000. yeers and vpwards: yea, so powerfull a respect did the Primitive Church attribute vnto the Lawes of Moses, that Eleutherius Bishop of Rome, at such time as Lucius King of Great Brittain, or as others think, Vice-

with their remedies.

Luke Cap. 18.

The vices and
decays of the
Kingdome,

roy vnder the *Romane Emperour*, sent vnto him for some good and wholsome Lawes, this *holy Prelate* wrote vnto him, that hee should collect out of the *Diuine Lawes*, what he thought most agreeable and conuenient.

If this will not satisfie their couetous apprehensions, let them belecue the *Apostle S^c. Paul*, who confirmed the paying of *Tyses* after the abolishing of the *Ceremoniall Law*.

Heb. Cap. 7.

In former times *Priests* would take the fattest of the meat, but now-a-daies *Phinehas* and *Samuel* must catch at the crummes which fall from their *Parsons* tables. In those purer times the Children of Israel offered so plentifully, that *Moses* was faine to re-
straine their bounties. Yea the women offered their *Bracelets*, *Iewels*, and *Looking-glasses*, in which they tooke much delight. But now temporall persons must haue a large summe of *Aaron* and *Elezor*, for Presentations, to buy their wiues *Iewels* and stately *Looking-glasses*, to view the picture of *Pride* and the face of *Simon Magus*. In time of *Popery* there was a Law enacted of *Mormaine*, to keepe backe and curbe the charity of deuout persons, for feare lest all the reuenues of the Land might in time be conferred on the Church. So freely did men in those dayes dispose of their temporall meanes to aduance the *House of Prayer*, and the Master of that house, that they thought all which they possessed, to be too little to pleasure their *Chesly Father*. The *Galatians* would haue pulled out their eyes to haue done *Paul* good. But now some are so farre from doing any good to their *Ministers*, that they would
put

put out their eyes, if they durst. Let any of the poore Ministers shew himseife neuer so vpright, zealous, painfull in his vocation, if his purse, grauity, and precise carriage sute not with the *Patrons* humour roundly come off, hee will sooner accept of a brutish *Dunce*, that scarce knowes the *Canonicall Scriptures* from the *Apocrypha*, then of this Elect Seruant of God. Nor yet perhaps will hee dismisse him so clean, but at his departure and after, he will besmeare his coat with the filthiest lees of oyle, & lay an aspersion on his good name and fame, that he is a peevish *Peuitare*, vnworthy of his presentation. Thus do those *Patrons*, like the *Ammonites*, curtall the skirts of *Dauids Embassadors* garments, playing the Barbers with their Beards, vntill God sends his *Nemesis*, his three-stringed whip of Famine, the Pestilence, and the Sword, to afflict them for their greedinesse.

with their remedies.

The *Poet Mantuan* bewayled the state of the *Romish Clergy*, that all things belonging to the Church, were *Simoniously* exposed to sale, as at Mart or Market; *Venalis Roma iura, sacerdotes, albaria, &c.* Lawes, Priest-hoods, *Masses*, what you will, for money; *For money giuen, all sinnes forgiven*, as the *Popes Pardoner* proclaimes. From hence arose that prouerbe against a *Simoniacke Pope*, who had sold much Church-livings.

Vendere iure potest, emerat ille prius.

By right he sels what he had bought before.

It is a farre greater fault to purchase a Bishoprick, then for a poore *Minister* to buy a benefice. For the one doth it of an ambitious mind to beare rule

The vices and
doctrines of the
kingdome,

ouer his brethren, I meane him that gets in by *Simony*: and the other is meereely compelled and driuen, as iron, by the *Patrons* heart of Adamant, to giue all the temporall meanes hee hath, and perhaps more then his owne, if his credit serues him to borrow. The one might lue contentedly, without aspiring to Lordly superiority, except he be called *gratis*, or deemed worthy of that Reuerend place. But he that inioyes nothing after all his watchfulnes, study, spending his spirits, impayring his health, and waisting all his heritage, or meanes in food, apparell, and bookes, after 20. 30. or 40. yeeres attendance, but is enforced, poore man, vnfortunate man, to compound by some sinister contract with him, which makes no conscience to see another periured, though himselfe thinke, that by a trick of wit he may auoid it. I could willingly pardon him, yea and reward him well for discouering the necessity of his fortunes, and the rauening pillage of the Patron. Vntill this cloud be remoued, Faith, loue, and charity cannot settle in mens hearts. What wrought the ruine of the *Romish Church*, but the Bishops climbing vp to the highest place by the golden Ladder? About the yere 605. he obtained the *spirituall supremacy* at the hands of the Tyrant *Phocas*: and in the yere 800. he got his *Temporall power* ouer all things that may be called *God*. And the most part of these *Popes*, which sithence haue bene elated to that eminent seat, came in by indirect wayes, and for Money, as *Platina* and other *Papists* haue obserued: so that if the *succession of the keyes* were bequeathed to *Rome*, *Simony* hath made that place vacant about 800. yeeres

yeeres agoe: We doe therefore order and decree, that if any Clergy-man doe buy a Bishoprick, hee shall lose it, and be vtterly banished out of our Iurisdiction. If any Patron receiue the least gratuity of a Minister, hee shall for euer forfeit that Presentation to the Bishop. And now, for these poore *widdowes*, wee adiudge that the *Patrons* shall restore such moneyes, as their Husbands gaue for their Benefices, twice so much of currant English money.

with their remedies.

CHAP. 3.

Vpon a Bill of Complaint exhibited by *Æschines* and *Papinian*, against Rewards *unequally conferred on persons of meane desert and descent*, *Apollo* pronounceth a peremptory Doome.

AT the great Assembly held at *Parnassus*, on the fourth of Iune last 1626. there was exhibited a Bill of Complaint by *Æschines*, Deane of the *Lyceum Colledge at Athens*, & by *Papinian* the famous Lawyer, Advocate to the *Lady Thetis* on the behalfe of the *Students of the Empire of Greece*, That whereas Rewards ought to be conferred on the *vertuous*, which wore out many nights in cares and thoughts, how they might increase Trade lately decayed, how they might cut off superfluous suits of Law, whereby *Chariety* might heat mens hearts, as in the Golden Age, and *Iustice* flourish without the least pollution: now to their great grief they found many Offices bestowed on one man, which might serue sundry more sufficient persons, and which worke some of those of
the

The vices and
decaies of the
Kingdome

the meanest ranke, to sit in the supremest places, whilst that many generous Spirits of *Noble descent* and of brauer flames, adorned with multiplicities of knowledge, whom, as *Scaliger* wrote of *Picus Mirandula*, the *Muses* themselves would pronounce to be of that *immortall race*, adjudged from *Heaven* to passe for *great and wonderful Spisits*, whiles these lay condemned, without any preferment at all. For which cause they humbly begged at his *Maiesties* hands, that some course might be taken, whereby Rewards should bee thenceforth conferred more equally on men of good desert and of *Noble descent*. *Apollo* at these ominous tidings, as it were with *Commotion* of mind, estranged somewhat from that sweet composition of gracious manners which he was wont to deliuer, with a voice more fearefull then ordinary, sounded out these Verses following, which argue, that his *Maiesty* tooke great indignation at the contents of the Bill exhibited.

*Why keeps one man three Offices alone,
Another yet deserving more, hath none?
Eytter the Starres shoot out some crooked rayes,
On this low world, or Fortune on it playes.
Or else the Ayry Prince this busines guides:
For surely God more equally divides.
More Offices then one, tis great pity.
That any in Countrey hold or Citty.
One Charge, and yet I am no puritan,
Will serue one man, and that a carefull man.
Graces and Muses twelue in number are:
Whish for their Troupes looke equally to share.*

with their remedies.

A Prince had need to marke, and well to know,
On whom he doth great Offices bestow.

In Horses race men looke into the Sires.

Like Crow like Egge. The gracious Grace inspires.

Heere Apollo stopt, and about halfe a quarter of an
houre after renewed his speech in this manner:

Sith with the Parents seed their manners flow,

And in the Sonnes deriv'd by Birth doe grow,

Why doe some Lawyers prey on Labours hires,

This Lesson they haue conn'd from Clownish Sires.

Those Clowns their Sires, which hating Heauēly rights,

Them from their Birth defil'd with Earths delight.

Whereby their Sonnes so trained up at first,

By natures kinde commit that act accurst.

Tis seldome seene, that one of Noble Race,

Peruertes Tribunall Seates by trickes so base.

Tis seldome seene that one of Noble bloud,

Betraves his King, or sels his Countries good.

If one among a thow and such you finde,

Some Treacher him seduced of Clownish kind.

If any Lawyers play the Tyrants part,

Thundring out fines, to make the vertuous smart,

Or prone notorious for deceit and bribes,

They are descended of base Clownish Tribes.

Nothing more base then is the Ruling Clowne,

Not Antichrist for fraud can put him downe.

No change of manners, though he change his weed,

He what his father wore, doth neuer heed.

Whiles that such Moles in nought but Earth delight,

They sport in ease, and snatch at others right.

Nobles like Planets move with noble thought.

A Royall Virgin forth our Sauour brought.

The vices and
decays of the
Kingdome,

*The Commons should be rul'd, the Nobles rule,
Lawes rule them both, as Bits the Horse and rāle.
Peeres plac't in Office, by their peerelesse King,
Are iust, least blots they to their Honour bring.
The vulgar Sort fit for Mechanic k Trade,
May helpe their country with the Plough and Spade.*

CHAP. 4.

*Hugh Broughton upon some discontentment taken in
seeing his inferiours promoted to eminent places be-
fore himselfe, complaineth unto Apollo; shas
Florio, Deane of Thaliaes Chappell, profaned the
sacred name of the Letany, by singing the same in-
termixt with triuiall toys.*

Apollo causeth Florio to repeat his Letany.

Hugh Broughton, a very learned Diuine, and an
admirable Linguist, specially in the Hebrew and
Chaldaick tongues, hauing for a long time awaited
in *Apolloes* Court for some place of preferment, and
seeing many persons, whom he thought to be sur-
beneath him in knowledge, or at least, that his penny
was as good silver as theirs, exalted to promotion,
grew about this time of the *Moone* maruellously
discontent; and chiefly for that *Signior Florio*, a new
commer into *Parnassus*, had bene lately promoted
to be *Deane of the Lady Thaliaes Chappell*, a place of
honour more fit for a Cabalisticall *Rabbine*, as him-
selfe was, then for a *Nouehst Italian*; hee fumed, he
fretted to see the world thus runne on wheelles, veri-
fying

fyng those words of *Seneca*, that *there was never as yet any great wit, without some touch of madnes or folly.* *Hugh Broughton* thus perplexed, lett his swolne conceits, like the embottled aire for want of vent, might burst their bodily irstriments, repayred on the fifteenth of *May* last 1626. unto *Apollo*, complayning that *Florio*, Deane of *Thaliaes Chappell*, had on this *Princes Birth day* sung a strange *morall Letany*, more agreeable to a *Sceltonical Dogrell Rimer*, which shootes verses at randome, then to the reuerend *Prelate* of the *Comicall Court*. Which fault of *Floriees* he aggravated, by fetching the *Genealogy* of the word *Letany*, not onely from the *Greeke* scuered *Dialects* of the *Attickes*, the *Dorickes*, the *Iowickes*, the *Aeolickes* and other *exotick* pronunciations, but also from the *misticall Thalmuds* of the *Iewes*, wherein he surpassed most of the *Phaebian Academy*, *Apollo* wōdted much at this far-fetcht *Etymology*, and sublimated *pedegree*, and therefore willed *Florio* to repeat in his presence that *morall Letany*, which ministred such an occasion to this high-spirited *Scholler*, so to traduce the memoriall of it with such curious aggravations. *Florio* obeyed, and with a mild-composed gesture reiterated his *Letany*.

with their
audies.

FROM blaspheming of Gods name,
 FROM recanting words with shame,
 FROM Damnation eternall,
 FROM a sicke Soule intervall,
 FROM a Sinner will not mend,
 FROM a friend, that will not lend,
 FROM all moderne abuses,
 FROM much things to no uses,

The vices and
decayes of the
Kingdome,

From Ignatians cursed swords,
From an Alchymists faire words,
From those Friers, which Cloakes use,
As from such that haunt the Stewes,
From such Sins as doe delight vs,
As from dreames which doe affright vs,
From Parasites, that stroake vs,
From morsels, that will choake vs,
From false Sycophants, that sooth vs,
As from those in Sinne doe smooth vs,
From all profane Discourses,
From all ungodly Courses,

Sweet Angell free,
deliuer me.

From Craggy hills and mountaines,
From mire and muddy Rowntaines,
From touching Toades and Spiders,
From Shooters hill ranke Riders,
From th' Exchequer Promoters,
From prying Spies and Tooters,
From Baylifes & Informers,
That faine to be Reformers,
From Cuthroat City Catchpoles,
That care not how they vex soules,
From Bridewell and from Newgate,
From deare wit, that's bought too late,
From the Lord of Halifax,
From the loane of the Tower axe,
From fraies & dauselesse battell,
From murren in our Castell,
From one thats ever prating,
From Extorsion & grating,

From St. Nicholas Clarke as night,
From such crosse, as shuns the light,

Sweet Angel free,
deliuer me

From flowtes, which friendship sunder,

From Lightning, Stormes, and thunder,

From Nouelists coind rumours,

From all Phantasticke humours,

From such scolds as bite and scratch,

From a causelesse masticke patch,

From all such as purses cut,

From a filthy dirty slut,

From an old man luxurious,

From a young man litigious,

From a raggish warden Tril,

That her Louer seekes to gill,

From Setters, Canters, Cheaters,

No better then men-eaters,

From haill names and bad fame,

From much need and open shame,

From stolne Goods receiuers,

From close sly Deceauers,

From a wanton that will rig,

And delight to dounce a rig,

Sweet Angell free,
deliuer me.

From a Priest that will rumbie,

From a Nunne that will jumble,

From rude Knaues that Ma's tumble,

From Cattes and Rattes which rumble,

From seruants, that will grumble,

From a lade, that will rumbie,

From

with their re-
medies.

The vices and
decies of the
Kingdome,

From Drunkennes and Lechery,
From scarcity and Penury,
From excesse of meat as drinke,
From Tobaccoes noy some stinke,
From opinions of Doctors,
From busines with Proctors,
From conuersing with wranglers,
From the patience of Anglers,
From Lawyers visitation,
From waste and desolation,
From one that delights in Law,
From a Lions bloody claw,
From bawdy Courts Citations,
From Excommunications,
From a State full of factions,
From all ungodly Actions,

Sweet Angell free
Deliver me.

From all hard-hearted Masters,
Which use not words, but master;
From a new Oast, proud and poore;
From a stale and gracelesse bore,
From bold Bayards downe-right blowes,
From sly peckings of night-crowes,
From Musicians Phantasticke,
From Tradesmen growne scholasticke,
From any Bonds to marchantes,
From acquaintance with Soricants,
From the mercy of Taylors,
From the long Bills of Taylors,
From Bankrounts too late wishes,
From all unwholsome dishes.

with their re-
medies.

From connerſation with Clownes,
Which wil ſel both Verbes & Nowmes,

From a Caſtillian druggier,

That payſon ſels for Suger,

From the Sicilian veſper,

From bits more hard then Iſper,

Sweet Angell free
deliver me.

From men with Mutther rained,

From women which are painted,

From all far-fetcht Newfaunges,

From him that ever wrangles,

From every Harlot-monger,

From heat, cold, thirſt, and hunger,

From a rough-handed Barber,

As from an Iriſh Carrier,

From one that is brow-branded,

From him that is left-handed,

From a feaſt without ſome wine,

Bid to Supper or to dine,

From drinking much cold water,

From a coozening falſe Cater,

From powdered Reeſe ſans muſtard,

From a thin end ſore Cuſtard,

From rotten Chee and Raddle Eggs,

From broken Shins and gowty Legs,

From a decrepit Capon,

From ſtinking fiſh and Bacon,

From ſtale and ſlithy Surgeon,

As from a fooliſh Surgeon,

From a Pudding hath no end,

From a Bow that will not bend.

Sweet

The vices and
decates of the
Kingdome,

Sweet Angell free,
deliver me.

From straggling on a strange beach,
which once had nere wrought my death,
From bribing and vile Trafficke,
From Monsters bred in Affrik,
From daily Contributions,
From partiall distributions,
From a Cooke that is a slut,
From a knife, that will not cut,
From a short-heeld skittish wife,
Worse then any Cut-purse knife,
From men too rash and testy,
As from wild lades or resty,
From Essex stiles, and Noi folke wiles,
From Yorke miles, & wheenes night files,
From Shopmen that will palter,
As Knaues deserue a halter,
From a bribing Constable,
From the winds of Dunstable,
From a young Iustice of Peace,
That frois prating doth not cease,
From his Fellow that nere speakes
A wise word, but Currat Lex,

Sweet Angell free,
deliver me.

From men cleane voyd of Reason,
From dishes out of season,
From men too nice and curious,
From men too rash & furious,
From Courtiers honey-spoken,
From Marchants that be broken,

with their is-
medes.

From Chanceries Iniunctions,
From dearely bought Presumptions,
From any rash Intrusions,
From purchased Pollutiones,
From strong Beere and heady Ale,
From a long and tedious Tale,
From a Sophistick Bruer,
Then whom the Diuell is truer,
From anguish, griefe, and sorrow,
From any need to borrow,
From the Counter or the Fleet,
From doing Penance in a sheet,
From all straight and pinching shooes,
From all Cornes on Feet or Toes,
From a light and Pennileffe Purse,
As from a sore and distemall Curse,
From Suites by Friends procured,
From all this worlds allayments,
Sweet Angell free,
delicous be.

Dd

CEAT.

The vices and
decayes of the
Kingdome,

C H A P T E R

Apollo, after some there of distaste against Florio, for his new morall Letany at the last gives him leave to defend it.

Florio in a briefe Oration declares the reasons, why hee inuented such a strange forme of Letany

Apollo pronounceth his Censure.

Apollo having heard this kind of *Letany*, more for the appearing of *Hugh Broughtons* precipitan humour, than for any dislike, which his wisdome found in it, seemed to frowne at *Florio*, for vitering in such a forme and vaine *Letany*. *Florio* doubting lest his Maiesty had in good earnest controuled his merry-conceited *Letany*, which as a new *Liturgie* he deuised of purpose to insinuate himselfe into the good grace of his *Princesse*, whom he knew was naturally affected with mirth and iollity desired of *Apollo*, that he might speake what hee could in his defence. His *Maiesty* gaue him leaue. And presently without further premeditation, *Florio* made this Apology. It is not vnknowne, most illustrious Prince, both to your matchlesse prudence, and to all discreet Politicks, that a new broome sweepes cleane, that euery Seruant at his first entertainment into a great Ladies Court, must sute his affections to hers, as neere as possibly he can with conueniency, and study by all meanes of solace to giue her content

tent in some degree or other. To this end I inuented this new *Letany*, knowing that my gracious *Misresse* liked pleasant raptures, better then the graue and austere rules of the *Stoicks*. As for the profaning of the name of *Letany*, while vnder the shadow thereof I couch matters of some moment, I hope, it redounds not so preiudicially infamous to your vertuous *Court*, as for a *Papist* to be called a *Catholicke*, or for a smatterer in *Logick*, to be termed a *Sophister*, or for a peeuish *Diuine*, to be stiled a *Puritane*. If my *Letany* be throughly scanned, vnder that title *M^r. Broughton* shall meet with as much substance to edifie the common sort of people, as with his *Hebrew Genealogies* to enrich the learned. It is not a Cowle or hood which makes a *Monke*: *Cucullus non facit Monachum*. nor is it a shauen or bald *Crown* which makes a *Priest*: for a man may lose his haire with the *Poxe*, or for want of radicall moisture in that part of the head, as chanced to the Poet *Aeschylus*, on whose bald pate an high soaring *Eagle* did let fall a shellfish, with intent to breake it, as on a stone. Nor doth along beard make a man a iudicious *Socrates*.

barbatum hoc crede Magistrum

Dicere, sorbitio quem tollit dira Cicuta.

whom a forc't draught of Hemblocks iuyce did kill.

We see the *Goat* stalking with a long beard. Yet who will take him for a religious beast, that climbs vp to the *Altar*, and feedes on the sacred flowers?

Barbatus, s; et ipse Caper, tamen esse negamus

Hunc recta et pura Religione pecus.

It is not the bare outside, the vsurping of a naked

with their remedies.

Perf. Sat. 3.

The vices, and
decayes of the
Kingdome,

name, which can disgrace an honest Action: If vnder the name of *Letany*, I haue alluded to any lewd passage, whereby youth may be corrupted, or the state of *Parnassus* defamed, I appeale to *Cesar*, to your *Maiesties* iudgement:

Apollo, after that *Elorio* had thus defended his cause, yielded his censure in these few words: Whosoever goes about to deprive men of all kinde of pleasure, seekes to deprive them of freedome and of a cheerefull nature, which God preferres before a sullen crabbed mind, as was that of *Cains*. Beeing tempred, it consorts well in an ingenuous Scholler. For thereby hee shall auoid the name of a laughing *Democritus*, with his tickling spleene, and also of a weeping *Heraclitus*, with his melancholy passion. The title of *Letany*, derogates not frō grauity, while it tends not to base scurrility, but rather to a vertuous morality. There is a time to teach, to exhort, and there is a time to sling stones against the wind.

*There is a time of earnest things to write,
A time to talke of matters small & light,
A time to walk, to run, to ride, or prauince,
A time to sit and laugh, or lead a Dance.
There is a time for man to fast and pray,
And so a time to sing like Birds in May.*

CHAP.

with their remedies.

CHAP. 6.

Apollo asketh the Author of the Golden Fleece, wherefore his Countreymen of Wales, having the commodiousnesse of the Sea with a large scope of land, are notwithstanding very much impoverished of late.

The Author imputes the cause unto the multitude of Law Suites.

Vpon Thursday in the Easter weeke 1626. while the rest of his *Maiesties* Subiects of *Great Brittain*, consulted how they might repaire the decay of Trade, lately hapned by *Prodigality*, Excesse of *Aparrell*, *Tobacco*, and other enormities in this *Iland* fostred and cherished, besides our losses abroad by the *Moorish Pirates*, and now of late by the *Dankirkes*, it was my good fortune to be present at *Apolloes Court* in *Parnassus*: Where likewise his *Imperiall Maiesty* sat in *Councell*, about the same affaires, because there might bee a perpetuall correspondency betwixt his *diuine Court* & our humane actions.

As soone as *Apollo* saw *Orpheus Iunior*, it pleased him to demaund of him the resolution of two *Questions*, which he presently proposed. Whereof the former was, wherefore his native Countrey of
Wales.

The vices and
decays of the
Kingdome,

Wales being a *Peninsula*, almost an *Island*, compassed about with the *Sea*, in forme of an horse-shoo, like little *Brittaine* in *France*, from the riuer *Dee* and *Chester*, round about to *Glocester*, hauing about 100. *Riuers* running out into the *Sea*, beside *Seuerne*, and *Dee*: yet for all this large Tract & commodiousefesse, they had not ten Ships; whereas *Deuonshire* alone our neighbour vpon *Seuerne*, not contayning the tenth part of land, flourished with 150. ships. The other Question was; wherefore their enclosed lands, as also their mountaines and Commons lay desolate, not halfe stockt, and their Corne fields in most places so bare of Corne, that a stranger would thinke, eyther that the earth produced such graine naturally wild, or else that the *Locusts* of *Aethiopia* had wasted and harried the same?

Vnto these demands hee craued an houres respite to answer. At the end whereof he returned his resolutions in this wise: I could haue wisht that these Questions had been askt of some iudicious Gentlemen of these parts, whom partly by familiar acquaintance, and partly by fame, I know to be far better experienced; and consequently more sufficient to yeeld your *Hightnesse* satisfaction in these demands of import. But seeing (*most vertuous Emperour*) the *Fates*, that is, your ineuitable pleasure, allotted this charge vnto my weake capacity, I will not spare to display the causes, according to that measure and taelēt which God hath giuē me. In the entrance whereof, a *Story* comes into my mind, out of an old *Spanish Booke* printed at *Salamanca*, aboue one hundred thirty yeeres past, entituled, *The causes of the pouerty of Spain*, de-

dedicated to *Ferdinando and Isabella*, before the conquest of *Granada*, and the discovery of the *West Indies* by *Columbus*. Among other reasons the *Author* imputes the breeding of *Asses*, and the use of *barren Mares*, in stead of *Bulls* and *Oxen*, to be the prime and weightiest cause of their necessities. For whereas in *Hercules* time the goodliest *Kine* of the world were found with *Gerion* and *Cacus* in that *Countrey*, since the rearing of those vnprofitable *Beasts*, and the *Golden Mines* of *Bebellio* in the *Pirenean Mountaines*, and the graines of *Gold* in *Tagus Sands* were exhausted dry, *Spaine* became the most miserable *Region* of *Europe*.

Now, my *Countrey* of *Wales* appears, in my judgement, to haue some resemblance with *Spaine*, as it stood in those dayes, being like vnto it for situation, and the vncuenness of ground, vp hill, and downe hill, yet enriched with faire vallies, and aboue all, with the benefit of the *Sea*, as your *Maiesty* hath well obserued.

But our grieuance is, that in stead of plentifull droves of *Cattell*, which heretofore serued vs, as well for our sustentation, as to supply our necessities abroad, wee haue studied that fabulous *Booke* of *Ouids Metamorphosis* so much, that our stocke is decayed, and now-a-dayes we reare vp *two-legged Asses*, which doe nothing but wrangle in *Law* the one with the other.

By this meanes wee consume our precious time nor to bee redeemed.

By this vnglacious brood wee become so impoverished, that our Neighbours of *Devonshire*, notwithstanding

with their remedies.

The vices and
decaies of the
Kingdome,

withstanding our large Circuit of the Sea, and our infinite extent of land, goe farre beyond vs in shipping and necessary Trading.

Apollo informed of this heynous abuse, replied, No man proues vnfortunate, but by his owne procurement.

In whom lies this fault, but in your selues?

Who can redresse this grosse absurdity better then your owne selues?

Pardon mee, *most Noble Prince*, said *Orpheus* *Junior*.

It consists not in our powers to withstand what *Heaven* hath decreed, as a punishment for our *Ancestours* *sinnes* and ours.

The meanes for our *Education*, are farre short in respect of the wise *English* *Nation*.

In times of *Superstition*, most of our *Church-livings*, by our too much simplicity became a prey to *Religious houses*.

Which being dissolued in *King Henry the Eighth* dayes, and by Act of Parliament confiscate to the *Crowne* as *Impropriations*, our *Curates* stand, as before, but reasonably provided for, not able scarce to haue Whay to themselves, much lesse to feed their weanlings with milke, as *Saint Paul* aduiseth.

I know many *Parishes*, whereof the *Tithes* of euery one amount to two hundred pound a yere, and yet the poore *Ministers* receiue not ten pounds a piece, yea, and some of them but twenty nobles: out of which they pay *Tenths*, *Subsidies*, and other impositions.

So that for want of maintenance both Shepherds and Flockes doe oftentimes miscarrie; and wee two-legged Asses can hardly recouer true humane shapes. Nor is this the onely cause of our Pouertie. We are subiect to more inconueniences then the *English Nation*; for we stand in feare (and our feares are not in-vaine) continually without intermission to be sued at the *Courts of Westminster*, at the *Counsell of the Marches*, at the *Spirituall Courts* at home and in *London*, notwithstanding that wee haue the *Courts of Assize* of double the terme, then they haue in *England*, besides our *Quarterly Sessions of the Peace*, our *Countie and Stewards Courts*. Nor yet haue I ended all the afflictions of poore *Wales*. Within these two and twentie yeeres, the number of Clerkes and Sollicitours, at the *Counsell of the Marches*, haue encreased so exorbitantly, if not prodigiously, that whereas I knew not aboue one or two of these Clerkes in a Shire, now I can point at a doozen and more in most Shires, whereof many of them haue three or foure Foot-posts, which they call Curlitors belonging vnto euery of them, whose Office is continually to runne for Processe: in somuch that one of these Clerkes sent for a hundred and fortie Processe, against one of their times called the *Appearance*, for they sit ofner then *Westminster*, the most part of them for matter not appertaining to the Iurisdiction of that *Court*. I haue knowne men sued for a shilling and vnder, to that remote place. I will speake all I know: for the reuerence I beare to

with their Remedies.

The vices and
decaies of the
Kingdome,

Authoritie, and to the Seate of Iustice, which ought to be sacred. But I could wish all *Courts* to liue within their Precincts, and not to goe one inch from their *Instructions*; to take away the occasions of debate, and not as our *late King Iames of blessed memory* noted, to seeke more moulture to their Mill, then of right belongs. In former times they neuer vsed to direct binding Processes, but against Fugitiues. They neuer sent Pursiuants nor Serieants at Armes in matters of Debt betwixt Partie and Party, but onely in Criminall and high natured Causes, where the *King* was immediately interested. They seldome vsed to fine the *Plaintiffe* for charitable yeelding to an attonement at home, or if they did, it was but small in the nature of a mild amercement. They endeoured by all meanes to establish Loue and Charity among Neighbours, and were glad to heare those good newes of their Conversions, though their Gaine came in the lesse. They often vsed to reapeate that Prouerbe of *Salomon*, euen at their meales: *Better it is to sup a messe of Pottage with quietnesse of minde, then to haue a whole Oxe with strife.* They trembled and made a conscience to take money of any fellow Christian, though due vnto them for sentence or verdict, if the same came like so many drops of life-bloud from his heart. They cared more for the *Defendant*, then for the *Plaintiffe*, vnlesse the Cause were too abominable.

Why then I see, said *Apollo*, if some of your *Courts* were abolished, you might quickly grow wealthy

with their Remedies.

wealthy both by Sea and Land. For if the Occasions of *Suites* were taken away, men would follow their Husbandry diligently at home, fall to enclosures, plant Orchards, marle their Lands, and not scratch the Earth with weake Heyfers or Steeres. They might then keepe strong Oxen to plough withall, which now they are enforced to sell for their *Lawiers* vse. The *Sea* might be aswell frequented by you, as by the *Deuonshire men*. Surely, if the Noble King of great Britaine would release you from the Courts of London, or else discharge the Court in the *Marches*, I see no reason but you might fall to industrious courses, aswell as others. *Deuonshire* and *Cornwall* are a great deale further from London, then the remotest Part of *Wales* and their *Termes of Assizes* shorter by halfe then yours. And yet they liue in good securitie one Neighbour with the other, and doe all ioyne in honest Trading both at home and in the *Newfoundland*, augmenting their fortunes, and breeding store of Mariners and shipping. Your Court at the *Marches* was first instituted to suppress rebellious Attempts, and *Traitours*, specially *Owen Glyndowrdie*, who was so called for taking part with King *Richard* the Second. But now, me thinkes, it might very well be spared, seeing that those stormes bee long sithence, by King *Henry* the Seuenth, comming to the *English Crowne* quite vanished, and that now-adayes a man may trauell in *Wales*, as safely as in any other Part of the *Kingdome*. The consideration of the Premisses we doe neuerthelesse referre to your *Prudent and gene-*

The vices and
decayes of the
Kingdome,

from King. And I believe, there is neuer a poore man worth fortie shillings but will contribute somewhat with all his heart towards the Wars, or for a gratefull Beneuolence to his *Princes*, to be acquitted of some of these Courts. For indeed I heard that a *Knight of Staffordshire*, who dwelt but three miles distant from the Iurisdiction of the *Marches*, should say, that he would not for a 1000. Markes his house had stood those three miles further towards *Wales*, by reason of those troubles which they were subiect unto more then his Countrey.

CHAP. VII.

Orpheus Junior exhibits a Petition unto Apollo to diminish the number of Lawyers, and to punish their offences.

Apolloes Answer, shewing how they may be restrained and punished.

