





LIBRARY
UNIVERSITY OF
NORTH CAROLINA

A115

ALBANIA:

OR,

CERTAIN

CONCERNMENTS

OF GREAT

BRITANNY.

WITH

An Explication of the present state thereof;

Truely represented under the faigned Person of *ALBANIA*.

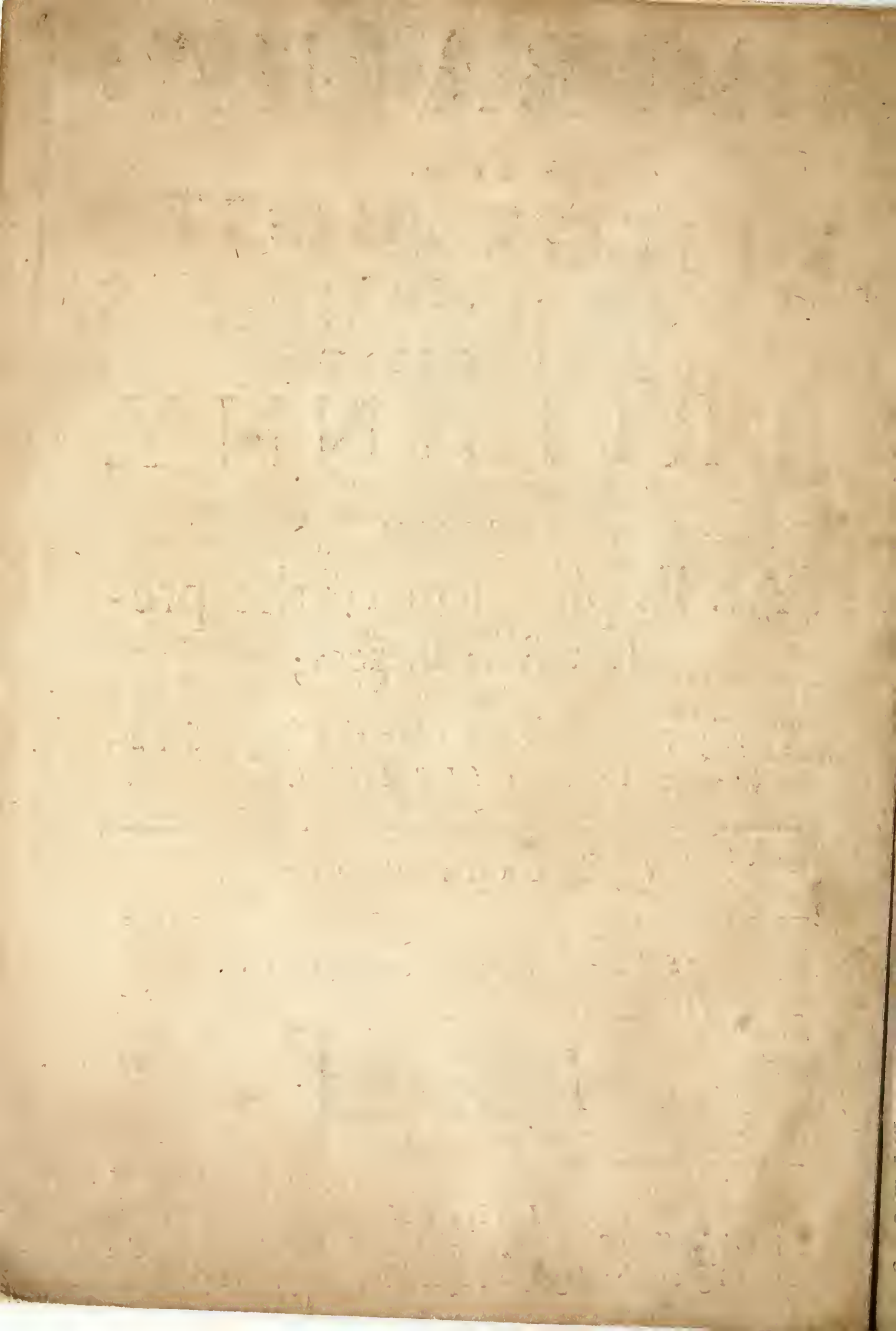
BY GEORGE RALEIGH.