○ *Orpheus Junior* vnderstanding that *Apollo* burned with Zeale and Charitie, to reforme the superfluities of *Law-suits*, which were not the least causes of the *Decay of Trades in great Brittain*, and fearing that in time to come, their sufferance and continuance might yet worke a greater impediment to his Project of the *Golden Fleece*, which with infinite care, paines, and some charge he hath for many yeeres managed, and almost now brought to perfection, vpon the abouesaid Thursday in the after-

after-noon, he exhibited this *Petition* unto his *Majestie*, as he came out of the *Delphick* garden. The contents as follow.

with their Remedies.

*Magnus honos extra pacem componere, maior
Discordes animos conciliare domi.
Erga vicinos Amor incipit. Ardua quero,
Eripe nos odijs viscera chara Dei.
Membra licet collisa sumus : Rex unius aequus,
Subdola si studeat subdere bella Fori.
Rabula Bella mouet plusquam Ciuilia Legum
Prætextu : liber nullus, Auarus eget.*

Tis honour great abroad to settle peace,
But greater farre our *countries* broyles t'appease.
Towards the *Next* true *Leone* must first begin.
High things I begge. From iars defend *Gods* Kin.
Though mangled we, you may vnite vs all,
If you reforme the subtill *pleading* Hall.
The *Lawyer* maskt with Law on vs doth feed.
Few men escape. The *Niggard* stands in need.

Apollo after he had perused the *Petition*, deliuered it to *Doctor Haddon* one of the *Masters of Requests*, charging him to remember the redeliuery thereof vnto him backe at the first sitting of the next *Court*, which was about two dayes after. At the time and place limited, *Doctor Haddon* sayled not to restore the *Petition* to his *Majestie*, who instantly made a full demonstration of the effects, that it was high time to bridle the insolencies of those fellows, which studied more to driue the *Holy Ghost* with

The vices and
decays of the
Kingdome,

his Heauenly Gifts, of Loue, Charitie, and Humi-
litie out of their owne and Neighbours hearts, then
to informe their Clients of the truth of their cause.
First, therefore he enacted, that euery man should
lay downe his matter in the briefest manner. Se-
condly, that no *Aduocate* should defend a wrong-
full Cause. Thirdly, that the *Aduocate* must pay
his Client all his money backe againe with arbitra-
rie dammage by *Apolloes* prescription, if the Cause
by his Counsell went forwards, and afterwards
chanced to be ordred against him. Fourthly, that
no *Attourney* nor *Aduocate* must delay or lose the
benefit of one houre in aduancing to a hearing their
Clients Suite. Fifthly, that the *Iudges*, as in *Den-*
marke, follow the Reports and Iudgements for-
merly put downe in Bookes, without adding or al-
tering any new Opinions out of their own, though
more solid heads. Sixtly, that no man presume to
become a *Iudge* in the *Newfoundland*, which euer
receiued a Bribe; or which tooke a Fee within the
space of seuen yeeres, before he enter there; for that
Countrey being as yet pure, wee will suffer no im-
pure hands to touch her, nor impure lips to Court
her. Seuenthly, that whosoever takes a Bribe in the
Newfoundland directly or indirectly, or tolerates
with any *Geberri* to receiue it, hee shalbe conuicted
of Rape, for polluting that blessed *Nymph*, with a-
dulterous iniustice, & to be punished *more Maiorum*,
as the *Senate of Rome* had adjudged *Nero*; or to be
vled as a Blasphemer against Saint *Marke* at *Venice*.
Eightly, That no Lawyer nor Officer should exact
more

more fees, then were appointed in those Tables, which hee caused to be publickly engrauen and set forth vpon paine to forfeit his Eares.

After the promulging of these Ordinances, which his *Maiestie* willed to be engrauen on Cedar-boards, and to bee inuiolably obserued like the *Lames* of the *Medes* and *Persians*; for the further rooting out of Extortions, Bribes, and Exactions of *Lawyers*, *Apollo* with a loud voice, which made all the Earth to tremble, pronounced this *Oracle* :

*Crimina non potuit Rex extirpare Iohannes
Strata Lutherana quæ modo cernis ope.
Et Cælum Pelagusq; suo discrimine distant :*
*Vt variant mundi Climata Tempus erit ;
Cum Themidos pariles noua Constellatio libras
Reddet, & vt Danix, singula nota libris.
Arcanam proprio Cabalam nec pectore seruent
Vt semel optasti, Diue Iacobe, tuis.
Iuridicus peccans non coram Iudice Sectæ
Eiusdem pœnas suppliciumq; luat.*

*Nobilis, aut gratis conuincat Episcopus illum
Pro repetundarum crimine, Fraude, mora.
Altervtras Partes notæ Conciliarius audax
Fulmine fucato, seu reticendo inuet.
Dic mihi, quid differt multos tolerare Tyrannos,
Radere Causidicos aut aliena pati ?
His dormitis : Martis Seruorum millia multa
Sustineas Auro, quod modo prada Midis.*

*King Iohn his Crowne did to the Pope expose,
Which, as you saw, poore Luther durst oppose.*

Both

The vices and
decays of the
Kingdome,

Both Skies and Seas with sundry motions rage;
Yet now is come *Astreaes* Golden Age.
A King of Denmarks *Bloud Lawes* out of ioynt,
As there in written Bookes here shall appoint.
None then shal wrest, as would *R. James* ordaine,
A secret *Law* hatcht in one *Lawyers* braine.
If he offend for *Bribes, Fraud, or Delay,*
Twere fit that *Noblemen* or *Bishops* may
Iudge him, where he shal not preuaile with gold,
With Friendship, quirks, Demurres, nor facing
What differs it to see a *Tyrant* rule? (bold.
Or a rau'nous *Iudge* riding on his Mule?
A King may keepe his daring Foes in awe,
With lesse charge then men doe spend in *Law.*

CHAP. VIII.

Bartolus and *Plowden*, by the instigation of the Ie-
suiticall Faction, doe appeach *Orpheus Iunior* be-
fore *Apollo*, for certaine Offences supposed to bee
committed by him.

Long did *Robert Parsons*, *Father Cotton*, *Cardi-
nall Bellarmine*, and others of the turbulent *Ig-
natian Sect* consult together, how they might bee
reuenged on *Orpheus Iunior*, for his discouery of
Mariana, and the publike shame, which all their
Societie had incurred euer since their restrainz, after
the said *Mariames* conuiction. But finding, that
Orpheus had smelt out their drift, and for that cause
kept

kept himself continually at the Wel-head, neere to his *Majesties Court*, and commonly in *Court*; they deferred the shooting of their enuened arrows at a person of that eminencie, whom not onely *Apollo* graced with more then ordinary fauours and familiaritie for frequenting the sacred Cloysters of the *Muses*, but likewise all the *Noble Spirits of Parnassus*, loued and respected him for his care, paines, and charge in aduancing forwards the *Golden Fleece*, and the *Plantation of the Newfound Ile*. But at last these *Hamans* sate in Counsell, and deuised together, how they might cunningly wound the honour of this carefull *Mardocheus*, who had discovered the treacheries, fallshoods and knawish trickes of many persons, who had sometimes liued gloriously in *Parnassus*; as the other *Mardocheus* had reuealed to the *Persian King*, the Treasons of his Seruants. They wonne *Bartolus* and *Plowden*, two notable *Lawyers*, who were also grieuously offended for the *Petition* he preferred against the multiplicities of Suites to take their parts, and by some scandalous surmises to lay an ambush for the surprisal of his rising Fame. For the intrapping whereof they heaped together Articles of sundry natures, which going curreant this day, they would themselves condemne the next day. Neuerthelesse, being egged on by the *Iesuites*, they tooke heart at grasse, and at length with two tedious *Orations* more bitter and violent then the *Phillipica*, which *Cicero* framed against *Marcus Anthonius*, they inueighed in their Preambles, most sharply and Satyrically a-

with their Remedies.

The vices and
decayes of the
Kingdome,

gainst *Orpheus Iunioris Booke*, called *Cambrensiam Caroleis*, saying, that hee had openly discovered with *Cham Noahs* nakednesse, hee had polluted his fathers ashes, and ragingly *snatched at Jupiters golden Beard* in disclosing the mysticall secrets. Of the Cabalisticall Science, whereon as the *Mercurian Grinder*, the wits of many *Proficietis in the Lawes*, were so finely whetted, that some would gaine whole Manours with a shrill whyning voice, yea, and they held one another a begger, vnlesse a Kite could sic about their Purchases in one day. Others with a *Stertorian* roaring throat vsed to astonish the Auditours, as if Thunder had come out of the Cloudes sodainly to destroy them. The Report of which noyse, like a *Canon* or *Basilisco* did so terrifie some faint-hearted Meacocks, that they fled out of the Countrie into the Iles of *Creete*, *Lesbos*, and the *Rhodes*, perpetually abandoning all their Right, Title, and interest in such Lands hereditarie, or purchased, which they had or might haue in time to come within the Territories of *Parnassus*, & quite clayming the same vnto these terrible Roarers. So powerfull, said they, was the *Red Clapper*, before these Mysteries were made manifest by this *Cambro-Britaine*, like *Greene* the Detectour of Coni-catching, that a *Lawyers Tongue* could doe many feats, trot, or amble, gallop, or halt, fence or flay, chide or charme, with more prettie and proper conditions then the *Sorcerers of Egypt* could vaunt in the presence of *Pharaoh*. The *Delphicke Sword*, which did cut, file, saw, and shauce, came not neere
in

in operation to this pleading member, which all the *versuous* applauded, *Orpheus* excepted; and must stil domineere it in the World, *as long as the enmity* shall last betwixt the womans seed & the Serpent.

They further alledged, that this *Authour* of the *Golden Fleece* had vsurped the name of *Orpheus Junior*, which he ought not to haue done, vnlesse hee could draw life out of the Rockes, and by melodious straines enduce the greatest Oake in this Kingdome to dance the *Canaries*.

Likewise they found fault with him for dissuading men from going to law, like an *Anabaptist*, for speaking against their Profit, for seeking to lessen their numbers, and to debarre them, like *Charles the Fifth*, from dwelling in the *West Indies*, and consequently, in the *Newfoundland*, where they hoped one day to get a good bootie among the simple *Fishermen*, if the *Monyed Queene* chanced hereafter to withdraw the sweet influence of her Countenance from them in this flourishing *Kingdome*.

Finally, they charged him particularly with these Verses by him published in his said *Booke*, tending to discourage men from spending their meanes in *Law*; so that this Corporation might put vp their pipes, and in time fall into disgrace to the great scandall of the *Lady Themis*, their Soueraigne; if such a Toy should take men in the head to live at home quietly, and not to pay their quarterly rents. *No penny, no Pater noster*, was the Song of some *Divines* heretofore. But for *Lawyers* rents, it was neuer questioned since *Demosthenes* his time till now.

with their Remedies.

The vices and
decays of the
Kingdome,

Therefore as a *Libeller* against the sacred persons of *Lawyers* they desired *Apollo* to censure him, which presumed to set out these vnluckie Verses :

Fulmina Iuris hanc, Favor illi, casus at idem :
Explicitusq; rigor, implicitusq; dolus.
Omnes venantur questum qui Iura sequuntur.
Nummus ubi tinnit, candida Iura silent.
Spem tibi vox nutrit, Mens dāna. Colūba fit Aspis,
Mel Fel. Conueniunt quam malè Lis & Amor !

One's thunder strooke, Another's gract amaine.
The cause the same. Such is the force of Gaine.
Without deare coine, the *Lawyer* sayes but mum:
Yet when it sounds, the *lawes* theselues are dūbe.
The tongue vowes hope, his mind losse. Doues
turn'd Aspes.
Sweet hony gall. How ill Loue Hatred claspes !

CHAP. IX.

Apollo commands *Orpheus* Iunior to answer the
Accusation of *Barrolus* and *Plowden*, who obey-
ing extolletb *Charitie*, taxetb *Conicatching* and
Hatred, and sommendb the *Lawes*.

Apollo smiled to see the impudencie of these *Law-*
yers, yet not to seeme partiall in his *Servants* case,
he commanded *Orpheus* to defend himselfe, who
thus began:

B Right Light of Loue, which knowest the *Orig-*
And Principles of Supernaturals, *(nals,*
Which

with their Re-
medies.

Which measur'st Globes, & the 7. wādring Spheares,
 Inspire my heart. Let not subrustick Feares,
 Nor bashfulnesse of Virgins crimson hew
 Astonish me from speaking what is true ;
 But that with free and lofty voice I sound (found
 Sweet Peace, which may strife, and not Lawes, con-
 Doves build in holes of Rockes : but thou, my Doue,
 In holes of bloudied Rocke must build thy Loue.
 My Soule, like to a Doue with silver wings,
 Flies to Chriss's wounds for feare of Vipers stings.
 He is my Rocke, my Sauour, and Defence,
 While I stand cloth'd in Robes of innocence.
 Hee knowes my aime is faire, jarres to subdue
 And Charitie in Lawyers to renew.
 Some thinke it a hard taske, impossible ;
 But vnto God all things are possible.
 Others subiect mens fraile intelligence,
 And Reformations to Starres Influence .
 As though Errours waite on Resolutions,
 Bald times pleasure, or Constellations.
 First, let the learne; although the Suns cleere beames
 With his pale Sister, Lady of the streames,
 Doe rule the World, and worke in Trees and Flowers,
 Yet can they not constroule Diuiner Powers,
 Such as our Spirits be, nor yet our wits,
 Which Policie refines with sacred Wrists.
 Who can deny, but Craft's the cause of Enill?
 As Truth will shame Promooters and the Deuill?
 As Vnitie and Iustice I adore,
 So these turn'd topsie turuy I deplore.
 Of Old it was not so. Then, no Surmises

The vices and
decayes of the
Kingdome,

Could wrest Lawes, nor Pleas make in disguises.
 Few Sentences then serued to unfold
 Great matters. Then they pleaded not for Gold;
 But eu'ry man in person to the Iudge,
 As vnto God, his Case shew'd without grudge.
 This made them quiet, and stor'd with Treasure,
 Where we spend, attending Misers leasure.
 We spend our Thrift, our Braines, and precious times
 By lewd mens counsels fill'd with heynous crimes
 In needlesse Suits, whom they hold for Clients,
 Or Tenants, like greedy Leaches Patients.
 Through thicke and thinne up to the eares and chin,
 They make vs drudge to bring them mony in.
 But what's the end? Their Heires do seldom thrue.
 Although in Poppa their aged Starlings line;
 And sucking Pidgeons blood surue Cormorants:
 Yet neuer Apes will grow to Elephants;
 Nor will God suffer an Impostors Race
 To flourish long, nor wisdom, to embrace.
 Some Nations He plagues for their Drunkenesse
 With bloody warres; some for their Beastlinesse
 With Famine of his Word. Bus vs He smites
 By letting double Tongues, & base despites.
 Then friske like Foxes brisk, and squeak like Rats;
 Or bark like Curres, or caterwaul like Cats.
 Feare no thornes, lift up your hornes; each Brother,
 Like juggling Gypfies, deceiue another.
 This was rake, him to the stake; hold your owne
 Cheat kindly, my Maisters; There's Gold in Towne.
 By Hook or by Crook, by Right or by Wrong
 Cramme Purfes with Curfes. O dismall Song!

with their Remedies.

*All's Fish that comes to Net in Sea or Brooke.
No surer angling then the Golden Hooke.
Glad is false Iudas of his siluer pouch;
Glad is fond Midas of his golden Touch,
As Whales doe play upon the lesser Fish,
Till Harping-irons spoyle their latest wish; (sides,
So These wound Christ againe through Neighbours
Till Earth deuoures her due, their hideous hides.*

O curuzæ in terras Animæ Coelestium inanes !

*O slooping Soules to Earthly trumperies,
And quite denoid of Heauenly Mysteries !*

Shall I sleepe on both eares, as the Prouerbe saith, while these indignities range abroad unpunished, or conniued at among the learned Societie of *Par-nassus*? No, *mighby Monarch*, I feele an inward motion in my Soule pricking me, like a spurre, to run as at a deified Deuill, against the deified foes of *Charitie*; And now the rather, being heere enforced in *your Maiesties Court of Parliament*, the transcendent Light of all worldly Actions. Take away the chaine of *Charitie*, take away the *Communion of Saints* established on the eternall vnion of the *Sonne of God*, who left vs at his departure this last Commandment: *Loue one another*. And doe we loue one another, if we liue in hatred; and watch opportunitie to hurt the members of *Christ*? *Decreeum profer Apollo*. I appeale to this high Tribunal. How can we say, that *God* is in vs, if our Soules and Bodies bee not his *Temple*? The Ground-werke of
this

The vices and
decays of the
Kingdome,

Heb. cap. 11.
1. Cor. cap. 13.

this *Temple* is *Faith*, as *Saint Paul* writes, *Faith is the ground of things hoped for*. The walles are the Gifts of *Hope*, without which, wee of all men were most miserable. And what is the perfection of the *Roofe*, which covers this *Temple*, but *Charitie*? This is the fruit of all our *Actions* both immanent and transient. This brightsome vertue extends to *God* and man, to *Heaven* and *Earth*. It lifts it selfe vp to *God*, as the prime *Mouer* of our wils, to the *Angels*, as our *Guardians*, and to the triumphant *Saints* for their participation and spirituall fellowship with our *Soules* in the harmonious concent and agreement of *Holy Workes*, expecting our humane minds, to ioyne with them in their vniuersall *Alleluiahs* without iarres, discord, or disproportioned tunes. O *Angelicall Concord*, which requirest this *Contemplation* and *Practice* of all such, which are predestinated to be saued! O the depth of *Gods* scope, which exacteth this obedience of the true *Catholike Church*, to loue our *Neighbours*, as wee would haue him to loue vs, to doe euill to no man, to wish well to all the *World*, like vnto the *Sunne*, which not onely casts his beames vpon all, but refresheth the very earth, which beareth weeds!

In what a miserable case then stand those *Lawyers*, which polish their wits, and with hired tongues goe about to defeat *Orphans*, *Widowes*, and other innocents, by defending wrong-doers? *Cursed be yee, which speake good of euill, and euill of good*, saith the *Prophet*. Which likewise the *Wise-man* testified: *He that iustificeth the wicked, and he that*

Esay cap. 5.

Prou. cap. 17.

that

that condemneth the Iust, they both are abominable vnto God. What auailles it a man to gather wealth for a small time, when hee knowes hee must leaue them behind him and answere for euery idle word and sentence, which he produced to disgrace or hinder his Neighbour, whom he was bound to tender and loue as himselfe? What profit shall he get by his golden fees, when Death dogges him at the heeles? When his pulses shall faintly beat, his senses faile, and his eye-lids shut, neuer more to open, vntill they see the gates of *New Ierusalem* shut fast against their wretched Master? No doubt, but some of our *Lawyers* doe happily thinke vpon this fatall stroke, but (alas) that weake thought for want of Zeale quickly perisheth, like those seedes, which were sowne by the Husbandman, and afterwards for want of care suffered to be ouergrowne with weeds and choaked with avarice. The want of employments in some other Professions or Trades which might benefit them in their worldly thoughts and dreaming conceits of private lucre doe conframe many great Spirits to fall to this wrangling course of life, who otherwise would proue more notable members for their Countries Good. But seeing no other way then this to arriue without danger of a bloudie nose to a great estate, they forgoe those braue flames, which Nature had kindled in them, and in their steed doe harbour earthy and slimy cogitations, like the *Serpent*, whom God cursed, and destinated to creepe vpon his belly, and to lick the dust of the earth. All their mind runnes on *Gain*.

with their Remedies.

The vices and
decays of the
Kingdome,

Gaine is their God, the God which deliuzers them out of the Land of bondage, out of the iawes of Pouertie. *Gaine* is the golden Angell, which leades them out of the Wildernesse into the *Land of Canaan*. *Gaine* is their *Iosuah*, that gouernes their batels, and giues them superioritie and victory, not ouer the vncircumcised *Philistines*, but ouer their owne Brethren, the heires of *Saluation* in the world to come. What faire protestations, and goodly hopes will they not faile to promise at the first opening of their *Clients* Cause? yet when the matter by their vnluckie Counsell succeeds not, as they promised, they will shamelesly stand vnto it, that their *Clients* had not throughly informed them, or else with admiration and eyes lift vp towards *Heauen*, they will ioyne to lay an aspersion on the *Judge*, whereas themselues were the chiefe Procurers of the Suite. About twenty yeeres past it was my fortune to bee present in a *Counsellors* Chamber at the *Counsell of the Marches*, where a Gentleman of *Worcestershire* bitterly complained, that the *Counsell* had ordred him to pay seuen score pounds, which hee might haue compounded for fiftie pounds. And that this rigorous sentence proceeded by his relying altogether vpon his Opinion, that the *Counsell* would not deale in matters aboue fiftie pounds, being limited by their Instructions from the *King*. To which the *Lawyer* answered, that he had hard measure offered him, that the *Counsell* reduced his Cause from a Common Law businesse to bee a matter of Conscience, wherein the *King* had left vnto them

the

the determining at large without tying their powers to a certaine Summe. That hee was sory to see such extreme seueritie. Yet notwithstanding somewhat glad, that the matter hauing beene so chargeable and troublesome for a long time he might now enjoy the continuall company of his wife and children at home, which before he could not doe. That Peace was a blessed thing, and Patience an excellent vertue. Which the Gentleman hearing, and hauing no comfort else for his great expence, paines, and troubles, he brake forth into Passion, saying, what doe you tell me of Peace and Patience, and going home to haue the company of my wife and children? All this I had before I met with your vnfortunate Counsell, and but for you I might haue had more meanes to doe for them, then now I haue. Which Answer of his cald backe into my memory Captaine *Eliots* Tragedie, which about fise and twentie yeeres agoe he related vnto me at *Paris*. In Queene *Elizabeths* dayes being enticed by a *Iesuite* heere in *England* this Captaine *Eliot* went to *Lisbone*, with a Pinnasse of the *Queenes*, which hee purposed thenceforwards to employ for his *New Masters* seruice the *King of Spaine*. And for this cause, with his commendatory Letters from a *Iesuite* in *England*, to his brother *Iesuite Robert Parsons* at *Madrid*, he posted thither in hope of high preferment. In the meane time his men, which hee left a ship-boord finding themselves betrayed by Captaine *Eliot*, and destitute of necessaries to relieue their wants, they complotted to steale the Pin-

with their Remedies.

The vices and
decays of the
Kingdome,

nasse away. But the matter casually discovered, some of them were hanged, and the rest made Gallies-slaves, which comming to the eares of Captaine Eliot at Madrid; and hearing, that his Brother, whom he had left to over-see the Pinnasse, had likewise tasted of this Spanish Courtesie, hee repayed in this male-content to Father Parsons, pittifully complayning of his cruell fortune, and this bloudie course extended toward his people, which hee brought of purpose to serue the King of Spaine, hoping of reward rather then to bee so inhumanely dealt with. Father Parsons at that time being more in a moode of deuotion, then willing to shew himselfe a Statesman, began to reade a Lecture to Captaine Eliot of Patience, Humilitie, and of Mortification. The which hee for a while gaue care vnto; but at last perceiuing that his speeches tended to defeat him of his Ship, and to get him into a Cloyster: he brake into these impatient termes: What doe you preach vnto mee of Patience and Mortification? Can flesh and blood rest satisfied with this vsage? Can I be patient, when I see my brother and my friends executed, and the rest of my men condemned to the Gallies? Had it not beene for the aduise which your friend and brother Iesuit gaue me to betray the Q. Pinnasse, I might haue liued in my own Countrie a happy man, far from this barbarous end.

Surely it were fitting that those which vndertake for money to direct their Clients, should requite them for their charges, if by following their sinister Counsell the matter goes against them. If a

Smith

Smith having but a penny for his paines, vnwittingly chance to prick a horse to the quick, whereby the horse is the worse for it, *there lies an Action of the Case against the Smith.* How much more then ought a poore Country fellow altogether without the rudiments of Law haue remedie against a learned *Master of the Lawes*, which takes vpon him to know the whole proceedings of Iustice, aswell as the wisest Iudge of the Kingdome? O I would that men would become more charitable the one to the other that I might heare from time to time the like complaints as *Lawyers* made at the end of Michaelmas Terme last, 1625. They bewailed their misfortune, that whereas some one of them vsed to haue sixtie Clients, hee had scarce eight at that *Redding Terme*, which complaints moued mee no more to pittie, then to see a *Goose* goe bare foot. I rather reioyced to heare the tidings, that *Suites of Law* were not become eternall; And presently I ministred this *Pill* vnto them: *My Masters*, said I, you seeme for all the world to bee like the Sextons and Diggers of Graues now of late in *London*; who when any askt them how they did; they answered with you, *neuer worse*. It is a hard time. For whereas one of vs haue receiued fees for ringing and opening of foure hundred graues a weeke, now the Plague being abated, wee receiue not money for eight graues. A pitifull Case.

To end this my Apologie against Doctor *Bartolus* and Master *Plowden*, for my vsurping of *Orpheus Iunior's* Title, I doe it, *permissu Superiorum* by your

with their Remedies.
Fitzdenatur.
Breu.

The vices and
decays of the
Kingdome,

Maiesties command, emboldned by the examples of those, which in the like matters borrowed the like Titles, as *Terentius Christianus* and *Democritus Iunior* lately haue done to their great honour and the Readers satisfaction; euen as *Ansonius* before them had imposed the name of *Cato* to his little *Booke of Manners*. Nor can any man much blame me, if hee compare the *Aduentures of our Newfoundland* with the *Argonauticks Golden Fleece*, though more sweetly founded by the elder *Orpheus*.

Apollo after this Apologie seemed highly to ex-
cell it. And further to let the world know his fuller resolution, hee vttered these words: God forbid, that *Vice* should raigne without controuement. If my *Attendants* shall bee tongue-tied, when such vncharitablenesse possesseth mortall men, it is to be feared that men wil sooner glory in euill, then turne to good; nay more, it is to be suspected, the whole world but for our peales of Charitie and founding retraits from *Hatred* will fall vnder a generall Ex-communication from the presence of God. Take away the abuse, which is meereley accidentally, and let the substance of *Law* remaine still. Long may *Iustice* flourish without ecclipse or stormie oppositions.

Florescat vivat, visgeat, celebretur, ametur.

CHAP. XII.

The learned *Universities of Great Brittain* doe finde
them-

themselves agrieved, that Popish Physicians are permitted to practice Physick in this Kingdome.

Apollo remedies their grievances; and decreeth that the Popish presume not to minister Physick to any Protestant, but to them of their owne Sect.

with their Remedies.

V Ppon the Wednesday after Low Easter Sunday, there arriued at Parnassus certaine Deputies sent from the Learned Vniuersities of Great Britaine, pitifully complaining, that whereas sundrie honest Persons of wonderfull rare Spirits, and singular dexteritie, had spent the most part of their time in ruminating & reuoluing the workes of Hippocrates, Cornelius Celsus, Galen, and also had read the volumes of other Physicians, aswell Arabian as Paracelsian, Antient as moderne, there crept notwithstanding some false Brethren, seruants to the Mysticall Whore, as Drones, which vnder a counterfeit maske of more pregnant knowledge, had ingressed the Gaine and Rewards due vnto them, as the laborious Bees of their Country, and wrought so effectually with some of the Greater sort, that by their example others repaired to them for helps in their Bodily Infirmities, forsaking them being of the same Religion, and no way inferiour vnto these Romish Physicians. The danger both eminent and imminent which by this conniueance might happen, they submitted to his Maiesties good will and pleasure. Apollo nettled at this complaint called for the Romish Physicians, and caused some Patients which had lately taken Physick at their hands

The vices and
decays of the
Kingdome,

to be brought before him to whom he said: *O yee of little Faith*, what a lunacie and distemper of the Braine hath peruerted your vnderstanding, as to moue you to abandon the medicinable waters of *Silo* and *Bethesda*, and to haue recourse vnto muddy Pooles not deriued from the *Rocke of liuing waters*? Is it because there is not a God in *Israel*, that yee goe to the God of *Ekron* to enquire and looke counsell. Did the example of *Lopez the Portugall*, who by warrant from the great *Dispencer of Murthers* poysoned some *Noble Personages* of your Countrie, nothing terrifie your mutable phantasies, but ye must resort for cure vnto your knowne Foes, the Foes of *Christ*? Is it possible, that my Remedies shall worke their proper effect, which are ministred by profane hands? but rather the contrary, being accursed like the *Fig-tree in the Gospell*? It was a sinne in *Asa King of Inda*, for putting his trust in *Physicians* of his owne Religion. How much more had it beene, if he had relied on succour from the vncircumcised? If *God* blesse not the *Physicke* it proues ominously vnluckie, and perhaps to the ruine of the Patient; though for a time it may seeme to ease. Doe we not often see, that many men rise vp miraculously, as it were from death to life like *Hezechias* when all earthly helps proue vaine and fruitlesse, euen by *Kitchen Physicke*? So all blessings with *Faith* must concurre together with the *Medecine*, or commonly it ill succeeds.

In tender consideration of these ensuing perils,
and in commiseration to the states of your Soules
and

and Bodies, which may suffer for want of mature Discretion to discern Friends from Foes, We Order, that no Papisticall Physician minister Counsell, nor Receipt in Physicke to any Protestant from this day forward: but that every Patient do repaire to some of their owne Religion, to whom Rewards belong, and whom God hath ordained for a vertuous purpose. We do also order that these Verses of *Orpheus Juniors*, be annexed to this Decree.

with their Remedies.

Missio pecunifices volo te Medicosque cauere,
Cædere Magnates quos *Mariana*, docet, &c.

Beware of Physicke mixt by Romish brood,
Whom *Mariane* taught to let great Princes blood.
By *Lopez* learne by poyson hir'd to kill,
What mind those have a Christians blood to spill.
Tobacco, late which men have brought frõ Spain,
Is thought to taint the blood, heart, lungs, & brain.
The Iesuits this teach, as a point of merit,
To murder some, and Heaven to inherit.
Lust creepes and Theft by opportunitie.
Then cheere not *Æsops* Snake with iollitie.

CHAP. XI.

The Nobilitie of *Parnassus* doe complaine, that their Inferiours with their Wives doe weare richer Apparell then themselves, shewing likewise, that they have encroached on other Priviledges of theirs to be hurried in Coaches, by which presumptions

Hh

many

The vices and
decayes of the
Kingdome,

many other Corruptions are lately crept into Apollos Court.

Vpon Thursday in the *Easter-weeke* last 1626. the Noble Families of the *Fabricij*, and *Leontali*, and others aswell of the *Romanes*, as of the ancient Bloud of the *Argines*, complayned vnto his *Maiestie* shewing, that one of the chiefest Causes of the decay of *Trading* and of the want of *Money* in these Times proceeded through the proud affectation of men of Inferiour Rankes, who contrary to the Prescriptions of Ciuill Government, following the Example of *Lucifer* the Prince of *Pride*, had perked vp so high, that they wore gorgeous Garments, more glorious then *Princes*. And not so content, they pestered the streets of *Parnassus*, with needlesse *Coaches*, so that *Carters* and *Wainmen* could hardly passe to and fro with necessary prouision and commodities for the *Courtiers* and *Citizens* vs. *Apollo* informed of these indignities sent for the *Lords Reformers* before him, and askt how this Excesse got into his *Imperiall Citie*, which ought to bee the mirrour and fountaine of moralitie. They answered that the *World* as it grew in Age, so it multiplied in Infirmities. That the *Prince of this World* perceiuing the state of *Religion* to become better purified then in former times, whereby he lost many Soules, had infected a great number of his *Maiesties* Subjects with the *payson of Toedes*, to make them swell with *Ambition*, to the end they might burd, and that he by
that

that meanes might repaire his great losses, which the *Protestant Religion* had caused to his *Infernall Kingdome*; And that for the further setting of his poysonous power, hee had employed *Asmodeus the Spirit of Lust*, and other petty Agents of his to sow Tares in the night season after the *Diuine Preachers* had in the day time plowed and sowed pure seed in mens hearts. That likewise he had seduced their embosomed *second selues*, whom they terme the *Night-crowes*, to insinuate on his behalfe the Pompes and vaine glory of humane lostrinesse into their Husbands Heads, and neuer to cease pecking, vntill they preuailed of their purpose to expell his mortall Enemie the *Spirit of Humilitie*, which the *Holy Ghost* had placed for his Deputie Guardian in their minds. The *Reformers* also declared that the *Denill* had so strongly possessed some of them both men and women, that to continue their brauery of Apparell and charge of Coaches, they mutually agreed sometimes to horne the other, but yet so slyly and politickly, that they might take off their *Hornes* at set times, and lay them in their pockets to keepe, for feare of too grieuous a head-ach. To this end they vsed this Song the one to the other:

with their Remedies.

*It matters not so much to weare the Horne,
If that it might be free from others scorne.
Hornes haue no cure, but when thy selfe art sped,
To graffe those Hornes vpon anothers head.*

If the Wife want embroydered Peticoates and

The vices and
decayes of the
Kingdome,

Waistcoates, if her Husbands meanes and credit extend not to furnish her with Jewels equialent to the greatest Countesse, or if shee cannot honestly deuise how to maintaine her Caroach, the debauched Gallant will in this distresse and exigent lay that which shee can spare, euen *Honestie* it selfe to pawne. In the meane time my Cuckoldly Gentleman winks for his profit. *Nom omnibus dormio, sed Mecenati solum.* He will not dissemble sleeping for any mans pleasure, but onely for hope of treasure. And if any of vs your *Maiesties Officers* should chance to cry out upon it, or to say with that innocent *King Henry the Sixt*, *Forsooth you are to blame*, when he beheld certaine *Ladies*, with their breasts nakedly discouered, with their haire cut like a Tomboy, one of these horned ranke will retort no other counterplea, then *Tarletons* :

*Woe to thee, Tarleton, that euer thou wert borne,
Thy Wife hath made thee a Cuckold, and thou
must weare the Horse,*

What and if she hath? Am I a whit the worse?

*She keeps me like a Gentleman with money in my
Purse.*

Hope of Gaine to supply immoderate expenses extorteth a thousand complements & ceremonious seruices; so that it is not *Lust* alone (for indeed *Tobacco* hath almost mortified that motion) which causeth many to Court their *Mistresses*, or these to entertaine Seruants, but the infinite charge of New Fashions of Apparell, one while with the *Spanish*, another

another while *Frenchified*, doth make Clownes to weare Gownes, to polish their dul wits, and of Carterly dispositions to become Courtly Musicians and Poeticall Courtiers: As that *English Satyr*ist obserued:

O those faire starlike eyes of thine, *one sayes,*
When to my seeming she hath lookt nine wayes.
 And that sweet breath, *when I thinke out vpon it*
It would blash a flowre, if she breathed on it.

But bee she neuer so well qualified in affections, neuer so full of vertuous qualities, Maide, Widow, or VVife, vnlesse shee haue sufficient to defray this endlesse cost of prodigalitie, she may stand long enough without courting, euen vntill mosse grow to the soles of her feet.

Apollo hauing bewayled with teares the miserable Condition of his vertuous Followers seduced now of late to regard the out-side more then the precious in-side, which of old was reputed for the *Temple of the Holy Ghost*: and so to respect gay Clothing and pompous Formalities, that euen his chiefe *Dependants for Diuinitie* with *Aarons* siluer Bell in their mouthes beganne to be polluted with this enormitie to ruffle in rich Robes, and to flaunt with silken Sailes, he first commanded the *Englishmans* Picture standing like a *Taylor* with a paire of Sheares in one hand, and Stuffe in the other hand to apply himselfe to any *New Fashion*, to be presently defaced; and one proper comely *Fashion*, to bee accomodated to euery seuerall Nation specially, to

with their Remedies.

Withers in his Satyrs.

The vices and
decayes of the
Kingdome,

the English, of whom there was a Proverbe, that no sooner sprang up a Fashion among the Lackies at Paris, but the Gallants in London would like Apes take it up as a patterne. Item, that all persons, which attired themselves in time to come, contrary to this Edict, should bee branded with Infamy, and to weare Saint Benets Hood of Red, Greene, Blew, and Yellow Colours, which the Spanish Inquisition have ordayned for their Heretickes converted vpon eue-ry Festiuall Day for the space of one whole yeere next after the Offence committed. Item, that no Nation should hereafter presume to weare Rayments of any other stuffe, then was wrought within their native Countrey, the Nobilitie onely excepted. Item, that none should goe vp and downe hurried in Coaches to trouble the Carters and Passengers, vnlesse they would give a thousand pounds towards the Plantations in America, the Nobilitie alwayes excepted. And lastly, his Maestie knowing that without seuer Executioners, this Decree of his could not bee kept inuiolably sacred, but that some would escape unpunished by some Protection, or potent meane, like the Spiders Cobweb, where the lesser Flies were entangled, and the Greater did easily & robustuously breake through, hee charged Cato the Censor to see the due performance without partialitie.

CHAP. XII.

Apollo commands certaine of his Attendants to pre-
scribe

scribe remedies, how Husbands should live with their Wiues chastly, and without ieaousie to be Cuckolded, as also how men should conserue the baits of Beautifull Women.

with their Remedies.

A Pollo hauing obserued, that many Women cuckolded their Husbands, and by their cunning pretenses had so gulled them, as to forsake their secure Demaynes in the Countrey, and to compasse Offices in the populous Citie of *Parassus*, where they might enioy their vnlawfull pleasures, caused the Noble Knight *Sir Philip Sidney*, together with *Sir Iohn Harrington* the Translatour of *Orlando*, the Satyrift, *Matter Whatley* the Preacher of *Banbury* and *Orpheus Iunior* to set downe some wholesome remedies for married men to gouerne their Wiues, that they *horpe* them not; and also that themselves might not be surprized with the subtilties, or outward seeming beautie of *strange women*. Whereto they all obeyed, and *Sir Philip Sydney* thus beganne:

*Who doth desire that chaste his Wife should be,
First, be he true, for Truth doth Truth deserue.
Then be he such as she his worth may see,
And one mans still credit with her preferue.
Not toying kind, nor toyishty wkind:
Not stirring thoughts, nor yet denying right:
Nor spying faults, nor in plaine Errours blind:
Neuer hard hand, nor ever reines too light:
As farre from want, as farre from vaines expense:*

Sir Philip Sidney.

The

The vices and
decayes of the
Kingdome,

*The one doth force, the latter doth entice.
Allow good Company, but keepe from thence,
All filthy mouthes, that glory in their vice.
This done thou hast no more, but leave the rest
Vnto thy Fortune, time, and womans brest.*

Sir Iohn Har-
rington.

*Concerning wines take this a certaine Rule,
That if at first you let her haue the rule,
Your selfe at length with her shall beare no rule,
Except you let her euer more to rule.
Yet in the house, as busie as a Bee,
I am content my Wife sting all but me.*

Sir Thomas
Querbery.

*O rather let me loue, then be in loue;
So let me chuse as Wife and Friend to find.
Let me forget her Sexe, when I approue.
Beasts likewise lies in shape, bus ours in mind.
Our Soules no Sexes haue. Their Loue is cleare.
No Sexe, both in the better part are men.
Domestick Charge doth best that Sex besit
Contiguous businesse so to fixe the mind.
That leasure space for fancies not admit.
Their leisure tis corrupteth woman-kind
Else being plast from many vices free,
They had to Heas'n a shorter cest then we.
Womans behaiour is a surer barre,
Then is their No. That fairely doth deny
Without denying; thereby kept they are
Safe eu'n from hope. In part too blame is shee
Which both without Consene beene onely wide.
He comes too neere that comes to be denide.*

Like

*Like a true Turtle with thine owne Doue stay,
 Else others twist thy sheets may falsly play.
 If thou wilt haue her loue and honour thee,
 First, les her thine Affections largely see.
 What shee doth for thee kindly that respect,
 And shew how thou her loue dost well affect.
 Remember she is neighbour to thy heart,
 And not thy slave: shee is thy better part.
 Thinke tis enough that her thou mightst command:
 Whilest she in Marriage bonds doth loyall stand,
 Although thy power thou neuer doe approue,
 For thats the way to make her leane to loue.
 To goe to Feasts and Weddings 'mongst the Best,
 Tis not amisse: for their suspect is least.
 Nor is it meet that shee the Church refraine,
 Sith there is vertue, and her Noble Traine.*

with their Re-
medies.

Aristo.

You haue accutely runne ouer, O immortall
 Spirits, said Master *Whately* of *Banburie*, the duties
 of man and wife reciprocally, as they ought to
 beare the one to the other if they liued vertuously;
 But what if the wife exceed in wilfull repugnancie
 or rather rebellion against her Husband, who is her
 Lord and Head, as *Christ* is the Head and Crowne
 of the Husband according to *S. Paul*, and as I haue
 punctually proued in my Worke called the *Bride-
 bush*, shall the Man degenerate from his virilitie and
 Christian vigour, as to suffer his *Subiect* and vnder-
 ling to waxe proud and to weare the Breeches?
 Shall he like *Sardanapalus*, or effeminated *Hercules*
 sit spinning in a Petticoate among her Maides,

The vices and
decayes of the
Kingdome,

whiles shee flaunts it, like an vntamed Gallant, and iadishly kicks vp her heeles with a knaue., making her Lord accessarie to capitall baudry? This were an argument of base stupiditie in the Husband. Vpon such an occasion, or the like intollerable misde-meanure, as causelesse scolding, or for fooling her selfe and her Head before companie by nicknaming him, or wantonly detracting from his reuerend authoritic, with the abbreviated words of *Iack*, *Tom*, or *Dick*, he must shew his manly prerogatiue, and rebuke her for such ridiculous carriage. Yea, and if there because hee must like a wise Surgeon, vse Cauteries and sharpe medecines. Hee must let her know the wise mans sentence, that a *Rod becomes the back of a Foole.*

Orpheus Iunior here interrupted Master *Whatley*. You neede not cite *Scripture* for beating a woman for thats her hearts desire, to verifie the prophane Prouerbe, that an Ass, a Nut, and a Woman will neuer be good without beating. And at *Constantinople* our Merchants report, that where a *Turke* hath three or foure wiues, that wife esteemes her selfe happy and best beloued of her husband, whom he most often graceth with correction. The *Moscouites* doe commonly practicethis kinde of Beneuolence on their wiues skinnes. But whether our womens hides can brooke such fauours, I doe much doubt. For the truth is, their skinnes in *Moscouie* are thicker, tougher, and buffe leather in comparison of our soft skind Creatures; as also in all such cold Countryes, Nature hath armed the very

Fowle

with their Remedies.

Fowle and Beasts with strong thick out-sides, to weather out and endure the blustering blastes, and penetrable icye cold the better. Whereas in our Climate, and from thence to the *Tropickes* the womens skinnes are tender, and silken, which makes mee somewhat to mislike that course, except her Husband bee well assured by some skilfull *Tanner* that his *Wives* skinne is as hard as the *Serpents* both in the temper and the superficiall toughnesse. For then hee may be labour her coat soundly without danger. But if hee feeles her more smoothe then *Beuer*, or softer then the *Lambs*, let him suspend his passion, and referre his lambs skin to his arbitrement, that otherwhiles is forced to *hold the Wolfe by the eares*. Neither yet am I so obsequious a Seruant to the Femal Sex, nor care I to become an Idolist of a painted shrine (for whatsoever earthly thing a man doth too much magnifie, or to speake more significantly, what hee dotes vpon, is to commit Idolatrie with that thing) but that I wish the Husband to esteeme Discretion more then debate, Instruction more then Discipline, and to doe as hee would bee done vnto. Aboue all things I aduise him which lothes the brand of a Cuckold, not only to looke into his wifes inward disposition with the warie eyes of Discretion, and to obserue what companie shee affecteth: but likewise that himselfe beware how hee glance and gad abroad after strange flesh. Which because hee may the more easily performe, let him fixe this rule in his imagination, that his Soule combined with his wifes

The vices and
decays of the
Kingdome,

D. Burton in
his Anat. of
Melancholy.

makes an harmonious vnion; that all women, specially other mens wiues haue many foule defects. And if for all this, his iudgement bee so crackt, that another woman becomes his amorous Saint, the onely *Shee* in the world, and the very Paragon of Beautie, with her haire, as *Democritus Iunior* writes, more yellow then Gold, with blackeyes, a little mouth, white teeth, of a pure sanguine complexion, soft and plump; an absolute piece, her head from *Prague*, her paps from *Austria*, her belly from *France*, her back from *Brabant*, her hands out of *England*, her feet from *Rhine*, her buttockes from *Switzerland*, with the *Spanish* gate, the *Venetian* Tire, *Italian* complements and endowments, let him neuerthelesse remember the continuall casualties of humane natures, how that a little Sicknes, a Feuer, the small poxe, a scarre, losse of an eye or limme, excessiue heat or cold, child-bearing, encrease of Age will riuell, marre, and disfigure her all on a sodaine; insomuch, that he himselfe would scarce know her, whom hee before did adore and admire.

Whereto let a man adde her wanton face, and varieties of longing fits after those things which will alter farre stronger bodies then hers, as sweete wines, strong drinke, spiced caudells, slibber sauces, Suckets, *Aquavite*, Balme, or wormewood water, being perswaded by idle-headed Midwiues and tattling Gossips, that they are wholesome for the Bodie, whereas indeed they destroy the true heat of life, so that by the vse of these vnecessarie drugs

drugs and liquors, wherewith they glut themselves in corners, you shall not finde one among a thousand women, specially after Marriage, but shee is diseased, either with vnnaturall heat, a stinking breath, rotten teeth, a withered face, with a windie mattric stomack, casting vp whole gobbets of snottie flegme, like rotten oysters, with the dropsie, or lothsome issue in her legs; or else shee is inwardly possessed by reason of those inflammations, with intollerable peeuishnesse, haughtinesse of mind, or with such rayling scolding moodes, that shee is fitter to be cubd vp in *Bedlem*, then to cohabit with a ciuill Gentleman. I say nothing of the disease called *Pica*, breaking out to the Greene Sicknesse in the vnmarried, and in both sorts to a monstrous suspitious lusting after such offenses to nature, that I blush to name them, being fully assured by him that wrot the *Treatise of the passion of the mind*, that a woman of a temperate sparing dyet wil hardly bee ouertaken with this Infirmitie. What if this *Goddesse* of his bee not such beautie in very deede, as hee beleeueth, but so fashioned by Art, perhaps her face is painted, done ouer with some curious lick, as few of them are without it. Or else it is her gaudie clothes, that set her out, so to beguile his eyes. There be other circumstances, which an vnderstanding man will muse vpon, before hee yeeld himselfe a slaue to an vnconstant woman.

with their Remedies.

*A puling Female Creature, which hath smiles
Like Sirens Songs, and teares like Crocodiles.*

The vices and
decays of the
Kingdome,

As *Withers* exclaimes in his *Satyres*. I haue spoken the more pathetically of this abuse, because I know it is one of the chiefe Causes, which makes our *Gentlemen* to linger at home degenerating from their *Ancestors*, while the industrious *Spaniard* ho- uers abroad, and takes vp the principall Harbours of the *Newfound World*.

To conclude, It is not Force, Feare, faire words, Gifts, nor deeds of due beneuolence can keepe a woman honest, if she bee borne and bred of a skit- tish *Mother*. For *Cat after kind*, shee will follow nature, doe what you can. To verifie this, let Man and Wife looke on this Glasse of faire *Susannaes* education; and by the modell of her nuture, let man learne a Mate to chuse:

Ex Aglaia in
Cambrenf. Ca-
rol. Ad Mariam
Reginam.

Vita pia Matris Susannæ regula morum
Qualis erat Mater, Filia talis erat.
A cuius odit Miracula ficta Baalis
Polluit indignâ nec simulachra prece.
Non Abrahæ, Mosi, Samueli, vota nec ulli
Sanctorum, soli fudit at ista Deo.
Vt scopulos fugit consortia vana malorum,
Nunquam suspectos passa venire procos.
Quando rebellantes, quos raro, sentijt æstus
Hos ieiunandi cum prece mulsit aquâ.
Debita pensa sui persolvens muneris æquæ,
Multipliori formâ lintea pinxit acu.
Mollia fila trahens, fufis præstabat Arachnen
Sine nonnum tenui pectine finxit opus.
Nablia lata sonis, operis pertusa Davidis
Increpat, & tenero pollice fila trahit.

with their Re-
medics.

*Psalmata saepe iunat modulari voce recenset.
Gesta Creatoris, Plasmata vincta Dei.
Nunc canit Aegypti Miracula, Praelia, Mannam ;
Nunc sonat Hæbræi rudera clara soli.
Interdum Diuina legit, mox scribere tentat ;
Ipsa quod exarat scribere tentat Opus,
Ne testudo domi videatur tetrica custos
Alterna visit rura paterna vice.
Interdum cum Matre piâ loca publica visit,
Nec sine Teste foris contulit illa gradum.*

As Mothers are, so will the Daughters be :
Chast was *Susannaes* Mother, chaste was she.
Baals Miracles she from her Cradle knew,
As how vaines *Tombes* with *Idols* to eschew,
She honour'd *Abram*, *Moses*, and the *Saints* ;
But vnto *God* she framed her Complaints.
Bad Company she shunn'd, as *Rockie* shelues,
And fear'd suspected *Suiters* worse then *Elues*.
If *Flesh* and *Bloud* in her began to tickle,
She mortified her thoughts, that were so fickle.
She fasted oft, but oftner vs'd to pray ;
To which she ioyn'd some labour eu'ry day.
No Day without a Line. She daily wrought,
Somtimes on Needle, when she fitting thought.
Or spunne by *Distaffe*, or the *Wheele* she rowld,
Somtimes on *Loome*, her skil she would vnfold.
At times she stir'd more busie then the *Bee*,
And was well pleas'd the *Maids* to ouer-see.
Tir'd with household busines on *Harp* she playes
Or *Violl*, which she tunes to *Dauids* *Layes*.

The vices and
decays of the
Kingdome,

One while she sings for her recreation
Of *Noahs Arke*, and the first *Creation*.
Another whiles of *Egyptis Miracles*,
Her *Nation* blest with *Sinaes Oracles*;
Their wandring forty yeeres with *Manna* fed,
And in the *Desert* by an *Angell* led.
Now of their *Wars* she tels with warbling voice,
Anon of *Iewries fall* with dolefull noyse.
One while she reades, another while she writes;
She writes those rules, which she herself endites.
Some other time, to draw the Countries Aire,
She went abroad, but neuer to a Faire. (harne,
Least, Tortoiselike cub'd vp, shee might take
She goes abroad to see her *Fathers Farme*.
The Fields shee likes, but more the Garden
walkes,
To note *Gods workes* in seedes, herbes, flowres,
and stalkes,
Yea, & though seldome, shee the *Towne* suruayes
With her decre *Mother* witnessse of her wayes.

 CHAP. XIII.

*A Corollary or an epitomized Censure of Apollo
pronounced after the aforesaid Opinions deliuered
touching the Election of Wives and their vsage.*

After these *Gentlemen* had deliuered their seue-
rall Iudgements how men should not onely
chuse their wives, and conforme them to their wils
but

but likewise take away all the Occasions of vnlawfull Loue, it pleased his *Imperiall Maiestie* to adde these few Admonitions: Well haue yee, *O my vertuous Minions*, discoursed of the affections of the *Female Sexe*. And I doe approoue and confirme your positions, with this Caueat to the *Man*, that he make choise of a *Wife by the Eares, and not by the Eyes*. And to the *woman*, I aduise her not to presume on her owne Conceit, either of her honestie, wit, or loue of Company, as to giue way vnto flattering and idle speeches of any *Man* whatsoeuer, but at the first touch with a braue, yet modest disdain to bid *Sathan auid*, though hee speake in an *Angels* shape, lest otherwise shee bee misconstrued loose. For it is enough for a *Man*, because hee is a *Manto* to bee honest, though hee doth but seeme so. But for a *woman*, because shee is a *woman*, it is not enough to be chaste, if shee bee not knowne to be chaste; yea and apparantly knowne, in despite of the *Deuill* and all his Followers.

with their Remedies.

Ar: 20.

CHAP. XIII.

Cato the Censour of good manners hauing arrested certaine Persons a drinking more then the Lawes prescribed them, brings them before *Apollo*.

His *Maiestie* reproveth them for their *Drunkenesse*, and banisheth them for ever out of the precincts of *Parnassus*.

Vpon the tenth of June last, 1626, *Cato the diligent Inquisitor and Censour of good man-*

The vices and
decays of the
Kingdome,

manners hauing apprehended foure persons in a Wine-tauerne, which had drunke ten quarts of strong wine at a sitting, brought them before *Apolto* to be censured, and humbly desired his *Maiestie* that he would shew some exemplarie punishment on those bestiall persons, who albeit they dranke more then a dozen, yet could they not performe the deeds of two able men, either in the bodies Actions, or in the Spirits functions. *Apollo* asked them what tempted them to lade their bodies with so much strong Liquor? They answered, that it was not the loue of the wine, but of the Compagnie, which drew them to carowse so many pots. And further they alledged, that their natures being accustomed to drinke, they bare it out well without the least giddinesse in the head, reeling, or staggering, which as long as they could so doe, they hoped no man might tax them of Drunkenesse. To this *Apollo* replied, that by the late *Statutes of England* no Trauellers might drinke aboute one quart of Ale or Beere at a penny the quart, vpon one sitting or meale: so that to drinke more then that measure prescribed by *Law*, ought to bee construed *Drunkenesse*, because the wise *Law-makers* of that *State* foresaw, that so much would serue any reasonable Creature. But to exceed that quantitie in a stronger kind of liquor, in *Corsicke*, *Greece* or *Falerne* wines could not but redound to Drunkenesse in the superlatiue degree. And whereas (said he) yee would couer your Drunkenesse with the ableness of your braine I must tell you, that hee

he is to bee termed a reall Drunkard which surpasseth the set stint of his Countreyes Lawes, or if hee enters after his bibbing into any vnseemely passion or borrowes the gesture of a raging Lion, of the toyish Ape, of the sensuall Hog, or of the lasciuious Goat, prating or acting any feates more then are decent, or more then he vsed at other times, he may be branded with the note of a Drunkard, then which nothing is more odious in the sight of our vertuous Societie. Bring a horse to the water, all the world cannot vrge him to drinke more then sufficeth nature at that time. And yet man a Creature enriched with free will in naturall things, wil proue himselfe worse then the Beasts which haue no vnderstanding. Most honourable be those Masters of Families, which hate and curb this wanton excesse of Drinking in their Seruants. And worthy of applause in our Courts is that *Nobleman*, who seeing no admonitions nor change of Butlers could restraine his vnruely Seruants from this Swinish vice, caused his seller to bee removed, by building one within his Parlour, whereby shame, his Eye being vpon them, might bridle their inordinate affections, freely protesting, that hee would haue nothing spent which might be honestly spared, nor any thing spared which might be honestly spent; that it was not the expence, but ciuill government to settle sobriety in his house, which made him to take so strict a course. In this he imitated that Learned *Emperour Antonius Pius*, which banished all the Wine-vauents in *Rome*, because hee saw his Subjects be-

with their Remedies.

The vices and
decays of the
Kingdome,

gin to turne Drunkards, and that none but *Apothecaries* should presume to sell any wine, and that, as Physicke to the sick and weake. Heeretofore a *King of England* noting that by the Companie of the *Danes* all his Subiects were infected with this Sinne, he imposed a fit and limited measure for every man to drinke by. Within these fiftie yeeres Drunkenesse was scarce knowne in *England*. At such time as the *Low Countrey* warres began, the souldiers at their returne by the *Diuels* temptations brought it thither to impoverish their natie Countrey. And vntill a set stint bee provided for pledging and carowing with a *Law* to make the misdoers infamous and vncapable of promotion, it wil hardly be rooted out. What a preposterous thing is it, that one man should drinke more then might satisfie foure honest men then himselfe? What a shame is it that the *Ilanders of Great Brittain* should wast in wine, malt, and hops more then would serue to maintaine fortie thousand men in the Field?

How simple is that excuse of yours, *O yee children of Bacchus*, that yee care more for the companie then for the liquor? Doe not yee know, that hee which toucheth pitch shall become defiled therewith? In Holy writ it is registred: *Thou shalt not follow a multitude to doe euill.* And againe, *have no fellowship with the Instruments of Sathan, but rather reprove them.* Which likewise King *Salomon* long before admonished to take heed of. *See not* (saith hee) *of the number of them, which are bibbers*

Exod. cap. 23.

phes. cap. 5.

Prou. cap. 23.

of

of wine, for the Drinker and the Feaster shall become poore. In like manner the Prophet rouseth them up with an alarme: *Awake, yee Drunkards, weepe and howle.* And in another place, the *Wise man* denounceth a woe vnto them which rise up early to follow Drunkards. If the feare of Gods Judgements work not in your heedlesse wills, yet the daily tortures, wherein ye see before your eyes thousands afflicted ought, to imprint some sensible motion in you to beware by others harmes of drunken Companie. The Apoplexie, the Gout, Drop sic, Ague, Spring out of this enchanting fountaine.

In regard of these grosse abuses, wee doe vtterly banish these present Drunkards out of our Territories of *Parnassus*; And we doe also enact that none of this infamous rout presume heereafter to touch our sacred *two topt Mount*. Provided neuerthelesse and be it excepted out of the Premises, that it shall be lawfull at the end of euery meale for any honest man, without impeachment of Drunkenesse to pledge and carowse one draught of good liquor to their gracious Aduersaries, as a token of reconciliation, as the cup of Charitie, *poculum Charitatis*, which the *Founder of Trinitie Colledge in Oxford* decreed for ever among his Fellowes and Schollers, or *poculum boni Genij*, the cup of good fellowship to the health of their cheeresfull nature, which the *Romans* practised at their Feasts. And because the representation of this vgly vice may appeare in mens imaginations with some more feeling dint, we require our Pronotarie to publish these verses:

with their Remedies.

Ioel. cap. i.
Prou. cap. s.

Cal. Rbedigis.
Eb. 28. cap. 6.

The vices and
decayes of the
Kingdome,

*What at this day doe Brittaines Tongues bewray?
That by strong liquor some haue gone astray,
Faiths Temple they pollute with Cup and Can,
In Duties sayling towards God and Man. (wits
They spend their wealth, spoile their health, mar their
By drinking more then sober men bests.
Thus haue our bordring Dutchmen lately swill'd,
Vntill their Pots with Neighbours blond are fill'd,
Repent, be wise in time by others harmes;
Flee witching Cups for feare of after-harmes.
If not: your King your Tauernes must destroy,
Least suffering Sinne himselfe doe feele annoy.*

*Euphrosyne in
Cambrenf. Carol*

*Cur tua vox titubat, mea magna Britannia? Baccho
Dederis, & Templum contemerare Dei.
Ebrietas scaret Germania; pocula vindex
Replet at humano plena cruore Deus.
Tolle moras, iubet ipse Deus, resipisce, Tabernas
Effuge Circeas: Luxuriare caue.
Qui mala non prohibet, cum possit, conscius esto:
Has potes infames, Rex, prohibere domos.*

CHAP. XV.

*The Author of this Treatise called the Golden Fleece
exhibits a Bill of Complaint against the Tobacco-
nists of Great Brittain.*

*Apollo condemnes the immoderate use of Tobacco,
and recommends the cure of the extermination
thereof*

whereof to the Clergie and the Temporall Magi-
strates.

with their Re-
medies.

THE Author and Publisher of this present Trea-
tise, seeing the beastly vice of Drunkennes like
to be quite cashiered out of his native Country, with
a streit commandement from his Maestie to the
Constables of every severall Division, to con-
veigh the Offenders, from Parish to Parish towards
the Sea-side, where they should take shipping for
the *Low Countries* or *Germanie*, from whence they
first had it: hee likewise burned with zeale to haue
the common Takers of *Tobacco* sent after them.
For, as he informed *Apollo*, it was not possible vt-
terly to banish *Drunkennesse* out of the Land, as
long as the shoo in horne staid behinde, that *Tobac-*
co-taking of late yeeres supplied the vse of Prepa-
ratives, Leaders, or drawers on of drinke, such as
Caneare and salt meates were vsed among the *Sit-*
barites. To this *Apollo* answered, that it were fit
Physicians should cause some skilfull Surgeons to
let them bloud, in *vena cephalica*, in the head yeine,
or to purge them with black *Hellebore*, for surely
men beganne to grow mad and crazed in the brain
in that they would aduventure to suck the smoke of
a weed, nay if it were neuer so *Catholick* Medecin,
at all times; fasting and fasting, in health as well as
sickness, without regard had to the persons, ages,
sexes, times, temperatures, moist or dry, hot or
cold. All this drith beene sundrie times repeated
unto them by many valiant Physicians of the
Soule

The vices and
decayes of the
Kingdome,

Soule and Bodie, replied the Complaynant. And for my poore Talent, albeit neither Diuine nor Physician I haue not buried the same, but in most of my workes I haue rebuked the excessiue taking of *Tobacco*, and chiefly, in my Booke entituled *Directions for Health*, I haue canuased this abominable vice, I freely shewed, that by the inordinate taking of it, the course of Nature was peruerted, the state of the bodie turned topsie turuie, when the Nose, like a Chimney, did vent out vnnaturall smokes, which ought to exhale and breathe with naturall Aire, when the mouth ordained by nature to receiue in sustenance for the whole body is now become a priuy hole to spee, to spew, to spatter, and belch without need, yea and to cast vp whole gobbers of most necessary steame, like stinking Oysters: when the stomack the bodie's Kitchin, which ought to bee kept sweete, must harbour lothsome dampes, filthy excrements, and bad smells worse then the snuffe of a Candle, which otherwise would quickly passe through the guts to the sinke of the bodie.

Apollo at this relation demonstrated apparant tokens of sorrow, and commanded all the deuout Preachers of *Parnassus* to ioyne their heads together to beate the inconueniences into their Auditors consciences, and vnder paine of the Thunderbole of Excommunication to will them to desist from making that crooked, which *God* had made straight, from defiling the house where the *Holy Spirit* ought to reside as a sanctified seate.

Whereto

Whereto the sacred Ministers made answer, that they had employed the vttermost of their endeavours to cleanse that pure place, but by reason of sundry inuisible spirits, which the *Devill* sent to tempt their Flockes, they contemned their wholesome counsels. And for the other point of *Excommunication*, that wrought lesse effect, by reason that that spirituall power in these dayes degenerated from the proper vse, being too commonly wrested and fulminated against men, even for not paying of some petty Fees due to the Officers of the Court.

with their Remedies.

Well then, said *Apollo*, if *Saint Peters Keyes* cannot prevaile, let *Saint Pauls Sword*, or rather that of *Saint Peters*, wherewith he strooke off *Malchus Eare*, serue to cut off this superfluous member. And to this end I require the *Politicke Magistrates* for their Countries good to punish all such common *Tobacco-takers*; and because they may doe it with our warrantable authoritie, let them proclaime these rules in euery place within their Iurisdiccions.