Sed & bene velle meretur veniam, Cicero.



LONDON,

Printed for *John Sweeting*, and are to be sold at his shop, at the
signe of the *Angell*, in Popes-head-Alley. 1641.





TO THE
KINGS MOST
EXCELLENT
MAIESTIE.

KINGS (Mighty Sovereigne) like Planets in their Orbes (under that Primum Mobile, from whence all beings derive their existence and continuance) are seated in their severall Thrones, to rule and guide the people committed to their charge by the sweet influence of Love, and unreprouable motion of their justice; which axiome of State more especially directs it selfe to your Majesties consideration, who (as the Sunne in respect of other Luminaries) do shine in a spheare of such eminency, as besides the unparalleld lustre it retaines at home, doth communicate its splendor to forraine parts, as a patterne for the greatest Potentates.

And hereupon, as according to the propinquity or distance of the Sunne in its annuall peregrination, the elementary bodies receive their augmentation, or diminution accordingly: so are the hearts of all your loyall Subject, illuminated with the presence of this gracious aspects and miserably overshadowed with sorrow in the least absence thereof.

But bleare eyes are no fit objects for such bright rayes, nor are meane conceits allowable subjects for Royall apprehensions;

802795

The Epistle Dedicatory.

ensions; neverthelesse, as the Sunne loseth nothing of its splendor, when it so farre declines in its beames, to kisse the low shrubs as well as the tall Cedars, and though it be alike diffusive to all, yet admits no taint in the touch of the vilest creature: So if your Majesty vouchsafe to cast downe a gracious eye on the humble present of your meanest Subject (as from the hand of a more able giver) your Highnesse cannot suffer much in this abasement, but your goodnesse shall shew it selfe transparent, and like that glorious mirrour of all beautifull perfections.

Howsoever I durst not to have presumed thus high upon any imagination that your Majesty wanted farre better information or advise, especially from so honorable an Assembly as that of the present Parliament; but as in a generall obstruction of water currents, it is naturall for the shallowest Brookes as deepest Rivers, to seeke way for their passage; likewise in a common calamity, the meanest (who are commonly the first sufferers) cannot be blamed for putting a finger to the grieffe, nor justly constrained to expresse their complaints in silence onely. But if my intentions have faulted in the matter or manner, (being errors of skil not will) I beseech your Majesty so farre to beare with either, as may pardon the presumption of him that is a daily Orator for your Majesties temporall, and eternall happiness;

George Raleigh.



ALBANIA,

O R,

Certaine Concernements of G R E A T BRITANNIE.



Las poore Princeſſe *Megara*! (a Mirrour to ſhew that there is no contentment to be ſought for in earthly tranſitories) ſometimes happy in thy private fortunes, more happy to have lived by loving Neighbours, in a Country rich in large Provinces, potent in free States, and Princes; glorious in magnificent Cities, ſtately Temples, goodly Pallaces, and large Edifices; adorned with delectable Groves, and Walkes for the Muſes; fenced with ſtrong Caſtles, Cittadells, and Bulwarkes; graced with delightſome Gardens, curious Arbours, Chryſtall Fountaines, artificiall Columnes, Pyramids, Spires, Obeliſkes; priviledged with honorable Liberties, and immunities; famous for great Marts, inventive Craftſ-men; canopied as it were, in divers parts, with faire Woods, and ſpacious Forreſts, carpeted (if I may ſo ſpeake) with flowry Meadows, and verdant Paſtures; hung round about with Vineyards, and Embroydered with Corne-fields;

B

inlayd

inlayd with rich minerals; bordered with lofty Mountaines, pleasant Vallies, and Rivers abounding in most sorts of delicate Fish, and for depth, capable of Vessells of sufficient burthen, for the conveyance of its owne, and Forraine Commoditie.