*Regna Britanna libras ter centum mille quotannè
Expendunt morbos accelerando novos.*

*Non opus Helleboro: iam quisq; Tobaccon ab Aulâ
Principes ad caulam pauperis vsq; bibit.*

*Vnde duplex vacuum sentit Respublica, Nummi
Et Cerebri: vacuo gaudet utroq; Satan.*

*Cur tuba tardescit? Cur non tarat antarc Martis
Horrida crudeli vis nos ab hoste venit?*

*Corporis & Belli nervos Gens Anglica perdit;
Deficit Argentum, deficit humor alens.*

The vices and
decays of the
Kingdome,

*Qui fumo gaudet, pereat caligine fumi;
Pectoris arctati nec bene purgat aquam.
Hecticus hinc morbus crassiq; mephitibus auctus,
Qui Climacterico tempore finit opus:
Finit opus Fatale; facit quoq; Prolis abortum.
Ah nimium Veneris perfidus hostis Odor!
Eius at Hyssopi substantia mixta liquore
Conferat Asthmaticis vt medicina data.*

Three hundred thousand pounds yee yearely
In hastning griefes vnto a deadly end. (Spend
Yee need not *Hellebore. Tobaccoes fume*
From Court and Cottage wil expell the rheume.
Alas fond Fooles! which spend your meanes and
health,
With *Sathans* ioy, and hurt to Common-wealth.
Why come not in your *Foes* to doe you harme?
The *English* faint, if they but heare *Alarme*.
When Humors quaille, the Spirits moue but dul;
When Subiects faile, th' *Exchequer* is not full.
Let them, that loue the *Smoake*, fall with the
Tis true, *Tobacconists*; why do yee swell (smell.
With anger at the truth? Ere seuen yeeres end
Tobacco will the banefull force extend.
It breeds a wheezing in a narrow breast,
The *Heckrick Feuer*, or thick Fleame at least.
A bastard heat within the veines it leaues,
Which spoyles the Infant, if the *Wife* conceiues
Yet sipe with *Hysops iuyce*, or held in mouth,
Or snuft, it cures the Lungs, and Tisickes growth.

with their Remedies.

C H A P. XVI.

Traiano Boccalini the Author of the Booke called the New-found Politick complayneth to Apollo, that the Seuen Wisemen of Greece, who were put in trust to reforme the World, did deceiue his Maiesties expectation; and that the World was worse then ever it was.

Apollo retires himselfe in discontent; but at length by the Fraternitie of the Rotie Crosse, he is comforted and walkes along with them in Procession.

Traiano Boccalini the late Publisher of the *Newes of Parnassus*, whether of Zeale, or of Ambition, or of enuie to see many of his equals promoted in *Apolloes Court*, informed his Maestie, that the *Seuen Wisemen of Greece* and others, whom he had deputed to reforme the World of their late corruptions, had more theoricallly and scholasticallly discoursed of remedies, then really found out any in substance to curbe or cure them. The Wiseman *Thales*, hee said, would faine haue a Surgeon of the *Fairy-land* to open a little window in the heart of man, whereby all his deceitfulness might appeare to one anothers sight. But forsooth for feare of a greater perill in launcing a musckle or principall veine in this miraculous fabrick of mans body, this speculatiue window must bee let alone. *Solon* perswaded them to take away the inequality of *Mine and Thine*, and to diuide the whole world anew, whereby euery man the Begger aswell as

The vices and
decays of the
Kingdome,

the King, might haue his iust share. *Chilon* aduised to banish the vse of those Mettals of *Gold and Silver*, as the pestiferous root of all Euill. *Pittacus* laid the fault of the moderne abuses vpon *Rewards* conferred on men of meane deserts, who entring into the sacred seats of Iustice peruerted all the Blessings, which *God* bestowed on Mankind, and caused their Attendants and Officers to be nicknamed Leaches, Butchers, and Tyrants. *Periander* would haue the imaginary vertues of *Fidelitie* and *Secrecie* restored and stampd in mens mindes. *Bias* his Proiect was to hunt men into their ancient habitations, where their old Ancestors inhabited a thousand yeeres past to giue elbow roome to the rightfull Owners. *Cleobulus* pronounced his definitiue sentence, that all the scope of the worlds reformation consisted in *Rewarding the Good*, and in *punishing the wicked*. *Cato* would haue the Catarrattes and windowes of Heauen opened and the whole World drowned againe, excepting some few of the male Children, to whom hee wished an ingendring and spreading power to bee giuen like Bees, to continue the race of men without being beholding vnto any more women, whose vn-luckinesse, pride, and vanitie, as he said, occasioned all the villanies, which deformed the present World. In conclusion, *Traiano Boccalini* accused these Reformers for their Hypocriticall suggestions and conspiracies against the sacred honour of *Apollo*, in setting out *Proclamations* onely to please Fooles, that no Hucksters should sell oaten meale,

with their Remedies.

or peace by a false dish, and such like trifling matters. And these friuolous *Proclamations* they divulged of purpose to blinde the eyes of the multitude, to seeme to doe somewhat, when as their Office and charge was to see a general *Reformation* of all the most notorious *Vices*, which infected the Generation of humane kinde, as *Simony*, *sale of Iudges places*, *Bribery*, and the like.

Apollo knowing this to bee true, which *Boccalini* with his too too lauish tongue had blabbed abroad, and ashamed, that euery common *Citizen* of *Parnassus* began now to smell out the drift of his *statesmen*, and could readily descant of those secrets, which in ancient times as a *diuine* mysterie they concealed from vulgar minds, he retired himselfe much discontented aswell in respect of this cause, as for that it lay not in his absolute will to root out the knowledge of Euill from the Christian World. The *Lady Minerva* and the *nine Muses* laboured to mitigate his *Maiesties* grieffe; telling him, that *sinne* must raigne, as long as men beare sway in the World, *vitia erunt donec homines*. But no persuasions preuayled. No Company pleased his humour, saue sad *Melpomenes*, insomuch that many doubted lest some strange kinde of *Melancholy*, which the *Physicians* neuer heard of, would whirle about the braines of the *vertuous*, and at the last eclipse the glorious light of their vnderstanding, if the chiefe *Lord* of wisdomes Society should continue long in his retired Lodge.

While both the *Head* and members of this sa-

The vices and
decays of the
Kingdome,

cred Corporation suffered in this Labyrinth of sorrow and shame, the *Lady Mnemosyne* brought his *Maiestie* word, that *four* *grau* *personages* were newly arriued at his *Court Gate*, stiling themselues the *Fraternitie of the Rosie Crosse*. At the first hee seemed to flight the newes, thinking they might be some of those *Cabalisticall Mountebankes*, which went abroad selling of smoke, and making credulous persons to belieue, that they were of a *Mathematicall* fry, and race of wise *Philosophers*, to whom *Mercurius Trismegistius* had transferred the neuer erring Art of discerning Truth from fallhood, the meanes to vnite the variable will of man, and that which Worldlings doe most prize, to make the *Philosophers Stone*.

But when hee better vnderstood, that this *Fraternitie* were attired in long white Robes, with Olive branches in their hands, and that they were the *four* *famous Patrones of Great Brittaines Monarchie*, *Saint George*, *Saint Andrew*, *Saint David*, and *Saint Patricke*, and that they attended at his Pallace Gate for his comming forth to *Proccsion*, great was his Ioy; and presently without intermission his *Imperiall Maiestie* came forth, and after hee had reuerently embraced and graced this *Noble Fraternitie*, hee told them the Causes of his late discontent, and that hee tooke himselfe to bee much fauoured, that they resorted to visit him now in his griefes extremie. *Saint George* answered, that the causes of his sadnesse conceiued for the vices and decays of *Great Brittain*

with their Remedies.

saine proceeded of a fellow-feeling of a vertuous Conscience, and to that end they came now to discover their knowledge, and to lay open the generall faults of that *Monarchie* in a new kinde of tickling straine, not so much to content the Iudicious, for *they that be whole need no Physicians*, as to draw the carnall minds of the Common people to heare their *vices* blamed, and consequently to make them ashamed, which are not altogether past grace. And now, said hee, if it please your *Maiestie* and your Learned Traine to walke along with vs in *Procession* round about this eminent *Citie of Parnassus*, wee will consecrate the *Churches* anew, which perhaps will worke some remorse and contrition; and for the obstinate, wee will blesse our selues and the Godly from their contagious Company.

Apollo bad them goe forwards, and that *himselſe*, the *Lady Pallas*, the *Muses*, the *Graces*, and all his *Courts* euen from his *Bedchamber* to the *Kitchin* should follow to see the *Consecration*, and to heare the *Vices* and *Errours* of the *Brittaines* discovered.

The famous *Patriarchs* went forwards in such manner as the moderne *Clergie* are wont to goe in *Procession*, and euery one of them successiueſly sung as followeth against the *Corruptions* of the *Times*.

CHAP. XVII.

The foure Patrones or Patriarches of Great Britaine
doe sing in Procession the ensuing Rithmes.

Apollo

The vices and
decayes of the
Kingdome,

Apollo pronounceth a concludive Oracle to remedie
all Abuses, preparing the way to the Golden
Fleece.

From painting of the Trinitie
From iesting with high Maiestie,
From th' Alcoran and Papistry,
From Brokers rotten Tapistry.
From deepe Mysteries too holy:
From mad Fits and Melancholy;
From Iesuits Monkes, and Friers:
From Hypocrites, Knaues and Lievs.
From trusting Saints, distrusting God
From feeling of his wrath and rod.
From Romes Pardons, Bulls and Masses:
From Wine Lees, and broken Glasses.
From Sale of Soules, and Heavens Gifts;
From Beades and bables, Whoorish shifts.
From wounding Christ on Gods right hand:
From grounding Faich upon the sand.
From parting thence by any way
His Bodie plac's untill Doomesday.
From condemning sacred Marriage:
From secret sharife, and lustfull rage.
From Trust to Merits, except Christs
From Iuglers trickes and Antichrists.

Our Christs great Genius
Blesse and defend vs.

From blaming things indifferent:
From working in our Faith a rent.

with their Remedies.

From a selfe-will'd rash Puritane,

As from a Foole, or Mauritane.

From him that railes against a Cope,

And yet would be his Parish Pope.

From ingrossing from a Brother

Goods or Charge due to another.

From many Offices alone,

Or Benefices more then One.

From causing Scandall to my Place,

Vsurping much with shamelesse face.

From Clergy-men non Residents :

From such as shew ill Presidents.

From sicke Pick-locks, and Cut-purse Knives :

From stealing Honey from Bee-hives.

From flaunting in anothers Coat,

Like Ælops Daw, preaching by roat,

From Dancing on the Sabaoth Day :

From shewing Tooth lewd Cupids way.

Our Saviours Genius
Shield and protect vs.

FROM swallowing Law with greedie throat

From tearing Christ his seamelesse Coat.

From selling Christ for Earthly drasse;

From wealth gain'd by good Christians losse.

From Iudges sentence after Sacke :

From Thunder, Tempests, and Sea-wrackle.

From those, which Plaintiffes most approue ;

As from Monkeyes, which Spiders loue.

From Lawes, which wrest the Sickmans staffe :

From Swine, which eat more Foule then drasse.

S. David.

The vices and
decayes of the
Kingdome,

From letting Lawyers haue their wils :
From Scammonie made into Pils.
From hirelings Tongues, and Make-bates hisse,
Betraying Law with Iudas kisse.
From a corrupted stately Iudge,
Which makes good Clients moyle and drudge.
From Magistrates too insolent :
From needlesse Courts impertinent.
From them which speake not what they thinke;
Which blame small faults, at greater winke.
From Iudges upstart late from Clownes :
From Serpents stings, or Tyrants frownes.

The Worlds bright Genius
Keepe and defend vs.

S. Patrick.

From hired Spies, and hidden Foes,
 More dangerous then any woes.
 From Leaders young, or too too Old:
 From Souldiers knowne of nature Cold.
 From Butchers, which mans blowd doe spill:
 From sparing those, whom God bids, kill.
 From a Commander meanly borne:
 From reaping Tares instead of Corne.
 From hopes in Captaines not below'd;
 From ording Bees, when they are mor'd.
 From meeting Straglers night or day
 Left vnprouided by the way.
 From Souldiers tumults, taunts, and quips,
 If long vnpaid in Forts or Ships.
 From Leaders without stratagem's;
 From letting Hogs haue precious Gem's.
 From a Leader too out-ragious :

From

with their Remedies.

From a Captaine not courageous.

From filthy moores and Irish bogs,

From Scottish mists and English fogs.

Discretions Genius

Shield and prevent vs.

From Spanish Pensions, and their Spies :

From weeping Cheese with Argus eyes,

From slumbring long in carelesse Peace :

From dreaming oft of curelesse ease.

From fond Maskes, and idle mumming :

From fain'd Playes and causelesse drumming.

From preferring Peace with danger

Before iust Warre, wrongs reneger.

From suffering Foes to triumph still ;

From letting Sathan haue his will.

From falling from Saint Michaels armes,

Not taking heed by others harmes :

From puffing up proud Giants growne :

From pulling Davids courage dowise.

From louing Money more then God ;

From keeping Beanes within the cod.

From disbarfing needfull treasure,

To maintayne phantastick pleasure.

From greasing Lawyers hounds with Gold,

Which better serues to keepe a Hold.

From fostering Suites (O poyf'uous Toad)

For Money, which ends Warres abroad.

From those men, which sue Protections

To shrowd their lewd shrewd Defections.

Great Brittaines Genius

Guard and restore vs.

S. George.

The vices and
decayes of the
Kingdome,
S. Andrew.

From Iesuits old conuerted,
As from Brownists young peruerted.
From the Simony of a Priest;
From Mills, which spoyle the Owners grieft.
From glorying in an outward Robe:
From tainting Faith. The Saints Wardrobe.
From a Priest, that couets money;
From a Bee-hiue without Honey,
From Preachers, which to Pride encline,
Or from old plainnesse may decline.
From those, which in silke Robes doe ruffle,
Which more for Goods then Good doe scuffle.
From such as liue upon the lurch,
Like Dogs and Hogs within the Church.
From men, whose wits lie in their beards;
From Goats, and all such impious beards.
From the Bibles false construction,
As from ruine and destruction.
From all Equiuocation,
With mentall reservation.
From Romes Charms and Babels Ballets:
From Lumbards bits and Spanish Sallets.

Our Christian Genius,
Saue and protect vs.

S. David.

From Westminster Hals Out-laries:
From causelesse long vagaries.
From meeting strong Competitours.
From Iudges growne Sollicitours.
From contesting with Superiours,
Or despising our Inferiours.

From

with their Re-
medies.

From contending with our Equals;
Procuring anger, blowes, or brawles.
From crossing men in their disputes;
From losing lone, and Friends salutes:
From angring Lords, or Court Minions:
From selfe-will and wits opinions.
From Law-suits worse, then Spanish Poxe,
As bad as Hornes, or Widowes boxe.
From ignorant Clerkes and Deacons;
From seeing of fired Beacons.
From angring God with Cup or Can:
From drinking more, then serues one man.
From keeping Drunkards company:
From Agues, Coughes, or Timpany.
From Ale-houses, Bowling Allies;
From Bulls PizZles, and Spaines Gallies.

Sweet vertues Genius
Blesse, shield, and saue vs.

FROM all Actions, which are euill;
From vaine shewes, the Flesh, and Deuill.
From all State Reason batcht in Spaine,
Which will doe wrong, and wrong maintaine.
From bloody Clements cursed Knife,
That sought to spoyle his Sonereignes life.
From Rauiliacks damned Dagger:
From Iesuits, that will swagger.
From Ferraigne Faes invasions:
From Papisticall perswasions.
From them, which make free Christians slaves.
Ambitious Dons with Moorish braues.

S. Patrick.

From

The vices and
decayes of the
Kingdome,

*From sudden Insurrections:
From poysoned Confections.
From the Spanish Inquisition:
From want of good Munition.
From false and lewd Conspiracies:
From Rowers and Sea Piracies.
From rampant Nuns now clad in gray:
From Strumpets wholly giu'n to play.
From burning baits and Sinnes desire;
As from the smoke of Sea-coale fire.*

Our Sauours *Genius*
Saue and defend vs.

S. George.

From carrying Coine out of this Land
Without the which it cannot stand.
From Wares and Bills of Bankers strange,
Except we cloth and fish exchange.
From bringing backe the Foxes Taile
For many Skins sold by retails.
From private Gaine by publicke losse:
From coming home by weeping Crosse.
From wasting Woods for Timber fit,
From Troians too late after wit.
From high Sayles, and costly Coaches:
From Pickpurse Drugs, and much Lothes.
From all Tobaccoes stinking fame:
From a foule breath, and store of Rheumae.
From wearing Gold or Silver-lace,
While Deareth and Warres rush on apace.
From Meate and Drinke seru'd in much Plate,
When Peervy afflicts the State.

From

From such, as English Carzey sight,
Preferring Spaines Silkes weake and light.

with their Re-
medies.

Our States great Genius
Blesse and defend vs.

FROM eating Flesh instead of Fish:
From hauing Scandall in my dish.
From spending time at Tragedies:
Or hard got Coine at Comedies.
From reading foolish Rimers Bookes,
Or lying Tales, like bayted hookes.
From much Play at Noddy and Trumpe:
As from the Smell of foule ship-pumpe.
From many Horses, Hounds, and Hawkes:
Actions end, or plots of Faukes.
From idle Tales, Wares and Fables:
From Primero, Gleeke, and Tables.
From Irish, Lurch, Chance, and Ticktack.
The Boot deseruing or the Racke.
From the Truth maskt in disguises:
From all finolus surmises.
From Cursing and from Pezinary:
From Coyning and from Forgery.
From Parasites, Knaues, and Sharkers,
From such Dogs, as are no barkers.
From an Alchymist growne sbreed-bore:
From much carke, and foolish care

The Heauens high Genius,
Guard and refine vs.

FROM being unthankfull vnto friends:
From leaning Angels, losing fiends.

S. Andrew.

S. David.

FROM

The vices and
decays of the
Kingdome,

From all Physicians Recipes,
Which commonly prove Decipes.
From Physicke at a Papists hand :
From him, which hates his Native Land.
From an Emperickes experience :
From a Scriueners straight-lac't Conscience.
From Tauerres, Tables, Cards, and Dice ;
From Beggery, bad Name, and Lice.
From boystrous stormes and blushing blasts :
From ships at Sea, which haue no masts.
From Pot-bardhs and Poetafters :
From all vnthrifts, and great wasters.
From them, which dine alwayes in Powles :
From all Caroufers in great bowles.
From a Crab-face, which neuer smiles :
From Lawyers full of quirkes and wiles.
From Vfurers, and base Brokers ;
From Attourneyes, that soakers.
From Cut-throat Mercers baits and Bookes :
From Beares, big bugs, and rauenois Rookes.
From womens smiles and tempting lookes :
From Crocodiles and Cheaters bookes.
From a woman, which is franticke :
From a Seruingman Pedantick.
From too much sweat and trudging toyle,
As from a Lampe without some Oyle.

Heauens bright Genius
Shield and preuent vs.

S. Patrick.

From Vagabonds, Knaues, and Gypsies :
From Comets and Sunnes Eclipses.

From

with their Re-
medies.

From bloodie Surgeons, that would purge vs.:
From cruell Iudges, that would scourge vs.
From a young Physicians Physicke;
From the Lungs, Consumption, Tisick.
From brain-sicke Lovers fond Conceits:
From coozening Pedlers strange deceits.
From Coughes, Blindnesse, and Vertigo:
From Biles, Tettors, and Serpigo.
From all Poxes and the Meazels;
From a House too full of Weazels.
From the Plague and putrid Feuer
Blesse me, Lord, and keepe me euer.
From the Scuruie, Crampe, and Itches,
From Bone-aches, and sore Stiches.
From the Gout, the Stone and Collicke;
which some hinder to be frolicke.
From numme Palsies, and pale Dropsies;
From secret Griefes and Pleurifies.
From scabbed hands and foule Blisters:
From Purgations and much Glisters.
From Gluttonie and Drunkenesse
Causing these, and eu'ry sicknesse.

True Physicks Genius.
Conuert and heale vs.

From Seruingmen without good parts:
From feeding such fit for dung-carts.
From Lubbers that will eat and drinke,
Doing nothing else, but lie and stinke.
From rude Carters, and rauen Saylor;
From Quick-sands, and Bedlem-Raylers.

S. George.

The vices and
decayes of the
Kingdome,

*From Bonds for Debts, or Indentures ;
As from perillous Adventures.
From one that feares to tame a Scold :
From a Coward and a Cuckold :
From proud Ladies vse of Pattens :
From the Popes and Paris Mattens.
From those which scorne their Countries iire,
And to Out-landish bend, like Wire.
From those, which long for each trifle.
And their Husbands Purfes rifle.
From those, which hunt for curious cheere,
Chicken Peepers, and Pheasants deere.
From Ladies vse of waters hot ;
From pimpled faces, and teeth rot.
From them, which lone themselves alone ;
Or such, as loue more Mates then one.
From a woman, thats wont to friske :
From Wine, which tastes not lively brisk.*

*Our Soules bright Genius
Diuert and keepe vs.*

S. Andrew.

*F*rom Mens long lockes, and Maids cut haire ;
*From these with points, those painted faire.
From Citizens like Gallants drest :
From Apes ungrac't, and so vblest.
From things, Scandall which engender ;
Geese with Ganders changing gender ;
From Periwickes and curled lockes :
From Womanizers, and Smel-smockes.
From Newfangles, and Fond-fashions ;
From fooles fancies, and wild Passions.*

From

with their Re-
medics.

From setting Maids to Dancing Schooles,
Or Musicke much, to make them Fooles.
From a Cockney shallow-headed,
Tells not what legs a Sheepe hath dead.
From gazing on a Beanteous skin:
From a faire Apple, foule within.
From kissing much a Damsell sweet,
Though for a Pope a morsell meet.
From sucking on a lickrish bait:
From making crooked what is strait.
From faire Gazers out at Casements;
From false Mistresses embracements.
From Slanders cutting worse then Swords;
From bawdy jests, and beastly words.

The Starres faire Genius
Saue and direct vs.

From lulling in a Ladies Lap,
Like a great Foole, which longs for pap.
From Time ill spent, and vaine Repute:
From Apple-trees without some fruit.
From Faith without wrought Charities;
From false pretending Pietie.
From love of Pelfe and worldly wealth,
Not caring most for my Soules health.
From Silver Pictures love or Gold;
From fancying Earth, when I am old.
From buying Lands Old and cruell;
From losing Heauen, gaying Hell.
From Diues fare, and hardned mind;
While Lazarus with hunger's pind.

S. David.

The vices and
decayes of the
Kingdome,

From tumbling in a downy bed,
While Godlier men for cold lie dead.
From Misers, and those greedy Elwes,
Which lose no Creatures but themselves.
From wishing Neighbours lazie bones,
When Hives are full, to play the Drones.
From sneaking like a Snaike at home;
When Forraigne Climes yeeld elbow rome;
From them which hate Plantations:
From Sathans combinations.

Our Christ's bright Geniues
Blesse and reforme vs

S. Patrick.

From a faire House which seldome smoakes,
While the Owner in Riot soakes.
From slavish prodigalitie:
From miserable frugalitie.
From a Cloake that's full of patches:
From a Hen which neuer hatches.
From seeing Elwes or strange Monsters
Or those men my mind misconsters.
From those which canlesse doe arrest vs.
When we would gladly sit and rest vs.
From such fights make us amazed:
From a Chamber not well glazed.
From rude people in a furie:
From a false and partiall Iurie.
From Almanacks false predictions:
From th' Exchange and Currents fictions.
From White Spaniards, or Red headed:
From all Women which are bearded.

From

From Black-hair'd Women, stubborn proud:
From Little Devils scolding loud.
From the Faire-smouted held for Fooles;
From all long slow-backs, idle tooles.
From Red-hair'd Foxes, closely bad:
From pale and leane, too peewish sad.

with their Re-
medies.

The Worlds great *Genius*,
Blesse and defend vs.

After these deuout *Patriarchs* and famous *Fraternitie of the Rosie Crosse*, had made an end of their *Hymnes* with an applauding *Alleluiah* to the *Diuine Maiestie*, for the discouery of themselues now at a pinch, when *Sathan* thought to sift vs all as *Wheate*, and vtterly to eclipse the glory of this *Monarchie*, they interceded vnto *Apolloes Maiestie*, that hee would proclaime some fauourable *Edict* on the behalfe of their humble and penitent *Clients*. Whereupon the *Noble Emperour* rose vp from his *Sunny Throne*, and pronounced his *Oracle*.

If Brittaines King like valiant Hercules,
His Stables cleanse, and those Foxes footlesse,
Which Christian Vines destroy, do firret out;
His Provinces shall rise without all doubt.
And bravely flourish by our Golden Fleece;
As Rome was, saw'd once by the noyse of Geese,
So be restraine some of these vagaries:
For Contraries are cur'd by Contraries.

Apolloes
Oracle.

The vices and
decayes of the
Kingdome,

CHAP. XVIII.

Orpheus Junior sheweth that one of the chiefeſt cauſes of the Decay of Trading in Great Brittain proceeded by the raſh Adventures of the Weſterne Merchants in paſſing the Straites of Gibraltar, and in fiſhing on the Coaſt of Newfoundland, without waſting ſhips to defend them from Pirats.

THe next day after this memorable *Proceſſion* of the famous *Fraternity*. *Apollo* cauſed a publick *Proclamation* to bee ſet vp on the great *Porch* of *Neptunes Royall Exchange*, willing and requiring all ſuch as wiſhed well to *Great Brittain* to reſpire with their grieuances before him into the *Hall* of the ſaid *Exchange*, where hee had appointed a particular meeting for the affaires of that *Commonwealth* in the afternoone of the ſaid day. *Orpheus Junior* finding by experience, that one of the late cauſes of the *Decay of Trade* aroſe by the miſgoverned and ſtragling courſes of the *Weſterne Merchants*, which either of ſoole-hardineſſe, careleſſe-*neſſe*, or of a griping humour to ſaue a little charge, aduentured in their returne from *Newfoundland*, without *Fleets*, or *Waſters* to guard them, or any politicke *Order* to paſſe through the *Straits of Gibraltar*, to the *Dominions* of the *King of Spaine*, to *Marseilles*, or *Italy*, where yeerly they met with the *Mooriſh Pirats*, who by the conniuaunce of the *Great Turk*, were ſuffered to prey vpon al *Chriſtiãs*, which they encountred. With theſe inconueniencies *Orpheus Junior* being grieued to ſee his *Coutrie* ſuf-

fer through these Merchants sides, he exhibited a Petition to his *Imperiall Maiestie*. Shewing these irregular courses, as also how that the *Golden Fleece* which now became rife in all mens mouthes might bee quickly surprized and annihilated, if his Providence did not betimes take some safe course to secure the labours of those new *Argonautickes*, which spared no shipping to faile into those Coasts, where this precious *Fleece* flourished on the backes of *Neptunes Sheepe*.

Apollo upon this Information examined the proceedings of the *English*, and comparing them with the *Hollanders*, as also with those of other Companies established with Priuiledges and Ciuill Order; found more confusion among the Fishermen of *Newfoundland*, then in any other. For wheresoeuer the *Hollanders* either fished or traded, they went strongly guarded with waisting Ships to prevent all casualties. The *Spaniards* likewise being taught in Queene *Elizabeths* time by the *English*, & sithence by the *Moorish* Pirats to go wel provided with some ships of *Defence*. Yea, and all those Companies in *London*, which the *King of Great Britaine* had graced with Charters and Freedomes prospered, and neuer went abroad without sufficient strength. Onely, those petty Merchants, which were led with desire of Gaine, not willing to enranke themselues into an orderly Societie, but as it were in despite of Government singled and seuered from Fleets, these became continually a spoyle to the Pirats.

with their Remedies.

The vices and
decayes of the
Kingdome,

His *Maiesty* viewed the *East India* Company, and found them Rich with many braue seruiceable Ships.

He searched into the strength of the *Turkie* Merchants, and saw them stored with warlike Munition and abounding in wealth ; yea, and by their painfull Trading getting the start of the *Italians*, which heretofore in *Argosies* gained and exported great treasure out of this Kingdome.

He pryed into the state of the *Moscouie* Company, and found them very able subsisting of themselves, and readie to supply their Countrey with many rich Commodities.

He entred into the Mystery of the *French* Societie, and also into the *Easterne* Merchants, and beheld them winning the Trade from the *Balticke* Sea, and the *Hans* Towne in *Germany*.

Onely the *Westerne* Trading he saw out of square, and all for want of settled Fleets.

At last it came into his *Maiesties* minde, that the Noble King *Iames* of happy memory did about three yeeres past see into these discommodities, and thereupon directed out a *Commission* at the suite of the *Corporation* for the Plantation of the *Newfoundland*, to provide a couple of good Ships on the charge of the Fishermen, which yeerely frequented that Coast, continually to assist them against the inuasions of *Pirats*, who had in a few yeeres before pillaged them to the damage of fortie thousand pounds, besides a hundred Peeces of Ordnance, and had taken away aboute fiftene hundred

dred Mariners to the great hinderance of Navigation and terrour of the Planters.

Vpon mature consideration of this Royall Commission *Apollo* pronounced, that it was necessary to keepe this Commission still a foot, aswell in time of peace as of Warre, both for the rearing of expert Commanders at Sea, as for the securing of that most hopefull Country. And to this purpose he commanded *Orpheus Junior* to attend at his *Majesties* Court of Great Britaine, and to sollicite his *Soueraigne* to conclude that Noble Designe, which his *Royall Father* vpon most weightie deliberation had formerly granted.

with their Remedies.

The end of the Second Part.

*The waies to
get wealth.*



THE
THIRD PART
OF
The Golden Fleece.

CHAP. I.

*Orpheus Iunior is required by Apollo to discover
where the Golden Fleece lies.*

*Orpheus performes his Maiesties commandement,
shewes that there be sundry kindes of the Golden
Fleece, all which, after an allusion to the En-
glish natures, hee reduceth into one maine
Trade, to the Plantation and Fishing in the
Newfoundland. The generall cause, which
moued Orpheus to regard this Golden Fleece.*



*Apollo secretly informed by the Fra-
ternity of the Rosie Crosse, that Or-
pheus Iunior could well tell where
the King of great Britaine might
perpetually finde Trading both
in time of Warres, as Peace, to*

*The waies to
get wealth.*

inrich himselfe and his subiects; which *Trading* they stiled the *Golden Fleece*, more certaine then *Iasons Fleece* transported from *Colchos*, or the *Philosophers Stone*, so much dreamed on by the *Chymists*, because the *sheepe* which yeelds this pretious *Gain*, were to be shorne for eight moneths space without intermission, and of bodies farre bigger then the *Peru sheepe*, which the *Spaniards* bragge to equalize *Asses* for proportionable greatnesse. In May last, 1626. he commanded *Orpheus Iunior*, as hee tendred his seruice, and the good of his languishing Countrey, to discover where these *Golden-coated sheepe* pastured, and the manner how the noble *Britaines* might attaine vnto them.

Orpheus Iunior answered, that the *Golden Fleece* which the *fraternity of the rose Crosse* insinuated to his *Maiestie*, was parti-coloured like the *Rainebow*, so produced by the *Patriarch Iacobs Art*, according to the severall obiects represented, and likewise divided into the *Naturall*, the *Artificiall*, and the *Mysticall*; sometimes singled out the one from the other, sometimes mixt, as politike *Merchants* and *Diers* know best; yet all of them comprehended vnder one generall name, *viz. Trading*. That it was necessary for the *Commonwealth of Great Britaine*, to pursue all the kindes of these *objectes*, lest the *English Nation*, who neuer likes any thing how profitable soeuer, vnlesse it be diuersified,

Pragmata non Angli inuariata probant.
might take surtet of one sort of *Trading*, and at
length

length fall to a loathing thereof. Whereto he adioyned, that by many yeares experience, hee had learnt the skill of discerning spirits. And that hee found out this quality of the *English*, to delight in *varieties*; of *Newes*, though for the most part false; of *Apparell*, though they sold their lands for it; of *multiplicities of Law suits*, though oftentimes they knew themselves bought and sold by them which they most trusted; of *meate and drinke*, though they felt the euent in grienous torments. And as in their natures they respected choise and change, so in their outward senses hee obserued first that their *sight* receiued more contentment in many colours, then in one alone; specially, those colours of Gold and Siluer, they preferred before the pure and simple, which they held in contempt as fitter for Hob-lurkins, then for generous spirits. As for their *smelling*, they approued of sundry sorts, as *Ciuer*, *Amber-Greece*, *Muske*, *Storax*, and aboue all, of *Tobacco*, though some of them lost their wits and the vse of their senses in the taking of it; and though most of them were ready to choake for good fellowship. The like he said, he could discourse of the rest of their senses, outward and inward. But these instances would suffice, as he conceiued, to open the way to many kindes of *Trading*, as well to furnish that *Nation* with those seuerall *Commodities*, though superfluous, as to replenish the *Kingdome* with more supplies, lest in prouiding themselves barely on their *Countries* charge with all those wares which their newfangled imagination prouoketh them

The waies to
get wealth.

The waies to
get wealth.

to long for, their *Countrie* might in a small while deuour her selfe, or else eate vp her owne tayle like a *Muskey*.

Now to explaine what hee had spoken of the mysticall *Golden Fleece*, hee onely at that time offered to declare the nature, vse, and place where it flourisheth, as how he came to the knowledge of it, if it pleased his Miestie to afford him audience. *Apollo* bad him proceed, signifying vnto him, that the principall scope of the *Meeting* at that season, was to haue that beneficiall Trade communicated to all his *vertuous* Attendants in *Great Britaine*.

Orpheus Iunior then went forward in this discourse: About ten yeares past, *most mighty Prince*, musing with my selfe what might be the *Psalmists* meaning of those words: *Their sound is gone out into all Nations*, I happily coniectured at the last, that the *Word of God* should not onely be spread abroad and planted by those which ought of zeale and charity to teach it, but by those, which like *the frogs out of the Dragons mouth*, might publish it for temporall ends. And when I had thoroughly lookt into these ends, the one neglected by the Professors of the *Gospell*, the other begun and continued with prosperous successe by the *Spaniards* in the *West-Indies*, where within these 120. yeares, many thousand Heathen people haue receiued the *Christian Religion*, though not so purely, as wee could wish, I collected this memorable obseruation, that *our Saniour makes vse of our worldly desires to serue his diuine intentions*. In this fashion deales

Apocalyp.

The waies to
get wealth.

an Earthly Father with an vntoward Daughter, for whose aduancement in mariage, he giues a large portion to counteruaile her imperfections. By which meditations of mine, I perceiued, that nothing but *gaine* could moue the carelesse minds of our *Ilanders* to seeke abroad for new habitations. I lookt into the *Plantations* at the *Summer-Iles*, *Virginia*, yea into *Affrick*, as farre as the *Cape of good hope*, where for the ease of our *East-Indian Fleetes*, I conceiued at *Sancta Helena*, or *Soldana*, a fit *Plantation* might be erected. But after that I had considered the many difficulties by reason of the tediousnesse of the voyage, the charge, and aboue all, the malice of the *Spaniards*, who being like to the *Dogge* in the *Manger*, doe want people to plant, and yet they will not permit others to plant. I saw that *God* had reserued the *Newfoundland* for vs *Britaines*, as the next land beyond *Ireland*, and not aboue nine or tenne dayes faile from thence. I saw that he had bestowed a large portion for this Countries mariage with our *Kingdomes*, euen this *great Fishing*, that by this meanes it might be frequented and inhabited the sooner by vs. And I verily thinke, that his *Heavenly prouidence* ordained this *Iland* not without a *Mystery* for vs of *Great Britaine*, that *Ilanders* should dwell in *Ilands*; and that wee should ponder on this ensuing *Morall* :

Euen as our *Sauour Christ* making *Fishermen*, *Fishers of men*, preferred, *Peter*, *Andrew*, & others his *Apostles*, being plaine persons and simple, before the *great Lords* of the earth, as also the *Lillies*

The waies to
get wealth.

of the field, before the Royalties of *Salomon*: so in these latter daies, his vnsearchable wisdome preferring necessary maintenance, before needlesse superfluity, hath allotted *Newfoundland*, the grand Port of *Fishing*, to the Professors of the *Gospell*. And because the depraued nature of mankinde delighteth in appetite and some appearance of profit; therefore *his sacred Maiestie* discovered that plentifull *Fishing* vnto vs, to allure vs from our home-bred idlenesse, to this necessary place of *Plantation*. It is not Gold, nor a Siluer mine, which can feed either body or soule; but the one requires nourishment to be gotten by the sweat of the browes, the other must haue spirituall repast by the Word of God. Before the *Spaniards* inhabited the *West-Indies*, and had found those rich treasures in *Peru*; *Sincerity* raigned among the Nobles, and *Simplicity* among the Commons. But now money being growne in some places more rife then in times past, neighbourly *Loue* and *Humility* are fled backe into *Heauen*: so that we may well curse the time when these *Mines* were first seized on by the *Spaniards*. For, as the Author *de la nouvelle France* affirmeth: when I consider, saith hee, that by these *Golden wines*, the *Spaniards* haue kindled and entertained wars in all parts of *Christendome*, and haue studied to ruinate their neighbours, and not the *Turke*; I cannot thinke, saith this *French writer*, that any other then the *Deuill*, hath beene the Author of their voyages. *le ne puis penser qu' autre que le Diable ait esté Autheur de leurs voyages*. In this resolution being confirmed,

I transported two feuerall Colonies of men and women into those parts with full intent to follow after, and to lead the remnant of my life in this new Plantation.

The wayes to
get wealth.

It seemes strange vnto my vertuous followers in *Parnassus*, replied *Apollo*, that a man of your fashion, not driuen by need, which as the prouerbe saies, makes the old wife trot, but sufficiently prouided for in your natiue Countrie, should now in the midst of your age, spend the best and rarest part of your life, which is yet to come, in building and tilling of new places.

To this *Orpheus Iunior* answered; I confesse, most Noble Prince, that sometimes I feele my Pillow very vneuen, my head tossed and turmoyled with many a netled thought, and my minde playing loath to depart from my natiue soile. One while the conceit of my supposed worth, reputation, kindred, acquaintance, ease, conuenience of meanes at home, and other symbolized ornaments of this present world, doe recall mee backe, like another *Demas*, from this charitable worke in the *Newfoundland*. But instantly I blush for shame, when I thinke on the magnanimity of *Heathenish* men, who may rise against vs at the iudgement day, and plead their good deserts before our frozen zeale; That a *Citizen of Rome*, for the safety of his *City of Rome*, sacrificed his life in that horrible gulfe; That *Codrus of Athens*, though a King, did disguise himselfe as a priuate Souldier, of set purpose to dye for the sauing of his people; That the chiefest Nobility among the *Gothes and Vandales*,
forsooke

*The waies to
get wealths.*

forsooke their owne habitations, to accompany the meaner sort of people, and to lead them into forraigne Countries, who without their personall presence, would haue staid at home like Drones, and pined for want of liuing.

Patria magnanimis est ubicunque bene,

That's my Countrie which giues me my well-being. Euery place agrees with an honest minde, and that as naturally, as the Sea with the Fish, as the Ayre with the Fowle. Another while I meditate on that saying of *S. Paul: He which provides not for them of his owne hould, is worse then an Infidell:* Whereby the care of my Wife and Children, kindling an indulgent loue within mee, reuokes my resolution from this enterprize. But presently after I see the same *God* ouerlooking *Newfoundland*, which ouerlookes *Europe*, and all the world ouer, sounding out this Proclamation: *He that loues his Father and Mother aboue me, is not worthy of me:* which the *Iesuites* imbracing somewhat too meritoriously, doe to our shame, put in practice; abandoning all the pleasures of their native Countrie, and betaking themselues to the vetermost parts of the earth, so that *China* and *Iapan* doe ring out the name of our *Sauour Christ* by their meanes and trauels.

Sometimes I suspect the Action, because I see men of my ranke so much giuen to lazinesse, and the loue of their dunghils at home, that they will indure any smart of oppression or cracke of credit, rather then they wil depart into a remoter place to liue in perpetuall plenty. But this cogitation quickly

quickly vanishest, when I consider the estates of our rich and poore, how the one will not, the other cannot. The one lies besotted with the lullabies of carnall ease, caring more for this worlds vanity, then for heavenly Blisse purchased by workes of charity, which as S. James wrote, will helpe to couer multitudes of sinnes. And the other for want of meanes, cannot get thither without some good peoples deuotions. In which latter distcommodie I am sorry to find so many helpless in my Country of *Wales*. Wheras close by vs, I see our neighbours of *Devonshire* scorning to become Gossips to pouerty; yearly to send about 150. ships to salure the *Newfoundland*, transporting therehence those Commodities, without which, *Spaine* and *Italy* can hardly liue.

The riches to
get wealth.

This is our *Colobos*, where the *Golden Fleece* flourisheth on the backes of *Neptunes* sheepe, continually to be shorne. This is *Great Britaines Indies*, neuer to be exhausted dry. This pretious Treasure surmounts the *Duke of Burgundies Golden Fleece*, which hee called after that name by reason of his large customs which he receiued from our *English* Wools and Cloth in the *Low Countries*. From this *Iland*, our *English* transport worth 20000. pound; and might yeerely treble this summe, if the *Plantations* goe forward as happily as they doe, and may with the tenth part of the charge, which hath beene defrayed about other *Plantations*. So many men, so many mindes. Euery man hath his peculiar fancty; either by the motions of good Angels, or by the instigation of the *Spirituall*

The wayes to
get wealth.

Temper, or by the constitution of the *braine*, hot cold, or depraueedly mixt. But let men in cold blood lay aside their crotchets, and the sparkling flames of *imagination*, and judiciously weigh the vaility of this businessse, comparing the dangers, the remotenessse, and charge of other voyages, and no doubt but *God* will giue them a new heart, to embrace this project, which experience for these 80. yeares space hath confirmed vnto vs. to bee more beneficiall, then any other whatsoever.

Here *Orpheus Junior* suspended his speech; when as all the Auditors and standers by shouted for ioy, to heare that a new *Goldhor* was found out for the restoring of *Trading*, which lately began to faile in the North-west parts of *Europe*. There were many *Ladies* which purposed out of hand to imitate *Isabella Queene of Castile*, in selling their Jewels, Rings, and Bracelets, for the furthering of this *Plantation and Fishing*, as the other had done to furnish out *Columbus* for the first discovery of the *West-Indies*. Great was the zeale, & most hopefull the *Charity* like to spring from this zeale, (for euery man prepared an auspicious offering for the gratulation of these ioyfull newes) when they also vnderstood that all the profits of this *Golden Fleece* were to be distributed among the Professors of the *Gospel*, & that *Great Brittaines Monarchy* might in a short time arriue to as great riches as the *Spanish*. After these applauses, his *Maiestie* beckned to *Orpheus* to proceed in his discourse; But suddenly the *Lady Bellas* interrupted him, saying, that it were requisite, all his Nobles
and

and Governours of Provinces should be present at the discovery of the Golden Fleece, whereby some timely order might bee taken for the guarding of the Coast, which produced this precious increase of Trade. Apollo liked very well of this wise admonition, & against that day seuen night, required his Pegasæan Postmasters to summon his Provinciall Governours, all other businesses set aside, that they should appeare before him in the great Hall of the Court of Audience at Parosus.

The wayes to
get wealth.

CHAP. 2.

Orpheus Iunior particularizeth the manifold benefits of the Golden Fleece, which might serve to repaire the decay of Trade, lately complained of in Great Britaine, and to restore that Monarchy to all earthly happinesse.

It on the prefixed day, the afore-mentioned Governours appeared before his Maestie, at the place appointed, where Apollo, the Lady Pallas, the Muses, the Graces, the Nymphs of Great Britaine and Ireland, and all the wise Councillors of State, with the choise spirits of his Empire attending on his Maestie, hee commanded Orpheus Iunior particularly to certifi; vnto them the necessity and commoditie of the Golden Fleece, which might supply the defects of Great Britaine, and restore it to the most flourishing estate, wherein it euer stood in former times. Orpheus Iunior after some few excuses of his disability, proceeded to epitomize the singular properties of the Golden

The wayes to
get wealth.

Fleece so much expected in this wise:

Most redoubted Emperor, and next to our great Creator, the prime Author of our worldly happiness, I am glad after the manifold crosses, which I haue sustained by sundry accidents, that God hath reserved me an Instrument this day to discover that *gaine*; which helpes our *Commerce personall* betwixt party and party, and the *Provinciall* betwixt our Kingdomes and the foraigne, and both in the scale and ballance of *Trade*. But before I declare the *Commodities* of this *Trade*, I wil first shew the *Necessity* wherein we stand, if it be not suddenly advanced forwards.

To begin with my *Natine Countrey Wales*; Although many strange sicknesses haue diuers times of late yeares afflicted vs, yet notwithstanding the multitudes of people are here so great, that thousands yearly doe perish for want of reliefe. Yea, I haue known in these last deare yeares, that 100. persons haue yearly died in a *parish*, where the *Tithe* amounted not to fourscore pounds a yeare; the most part for lacke of food, fire and raiment; the which the poorer sort of that Country stand in greater need of, then the Inhabitants of the *Champion Countreys*, by reason of their *Mountaines and hills*, which cause the winter there to be most bitter with stormy winds, raine, or snow, and that for the space of eight moneths. As also experience teacheth that *Mountainous* people require more store of nourishment for their bodies, then they which dwell in the *plaines* or *vallies*: which was the reason, that in the *North*
parts

parts of *England*, Seruants vsed to couenant heretofore with their Masters to feed them with bread made with *Beanes*, and not of *Barly* from *Alhalontide* vntill *May*.

Another point of *Necessity* to procure vs to set forwards this most hopeful *Plantation*, and consequēly the *Fishing*, proceeds of the want of *woods*. For the *Ironmongers* vpon what warrant I cannot learne, haue lately consumed our *woods*, and those fit for timber, within lesse thē 3 miles to the Sea, so that we must shortly repaire to other *Countrys* for woods to be employed towards shipping, building, husbandry, &c. which poore men are not able to do. The decay of these *woods* also wil cause our breed of *Cattle* to decrease, which heretofore stood as a shelter vnto them against tempestuous blastes.

Thirdly, this maine businesse is to be promoted in regard of the *Generall Populonsnesse* of *Great Britaine*, which is the cheife cause, that *Charity* waxeth cold. Euery man hath enough to doe, to shift for his owne maintenance, so that the greatest part are driuen to extremities, and many to get their liuing by other mens losses; witnes our *Extortioners*, *Periurers*, *Pettifoggers at Law*, *Conycatchers*, *Theeues*, *Cottagers*, *Inmates*, vnecessary *Alesellers*, *Beggers*, burners of hedges, to the hindrance of *Husbandry*, and such like, which might perhaps proue profitable members in the *Newfoundland*. But aboue all, the state of *younger Brothers*, is to be pitied, who by the rigour of our *Norman Lawes* being left vnprovided of maine-

The wates so
get wealth.

2

3

The means to
get wealth.

nance are oftentimes constrained to turne Pyrats, Papists, fugitiues, or to take some other violent course to the preiudice of the *Common-wealth*.

For these important reasons arising out of meere necessity, *Promotions* ought suddenly to be erected. And where with lesser charge then in the *Newfoundland*? Where can they lue to help themselves, and benefit their Country better, then in ioyning to encrease the reuenues of the *Crowne of Great Britaine* by the rich trade of *Fishing*? The *Commodities* whereof, I will here cursorily repeat.

1 First, this *Trade of Fishing* multiplyeth shipping and Mariners, the principall props of this *Kingdome*. It yearely maintaineth 3000 persons for 6. moneths in the *Newfoundland*, which were they at home would consume in *Tobacco* and the *Alc-house* twice as much as they spend abroad. It releues after their returne home with the labour of their hands yearely their wiues and children, and many thousand families within this *Kingdome* besides, which aduentured with them, or were employed in preparing of nets, caskes, victualls, &c. or in repaying of ships for that voyage.

2 Secondly, It is neer vnto *Great Britaine*, the next *Land* beyond *Ireland*, in a temperate Aire, the south part thereof being of equall Climate with *Little Britaine* in *France*, where the Sunne shines almost halfe an houre longer in the shortest day in the yeare, then it doeth in *England*.

3 Thirdly, it will be a meane for vs to reap the rest of the commodities of that Country, which

now

now we cannot enioy for want of people to looke after them, and also for want of leasure, our men there being busied in the Summer about the *fishing*, or in preparing of their *stages* and boats, and afterward returning home against winter. The commodities of the Land are Furres of Beuer, Sables, Blacke Foxes, Marternes, Musk-rats, Otters, and such like skinnes, as also of greater beasts, as Deere, and other wild creatures. To this I adioyne the benefit, which may be made by woods, being pine, birch, spruce, Furre, &c. fit for boords, Masts, barke for tanning, and dying, Charcoales for making of Iron. Out of these woods we may haue pitch, Tarre, Rosen, Turpentine, Frankinscence, and honey out of the hollow trees, as in Muscouy, and heretofore in our owne woods before they were conuerted to the Iron Mills. There is great store of Mettals, if they be lookt after.

The *Plantations* well and orderly there once erected, will helpe vs to settle our *Fishing Trade* farre more commodiously, then now it is. For whereas our *Fisher-men* set out at the end of February, they may choose to set out before the end March, if every man hath his *stages* there ready against their coming, and not by the first comers destroyed most barbarously & maliciously, because their countrymen which come next after them may be behind them a fortnight in building of others. And likewise the *Planters* themselves may fish for *Cod* there a moneth before our *English-men* can arriue thither, and also after they are gone they may fish almost all the yeare after.

5 They

The way to
get wealth.

The wieses to
get wealth.

5

They may fish there for other kinds of fish besides *Cod*, as *Mackerels*, *Salmons*, *Herrings*, and *Eeles*, salting them and barrelling them vp: which will much aduantage this *Kingdome* being hither transported.

6

They may erect salt houses there, hauing woods sufficient for that purpose, which may saue this *Kingdome* much money, which now goes out to other Countreyes for the same.

7

The *Plantations* may in a short time supply vs with *Corne* here in *England*, when the same growes deare, as commonly it doth within the space of euery five yeares, whereby wee are faine to be beholding to *Danzk*, and *Poland*, expending that way much of our *Treasure*. That *Land* hauing the vegetatiue salt and vertue of it vnwearied, entire, and fresh, cannot but beare a world of *corne*, considering also the gummies and liquors which from time to time since the *Flood* or the *Creation* haue with the heate of the *Sunne* distilled out of the trees into the earth, which renders it most fruitfull. The which may be likewise gathered by obseruing the commodities and fruits, which now the earth produceth without the industry of man.

No place of the world brings naturally more store of *Gooseburies*, and those bigger then our *Garden ones*, *Rasburies*, *Mulburies*, *Filbirdes*, *Straburries*, *Hurtles*, *Cherries*, wilde *Pease*, and abundance of *Roses*.

8

By this *Trading* into *Newfoundland*, no commodity is caried out of the *Kingdome*, as in other voyages, which is a matter of great consequence.

But

But by the labour of their hands they bring home Fish wet and dry, and Traine Oile; Or else they bring home Salt, Wines, Spice, Sugar, &c. in exchange of their Fish out of *France* and *Spaine*, a speciall enriching of this *Realme*, and an augmenting of the *Kings Customes and Impostes*.

The waies to
get wealth.

The *Plantations* there will saue many a poore mans life, who falling sicke, as among so great a number some may chance to be, may quickly recover their healths by fresh victualls and good lodging.

9

This *Plantation* will preuent other *Nations* from engrossing the Countrey and the *Fishing* to themselves, as perhaps hereafter some may goe about such a Plot. It will reduce such as resort thither, to acknowledge our *Kings soueraignty* ouer that *Land*. It will serue to bridle their outrages, and also the abuses committed by our owne Countrymen about the taking away with strong hand one anothers stages and boates. It will serue to restraine their insolencies, who now bragging, that they are there *West and by Law*, doe wilfully set fire on the woods. It will bridle their thefts, which filch at their departure all the railes of other mens stages, together with their salt, which being full laden with fish, they are forced oftentimes to leaue behind them. It will serue likewise to hinder their barbarous casting of their *ballast* into the harbours, which in a short time will ouerthrow both the hauens and the *Fishing*.

10

To these *motiues* I could ioyne others; But because I thinke here are sufficient to lead men of

The waies to
get wealth.

understanding to see into their profit, & what may most easily be performed, I will leaue off to trouble your patient eares any longer with a more tedious discourse, hoping that these wil suffice as restoratiues to reaire the languishing humours of our Country. To the furtherance of which worthy worke I inuite the *Inhabitants of Great Britaine*, like true *Christian Patriots*, to put to their helping hands. What for mine owne particulars I haue done, our *Newland Merchants* know. And more as yet I would doe, were my meanes answerable to my mind; Howsoeuer, during my life I shall reioyce that in this vale of misery I haue set out my talent to some good behoofe. And in the houre of death it shall be my comfort, that I haue laboured to keepe the *Faith* not altogether fruitlesse and imaginary, but accompanied with some a&uall deeds of *Charity*.

The waies to
get wealth.

CHAP. 3.

Apollo calls an Assembly of the Company, for the Plantation of Newfoundland, where Mr. Slany, Mr. Guy, and others, meeting by his Maiesties Commandement, Captain Iohn Mason is willed to disclose, whether the Golden Fleece be there, where Orpheus Iunior alleadged it to be. Capitaine Mason auerroth it to be in the same Iland more abundantly then in any other place.

Apollo hauing with acute iudgment, and mature deliberation resolued to countenance and continue the Plantation of the Iland commonly called the Newfoundland, after his Maiestie had by publike proclamation commanded the same to be hereafter called *Britannioll*, & to be diuided into three parts, as *Great-Britaine* was at the first planting by the *Troians*, or as others affirme by the valiant *Cimbrians*, hee assembled all those expert gentlemen, which had either aduentured their fortunes or persons in that hopefull Countrey. And in the magnificent *Hall* of the *Delpicke Palace*, there appeared the noble minded *Iohn Slany* Treasurer of the society for that Plantation, *Humphrey Slany* his brother, & others of the Corporation out of *London* and *Bristow*; Then entred *Iohn Guy* Alderman of *Bristow*, who was the first *Christian*, that planted and wintered in that Iland, establishing an *English* Colony at

The waies to
get wealth.

Cuperts Coue within the *Bay of Conception*, about 13. years past. After him, came *Captaine Iohn Mason*, who dwelt in that Country sixe yeares. Next to these, many others out of *Brislow* and *Wales* succeeded, who had spent some few yeares in that Land. And particularly, one *Captaine Winne a Cambro-Britan* was much noted in this Assembly for his personall abode and painefull care in settling the Plantation at *Feriland* in the South part of this Coast, where for the space of 4 yeares hee did more good for my *Lord Baltimore*, then others had done in double the time.

Apollo not mindfull, that there were any more *Aduenturers & Planters* of eminency then these, which he beheld there present, was about to frame a speech vnto them, when the *Lady Mnemosyne Princeesse of Memory* whispered his *Maiestie* in the eare, that there were other *Noble Brittaines*, which had likewise aduanced this glorious enterprize. And why said *Apollo*, doe they absent themselves from this *Assembly*? They haue reason for it, answered the *Lady Pallas*; For if they repaire hither to your *Maiesties Court*, and their *Enemies* watching that opportunity should enter into their charge, the remedies which you consult vpon at this present, will fall out to bee applied, as *Physicke* to a dead *Coarse*; Some of the *Dunkirkes* may take their progesse into your *Britanniol*, to solace themselves there with your *Nimphs*, and to glut their greedy throats with *Cods-heads*. In what a case thinke you will your *Iasons* bee with their *Fishing* for the *Golden Fleece*, if some of these

these Raggamuffins make hauocke of their Ships, Mariners, Goods, and Plantations? Before you borrow the personal presence of those Gentlemen who are here wanting, it were fit you tooke some order to secure that Coast from Piraticall rouers. The *Lord Vicount Falkland* looketh vnto his great Gouvernement in *Ireland*, to see the same well fortified and guarded. The *Lord Baltimore* is likewise busie in supplying his Colony at *Feriland*. *Sir William Alexander* attends on the valiant King of *Great Britaine*, night and day, taking care by what meanes he may most commodiously transport his *Scottish Colonies* into those parts. *Sir Francis Tanfield*, and *Sir Arthur Aston*, two generous *Knights*, which to their immortall glory, doe imploy their times in building and manuring that new ground, cannot be spared from their Plantations, lest the wild Boares breake into their Gardens. I thinke, said *Apollo*, I must send for *Hercules* from his starry Spheare, or get another *Medusa*, whose very sight shall turne these *Dunkirkes* into stones, before my vertuous followers shall endure the least affront at the hands of malicious *Erynnis*, that Patronesse of barbarous Pirates. In the meantime we will thinke on some conuenient course to restraine these threatned thunders and blustering blasts.

And seeing that you my deare seruants, are here assembled at this time, I must haue you to satisfie the wauering world, whether the *Golden Fleece* be in greater plenty and abundance in this *Iland* or in *New England*, *Virginia*, the *Summer Iles*, or in

The waies to
get wealth.

The waies to
get wealth.

some other forraigne Coast, which your Nation may easily possesse. At these words, there was much muttering among the *English* and *Scottish*. For some contended on the behalfe of *Virginia*; others contested for *New England*. Euery man had his opinion according to his imaginary obieſt, wherein most preferred priuate fantasies, before the intellectuall facultie. His *Maiestie* having patiently awayted for their vnanimous resolution; like Brethren of the same *Iland*, borne vnder the same *Prince*, Religion and Governement, and seeing no end of their disputes, hee willed *Captaine Mason* to breake the Ice, in respect he had bene sixe yeares acquainted with ice and frosts at *Casper Coue*, one of the coldest places of those Countries, and boldly without partiality, feare, or sinister regard, to disclose the secrets of the Soile, the benefits of the Land, and whether this *Plantation* were such an inestimable iewell as *Orpheus Iunior* had deliuered, or to be had in more estimation then any other place.

Captaine Mason after some complementall excuse of his disability, answered in this wise: I could haue wisht that *Mr. John Guy*, my predecesor in *Britannioll*, a man both learned & experienced in these exploits, had spared me the relation, which your *Maiestie* hath imposed on me: But seeing the lot is false into my share, I will repeat those passages, which hee and others here know better then my selfe.

This *Iland* now in question is altogether as large as *England*, without *Scotland*. And at the degree

degree of 51. of Northerly latitude. Where *Eng-land* ends, there this blessed *Land* begins, and extends it selfe almost as farre as the degree of 46. iust in a manner as the climate lieth from *Caleis* to *Rochell*. The weather in the *winter* somewhat like vnto it in *Yorkeshire*, but farre shorter, for the Sun shines about halfe an houre long, & in the shortest day, then it doth in *London*. The *Summer* much hotter then in *England*, and lasteth from Iune vnto Michaelmas, specially in the *Southerly part*. I haue knowne September, October, and Nouember, much warmer then in *England*. But one thing more I found worthy of an *Astrologers* search, wherefore the *Spring* begins not there before the end of April, and the *winter* comes not in before December or Ianuary: the causes I know not, vnlesse Nature recompenceth the defect of the timely *Spring*, with the backward and later *winter*. Or else because our *Plantations* lay open to the *Easterly windes*, which partaking of the large tract of the *Sea*, and of the icie mountaines, which flote there, being driuen by the current from the *Northerly parts* of the world, might happily proue the accidentall cause of the *Springs* backwardnesse; yet tolerable enough, and well agreeing with our constitutiōs. Towards the *North*, the land is more hilly and woody; but the *South part*, from *Remoos*, to *Trepassa*, plaine and champaine euen for 30. miles in extent. It abounds with Deere, as well fallow Deere, as Ellans, which are as bigge as our Oxen. And of all other sorts of wilde Beasts, as here in *Europe*, Beuers, Hares, &c. The like I may say

The waies to
get wealth.

The wayes to
get wealth.

say for Fowle and Fish. I knew one Fowler in a winter, which killed about 700. Partridges himselfe at *Renoos*. But for the Fish, specially the Cod, which draws all the chiefe Port townes in *Christendome* to send thither some ships euery yeare, either to fish, or to buy the same; it is most wonderfull, and almost incredible, vnlesse a man were there present to behold it. Of these, three men at Sea in a Boat, with some on shoare to dresse and dry them, in thirty dayes will kill commonly betwixt five and twenty and thirty thousand, worth with the Traine oyle arising from them, one hundred or sixe score pounds. I haue heard of some *Countries*; commended for their twofold haruest, which here we haue, although in a different kinde: yet both as profitable, I dare say, as theirs so much extolld. There is no such place againe in the world for a poore man to raise his fortunes, comparable to this *Plantation*; for in one moneths space, with reasonable paines, he may get as much as will pay both Land-lords Rent, Seruants wages, and all Household charges, for the whole yeare, and so the rest of his gaine to increase.

As for the other *question*, whether the title of the *Golden Fleece* may bee conferred more deseruedly vpon this *Iland*, then on any other forraigne place, where his *Maiesties* Subiects of *Great Britaine* doe vse to Trade? By the last part of my Discourse, it is plaine, that it goes farre beyond all other places of Trade whatsoeuer, and iustly to be preferred before *New England*, *Virginia*, and other *Plantations*, for these foure reasons:

First,

First, it lieth neerer to *Great Britaine*, by three or foure hundred leagues, then eyther of them. For wee may saile hither within twelue or fourteene daies, being not aboue sixe or seuen hundred leagues passage: whereas *Virginia* lieth as far again. Secondly, it is better in respect of *Trade*, and the concourse of people, which with 500. or 600. Ships, doe yearly resort thither. By which meanes they augment their *Princes Customes*, and doe maintaine many thousands of their fellow-subiects, their wiues and children. Thirdly, the conueniency of transporting *Planters* thither at tenne shillings a man, and twenty shillings the Tunne of goods. And if the party be a Labourer, it will cost him nothing for his passage, but rather hee shall receiue foure or five pound for his hire to helpe the *Fishermen* on the Land for the drying of their *Fish*: whereas euery man which goeth to *Virginia*, must pay five pound for his passage.

The waies to
get wealth.

Lastly, wee are better secured from Enemies, for we haue no Sauages to annoy vs in the *South-parts*: And if any warres should happen betwixt *Great Britaine* and *Spaine*, we need not feare their insolent inuasions. For wee haue a Garrison of three or foure hundred Ships, of our owne Nation, which fish at our doores all the summer, and are able to withstand an *Armada*, if their *King* would but confirme that *Commission*, which his *blessed Father*, about three yeares already past granted, that two warlike Ships be yearely sent as waftors to defend the Coast, and to be authorized with power to leuy men & Ships there, if occasion

The waies to
get wealth.

so require; and all vpon the charges of the *Fishing* fleete. This *Commission* I obtained, and sithence I left it with my friend *Orpheus Iunior*, to bring to perfection, who as I am informed, is at this present in the *Court of Great Britaine*, an earnest solicitor to that effect. To conclude, after the *Fishing Fleetes* are returned homewards, we are safe, for the windes are commonly from August out *Westerly*, whereby none can come to vs. And if they should; we haue other places in the Country to goe to, till our Enemies bee gone. For there long they dare not stay for feare of the Frosts, which perhaps their tender complexions cannot brooke as well as our *Northerly Nations*.

CHAP. 4.

Apollo commands *John Guy*, Alderman of *Bristow*, to shew how the Plantations in the *Newfoundland* might be established & secured from the cold vapours, and foggy mists which in the Spring are supposed to molest that Country.

Apollo hauing noted how important to *Great Britaine* the Plantations are like to succeed and fall out for the restoring of their State to worldly felicity, that it proue a paralleled *Monarchy* to the proudest of the bordering *kingdomes*, made choise of *John Guy*, Alder-

man of *Brislow*, to shew in what manner the *Britaines* should order their *Plantations* in this *Golden Island*; and secure their new habitations from the icie and cold foggy Aire, which in some seasons of the yeare were reported by the *Fishermen*, to molest and damnifie the *Inhabitants*.