Alasse! did I say, sometimes so happy, and must now say,
(*Sic transit gloria mundi*)

So in the turning of a glasse,

All worldly glory soone doth passe.

Unfortunatè, and most miserable *Megara*, in this last century of yeares, having spent more then an Age in pertinacious encounters, intestine Warres, and tragicall turmoyles; lying as it were all this while, weltring in the blood of no lesse then a million of Christian Soules, and Martiall spirits; by meanes whereof, the Plague, and Famine (seconding the cruelty of the Sword) hath ushered in the massacring and mourning of thy Nobles, the lamentable shrikes and cries of Widdowes, and Orphanes, the brutish ravishment of grave Matrons, and faire Virgins, the inhumane dashing in pieces of Infants and sucklings, the torturing of all sorts of people, by worse diabolicall cruelties, then a Turke, or Inquisition doe put in practise: So that *Talia fundo*

quis temperet a lachrymis!

To speake of this,

What griefe it is!

And of these heavy misfortunes, what end doth there yet appeare? how many spectators, how few true compassioners have there beene? whiles on one side, the over-weening *Aquilinus* (whose power makes the justnesse of his quarrell, and his quarrell is the cause of all these troubles) strengthened with the confederacy and ayd of potent Allies, especially by that of the Lord of the silver Mountaines, animated thereto by the benediction and encouragement of that arch-enemy of true Religion, the great Prince of ceremonies, and Key-keeper of *Idolana* (a City sometimes very famous for worthy *Heroes*, and glorious Martyrs, when vertue and verity were in most request, and now as notorious for superstitious orders of ignorant and lazy votaries, as infamous for allowed brothells, of leud queanes and strumpets.) But of all the rabble that attends upon their Demi-god *Regida*, a ravening Wolfe in a
Sheepes

Sheepes habit, a subtle pated agent in politrique affaires (that common State medlar, never good till rotten) an Incendiary well knowne in Princes Courts, and most parts of the habitable world, that have beene hitherto discovered, one that is ever casting firebrands of Treason, and sedition, wheresoever he comes, or is any while admitted, though most times the sparkes flye about his owne eares, and that whiles he is even ready to put fire to his powder-plots, and is at the heighth of his Machinations, whose impudence is such, that the often and manifest discovery of his treacherous designs, doth no whit shame or discourage him from the like attempts; Upon the first occasion, onely intimate your desires by some large gift, or proffer, and you have him with his associates (whereof there are swarmes in *Verana*; be the action never so dangerous or unwarrantable) prest and serviceable for the execution: and therefore the Princes of *Verana*, especially the Monarches of the blessed Island, and Lilly fields, have little cause to favour his person, or to trust to his flatteries.

But by what an ill subject am I carryed, from the consideration of what I was speaking, touching *Aquilinus*, who looks upon the distresses of *Megara*, with an Eagles eye; to prey upon her liberties, and fasten her in the chaine of a perpetuall slavery: And whereas that great Prince, who displays the Queen of Flowers in his Ensignes, casts an eye towards her at some distance, it is not so much in compassion of her dejected estate, as of the rising greatnesse of his ambitious competitor, who seekes by the ruine of all his Neighbours, to set up a Throne for himselfe, and his house of absolute Empery over all the Principalities in *Verana*, whiles others, which stand in opposition to his designs, wish well to the disconsolate Princeesse, but having not power answerable to their will, must, for their owne ease and quiet, of necessity, sit downe as they may, and expect the event with patience.