Master *Guy* earnestly sought to poss over the handling of this serious determination to *Captaine Mason*, in respect hee had wintred there longer then he had. But *Apollo* by no meanes would alter his imposition, saying, that in regard that *Mr. Guy* had oftentimes beene personally in the Land, and wintred there twise, being the first *Christian*, which made it apparent to the world that it was habitable & commodious for the vse of mankinde, and also for that he had calculated the mutations of the seasons, keeping a Journall of every Accident during his abode in the Country; hee, and none but he should direct what might be conuenient for the settling and prosperous propagation of these most hopefull *Plantations*.

Mr. Guy seeing that by no entreaty or excuse, he could put the taske off from himselfe, with a lowly reuerence to his *Maiestie*, he said; If the *Noble Emperour* had askt my poore iudgement a dozen yeares past, concerning these secrets, it may be, I might haue giuen him more agreeable contentment, then at this time. For then the modell of the Country and Climat lay more fresh in my apprehension. Notwithstanding, seeing the lot is cast vpon me, I will produce the best remedies which I know for the correcting of the malignant

The waies to
get wealth.

The maies to
get wealth.

ayre, if so I may without scandall call it. The Country I assure your *Maiestie*, is as tolerable as *England*, *Ceteris paribus*, comparing all the seasons together.

And if some nice persons feele one *winter* among many, more snowy and frosty then other, they seeme to forget their owne Country, where the like inconuenience hapneth. But to auoid the worst, if euery *Householder* digge vp the next ground to his habitation, and round about the same, and then burne it, those moyst foggy vapours will not appeare, specially after the *Sunne* hath once warmed and pierced into the earth so dismantled and layd bare. Secondly, let them dig welles neere their houses against winter, that they may haue water in despite of the frost or snow. Thirdly, let them prouide them of fewell enough before winter, to haue the same more seare and dried. Fourthly, let them build their houses with a hill, or great store of trees interposed as a shelter betwixt them and the *sea-windes*, which there are *Easterly* and very nipping. There is no *winter* to speake of before the midst of *Ianuary*. And when the *Easterly windes* blow, the weather is no other, then it is in *Holland*. And I verily belecue, that in the *south part* of the Land, where it trends towards the *west*, and where the ground is eauen and plaine without hilles, it differs not much from the temperature of the south part of *Germany*. And for the further encouragement of our *Planters*, I can auow this for a certaine rule, that once being passed a mile or two into the Land, the weather

is

is farre hotter. I found *Filberds* fixe miles distant from the *Sea side*, very ripe a moneth before they were fit to be eaten by the *Seaside*. So great an alteration there is within fixe miles space, by reason that those raging *Easterly* windes are defended and asswaged by the hilles and woods which stand as walles to fence and breake their force.

About all things, I wish the *Planters* to sleepe in boarded roomes, and not to be too idle the first winter for feare of the *Scuruy*. For in all *Plantations* this disease commonly seafeth vpon lazy people the first winter. Yea, *Sir Walter Rawleighs* Colony in *Virginia*, though a hotter Country, 1586. could not auoid this mortall sicknesse. These rules obserued, our *Planters* may liue happily. They may fish a moneth before others, which come out of *England* thither to fish, & they may fish three moneths or more for *Cod* and *Herring*, after they are departed, which will much enrich them.

The wayes to
get wealth.

The waies to
get wealth.

CHAP. 5.

Sir Ferdinando Gorge is accused by the western Fishermen of England, for hindering thē of their stages, to dry their Fish in New England, and from trading with the Sauages for Furres and other Commodities. Ferdinando Gorge his answer. Apollo reconcileth their differences.

Vpon the Friday seuenight before Easter, in Lent last, 1626. there arriued here at Parnassus, certaine Westerne Merchants out of England, iust about that time, as Apollo had decreed straight execution against some for the eating of Flesh on some prescribed dayes, for that weighty and politicall respect of maintaining Navigation, wherein the workes of our Creator doe shew themselues no lesse admirable, then the land. Assoone as these Merchants had heard this necessary Law, with the execution, one of them, a person of very discreet behauiour, desired liberty to speake on the behalfe of his poore Countrey men for some oppressions, which Ferdinando Gorge Governour of the Fort at Plymouth, whom they pointed at, present in the great Hall of the Court of Audience, had vnder colour of a Patent deriued from his Earthly Soueraigne of great Britains Prerogatiue, most vncharitably & vnlawfully committed against them, their Factors, and Mariners on the Coast of New England in America. Apollo willed them to declare their grieuances. First, they particularly

particularly shewed that this place was an *Heathenish Coast*, vntilled, and voyd of *Christian Inhabitants*: in regard whereof they rooke it to be lawfull for them being *Christians*, who in such remote wild Countreyes were to passe for Freemen, and equal for right with *Alexander the great*, that went into the *East Indies*, as they into the *West*, there to enioy the benefit of the *Law of Nations*, to discouer new Countries, to exchange wares for wares, Cloath for Furres, Ciuility for rudenesse, and likewise to transport Fish, which they laboured hardly for, Pitch, Tarre, Mastts, and such like, which they could not haue in *Europe*, without a farre greater charge. All this notwithstanding, *Sir Ferdinando Gorge* by his Lieutenant and Agents, opposed their Commerce, forced them to compound for their Stages, and pretended the Commodities of the Country to bee due to him, and his Associates, who first discovered the same, and afterwards had obtained a *Patent* thereof, of the Noble King *James* for their vse. Likewise, they intimated, that the Sea was free and common to all men, more common then *Ergo* in the Schooles, or the word *Homo*, which the *Grammarians*, euen since *Orbilus*, *Quintilian*, and *Priscians* time, haue stoutly maintained to bee a common name to all men, ciuill and sauage; yea, and to all sorts of women, the chaste, as the strumpet. In respect of which Community, warranted by the Lawes of the *Rhodes*, the statutes of *Oleron*, by the Constitutions of *Holland*, and lastly, by his transcendent authority which wrote the Booke called

The wares to
get wealth.

The waies to
get wealth.

called *Mare liberum*, they hoped to settle a beneficiall Trading, as well for *Fishing* on these forraigne Coasts, as for such Land-Commodities, which the *Sauages* would trucke with them.

Apollo vnderstanding of these oppositions, tending in appearance to be a publike griuance, demanded of Sir *Ferdinando Gorge*, wherefore hee sought to engrosse those merchandizes, and to make a monopoly of the Fures, which being bought of the *Sauages*, might in time by this course of his fellow *Christians*, proue a meane to ciuilize those rude Nations; and specially his *Majestie* askt him why he went about to appropriate the Sea Coasts to some few of his adherents, which ought to be common, which serued to exercise honest men in industrious courses, and to make good his *Law* against the eating of flesh vpon prefixed dayes:

Sir *Ferdinando Gorge* answered: Most dread *Soueraigne*, the honour of a King consisteth as well in aduancing the building vp his *Sauours* Church, as the inlarging of his Territories, which may proue an addition to the strengthening of his Forces, and the enriching of his Crowne. For the perfection of which glorious worke, it pleased *God* to raise mee and others to aduenture our meanes for the discouery of this Country called *New England*, which before lay vnknowne. Hauiug found it a habitable place, commodious for the vse of many distressed people, whom I saw to grone vnder the burthen of pouerty in my native Soile, I resolued to imitate the painfull Bees, to
build

build houses, like Hiues, and therein to transplante them. For which purpose to auoyd the confused state of an *Anarchy*, I prepared the *Plantation* intended with the support of the *Regall* countenance, and to that end got the *Patens* specified by my Aduersaries with large priuiledges, immunities, and power, whereby our *Planters* might rest assured, not onely of security against *Drones*, but also of the quiet fruition of their profitable endeouours hazarded with their liues, and not to be attained without labours and the sweat of their browes. Of what consequence not only this *Plantation* is, but likewise all others of the like nature, who knowes better then your *Maiestie*, who once a yeare suruayes the vttermost parts of the earth, euen to the *Southerne Pole*. For what is it, which renders a *Nation* vnhappy? Next to the want of *Gods knowledge*, which the *Scripture* termes *Darknesse*, it is the want of necessaries for the sustentation of life, as meat, drinke, and apparell. And when through a long peace, and their ouerspent fields, their *Country-men* doe increase and multiply, so that the extent of their natiue Land is not capable nor sufficient to maintaine them, what (poore soules) shall they doe? If they rob or steale, they are hanged. If they looke for worke, perhaps they may meet with some couetous wretch that will retaine them during the haruest of Hay and Corne: but in the Winter, which in this *Climat* is longer then the Summer, they may starue for lacke of food, rayment and fying. This inconuenience was foreseene about 100. yeares

The wayes to
get wealhb.

The waies to
get wealth.

In lib. de
Eutopia.

since by *Sir Thomas Moore*, who grieuouſly bewailes the ouer-ſight of our Policies, for condemning men to be hanged, who robd of meere neceſſity; whereas their Country, like a prouident Mother, ought rather to provide them reliefe, whereby they might liue like men borne of a wiſe and politike mother. Some mothers haue loued their children, that they haue hazarded their own liues, to get heritages for their younger children: yea, and were content to ſuffer want themſelues, rather then their oſpring ſhould miſcarry.

Examples we can produce many. How came the world firſt to be planted? If the firſt *Generations* after *Noahs Flood*, had all abode in *Armenia*, *Chaldea*, and *Aſſyria*, the reſt of the world had beene created in vaine. Therefore *God* ſundred them by confounding their languages at *Babell*, that the glory of his power might be noiſed in all Regions, and the ſound of his Name, throughout all Nations. This made *Saturne* to plant in *Italy*. This made *Hercules* to trauell to the *Atlantique Iles*, and to ingraue his name on thoſe memorable Pillars at the *Straights of Gibraltar*. This made *Iaſon* with his braue Fleete of *Argonautickes* to faile into *Chalchos*, in hope of a perpetuall Trade for the Gold of that place with his *Grecian Commodities*. How came the Iles, the *Iles of the Gentiles* to be peopled, but by *Plantations* transported vpon the charge of able and ſubſtantiall perſons. *Marseiles* was civilized and inhabited with a *Greece Colony*. From whence are we all come into theſe parts? We are not Natives, but after many hands led

The wayes to
get wealth.

led into this *Kingdome*. Wee came from *Saxony* our selues, as the most of *Italy* doe descend from the *Northerly parts of Germany*. The *Spaniards* deriue their pedegrees from the runnagate *Gothes*, or from the *Moores*, who likewise glory to bee a remnant of the fugitiue *Arabes*.

O what a shame is it vnto vs at this day, to see whole numbers of our *English* and *Scottish* dispersed abroad in *Popish* and *Moorish* Countries, turned *Apostataes*, and in time forgoing the memory of their naturall Mother-tongue, as of the true *Faith*, wherein they were baptized! Now how easily might this monstrous and inhumane absurdity be prevented by a timely *Plantation*?

To this end haue I and my *Copartners* laboured. But as we were laying the foundation, these *Antiplanters* enuying at those hopefull attempts like those which repined at the rebuilding of *Ierusalem*, would needs inioy the fruits of our labours, despoyling vs of our *Stages*, and the plaine plats of ground bounding on the *Sea*; and not thus content, they would cut downe a tree worth forty shillings, for a *Mast*; where a tree of two shillings might serue their turne. Sometimes they would either of despite to the *Planters*, or in a wanton vnbrideled humour, set fire on the woods two or three miles together. We neuer gaue said them to fish vpon our *Coast*, but on the contrary, we were very glad of the occasiō. Only we sought to curbe their insolencies, which committed these outrages. We endeouored to hinder their wilfull casting their *ballast* into the harbours, which in

The waies to
get wealth.

small time will quickly decide this present contro-
uerſie, when the *harbours* ſhall by this outrageous
abuse, bee choakt and dammed vp without any
hope of recouery.

As for the Trade of *Furs*, how can this be a grie-
uance more then it is in *England*, where the petty
Lords of Mannors clayme a farre greater Iurisdic-
tion there, to enlarge their Forreſts and games :
yea and ſome haue obtained a *Free Warren*, that
none whatſoever ſhould hawke or hunt vpon their
Lands, or within their Precincts. If this be allow-
ed in *Old England*, much more ought we to ſtand
vpon our *Royalties* in *New England*, in lieu of our
infinite charge and paines taken in our voyages,
and ſetling there our new inhabitants. What
Gentlemen of fashion will forſake their Country,
except they ſhall haue a larger extent of com-
mand, and more hopes of benefit then at home ?
To ſuffer ſuch barbarous inſolencies to bee done
on a mans *Free-hold*, cannot but trouble the mee-
keſt man on the earth : yea, another *Moses*, ano-
ther *Iob*. To this I adde, how ſome of theſe *Anti-
planters* led by an vnheard-of greedineſſe of
gaine, haue ſold vnto the *Sauages*, Muskets,
Fowling-Peecces, Powder, Shot, Swords, Arrow-
heads, and other Armes, wherewith the *Sauages*
ſlew ſome of thoſe *Fiſhermen*, which had ſo in-
conſiderately ſold ſuch dangerous wares to *Inſi-
dels*. By which means they are now become dan-
gerous & formidable to the *Planters* themſelues.
And farre more fearefull would they haue proued
vnto vs, if the *King of Great Brittain our Soueraigne*,
had

had not strictly made a *Proclamation* to the contrary, that no *Subiect* of his should presume to sel the any such vnlawfull ware. Vpon the brute of which *Proclamation*, the *Sauages* being hopelesse euer to receiue of our *Nation* more *Gunpowder*; they very circumspectly sowed in the best cornefields they had all the *Powder* which remained, with full expectation to reape a goodly haruest thereof, as of *Mustard* or other seedes.

Apollo according to his wonted manner, hauing paused and meditated on the *Plaintiffes* and *Defendants* allegations about one quarter of an houre: at last pronounced this definitiue sentence. Forasmuch as wee conceiue both this *Plantation*, and the *Fishing Trade* to be very expedient to *Great Britaine*; we order both of them, like *Hippocrates Twinnes*, to consociate together in brotherly amity, and to assist one another without malicious emulation. That the *Fishermen* haue conuenient places for the drying of their *Fish* on the land, with as much woods as will serue for their fewell during their abode in that *Country*, and for their returne homewards by the way, and also as much woods as will build vp or repaire their *Ships & Stages*; provided that the common sort of *Marriners* shall not of their owne heads, without their *Master* of the *Ship*, and one of the chiefe of the *Planters* be present, cut or cast down any woods, but what by them shall be seene fit for those necessary vses. Secondly, that none of the *Fishermen* shall throw their *Ballest* into the *Harbours* to deface the same. Thirdly, that for some

The wayes to
get wealth.

The waies to
get wealth.

few yeares, they shall not traffique with the *Sauages*, but shall leaue the same to the *Planters*, vntill the *Plantations* be compleately strengthened, and of sufficient power to liue of themselves, and bee conueniently armed against those barbarous people. Fourthly, that all such plats of plaine lands, neere to the Harbours, which the *Planters* shall from henceforth rid of woods, and make apt for Stages to dry fish vpon, shall belong to the *Planters*. And that all such places which the *Fishermen* haue already rid, and built Stages vpon, shall appertaine to them for euer. As also al such *Stages*, which they shall hereafter build for that purpose. In lieu of which priuiledges, every *Ship* shall transport a Tunne of such provisions which the *Plantations* want, receiuing for the same, tenne shillings, towards the fraught, and the price of the goods by them disbursed in *England*. Fifthly, that both the *Planters* and the *Fishermen* shall ioyne and suddenly assemble all their forces together with their best endeouours to expell *Pirates*, and their Countreies enemies; if any arriue on that *Coast*, with intent to prey vpon eyther of them. Sixtly, if any dissention happen betwixt the *Fishermen* and the *Planters*, the matter shall be committed to twelue mens arbitrement, sixe of the one side, and sixe of the other, and if they misse to accord the parties difference, then the chiefe person in the *Plantation*, and the Master of the *Ship*, whereof the *Fisherman* is, to end the businesse as *Vmpires* and principall Iudges.

The waies to
get wealth.

C H A P. 6.

Apollo moued to pittie vpon a Petition preferred vnto him by certaine Saylers Widowes, whose Husbands perished in the voyages vnder the East Indies Company, causeth foure famous Knights of Great Britain, Sir Francis Drake, Sir Martin Furbisher, Sir Henry Middleton, and Sir Thomas Button, to signify their opinions, whereabout the best passage to the East Indies did lye.

Vpon the Feast day of Saint Marke the Euangelist last past, 1626. as Apollo was conferring with certaine Cosmographers, for the aduancing of the East Indy Trade, the Lady Ballias whilpered his Maiestie in the eare, to admit some into that conference, which had bene principall Nauigators imployed for discoueries towards those Coasts. For said she, though speculation bee the most noble Science in Philosophy, yet for the archieument of a reall and beneficiall Trade, it serues to no other vse, then as a Preparatiue in Physicke to make the humours pliable and tractable for the ensuing Purgation: the which notwithstanding may prove erroneous and deceivable, if it meetes with a malignant, stubborne, or peruerse matter. For who can by a coniectural knowledge, pierce into more hidden occurrences? There is as much difference betwixt speculation and practise as is betwixt a clinicall scholler, and discouering
of

The waies to
get wealth.

The Third Part

of Countries by his *Map* or *Globe* on a Table, as a *Mariner* traueising the *Ocean*, where oftentimes he meetes with such difficulties, that hee is forced to returne home, and to wait for a more seasonable opportunity. Therefore if you meane to hold vp and continue this *Company*, it were good you sent for some choyse and well experienced *Nauigators* which may direct this businesse, associated with the Gentlemen aboue-named.

Apollo liked very well of this aduise, and presently caused these foure famous Knights to bee sent for, *Sir Francis Drake*, *Sir Martin Furbisher*, *Sir Henry Middleton*, and *Sir Thomas Button*. As soone as they were come into his *Maiesties* presence, he related vnto them, that vpon a *Petition* exhibited vnto him by many poore *Widowes* of the *City of London*, and of other *Cities & Towns* in *Great Britaine*, how their *Husbands* perished in their voyages to the *East Indies*, by the distemperature of the *climate*, in passing so often vnder the *Tropickes*, and the *burning Zones*, they therefore desired eyther that he should dissolue the *East Indie Company*, or finde out a more conuenient passage to these Countries, where the *Spices* grew, which their *Country-men* wanted. Otherwise they must of necessity continue still vnmarried, or liue in daily feares to lose their succeeding *Husbands*, who for their reliefe would hazard their liues, as the others had formerly done. For such was their inevitable Fate, they said, that none would adventure on *Sailers Widowes*, but men of the same vocation. Vpon which clamors of these distressed

Creatures.

Creatures, his *Maiestie* being moued to pittie and commiseration, required them to yeeld their severall censures, by what passage the *English Nation* might traffique into those Lands of Spiceries with lesse perils and losses of Sailers. Sir *Francis Drake* first deliuered his opinion, that the moderne *Cosmographers* agreed vpon foure waies to the *East Indies*: Two imaginary, by the *Northeast*, which *Pliny* mentioned, Sir *Hugh Willowby* attempted, and the *Hollanders* prosecuted vpon the North of *Muscovy* to *Noua Zembla*, *Waygate*, and the *Riuer Ob*, but all in vaine: and by the *North-west*, which Sir *Martin Furbisher* first entred into, and Sir *Thomas Button* sithence pursued, but without fortunate successe. The other two waies to saile into the Lands and *Ilands of Spices*, were famous, which himselfe had past. The one through the *Streights of Magellans*, the other by the *Cape of good Hope*. Of these, he liked those of *Magellans*, and now the rather, for that *Tierra del fuego*, which is the South part of those *Streights*, is lately found out by certaine *Hollanders*, to be an *Iland*: And that himselfe had beene driuen by foule weather, as farre as 57. degrees of Southerly latitude, where he found some *Ilands*, and in all likelihood, an open passage about the 60. degree, which the *Hollanders* tried to be true, now stiling the same, *Lameers Streights*. This way hee approued lesse dangerous then the other, specially to the *Molucca Ilands*: so that they would begin their voyage about the end of August from *England*: that they might arriue there by the end of December,

The waies to
get wealth.

The waies to
get wealth.

which falls out to be the first of June, or end of May, in these *Streights*. Sir *Maurice Abbot* contradicted Sir *Francis Drake*, and said, that the greatest comfort in such long voyages, was to be sure of fresh victuals, which they could not be assured of, by those *Southwest Streights*.

To this Sir *Francis Drake* answered: that for Wood, Water, Fish and Fowle, they might haue enough on this side, and neere the *Streights*; that they might be relieued in distresse at the *Riuer of Amazons* by their Countrymen, where *Captaine North*, *Captaine Parker*, and *Captaine Christmas* had planted, whereof the two last liued there of late, foure years in despite of the *Spaniards*, whom they wearied out of the Country with the helpe of the *Natives*, for all that they came with 1500. men to surprize them. Being past the *Streights*, they might haue fresh victuals in abundance at the *Iland of Mocha* in the height of 38. degree, which is subiect to the *States of Aranco*, deadly enemies to the *Spaniards*, and but five or sixe leagues from that *Continent*. Or else they may get some with ease at the *Iland of Saint Maries*, twenty or thirty leagues further. If the Trade be to the *Moluccaes*, they may spare two. moneths voyage this way; and also they shall meet with *Salomons Iles*, and many rich places vpon the *Coast of New Guisea*, which affoord plenty of victuals, Gold, Pearles, and Spice. Sir *Henry Middleton* much misliked this *Southwest* way, because of the vncertainty of prouision; and the solitarinesse of the voyage; whereas hee was sure all the way by the *Cape of good*

good Hope, at *Sancta Helena*, *Soldana*, at the *Iland of Madagascar*, to be stored with necessaries vntill he came to his iourneyes end. Further, hee said, as also the *East India Company* confirmed the very same to be true, that they had small doings now to the *Moluccaes*: For their Trade lay about *Iana maior*, where they had a Factory at *Bantans*, and to *Serrat in Cambaia*, to *Sumatra*, and the *Persian Gulfe*.

After some altercation betwixt these last aforespecified, *Apollo* commanded *Sir Martin Furbisher* to declare his opinion touching the *Northwest passage*, which hee accordingly did, proving that the most part of *Meta incognita*, where hee had beene, seemed by all probability to bee broken lands and Ilands, and that if he had had sufficient store of prouision, hee would haue aduenced through in despite of the mountaines of Ice, which threatned to immure him in. And that hee much maruelled at their slownesse of late, which finding the passage cleere and open in a farre more temperate climate, then where he had beene, did notwithstanding misse to finde it out.

Sir Thomas Button much incensed to bee taxed for slownesse, who had busied himselfe all the daies of his life in warrelke actions, hauing beene at the sacking of *Cales*, and imployed in *Ireland* against the *Spaniards*, in *Hispaniola*, at the voyage of *Algiere*, and many other Sea voyages, for answer said, That if *Sir Martin Furbisher* had wintred in the 58. degree in *America*, which experience taught to be as the 63. degree of *Europes* coldnes,

The waies to
get wealth.

The waies to
get wealth.

hee would not haue beene so briefto impute
slownesse vnto him. As for the *Passage*, hee verily
beleeued as Sir *Martin* did, it lay open. And that
hee would haue done his endeouour to haue sailed
through. For in *Hudsons Bay*, hee saw two very
likely *passages* towards the Northwest, to enter in,
but that hee was otherwise authorized and com-
manded to goe on *Southwestwards* to the bottome
of *Hudsons Bay*, so that hee durst not but follow
the tenor of his *Commission*. Yet notwithstanding
he hoped, that he had not spent his time in vaine,
during his voyage in those angry *climates*. For
first hee discouered, that those Seas could not bee
sailed through, but in Iune, Iuly, and August, be-
ing alwaies subiect to foggs, ice, stormes, and sud-
den windes. The *sunne* seldome seene, so that the
best *Navigator* can hardly obserue the certaine
height thereof. Onely his chiefest comfort during
his abode there, was, that the dayes were very
long, with very short nights: though otherwise
the want of cleernesse to obserue either *sunne* or
starre, were able vterly to ouerthrow the whole
voyage. Further, hee noted, that Trumpets might
not be spared, but most necessary to be had of such
as passe in those Seas. For if two ships went toge-
ther, they would quickly lose one another by rea-
son of the thicke mist, though they went so neere
as they might hallow one to the other. Likewise,
he said, that *shirts of male* might not be spared, for
feare of the *sauages* arrowes out of some ambusca-
do: Or else thicke leather Targets made of Buffe,
as the *Spaniards* vse. To this hee added, that by
experience

experience hee found another necessary note, which hee wished all such as were imployed in these remote Enterprizes to beare in minde, to carry with them good tooles, as well for repaying of their Ships, as to dig on the land, if they suffer shipwracke: And withall, the fittest engines which can bee deuised for weighing of shipping vpon such occasions; and in any case a couple of *Crabs* to be brought along with them in these vnknowne Discoueries, for the hoising and landing of their Ships, or other heauy necessaries, as Artillery, Timber, &c. Also, that the Discouerer should marke the set of the *Tide*. For whensoever he loseth his strong *Tide*, or findes ground in *roo fathomes*, let him rest assured, that he goes out of his dire& course, for the finding of this hopefull passage. To conclude, Sir *Thomas Button* deliuered two notes more of great consequence for the preservation of the Discouerers healths and liues, which *Apollo* better liked then all the former Discourses; whereof the one was, that hee obserued *Aqua vite*, *Sacke*, and such hot liquors, to become most hurtfull to his men in the cold Winter, and on the other side, small drinke and Barly water most soueraine to maintaine them in health. The other obseruation was, that the iuyce of those tender branches or sprigs of trees which flourished fresh and Greene in the Winter, out-daring the bitter blasts, and withstanding the extremity of the frosts, being pressed out, and ministred to the *sicke*, did miraculously restore them to their health. And the meanes of his first knowledge thereof,

The wayes to
get wealth.

The waies to
get wealth.

proceeded by seeing of the multitudes of *Partridges*, which fed and liued thereon all the Winter, to become fat and plumpe.

CHAP. 7.

Apolloes Censure of Sir Thomas Buttons voyage to the Northwest Passage.

His Directions for the preservation of health in frosty seasons, and for the preventing of the Scuruy.

An Elegy in their commendations which aduenced their persons for the discovery of the aforesaid Passage.

A Pollo seemed much delighted with these narrations of *Sir Thomas Button*; and to let the vertuous of *Parnassus* know somewhat more of these remarkeable euent, hee made this discourse: How many famous Captaines here haue I admitted into my Court, which neuer entred into these hidden and magisteriall secrets of nature? Nay, how many wise *Philosophers* bee there here graced with my fauours, which vnderstand not these wonders of naturall effects? This *Gentleman* hath sufficiently performed his part in the discovery of the *Northwest passage*, considering the power limited vnto him by his *Commission*, which hee might not with safety transgresse. Yet I could wish such as bee in authority in
assigning

assigning the like *Commissions* hereafter, to adde that Clause, which *King Henry the eight of England* sometimes vsed to enable his *Generals* with, that if that service proued disastrous and vnfortunate, notwithstanding the former words of the *Commission*, they should preferue the Honour of their *King* and *Country* by some braue exploit of their owne proiecting. For many occurrences may, like rubbes, light in their way, which the cleereſt *Eyes of State* could not poſſibly foreſee. Sometimes the *Enemy* may haue a ſiluer bridge by ſlye intelligencers into his *Neighbours Land*. Sometimes a *Commander* may meet with a good booty at Sea, though he were beaten off from the Land. Or if one place be ſtrongly barricadoed, hee may finde another moſt eaſily to be wonne. What ouerthrew and vtterly diſperſed the *inuincible Armada* in 1588. but the precise relye, which the *Spaniſh Admirall* ſtood vpon in regard of his *Commission* limited by the *Councell of Spaine*? Let this ſuffice to excuſe *Sir Thomas Button* for his not entring into one of the two *paſſages*, which he ſuſpected to crowne the *Diſcouerers* voyage with eternall fame. And now to enter into the latter points of thoſe ſecrets, which he mentions to haue tried, ſo vſefull for his peoples health; know this, *O ye that ſtudy Phyſicke*, that as *Hippocrates* wrote, mens inward parts, ſpecially the ſtomacke, is hotter in Winter then in Summer. Looke in an extreame froſty Winter, how all the ſap and vertue of *Plants* and *Hearbs*, ſhoote inwardly, and deſcend into the root, running thither as to their ſanctuary,

The waies to
get wealth.

The wises so
get wealth.

sanctuary, refuge, and last helpe in nature. Euen so stands it with the body of man, which for vegetation and vigorous constitution, may in some sort be compared to a *Plant*. In Summer, the heat and radical moisture is dispersed here and there, vp and downe, and through all the parts of the body, so that the heat in the stomacke is of a mild oily warmth, and at that time more truly naturall, then in the *winter*. For Experience teacheth, and *Anatomists* confirme it, that in the *winter*, chiefly in frosty weather, mans liueliest heate seeth it selfe in the stomacke, neere the heart, the center and root of life, the other parts being oppressed with cold. There likewise it will beginne quickly to inflame in frosty seasons. When the raw ayre gets into the body at the mouth, and at the pores, or at such time, when these pores of the skinne and outward superficies become thickened, whereby the spirits may not haue their free euaporation. Hence grow oppilations and obstructions; and consequently the *Scorrey*, being aided on by the meseraicall veines, full of putrified dampish blood, or by the melancholike spleen, swolne with too much windy nourishment. For the abating of which infirmities, moyst opening medicines of a biring nature, cooling and piercing liquors, somewhat of a milky mildnesse, and the iuyce of springing hearbs, must bee regarded by a wise *Physician*, and preferred before strong liquors and fiery Drinckes, which commonly are too too binding. I doe therefore much commend this *Knight* for this carefull obseruation, as for the
discouering

The waies to
get wealth.

discouering of those tender Plants which *Iaques Cartier* applaudes to be so soueraigne against the *Scuruy*, and called *Annedá*, by the *Sauages* of *Canada*. But now of late yeares, this precious Plant hath beene sought after by *Champleine* and other *Frenchmen*, albeit without successe; yntill this *Gentleman* renewed the memorie therof. And most famous had he yet been, if he had transported hither some Sesor Slips of these powerful *Plants*, which by thistime might haue increased to succour many an honest mans life distressed by this hidden & treacherous *Guest*. I haue spoken the more largely of this *sicknesse*, because our moderne *Practitioners in Physicke* should take this obseruation for a watchword, that most of the new diseases, *Agues*, *putride Feuers*, and such sicknesses as spring in the winter or in the beginning of the Spring, they be but waiting *Maids* to this traiterous *Lady*; & for this cause, let them beginne their *Cure* with the *Scuruy*, and with the cleansing of the *Bloud*, and the rest will vanish away, as it were by miracle.

As soone as *Apollo* had ended this speech, hee charged *Hippocrates*, *Galen*, *Agineta*, and other famous *Physicians*, to take care ouer all the *English Sailers*, which from thenceforth, should hazard their lines to the *Indies*. He likewise commanded the *East Indies Company* to be more bountifull to the poore *Widomes*, whose *Husbands* chanced to miscarry in their seruice. Lastly, his *Maiestie* caused the *London Merchants* to ioyne together for the prosecuting further of the *Northwest passage*, and for the honour of those *braue spirits*, which

Ggg

had

The wayes to
get wealth.

had already adventured their persons in the discovery, to ingraue on a brazen Table these verses following, and the same to place as a Frontispice on the Delphicke Palace :

*Orbis in Occidua latitat via parte sub Arcto,
Ducit ad Eoum qua magis apta mare.
Dux Frobisherus, Davis, Hudson, et inclitus ausis
Buttonus validis hanc petiere viam.
Cambria non tantum, sed et Anglia laudibus effert
Te, Buttone, suis; equiparatque Drako.
De quot te memorem saluum euasisse periclis?
Sint testes Indus, Maurus, Iernus, Iber.
Non glomerata tibi Glacies imperua ferro,
Non Hyemis longæ nix numerosa nocet.
Quin tunc ulterius transisses, altera nauis:
Obuia succedens si reuolasset onus:
Albionemque nouam nobis incognita Meta
Tum bene uulgasset per freta nostra maris.*

Neere to the Pole, there lurkes within the West,
A shorter way to saile into the East.
Braue Furbisher, Davis, and bold Hudson
Sought out this way with the valiant Button.
Not onely Wales; but England rings his name
And with great Drake compares our Buttons fame
Though Ireland, Spaine, India, and Affrick rage,
To beare the brunts of his stout Pilgrimage:
Yet they will prize him more, when more they
How he endur'd a winter deep with Snow. (know
For eight moneths space, besides the Ice hills,
Which Natures eares with strange amazement fills.

And

And if supplies had come in his distresse,
New Pillars he, like those of Hercules,
Had rais'd, but with *Plus ultra* in the place, (race,
Where Drakes new *Albion* waites for Britaines

The waies to
get wealth.

CHAP. 8.

The Merchants of Lisbon doe complaine on the
English and Hollanders; for trading into the
East Indies for Spices, Drugs, and other Com-
modities. Apollo reiecteth their complaints,
and adviseth, how they may saile thither with
lesser inconueniences, then heretofore.

Apollo hauing giuen order to the Inhabi-
tants of Great Britaine, to set forwards
some Shippes for the discouery of the
Northwest passage: word was presently brought
to the Portugals, that his Maiestie had interestted
the Protestants in the Trade of Spiceries: Where-
upon the City of Lisbon sent to *Parnassus* foure of
their most substantiall Citizens, where being arri-
ued, they made meanes by *Oforius* one of their
learned Bishops, to haue a full Audience of their
matter the next Court day, which fell out on the
fift of Iune last, 1626. as *Menarte* the grand
Post-master deliuered the last weeke at Paris. But
Mercurius Gallobelgicus, affirmeth otherwise, that
thar this weighty cause was discussed on the ninth
of Iune. Such is the disparity of iudgments, and

*The waies to
get wealth.*

inequality of reports, that wee cannot rightly be informed by any of these *Currents* concerning those passages, which happen in our neereſt times. How much leſſe then ſhall we credit *Historiographers* of elder ages, which haue left vs the occurrences of many memorable affaires, which ought to ſerue as mirrours to poſterity? Howſoever, moſt true it is, that the *East Indy* Caule was decided before the ſunne entred into the *Tropick of Cancer*, in this Moneth of Iune laſt. The ground of the *Plaintiffes* ſuit was fixed moſt vpon the *Diuiſion*, which *Pope Alexander the ſixt* made betwixt the *House of Caſtile*, and the *House of Portugall*, about 120. yeares paſt, that all the whole world then newly diſcouered, or to be diſcouered, ſhould equally be ſhared betwixt them both; the *East Indies* to belong vnto the *Portingals*, and the *West Indies* to the *Caſtilians*; the ſame to haue and to hold to either of the ſaid Nations; their *Factors*, and *Agents* for euer warranted *contra omnes gentes*. Vnder colour of which authenticke *Patent*, they freely inioyed the ſame, vntill the bold *English* and *Hollanders* lately intruded into their *Liberties*; and haue vſurped many of the *Coaſts* in thoſe rich Countries. *Apollo* not wont ſuddenly without mature deliberation to order cauſes of ſuch high conſequences; ſent for *Peter Martyr* the Author of the *Decades*, and aſked him, how that *Partition* became ratified? *Peter Martyr* now a member of the *Corporation of Parnaſſus*, and not daring to conceal the verity of that buſineſſe from the ſincere *Head* of the virtu-

*The waies to
get wealth.*

ous Society, answered, that indeed such a Capitulation was treated of betwixt those *Princes*, and that iust, as the said Commissioners intended to diuide the whole world by certaine Lines and imaginary points in the Globe, they were quite put out of their agreements by a Knauish Boy, who at that time accidentally bathed himselfe in a riuer neere vnto them, as they debated of these Lines, and hearing the Commissioners varying and wrangling about the drawing of these new Lines, he turned his backe side vnto them, and wished them to forme the same equally, as if they should delineat from the Center of his *Ano*, and so taking the same for a patterne, the one halfe should appertaine to the one, and the other halfe to the other. Vpon which ridiculous interruption, the Commissioners being abashed and ashamed, that a Childe should touch so seriously vpon their Masters ambition, they departed, leauing the partition vnperfect.

Apollo perceiuing that the *Portingals* drift was to ingrosse the whole Trade of Spiceries as a Monopoly preiudiciall to others of the *Christian* Profession, vtterly misliked their aspiring and greedy purposes, and after some bitter exprobration of their Couetousnesse, hee framed this speech vnto them: In going about to appropriate the whole world to your selues, yee seeke to eclipse the power of the *Omnipotent*, to forestall the wonderfull Art of Navigation, and by keeping backe the *Protestants*, to let the *Mahumetans* fill to ioyne with you in this beneficiall Trade. I confesse your

Ggg;

Nation

The waies to
get wealth.

Nation deserues to be commended for your discoueries of the *Cape of Good Hope* vnder *Vasco de Gama*. But afterwards, for you to ingrosse into your hands more Coasts and Trades then yee are able to mannage, is meere auarice, and a wrong to your *Creator*, who happily by these your Neighbour's aduentures, may in time to come discouer as yet more vnknowne Countries, and settle in those remote places the *word of God*, euen beyond *New Guiny*, where more Noble Nations doe yet reside then yee haue found out. What greater glory can arriue to this part of the world, then to search into the vttermost parts of those Southerne Regions? In all ciuill Countries, the Inhabitants must as well looke into the Artificiall waies of acquiring wealth, as into the naturall meanes abounding in the places of their abode. This consists in Corne, Cattell, Wooll, Lead, Tinne, or in the like Commodities, which are ordinarily and without much Art deriued from their native Seates. The other depends on their industry and more curious skill to work vpon those materialls, as by their Wooll to Compose Stuffes of Serges, Perpetuanaes, Paropous, or the like, or else by Commerce and Traffique to exchange some of their superfluous wares with Forraigners, for some of their superfluities. Now in trading to these remote Countries, questionlesse some of these goods are exported to counteruaile those Wares, which Strangers might otherwise, to the preiudice of the *Kingdome*, import and bring in.

Before the *Londoners* and the *Hollanders* did set

The waies to
get wealth.

out Fleetes to the *East Indies*, the *Turkes* vsed to share with the *Portingalls* in those Commodities which now the *Protestants* trade for. Heretofore they paid at *Lisbone*, *Aleppo*, or *Alexandria* for euery pound of Pepper, two shillings; whereas now they pay but three pence in the *East Indies*, for Mace foure shillings sixe pence, which now stands them but in nine pence. Cloues at *Lisbone* or *Aleppo*, foure shillings sixe pence, and now but tenne pence. Nutmegs there two shillings, here but foure pence. Indico foure shillings, here twelue pence the pound. Likewise they paid for raw Silkes out of *Persia*, twelue shillings, but now they pay at the *Persian Gulfe*, nor eight shillings the pound. Whereby a good Commonwealthsman may obserue, what Gaine there may redound to *Great Britaine*, if this rich Trade be graced and followed. And if they transport no coine out of this *Kingdome*, but Spanish Reals, Dolers, or outlandish monyes, carying also some of their Tinne, Carzeyes, and Broad cloathes, to the *Persian Gulfe*, where they are best vendible; there is no question, but this *Kingdome* will become much enriched. For the *sould of Denmarke*, the *Haus-townes*, and *France* will returne vs more money, then they haue need to bring into the *Indies*.

But first I could wish *Aesculapius* to call a consultation of his best experimented *Physicians*, and to lay downe a dictary for their healths, for a *Northern* man taken out of his naturall Element, and placed but for a small while in those fiery Climates,

The waies to
get wealth.

mates, will quickly droope. And now in the interim vntill this consultation bee concluded, out of the experience of such as trauelled into those parched Countries, I wish them to ballast their ships with *Turneps*, as a Defensatiue against the *Scuruy*, to carry along with them the salt or iuyce of *Scuruygrasse* well sodden, and stopt vp in glasses, and aboue all, the iuyce of Lemons.

Item, to bring along with them, good store of White wine Vineger to mingle with water, a liquor which preserued Sir *Francis Drake* in his long voyage round about the world.

Item, to vse *Cider*, and such cooling drinkes, more then *Wines* or *Aqua vite*, sauing at times of excesssiue heat, when the body becomes fainty, and the spirits are withdrawne into the outward parts. Then, a little draught of their hot waters, or a cup of *Sacke*, will refresh nature, although they sweate neuer so much. For it is found out by experience, that the moisture which lies within the body, is exhaled and forced into the exterior parts, and that the inward part then forsaken of that moist comfortable humour, and being cold, gladly receiueth a sudden restorative to repaire those annoyances, which the violence of that vnusuall heat hath extracted.

Item, to feed betimes in the morning, and not at noone, when the Sunne is vehemently hot, or else late in the euenings, once or twise a day, as their stomackes serue them.

To winde vpp this discourse in a word, I exhort our *East India Merchants*, to beare in minde these few verses:

If

If Englishmen, which Indias Coast doe range,
 May not haue Spice for English goods exchange :
 Farre be it from a Christian to transport
 Our Treasure hence into an Heathnish Port.
 'Tis better with plaine cheere to make our Feasts,
 Then with repentance late to welcome Güests.
 While these Amisoes I to England giue,
 The Hollanders I meane not to forgiue.
 Beware, lest whilst great bulkes of Ships yee raise
 In hope of Gaine, yee reape not more dispraise.
 How many men by Feuers to our cost,
 Bred of Suns heat and salt meates haue we lost?

The waters to
 get wealth.

*Cum sine Thesauri massâ, nec Aromata uendat
 India, nec metet quæ sua Terra refert :
 Absit, ut hunc Belli Neruum Mercator auarus
 Tranferat, aut ditet Regna inimica Deo.
 Quã satius foret absque dapnè prandere patellis,
 Excidio Patriæ quam saturare gulam ?
 Dum tibi vaticinor, non Belgis parco : cauete,
 Ne Nauetas, moles amplificando ratum,
 Diminuatis opum spe, manducare salita
 Accelerat rabiens Sole calente Febris.*

The waies to
get wealth.

CHAP. 9.

Apollo sends for some of the Merchants Aduenturers of euery severall Company out of Great Britaine, graceth them with his countenance, and promiseth them the continuance of his Favours.

After this businesse of the East India Trade was thus recommended and blest by his Maiestie, with all auspicious graces, *bonis ausibus*, and with sailes of comfort *velis secundis* committed to *Neptunes* protection: His Imperiall Maiestie sent for the other Aduenturers to forraigne Countries out of Great Britaine, some of the *Moscovy Company*, some of the *Turky Merchants*, some of the *French Trade*, of the *Sound*, of the *Dutch*, of the *Greenland Company*, some of the *Virginian*, of the *Summer Ilands*, of the *Riuer of Amazons*, of *Guiny*, and *Binny*, and of other Aduenturers, he caused some to appeare before him, charging them to follow their Trades without any more feare of *Moorish* or *Dunkirk* Pirates. And particularly he charged the Aduenturers into these last recited Coasts to pursue their enterprizes, to saue their Country that wastfull expence of *Tobacco*, which yearly would bee exported out of their Country, if they did plant that weed in those hot places, specially at the *Amazons*, and at the vppermost part of the *Riuer of Gambia*.

Gambra in *Guiny* about the 13. Degree, nor a *Month* faile out of *England*, they should reape a rich haruest of *Tobacco*; besides in this last, they might get *Hides*, *Elephants teeth*, *Cotton yarne*, yea, and perhaps meet with another *Golden Fleece*, if it be true, as some report, that the *King of Morocco* hath his fine *Gold* in exchange of *Salt*, from *People* inhabiting not farre from this *Riner of Gambra*. All these hopefull *Proiects* did his *Majestie* lay before our *Britaines*, exhorting them to become more industrious, to cast by the hideous coat of *Pouerty*, and with an vndaunted courage to saile into the vttermost *Ocean*.

*Impiger extremos currit Mercator ad Indos ,
Per mare pauperiem fugiens, per saxa, per ignes.*

The waies to
get wealth.

CHAP. IO.

Apollo to make the *Golden Fleece* a complete *Catholike Restorative* to the *State of Great Britaine*, commands the *seuen wise men of Greece* to declare out of their experience, some more meanes for the *enriching of that State*: which they severally performe.

NOtwithstanding all these profitable *proiects*, and more then reall appearances of the *Golden Fleece*, *Apollo* in another *Assembly* held at *Pindus* by reason of the violent *Summers heat*, which infested the populous *City of*

The waies to
get wealth.

Permaſſus, in a Speech reiterating that as yet the *Scales* were not eqſall, for the benefit of *Great Britaine*; his *Imperiall Highneſſe* concluded, that the *Golden Fleece* ſhould be a Catholike Reſtoration as well for the *Inlanders* and the *Sea Coaſts*, as for the *Plantations* to bee aduanced forwards; and therefore hee wiſhed the *ſeuē wiſe men of Greece* to reſtore their reputations lately loſt in miſſing to reforme the *world*, and to deuife ſome new Remedies and Commodities for the perpetuall good of that *Monarchy*, which hee laboured to preferue as the apple of his eye.

Byas was choſen firſt to ſignifie his Opinion; who diſcourſed in this manner. I haue trauelled ouer all this ſpacious *Iland*, and by a curious ſuruey, I found more *Parkes* for Deere incloſed in this Country, then in all *Chriſtendome* beſides. I found many *Commons*, *Mountaines*, *Heath*, and waſt grounds, which might be better conuerted and ſeuered for bearing of *Corne*, *Graffe*, and *Hay*, wherein the labour will quickly defray the charge, and mightily enrich the *Natiues*. In *Lincolneſhire* about the *Waſhes* and *Marſhes*, there may many new habitations be erected in imitation of the *Low-Country men*, who haue wonne from the *Sea*, as the *Venetians* before them their famous *City*, more vnlikely grounds then any I ſaw in *Lincolneſhire*. A Patterne wherefore let them take from *Sir Hugh Middleton*, that renowned *Barropet*, which makes *London* for euer obliged vnto him for her water, a piece of worke eternizing his Name ſo farre, that a *Spaniſh Embaſſador*

vpon

upon the sight thereof ravished with admiration, protested, that if such an enterprize had beene achieved in *Spaine*, his King had ennobled him with the *Title of a Count*. This industrious Gentleman, together with Sir *Ambrose Theloall*, pursuing on the like profitable workes, recovered aboue 1000 acres of Land from the Sea, in the *Ile of Wight*, worth a thousand pound a yeare. And if others would follow their vertuous examples, doubtlesse the euent would crowne their designs and cost with prosperous successe. If *Commons* were husbanded and tilled, by such inclosures the *Commoners* should reape that commodity feuerally in 20. Acres, which they could not in 100. while they lay confused. A little Good is better managed, then much disorderly inoyed. Some men will get more by their Gardens and Orchards, then others by their Plow Lands. How many Mountaines, Heaths, Waits, and Furzy grounds might be conuerted to better vses then they be at this day? Yea, and many thefts, robberies, and other intollerable abuses, might bee preuented by these inclosures.

Here *Bias* ended; when *Pittacus* began to discover his Plot. Well hath my *Collegiat Bias* manifested a matter of great import, beneficially tending to restore *Great Britaine* to prosperity. But what shall the Inhabitants afterwards doe, when the genuine and natiue vertue, which now is verdant, of a liuely saltrish vigour, spicke and spanne new, what shall they doe five or sixe yeares hence, when they haue throughly gotten the maiden-

The wises to
get wealth.

The waies to
get wealth.

head of these *wastes*, and wearied all the youthfull graine of these grounds with bearing of Corne? Will they feed and sucke still on the blood of their decayed veines? The best grounds will grow out of heart in a short time, vnlesse they be holpen by Art. I confesse the subiect, which I intend now to commend, is sordide, rude, and more beseeming a Clownish *Coridon*, then one of my education in this magnifiquie *Court*; yet neuerthelesse, because the same serues to enrich his *Majesties* Territories in these Westerne Coasts, which hee holds as deere as his *Thessalian Temple*, I will disclose the secreet meanes to renew the life of ouer-wearied Lands. There is no ground but hath *Marle*, either nere the superficies of it, or deeper in the wombe of the earth abounding. This *Marle* in some Countries, by the reuolution of time, is turned to lime, or limestone, and this lime in some places is growne to a finer mould, euen to chalke, which is the perfection of all *Marle*. Where none of these abound, nature hauing not as yet wrought her selfe to her fulnesse; I wish euery Landed man with an Augur, boarer, or piercing worme, to search and try in the deepest part of his earth, where the same lieth hid; for surely shallow or thicke, he may finde *Marle* vpon his Land. If it be oily, vnctuous, and clammy, then it is fat and rich. It is of sundry colours, and different likewise in the goodnesse. For there is a yellow *Marle*, a Red, a Grey, and Blew; all which are good, if they be oily and slippery as Sope, and mixed with earth; as also weake; if it be incorporated with grauell,

uell, stone or sand. The *red Marle* is the worst, vnlesse it be found to lye neere the *blew*. For the best is the *blew* in operation, and will last longest. Next vnto it is the *yellow*, and the *grey* better then the *red*. All which may bee searched after in the veines of the earth. Hauing met with it, let the Husbandman glory, that hee hath met with treasure, able to supply his owne and his Countries necessities. Onely let him take this for a *Caueat*, that at the *first marling* of his ground, hee must look he plow not with broad and deepe furrowes, but narrow, lest he throw his *Marle* into the dead mould. For the nature of *Marle* is to send all the goodnesse downewards, and for that cause it must not be buried too deepe, but still kept aloft on the vpper mould. And in this it differeth much from Dung and Mucke, which spend their vertue vppward, and will ascend by their misty vapour springing vp to the face of the ground, though they be buried deeper then they ought to bee. I could admonish men oftener to hearten their out-worne grounds with other remedies, as with the soile of old Ditches, or with sand, or to transferre and temper fresh earth brought from lay grounds, with their ouerspent mould, as they vse in *Devonshire*. Or to adde rough clay to the tender sandy, for the one is life to the other being so incorporated, specially moist with the dry. But I hope this being practised, their Corne fields will produce sufficient increase, so that they shall not become too often beholding to the *Soune of Don-*
marke for *Rice*, as commonly heretofore every
 fine

The wayes to
get wealth.

The wayes to
get wealth.

five yeares they haue beene.

Periander after this speech, produced his opinion: Seeing we haue, like *Moles*, begunne to treat of earthly Commodities to enrich this decayed Countrie, let me exhort them to plant *Orchards*, the benefits I dare well say, will counteruaile the *French Vineyards* if they be rightly followed, and need but small pruning and looking to after the first planting. By this way they shall haue *Cider*, which with a little helpe of some Spice, will goe beyond most of their *Wines*, and consequently, saue aboue sixe hundred thousand pound a yeare, which now most lauishly are consumed by them, euen to the cutting and ending of their *fatal threed*. Already some discreet and circumspect Landlords haue couenanted & conditioned with their Tenants, that they shall every yeare during their Leases, plant fruit Trees: which if others will imitate, not onely *wines* will grow in lesse vse, but *malt* will be spared out of the superfluity of their store, to furnish the needy, and supply *Navigations* and *Plantations* abroad.

As soone as *Periander* had done, *Thales* the *Milesian* tooke his turne and spake: *Many small pieces of meat put into the Pot, make fat pottage*, and as the other Prouerbe implieth, *many a small makes a great*, and mountaines were made of small motes or atomes, which I alleadge in my defence at this present, for though I cannot promise *Golden Mountaines* to augment the State of *Great Britaine*, yet I dare auow, that I shall reueale one *Project* which shall spare them *sixty thousand pounds*

pounds a yeare now of meere necessity transported into *France* and *Spaine* for *Salt*. Why may not they erect good store of *Salt-houses* in *England* neere those places, where *Coales* are digged, about *New-Castle*, in *Lancashire*, and in *Wales*, where lately an *Alderman* of *London* had one, which supplied *Bristow*, and those *Westerne* parts with very fine *Salt*? I know not what makes men so backward now adays, vnlesse they are made to beleue by the *Spirit of Error*, that a bare naked *Faith* will iustifie them with doing any deedes of *Charity*. For besides their yearely gaine, they may doe very meritorious deedes equall to *Almes-giuing*, which as *S. Iames* writes, will cover a multitude of *sinnes*, in setting the poore at worke. If they think it much to erect so many *Salt-houses*, as will serue all the *Ilanders*, by reason of the deare rate of *Coales* to be conuerted for other vses, let them set vp some in *Newfound land*, some in *New England*, and others in *New Scotland*, where they may haue plenty of woods. And it is knowne, that *Wood* fire without conuerting *Wood* into *Charcoale*, wil serue to boile *Salt* as wel as *Coal*. There *Salt* being at hand to be had for the *Fishermens* vse, it will sale at the least twenty thousand pound, vnto the *English*, which now with the tunnage and the *Salt* they are forced to be at charge. *Captain Whitborne* in his book of the *Cōmodities* of that *Country*, among other exceeding good notes by him there deliuered, writes, that one *Panne* will make about 20. bushels of good *Salt* in euery 24. houres, onely with mans labour and the *Salt* water; and not,

The waies to
get wealth.

Discouery of
Newfound
Land.

The waies to
get wealth.

as some doe vse to make *Salt* vpon *Salt*; which so there made, shall not stand in three pence the bushell to those that prouide in that manner: Whereas *Salt* now stands them in twenty pence at the least euery bushell. And as the said *Captaine Whitborne* further affirmeth, that *Salt* thus orderly boyled, doth much better preferue Fish, whether it be *Ling*, *Codde*, or *Herring*, and keepe it sweeter, then if the same were seasoned with any other kind of *Salt*. Yea, and *Fish* preferued with this white fine *Salt*, will sell dearer in *Spaine* or *Italy*, then if it were salted with the other muddy *Salt*.

After *Thales*, *Chilon* began his relation in this wise. I thinke there is money enough in the Land, if people would bring it forth to take the *Aire*, that *Aire* which *God* made common for the poore as the rich. What a deale of *Plate* is there in *London*, and in rich mens houses, which some had rather goe directly into *Hell*, then to sell it for the common good. It were fit that such creatures had *Tutors*, or as the *Ciuitians* say, *Curators* to manage their Estates for them, seeing they haue not the benefit of reason to distinguish what is conuenient for mortall men, which must suddenly returne to the dust of the earth, and then whose shall these Goods be, which these *Fooles* haue prepared with curses, & disquietnes of mind? If Commissioners and Presenters were vpon their oathes, to sound & search into euerymans ability; *Subsidies* might be trebled on some, and the needier sort eased. But in vaine doe I speake of *Tutors*, *Commissioners*, and *Iuries*, if *Merchants* bee not lookt vnto,

vnto, that they transport not Money, Plate, or Bullion, as the Statutes of *Edward the 3. Richard the 2. Henry the 4. Henry the 6. Henry the 7. and Edward the 6.* doe all strictly prohibite. *Erasmus* in *King Henry the 8.* daies, was like to feele the severity of those Lawes, if that Magnificent *King* had not highly fauoured him. For when this famous *Scholler* thought to take shipping to goe into the *Low Countries* at *Gravesend*, the *Kings Officers* confiscated 300. pound which hee had gotten in *London*, by the liberality of the *King*, *Sir Thomas Moore*, and other fauourers of Learning in those daies; so that poore *Erasmus*, like another *Pauper Henricus*, was constrained to returne backe to *London*, where after that hee had bewailed his mishap to *Sir Thomas Moore*, and other friends of his, hee was aduised by them to repaire to the *Chamber of Presence*, when this noble *King* sate at dinner, The *King* wondred to see *Erasmus*, who had taken his leaue of him aboute a fortnight before. And thereupon merily askt him, what winde draue him backe againe to his Court, whom hee imagined to haue beene at *Rotterdam*? *Erasmus* shewed the Case, how his *Maiesties Officers* vled him. The *King* vnderstanding the matter, bestow- ed on him 60. pound towards his stay, and wrote to the *Searchers*, commending their dutifull care; that they should repay *Erasmus* all his money. Many *Noblemen* also being present, encouraged by the *Kings* liberality, presented *Erasmus* with good gifts, which with the *Kings*, amounted to 300. pound more; so that hee returned home into his

The waies to
get wealth.

The waies to
get wealth.

Country with twise so much more money, then he brought with him into *England*. And from thence forth in all Companies, applauded the iustice and liberality of the *English Nation*. If *Officers* would watch to doe their indeauours for the seizing of *Coine*, which may be transported yearely into *Forraigne* parts, doubtlesse money would become more plentifull within the *Land*.

Here *Chilon* ended. And *Cleobulus* framed his speech in this manner: So great is some mens Couetousnesse at this time, that they had rather hazard their soules to hell, rather then to imploy their money for the honour and weale of their Country. They will rather keepe it by them, then lend part to relecue their dearest friends. And I know not how to compell these wretches to bring it abroad, vnlesse the *Common-wealth* would order *Tutors* ouer them, as my Brother *Chilon* aduised, grounding the equity of this *Order* vpon the anti-ent writ, *de Lunatico inquirendo*. For surely a *spirit* possesseth them worse then that, which madded *Saul*. There is no other way to draw money out of *misers* hands, but by hope of profit. Since the Statute enacted in *King James* time, for 8. in the 100. money is farrè more scarce. And therefore in my iudgement, if that *Act* were repealed, there might insue a twofold benefit. First, money would become more plentifull. And then if an *Act* were made, that *Vsurers* might be tolerated to take 9. pound in the 100. pound, for one yeares vse, & that the party which borrowes, should pay 20. shillings more to make it vp 10. pound, as in
former

The waies to
get wealth.

former time, and this last to be conuerted towards some meritorious work, mony would waxe more abundant, and no man would grudge to pay 20. shillings for a vertuous purpose. And perhaps the same would lessen the exaction of the rest in the mercie of God. To this furtherance of money I would haue those *Brokers* and extorting *lackes* receiue corporall punishment, who shall by indirect tricks and monthly bills exact vpon pawnes more interest, then euer the *Iew of Malta* tooke of his deadly enemies.

After him the *Lawmaker Solon* discoursed, as followeth: I haue heard this day sundry pretty proies pronounced by my Colleagues for the enriching of *Great Britaine*. But if all these fall out happily, and the *Deuill* still continue to sow his seeds of dissention in mens hearts to goe to Law one with another for a *Goats haire* by the procurement of *Makebates*, and the aduice of some couetous *Lawiers*, to what end shall his *Maiestie* spend his time to succour and supply them with money, and they presently after to bestow the same on others for the molesting of Innocents.

This were to make our great *Appollo* accessory and priuie to iniurious dealings. First, let my good *Ilanders* weed out, or at least wise restraints the insolencies, deceits, and equiuocations of *Lawiers*, and then seeke for remedies to heale their indispositions. Shall the mild *Comforter* of humane soules minister an occasion of scandall to reprobates, and fewell to their iniquities? If they get wealth, men, as I see, haue not the wit to keepe it. Therefore

The waies to
geer wealth.

I thinke fit, and it is a treasure inualluable, to tame the *Lawiers*, before any more riches be giuen, as swords in mad mens hands, to offend the seruants of *God*. What intolerable knaueries haue beene exercised of late yeares by fellowes of this ranke against honest men, yea against whole-Countries, whose blood, like that of *Abell*, doth cry for vengeance? I know one poore *Lordship in Wales* which was persecuted by them, and forced for foure thousand pounds to compound for their natiue freehold, which by *Records* found in the *Tower* their Ancestors had enioyed 300. yeares, and all vpon that farre fetcht maxime, *Nullum tempus occurrit Regi*, that no prescription of time might barre the Prince of his Right? And if the wise King *Iames* of blessed memory had not set a period to their insinuations, by limiting 60 yeares to his titulary demand, *God* knowes to what euent their dangerous positions would haue issued vnto? It is an easie thing for a man to find a staffe to beat a dog, and for a cunning *Lawier* with the crochet of his braine to circumuent harmeless people. How many thousand pounds are yearely spent in *Wales* alone to maintaine suites at Law, which might be well spared, if the fountaine were dam'd vp? Let the *King of Great Britaine* shut vp the spring, which enuenomes multitudes of his poore subiects, who grone vnder their burthen, worse then the *Israelies* vnder the bondage of *Egypt*, and *Wales* alone shall saue aboute 40. thousand pounds a yeare, which now they consume, besides their deare time not to be redeemed, in vnnecessary suits at Law.

The waies to
get wealth.

CHAP. II.

Apollo not throughly contented with the proiects of the seven wise men of Greece, commands others, viz. Cornelius Tacitus, Cōminæus, the Lord Cromwell, Sir Thomas Chaloner, Secretary Walsingham, Sir Thomas Smith, and William Lord Burleigh, who were knowne to be farre more Politicke Statesmen, to deliuer their opinions, how Great Britaine might be enriched.

Apollo liked reasonable well of the inuentions demonstrated by the Seven wise men of Greece. But for all that, some of them hee deemed to be more *theoricall* then really *practick*; and therefore He caused some of his vertuous *Attendants*, which had been famous for their *Active* diligence in managing matters of *State*, to discover more proiects, whereby *Great Britaine* might attaine to a present fruition of *Treasure*. For, as his *Imperiall Maiestie* said, *Philosophers* being *Clinickes*, and retired to close chambers delighting more to be, as *Perfius* notes of them

*Esse quod Arcefilas arummosiq; Solons,
Obstipo capite & figentes lumine terram,*

Like to *Arcefilas* or *Solons* found,

With down bent heads, & eies vpo the ground.
then personally to bestirre themselues, as men of motion ought, in bringing their purposes and plots to execution, they could not proue so necessary members to act what he intended, as those which had by their industry got the start of them
in

The wayes to
get wealth.

in a ſuall buſineſſe. The euent his *Maieſtie* ſaw in *Cicero*, and *Caſar*, which moued our moſt prudent *Apollo* to referre theſe Pragmaticke affaires of *Great Britaine* to the experienced *Cornelius Tacitus*, to *Philip Comminaus*, to the Lord *Cromwell*, which flouriſhed in King *Henrie* the 8. daies, to Sir *Thomas Chaloner* ſometimes Ambaſſadour in *Spain*, & author of thoſe admirable books *de repub. Anglorum inſtaur.* to Sir *Francis Walsingham*, to Sir *Thomas Smith*, which wrote the *Commonwealth of England*, and to *William* Lord *Burleigh* *Treaſurer of England*.

Cornelius Tacitus as the moſt ancient, was elected firſt to certifie his cenſure, who with a free *Romane* candour framed this diſcourſe: There is aſmuch difference betwixt the face and ſtate of *Great Britane* at this day, and the faſhion as it ſtood in *Domitian*: time, when I liued there with my victoriouſ father in law *Iulius Agricola*, as we ſee betwixt it and the Countrey of the *Crime Tartare*. Then, there was elbow roome for the Inhabitants ſufficient without multiplicities of *Law-ſuites*, ſubtle ſhifts, conycatching, or contagious thronging and hudling together: But now,

Sunt homines alij, natura Britannica differt.

In *Britanes* Iſle both men and Land are chang'd.

We *Romanes* by our Legionary Cities wonne them to ciuility, which they according to their quicke capacities ſpeedily apprehending, embrace d the *Chriſtian Faith*, paid tribute to *Caſar*, and continued in loyall obedience vnder his *Lieutenants*, vntill our *Monarchie* became tranſla-

ted

The waies to
get wealth.

ted to *Constantinople*, that so the fulnesse of time might inuest *Antichrist* in old *Rome*, the *Babylon of the West*. Since which time, as the *Children of Israel* were sometimes aloft, sometimes cast downe, this *Iland* indured sundry changes. But in my iudgement next vnto *suits* at Law, which the wise *Solon* obserued to begger both *Towne* and *Country*, the populousnesse of some chiefe *Cities*, and specially of *London*, doth impoucrish the *Royall Chamber* of that *Empire*, insomuch that it is in a manner impossible to enrich them, before the *Drones*, and yong hungry *Bees* bee removed to some forraigne *Places* by an *Act of Parliament*, and so prest by transcendent authority. The people which I would haue thus prest, are the *Inmates*, the *Cottagers*, the *needy*, and *needleffe numbers*. An honest *Minister* assured me, that in his *Parish* at *London*, there were many which perished of want, being ashamed to begge; and that he knew tenne persons hauing but a roome of twelue foot square to containe them, & but one bed for them all. Many of the like calamity might bee found in that *City*, two or three houtholds crept into one house; that I haue diuers times wondred, that they are not euery second year visited with the *Plague*, or *Purples*, considering the multitudes of *Channels*, *Lakes*, and other vnpleasing places which infect the *Aire*, able to poyson the strongest *Snake*. For the verifying of this my allegation, I will produce one example which may serue to confirme the same. I haue heard it reported by very credible persons, that about 4. yeares past in a house neere

The waies to
get wealth.

S. *Dunstons* of the West, the *Prinies* there being emptied on a night, the next morning they found not onely their Brasse and Pewter in the lower roomes soild and filth'd, but likewise their Plate two stories higher standing on their Cupboord, tainted and corrupted with a yellowish vnseemely colour. Yea and that which *Aristotle* himselfe would admire at, they found their money in their purses to haue lost the colour, as if it had beene of purpose varnished with smoaky dung. If the serious regard of their healths moue them not, yet let the wisdome of *Magistrates* foresee the inconuenience which yearely accrues to the Generality, by suffering vnecessary people to hinder the gaines of the industrious, and withall to know this, that too many of the industrious Craftsmen themselues flocking together, doe so diuide the profit, which more politikely being fitter for a few, that both the one and the other, are often seene to faint vnder their owne waight. Better it is for a *City* to content themselues with a few substantiall neighbours, then to be troubled with many rakers. If the *City of London*, which is thought to hold eight hundred thousand Soules within it, and the Suburbes were rid of 40000. of these, the rest would thriue the better, and saue at least two hundred thousand pounds a yeare, which now are spent in vain, & hereafter wil be conuerted for the weale of the whole *Iland*. In one yeare there were suppressed 700. Cottagers in *Glocestershire*, since which time, that Country flourished.

Cominius Lord of Argenton, the great Statesman

The waies to
get wealth.

man of *France*, whom *Katherine de Medicis* Queen Mother, and sometimes *Regent* of that Kingdome, was wont to terme the Heretike of State, because he disclosed the secrets of *Princes*, vttered his opinion next after *Cornelius Tacitus*. In the warres betwixt the *House of Burgundy* and my Soueraigne *Lewis the eleuenth*, I remember, that *Money* fell out very scarce, as it doth now in *Great Britaine*, for all that saying, which this wise *King* was accustomed to repeat, that his *France* might be compared to a *Meadow* ready to bee mowne twise a yeare. And one of the principall meanes, which he inuented to be stored with money, was to raise his *Coine*. From the *Saxons* time vntill my time in the Raigne of *King Henry the sixt*, an ounce of *Siluer* was diuided into 20. peeces, and so passed for 20. pence. *King Henry* by reason of his wars with vs, and afterwards with the *House of Yorke*, proclaimed the ounce at 30. pence. *King Henry* the 4. vp on the like necessity, enhanced it to 40. pence, which so lasted vntill *King Henry the 8. daies*, who raised the ounce to the value of 45. pence. *King Edward the 6.* proclaimed it at five shillings. If *Money* continues still scant, I see no reason, but that it might be raised higher, as in former times, which also would induce men to bring forth their *Plate*. In *France, Venice, yea* and in *Golden Spaine*, *Brasse* money goes current, two and thirty *Marauedis* amounting to sixe pence; which they call a *Reall*. Of these *Marauedis*, I heard a *Rhodomonting Castilian* vaunt, that hee would bestow 600. thousand of them with his deare *Daughter*, to her

The ways to
get wealth.

mariage. In some Countries they vse Shelles, Pepper, and lether peeces for money. In other places, gaddes of Steele or Iron. At the first troubles of the *Low Countries*, they made stamperes on Past-Boards, which they licensed to goe current for Money. In the last warres of *Ireland*, base Coine was ordained to supply the vse of the finest Siluer. As long as it will passe in estimation, and warranted by publike authority, either Money may be raised, or the same of a mixt alloy, as the *Venetian Liure*, or the *French Souls*, or of such other metall as the Prince liketh, may serue the Subiects turne in time of warres, as it serues those Nations both in Warre and Peace.

The Lord *Cromwell* succeeded this *Noble Frenchman*, and said : that hee was one of the chiefest Instruments vnder *King Henry the 8.* to dissolue the Religious Houses in *England*, & wished, that now some of those *Farmes* and *impropriated Tithes*, were for a few yeares lent by the State of *England* to support Ecclesiasticall persons in the new *Plantations*, meaning those, which the State could spare in their places. And he hoped by this meanes, the *Clergy* being provided for in those New Lands, *Churches* would there be built the sooner, and the *Plantations* in a short time would helpe to enrich this *Kingdome* with many sorts of Commodities, specially if some of the Religious that went in person, & others well beloued in their Country: that for their sakes, others of good account would accompany them, and so assist the Common-wealth by their power and example.

Sir *Thomas Chaloner* renewed the old proiect of building *Busses* & flat *Flemish* boates for fishing on the Easterly coasts of this kingdome, sa ying, that it was a shame for his nation to looke on while the *Hollanders* yearely tooke worth 300000 pounds of fish vpon our sea coasts, and in our liberties, although they fished farther off then they did; for the truth of which assertion of his he alleadged the testimony of *Bartolus* the famous Lawier. *As Ilands* (saith he) *in the sea next adioyning, so likewise the Sea it selfe to an hundred miles extent is assigned to the bordering Countrey, L. Insul. ff. de Iur.*

Secretary Walsingham was of opinion, that letters of Mart or Reprizals would furnish the land with treasure, so that they went forth in Fleetes more strongly prepared then in *Queen Elizabeths* daies; For that now-a-dayes the *Pirates of Algiers* had taught the *Spaniards* more wit not to go so weakly mand and stor'd as in times past. In *Drakes, Hawksins*, and other braue Aduenturers voyages, our *English* found a *Golden age*. But that now the case was otherwise. Therefore they must goe strong, if they meane to surprize any rich Carricks. Likewise he wished them, whose powers extended not to supply themselues with many Copartners, to watch about the lesser Ilands in *America*, and not to draw too neere those Forts where the Gallies frequented, nor to be aduenturous about the time when the *Spanish Fleet* repaired thither. About *Brazill*, and the riuer of *Plate* hee supposed they might intercept good booties & with more safety: or if they entred into *Lameeres straights*, they

*The wayes to
get wealth.*

The waies to
get wealth.

might in the *South sea* meet with rich prizes. Further, he animated the *East Indy Company* to ioyne with the *Hollanders* to driue the *Portingals* out of the wade of *Spiceries*. Further, he aduised the *English* to provide the like kinde entertainment for the *Spanish* prisoners, if not in their owne Countrey, yet in the *Summer Ilands*, and other *Plantations* where they might be put to labour as well as they employ them in their Gallies, vntil they paid sufficient ransomes. Lastly, he counselled them to erect a speciall *Society* of men of war to ioyng together in the *Naual* expedition, and to lend vpon reasonable considerations some of those shippes, which they tooke, to waist our *Fishermen*, and to defend the *Plantations*:

Sir Thomas Smith protested, that there must be strait *Lawes* enacted against superfluous commodities imported into the land out of other Countreyes, before the *Golden Fleece* could possibly become the *Catholike Restoratiue*. Among many superfluities hee insisted principally on three. 1. vpon the extraordinary vse of *Tobacco*. 2. vpon forraigne stufes and silks, which wrought the Decay of *English* cloth, and consequently of many poore Households, which liued by spinning, weaving, fulling and dressing of cloth. 3. He enueighed against the multitudes of *wine tauernes*, and *Alehouses*, saying that a great part of our *Treasure* were yearly wasted in these fiery houses; That halfe of them might well bee spared, and that in *Cities* and *Townes*, next to the contagion of the *Aire* formerly mentioned, they were the chiefe causes of the inflammation of mens blood, and so of

Feuers, and most of our late sicknesses. And in conclusion he pronounced these verses.

*The waies to
get wealth.*

In ancient times they used much to Fast,
And what was spar'd they turn'd to Almes at last:
But we the Sabbaths make Saturnall Feasts:
On Holy dayes, Drinke makes some worie then beasts.
If men did Custome pay for Ale and Beere,
Great Charles then Spaines King Philip richer were.
Our blood's inflam'd: Diseases grow by Wine:
Our Barne's waxe lesse: The Poore doe grone and pine.
*Tempore Maiorum Ieiunia multa colebant,
Inq; Eleemosynas Copia versa fuit.
Sabbata nunc mutant in Saturnalia Bacchi,
Patrum Festa dies ebriitate scatet.
Si pro Ceruisia persolueret Anglia Censum,
Ditior Hispano, Carole magne, fores.
Corporis hinc nimis facta ebullitio morbos
Accersit, vinuunt Hordea, languet Esenia.*

Lastly, *William Lord Burleigh* brought forth his opinion, and said, that all the meanes, restoratiues, and good orders, which hee had heard deliuered would proue of no validity, nor euer come to perfection, except his *Maiesty of Great Britaine* might find some zealous ministers to execute the *Lawes* and statutes concerning the hindrance of *Trade*. And further he signified, that *one* maine point for reformation and repaire of Trading consisted in rewarding those vigilant spirits, which like Senti-nells, awaked when others slept, or proiected for the comon benefit, while others spent their time like belly-gods in bibbing of sugred sack, & in pampring their guts with gluttonous fare. In these two positiuely he laid the foundation of *Great Britains* well fare: *In the execution of these new Decrees, and in rewarding of the industrious*: whereby the obstinate might be punished, and the vertuous heart-

*The waies to
get wealth.*

heartned. And in conclusion, this prudent *Atlas*, on whose vnwearied shoulders sometimes relied the waight of *Englands* cares, made this discourse: In one thing more I note the prouident *Remedy*, which the *diuine wisdom* lately manifested in this *Kingdome* by remouing from hence many people with *famine, war, plagues, feuers* and other sicknesses; A *remedy* surely applied for two beneficiall respects; In his *loue* to these, by translating them to a happier place: In his *mercy* to the rest, which suruiue, that they take heed by such terrible & sudden accidents, how they wast those means whereof they are but his *Stewards* in lauish feasts, in *Tobacco, Apparell, in suites at Law, or in drinking* more then sufficeth nature: And to bestow the estimate of what they shall saue hereafter by their thrift on nobler monuments, in offering of sweet smelling sacrifices to his *sacred nostrills*, by helping to build places of succour for their distressed *brethren*, seeing that the honey-bees doe ouerswarne at home; for certaintie, if all these, whom *He* lately tooke to his mercy, had been yet liuing, their natiue *Countrey* could not containe them, but that a greater *Decay of trading* would necessarily haue ensued; nor could all the *wits* of our wisest *Politicians* haue deuised *remedies* to restore it, which now may in all humane probability serue to make the *Golden Fleece* an absolute Catholike *Medicine*. *God* grant, that the same may worke effectually, and conuert the steely heart into a relenting, tender, and into that which is truly *Christian*. Let all good *Christians* say, Amen. *Fiat voluntas Domini.*

CHAP. 12.

The wayes to
get wealth.

The Ordey, which Apollo tooke for the setting of the Golden Fleece, before his late Progressse into the Tropick of Cancer, recommending the same to the care of the Fraternity of the Rosie Crosse, the foure Patrons of Great Britaine. The Consultation of the foure Patrons for the good of Great Britaine; The copy of Saint Dauids sonnet, which he pronounced in the Amphitheater at Parnassus in honour of the King of Great Britaines marriage and Coronation.

THe day before the Summers Solstice in Iune last 1626. Apollo sent for the famous fraternity of the Rosie Crosse, St. George, St. Andrew, St. David, and St. Patrick, those carefull Patrons of Great Britaine, and in the presence of the Lady Pallas, the Muses, the Graces, and other vertuous persons his Favorites, he delivered this short speech: The time now drawes on, that we must take our Progressse into the Tropicke of Cancer, where we must exhilarate with our influence those rude subjects of ours, which inhabit neere the Northerne Pole, to gratifie their natures, which otherwise would proue more sullen, with some perpetual Dayes without Nights, for their patience in tolerating so many long nights without dayes at the winters Solstice, during wch time of our Progressse, I require you, my Gracious friends, to assist the planters of the Newfoundland, which have lately styled Britannia, and to cresson their behalfe with that magnanimous King Charles of

The wayes to
get wealth.

Great Britaine, that hee confirme the commission and orders, which his *Father of blessed memory* granted about three yeares past for the establishing of *Waisting ships* for the defence of that hopefull Plantation, and of the fishing fleetes against the oppressions of *Pyrats*, assuring him from vs, that there lies the principall part of the *Golden Fleece*, which *Orpheus Iunior* hath sounded out in his *Cambrensiurn Caroleia*, which he published at the celebration of his *Marriage* with the Paragon of *France*; which likewise he lately renewed here before vs at *Parnassus*: And not onely hee, but others haue intimated the benefit of this Proiect, namely, the Noble Sir *William Alexander* in his *New Scotland*, and Master *Misselden* in his *Circle of Commerce*, who in most liuely termes paints out the substance of this *Fleece*.

A braue Deffigne it is, as Royall as Reall, as Honourable as Profitable. It promises renowne to the *King*, reueneue to the *Crowne*, Treasure to the *Kingdome*, a purchase for the *Land*, a prize for the *Sea*, *Ships* for navigation, *Navigation* for ships, *Mariners* for both: Entertainment for the rich, employment for the poore, aduantage for the *Aduenturers*, and encrease of *Trade* to all the subjects. A myne of *Gold* it is; The Myne is deepe, the veins are great, the *Oare* is rare, the gold is pure, the extent unlimited, the wealth vnkowne, the worth inualluable. All this you shall signifie vnto that Noble *King*. And in the interim of our progresse, we command all the rest of my vertuous *Corporation* to obey the *Lady Pallas*, whom

whom wee doe substitute in our stead as *Queene Regent* to see our State well and peaceably gouerned vp into his heire *words* the vigilant *Emperor* mounted began his State-ly Progressse.

The waies to
get wealth.

After whose departure the *four* *Patrons* consulted how they might grace the mighty *King of Great Britaine*. *St. George* he deuised a triumphant shew to honour the *Knights of the Noble Order of the Garter*, the Portraiture whereof *Menante* meanes shortly to expresse. *St. Andrew* framed an eloquent Oration of *Vnity* vpon that Embleme: *Henricus Rosas, Iacobus Regna*. *St. Patrick* composed a brieue booke of the *Military Science*, entrelaced with that late proiect of the double armed Squadrons, wherein euery Bowman was taught to vse of the Pike as a Rest to his Bow; wherby his Country of *Ireland* might be secured from hostile inuasions. *St. David* made choise to reioyce the *Kings* heart with a sonnet in memory of his hopefull *Marriage and Coronation*. The which when he had perfected and sung in the Amphitheater at *Parnassus, Scogin* and *Skelton* the chiefe *Advocates* for the *Dogrel Rimers* by the procurement of *Zoilus, Morrus*, and others of the *Popish Sect*, very saucily interrupted him. The true copy whereof as it is registred in the *Library* of that *Court*, is this that followeth:

The maies to
get wealth.

S^t. David.

Long to King of Charles his *Waine*,
And with due praise to raise
The *Floure deluce* of *Charle-le-maine*.
New dayes bring forth new *Layes*.
O happy *Starre*! O hopefull daies!
Braue *Infans* Golden Age!
Kinde Courtiers, heare *S. Davids* *Layes*,
Free from wiles, farre from rage.
Who *Cambriaes* Joyes then *Cambers* Son,
Should for this *match* expresse:
This *match*, whose *Beames* doe strike vpon
Towers, *Fields*, and *Wildernesse*?

Scoggers interruption.

What wilt thou prove a *Phason*?
Stand backe, and doe not presse:
Among our wits a *Coridon*,
Thy selfe a *Swaine* confesse.
Base is thy *time*, so seemes thy state
In *Courtlie Eagles* eyes;
None may come in at *heauens Gate*
Without *S. Peters Keyes*.
Without great meanes none out of *Wales*
Shall greece our *Noble King*.
Dar'st thou then come with *Newfound* tales?
And them before him sing?
Thy *Cambria* is a barren land
or *Goates* and *Satyres* fram'd:
Like to the *Alpes*, or that wild *Strand*,

Which

The wises so
get wealth.

Which thou hast *Cambrioll* nam'd :
Thy Nation meete to be still gull'd
With *Lawyers* quirks and quips :
Thy *Country* No drop of life the lips.
No *Wedding Robe*, hast thou on, *Foole*,
Yet look'st here *wedding Cheere* :
A *Guest unbid* must bring his *Stoole* .
Stand backe and draw not neere.

S. David.

Stand backe thy selfe, thou *greedy Elfe*,
Shall *Slugges* the *Hauen* hold ?
And merry *Greekes* runne on a *Shelfe*
From *Colchos* bearing *Gold* ?
Both *Sea* and *Land* in league conspire
Rich *Cambrioll* to deface,
If *Argonautickes* thou aspire
To keepe from *Courty* Grace.
O how thy *Midriffe* swelles with *Gall*
Against an *Antient Race* !
Wee are no *Slaves*, true *Britaines* all
May see his *Hignesse* face.
If *Cats* may looke vpon a *King*,
And *Curres* batke at the *Moone* :
Arcadian *Swaines* like *Swannes* may sing,
And *Dary* begge one *Boone*.
That *David* which made *Pagatos* bow
To *Christ*, though *Fiends* repine.
That man which made *Pelagians* know
Their faults, and truth to shine :

The waies to
get wealth.

That name, which through *Great Brittaines* Land
The *first of March* doth ring :
If not; the fame of *Newfoundland*
Shall lead me to our *King Orpheus* straine
Would cheere; and then salute.
The *Queene*, which *Fates* for him ordaine
With Viell and the Lute.
The sacred *Artes* sent me heere,
And, if *Might* quells not *Right*,
I will draw neere, (O doe not icere)
The *Lights*, their *Angels* fight.
To whom Ile show what's yet vnshowne,
My *Countries* grieffe and neede;
And in thy eare (although a *Clowne*)
Ile whisper through a *Reed*.
Our *Cambria* is a fertile soile
Abounding with all store;
Else would not her *Hells-brokers* spoile,
And sucke her blood so sore.
Had *Cambria* not more *Drones* then need,
Her *shoares* would yeeld good *ships* :
Her *Land* more wealth, where now we feed
With honey needlesse lips.
Till *Hydra* *saits* bee well restrain'd,
Our *Iarres* will neuer cease :
Our *meanes* grow *meane*, our *honour* stain'd,
Voyd of *Grace*, voyd of *peace*.
But if our *King* play *Hercules*,
And daunt them with his *Mace* :
Old *Cambria* shall with *Cumbers* lesse
Sustaine new *Cambriols* case.

And

The wayes to
get wealth.

And both together Tribute pay
More store then *Perris's Oare*,
Which at his feete they'll yearely lay,
With some in hand before.
S. George did kill, as Legends say,
A *Dragon* fierce of prey:
Next vnder God this *Monster* may
None but our *Soueraigne* slay.
Mirke well my words, whose *Pedegree*
Is fetch't from *Cambers* line;
And with our *Leekes* who do't agree
Thy *Roses* to *Combine*.
Take *wares unbought*, a thing that's strange,
Fish, Iron, Salt, and Pitch,
Trayne, Skinnes, and Masks: or in Exchange
Fruit, Wine, Gold, Silkes most rich.
Our *Seuerne* goes not farre behind
The *Thames* for fruitfull ground:
Nor this my *Muse* shall any finde
Vnrelisht or vnsound.
Let Friends or Fiends, or *Momes* accurst
Taxe her for want of life:
With sweet the best, with sowre the worst
She payes to end the strife.
I'& not folly? and vnholly
For *Bayards* to discern
Of doubtfull colours suddenly,
Before the right they learne?
Although I am no *Puritane*,
Pure kisses I commend.
Pure iests I praise in any man,
So they to goodnesse tend.

The wayes to
get wealth.

I haue not read, I must confesse,
Those bookes cald *Lutherane* :
And thine, O *Wickliffe*, haue I lesse ;
Yet am not I profane.
These *Mysteries* I leaue to such,
Who pale with study teach :
Or vnto such, whom ouermuch
Wants Feare commands to preach.

Skeltons interruption.

Why dost thou smite, O *busie wight*,
Our eares with thy discourse ?
Art thou a *Iew*, or *Rome-a-Night*,
A brutish *Turke*, or worse ?
Thy *Song* some *Welsh Sidanens Loue*
May gaine to thy desire :
But *Courtly Dames* will thee reprove,
Fly from high *beauties* fire.
Haunt thou *Bride-Cakes*, and *Country cheere*
As fits a *Cambrian Peere*.
Thy *Mumfinsus*, thy murmurs here
None will but *dizzards* heare.
Bray there aloud, and roare complete
Amidst thy *Pipes* and *Ale* :
From *Babels* seat springs thy conceit,
Thy sonnet is so stale.

S. David.

come not here for *Belly-cheere*,
Nor for *Tobaccoes fume*.
With mirth for mirrh my *Soueraigne* deare.
To perfume, I presume.
Whom mighty *Ioue* means to destroy,
He lets them quaffe a while :

And

The waies to
get wealth.

And mads them with a *snoaky* toy,
 Themselues till they beguile.
 Bayte thou those Beasts: and Ile take leaue,
 To greet our *Charles* his *waine*:
 Whose *rayes* shoot on, as I conceaue,
 The stocke of *Charle. le-maine*.
 Their *Starre* I saw from *Cambria West*:
 Which made me *Gifts* prepare,
Leekes crownd with *Pearles*; yet to contest
 Against me fill you dare.
 You gape for *Fees*, but a *Gold Ring*
 Suits not a *Meazells* snout.
 A *Lambe* shall wring your *Adders* sting
 And canuase all your rout.
 Rather then you should terme me *Iew*,
 Leane Bacon I will eat:
 Or *Pudding* nere so blacke of hew,
 or *Hare*, though beauties mear.
 But if you please and stand precise,
 Vpon those *Iewish Lawes*:
 Your double *tongue* Ile *Circumcise*,
 Which marres your *Clyents* cause.
 I worship not false *Mahomet*,
 Who barres the *Ivy signe*,
 As ignorant, how some haue met
 In *wine* the *sisters nine*.
 Nor *Romes* good will seeke I to winne,
 Which orders me to *plow*
Red furrowes vp in *naked skinne*,
 And *merits* seed to sow.
 Such *Grace* let *Popes* graue on themselues,
 And leaue me as I am;

The waies to
get wealth.

Who brookes it worse then *Egypt's Elues*
 The *Dinell*, or his *Dam*.
 I count that *Church Baudes Pedlery*,
 Which all for *money cares*;
 Sells *Masses, Pardons, Letchery*,
Soules, Beads. ô precious wares!
 Though *lack a dandy*, when he houles,
 Frights children from the dugges:
 Will men giue *bribes* to keepe their soules
 From *Purgatories bugges*?
 Though *Apes* weare coates, and some birds prate,
 Not knowing weale from woe:
 Yet *sober men* (though somewhat late)
Owles Mattins should forgoe.
 I hunt not for more *miracles*,
 The *Gospell* to confirme:
 Nor *outward shewes, Gulls Spectacles*,
 To hold my *Inside* firme.
 The *Golden Calfe* old *Iewes* averr'd
 With manly voice to crake:
Christs body some are not afear'd,
 From *Gods right hand* to rake:
 I like as ill the *Cloister* life;
 Vnlesse a *Nunne* I schoole.
 Let him that hates an honest wife
 Be *gelt*, or beg'd a foole.
 No *Priest* shall cozen me to *fast*
 To pull my courage downe,
 If once of *Shrift* my *Wife* had tast,
 Or lou'd a *grasse-greene gowne*.
 At *Tombes* and *Shrines* I dare not call,
 On *Saints* this *match* to guide:

The waies to
get wealth.

Nor *Heavens Queene*, let *Idolls* all
Lye from this *marriage* wide.
But vnto *O N E*, that's alway prone
To pardon humane vice,
I vow *them both* in *Christ* alone
A living Sacrifice.
The *Stony-heart* who can deny.
But *union* tender makes?
Of differing *Tunes* an *Harmony*,
In spight of *Hellish Snakes*?
No venome shall their *soules* defile,
No *dreames*, no *magicke* spells
Nor *Crocodile* tempt them with *guile.*
So sweet *Loues* *Posie* smells
No *Beast* shall touch their *honey* flowres,
No *flashing* curse them *findge*,
What *God* hath set he *weedes* at *houres*;
Gods knot let none *infringe.*
With *Oyle* of *Gladnesse*, *Bathes* of *blisse*
Dipt shines free *Majestie.*
In *Albions* *Throne*, where *Thamesis*
Extolls their *Amitie*,
The *Crownes* they *weare*, no *Fiends* can *teare*;
S. Michaell guards his *owne.*
The *Golden Scepter* which they *beare*
With *Lawes* swayes *Field* and *Towne*.
With *might* & *maine* *their mind* contends.
The *Dragon* to put by,
Who *red* with *blood* at last *intends*
The *westerne* *Monarchy.*
Yet let him reckon with his *Oyle*
For his *warre-fares* *wages*:

The waies to
get wealth.

Not all his Rents in *Indies* Coast
Will pay th' arrerages.
Let none wonder, if *God* Thunder
Vengeance for our Iarres :
While we vnder *Sathan* wander,
Himselfe with *Dauid* warres.
But reconcil'd he wils to fight
His Battells valiantly.
Though *Dauids* might *Goliath* slight,
On *God* all Conquests lye.
Couragious King, then bid vs smite
Tyrants downe, *Gyants* growne;
Downe with those *Dons*, which *Britaines* spight,
Taratantara downe.
Me thinkes *Lisbon* I see now wonne,
Th' *Iles* ransack't, th' *Indies* sack't,
And sweet *Eliza* thought vndone;
Rein-stald by vs awakt.
In *March*, like *Iane*, their *springes* first light
Reuiues our *Garden* beds
With louely *Roses*, red and white,
And *Leekes* with siluer'd heads.
The *Spirits* *Gardner* will keepe greene
With *Buddes* perpetually,
Our *Rose* King and *Lillies* *Queene*,
On him if we relye.
Whom last I pray, as *Pageants* gay,
As *Masks*, or *Gemmes* in *Gold*,
My *Muse* to prize, though clad in *gray*,
My *Will*, though too too bold.

CHAP. 13.

Vpon an Information preferred before the Lady Pallas, against Scoggin and Skelton for interrupting S. David in his Sonnet; she utters some observations on the behalfe of the Learned, and thereby takes an occasion to banish all Scoffing Companions from Parnassus, and from becoming at any time after partakers of the Golden Fleece discovered in this Treatise.

THE next day after this Sonnet was sung in the Amphitheater at Parnassus by S. David, Spencer the Emperours Atturney for the English Poets, being moued with the vnmanerly and rude interruptions of Scoggin and Skelton, informed against them as Libellers before the Lady Pallas, who sate as Queene Regent in Apolloes absence. These dogrell Rimers confessed their Errour, that they were seduced by the Spirit of Detraction, to disgrace this Reuerend Prelate as much as in them lay, because his Grauity had composed that Sonnet in such a homely straine, as seemed more conuenient for men of their ranke, then for a venerable Patriarch, whose veine ought rather to flow with Heroicall blood, then to borrow their plaine robes of Poetizing.

Vpon this Confession of the Dogrell Rimers, ore tenus, the wise Regent proceeded, and vttered these notable resolutions; that Scoggin and Skelton well deserued to be punished as Libellers in that Starre-

The waies to
get wealth.

Chamber. Court. First, because they had interrupted a person of that high worth, and that publickly, before they had heard the *Sonnet* thoroughly repeated, which argued, that they did it more out of spleene and preiudicate iudgement, then out of the apprehension of their titulary liberties. Secondly, that a simple course Poeme enriched with liuely matter and iuyce, ought to be preferred before an heroicall swolne verse puffed vp with the barme or froth of an inconsiderate wit. Thirdly, that no man should critically quote downe the imperfections of any Booke or writing, except hee also would note the best and choicest conceits thereof, whereby it might appeare in the ballance of vnderstanding, that the one did downe-waigh the other. For it is easier to finde faults, then to mend them, to pull downe a house, then to build one vp. And whosoever would marke the worst things, leauing the sweetest and most worthy of commendation behinde; her *Grace* compared him to that Foole, which forsooke the Rose, and smelt to the pricking brier. Fourthly, that many men vsed to reprehend the works of the *learned*, which their owne muddy Pates could not apprehend nor comprehend, because they might seeme wiser to the standers by then the *Muses* had made them. Fifthly, that a iudicious *Writer* should not care what censure a malicious Sycophant gaue of his workes; For it were more honourable to be praised of one *Socrates*, then of a hundred *Momists*. That Scholler therefore, which with an Apology defends his innocency against these vipers tounge

the

the most prudent *Queen* likened him to that hare-braind Traueller, which in the scorching Moneth of Iune being troubled with the croaking noise of Frogs, would needs light downe from his horse to be reuenged on them for offending of his tender eares.

*The waies to
get wealth.*

All this, sayd the *noble Queene*, did our Reuerend *Patriarch* know, when hee went forwards with his *Sonnet* notwithstanding the crosse-oppositions of these *Buffones*, scorning out of a brauc *Britaine* courage to reuenge himself on such contemptible creatures. Neuertheles, because their floutes and taunts tended to the breach of Ciuill Orders, her *Maiestie* banished all *scoffing companions*, and base ballet Rimers quite out of the Iurisdiction of *Parnassus* and *Colchos*, and for euer after to become incapable of the mystery of the *golden fleece*.

The conclusion of Orpheus Iunior to his Soveraigne the King of Great Britaine.

IF with kind words *your Maiestie* approue
This *Golden Fleece* sprung from a subiects loue:
Ile sweare *you* hold *your Fathers* worth by right,
That from your lippes there shootes a quickning
(light.

But if your mind more waighthy cares withdraw,
One fingers touch sufficeth me for Law.

Ile dreame that you haue read, what I present,
Or deem'd it meet for wisedomes Parliament,

Or

26

The Conclusion.

Or else Ileaine new fancies in my Braine,
That to your *state* this worke might bring some
(gaine:

Or that you dæ of *Vaughan* well conceaue,
But to your Cookes this as a prey you leaue :

I care not, whilst crown'd *Lillies* you become,
While *Trade* helps *Armes* abroad, and *Peace* at
(home.

Orphei Iunioris conclusio ad Magnæ Britanniæ Regent.

Sl placidis verbis tibi nostra probetur Opella,
Quæ Mæstatis pōnitur ante pedes :
Dignum iuro Patris te, maxime Carole, Sceptro,
Et iuro labris lumen inesse tuis.
Sin magis impediunt grauiora negotia mentem,
Sat mihi si digito tacta sit ipsa tuo.
Ideas fingam, te perlegisse: Senatu,
Aut Aulæ scribis hanc ueruisse legis,
Vel de *Vauhanno* bene te sentire: sed Orsa
Tradere nostra Coquis igne voranda tuis.
Nil moror: Albionis decorant dam *Lilia Sersa*:
Dam foris *Arma*, domi *Pax*, Noua Terra uiget.

FINIS.

123
456
789
101112
1314
15