But that the peerelesse *Albania*, of all others, should be so indulgent to her selfe contentments, and be a looker on with dry eyes, and not take more to heart the burning of a Neighbours house, allyed to her by more than the eyes of ordinary relations, through a branch issued out of the same stocke with her Sovereigne, but lamentably afflicted, through the wracke and losse of her *Rbenish* darling, it seemes wonderful,

full, and that she is so senseless of the wound that is given her through the sides of that Princess, and her Royall offspring. And I feare it is too much her fault, herein common with other Nations, whom long Peace and Prosperity hath cast into a Lethargy of deepe security, to applaud their owne happinesse, and swelling therewith to behold forraine calamities, (as newes not credible, or for a nine dayes wonder) with the eyes of contempt and disgrace, nothing concerning their pittie, or regard; making an ill use thereof to justifie themselves as more righteous, and interess'd in the favour of the Almighty (committing notwithstanding the same, or like sinnes, of a worse nature and higher degree) upon no other ground but that of Prescription, for the enjoyment of so much pleasure and plenty, so long without abatement, or interruption, together with immunity and freedome from the punishment their Neighbour have this while fallen into; whereas they might with more reason, suspect and feare, and by wofull arguments conclude, that the dregges of vengeance are reserved in the cup of the Divine justice (such a sting hath sinne in it, and so bitter a potion doth it compound) for these wretches to sucke out to the last drop, who make light of so gracious examples, and are regardlesse of such unusuall mercies and many warnings afforded to them, so that there remains nothing but timely repentance, to barre the draught, which though it relish as an unfavoury pill to a dainty pallate, yet to the more considerate, and such as are sensible of their estate and deserts, I may not unfitly commend that of the Poet :

Sed & haec meminisse juvabit.

Osten to minde on this,

Will not be much amisse.

Ah! carelesse, forgetfull *Albania* : how is it possible, that a Nation as thine, surrounded with an Ocean of all delights, and Crowned with a *Cornu copia* of the greatest blessings, free from intestine mutinies, and forraine invasions hitherto (notwithstanding these bold affronts enterprised with better resolution then followed with successe) should be thus unthankful? Tell me, can the Records of any people under the sonne, speake of such a continued happinesse as theirs, without some alteration? Call to minde, *Albania*, that incomparable

comparable benefit from Heaven was conferred upon thy Land, in its deliverance from the bondage and slavery of superstitious *Idolana*, whereby the light of Gods true Worship hath shined upon thee in such clearenesse, as the Sunne at noone day; and if therefore thy body were every day on the Altar of thanksgiving consumed to ashes, it would be all too little for a gratulatory sacrifice: for now

Cessant oracula Delphis.

All Pagan trumperies,

Are fled and fained lies.

The blessed Island may with much comfort say, There are no sacrifices in me for gods, made, or created of mortall seed, such as proceed from the same mould, live in the same clay, and returne into the same dust; my people attribute no protection of reasonable, or unreasonable creatures; Men, Nations, Cities, Temples, to created substances; neither *Jupiter*, *Apollo*, *Mars*, *Venus*, nor any of the male or female Planets, have any domination over our Worship: whether *Jupiter Hammon*, or *Jupiter of Creete*, *Mercury of Athens*, *Venus of Paphos*, *Diana of Ephesus*, be the Patrons and Patronesses of such places, comes not within our Creed: whether *Æsculapius* have the governance of Physitians, *Mars* of Souldiers, *Pan* of Shepherds, *Ceres* of Husbandmen, or *Lucina* be the womens goddesse Midwife; as we abhorre the names, so are we ignorant of the persons: the *Dryades*, *Hamadryades*, *Nereides* have left our Springs: The *Sylvanes*, *Fawnes*, and *Satyres* have forsaken our Woods, ever since the vayled sisters, and their cowled brethren were turned out of their cloysters: and we have heard no tales of Elves, Hobgoblins, Fairies, and Robin-goodfellowes: *Albania* is as free of Idolatrous Rites and Ceremonies, as she is of Beares, Wolves, and other noysome creatures.

But (thanks be to the Almighty) we have the Worship of the onely eternall Deity, in Truth and Spirit, and soundnesse of Doctrine in the Fundamentalls, concerning right beleife and practice, consenting in a sweet harmony with the other Churches of *Verana*, adorned with the decency of Discipline (instituted by a pious Prince, and Councell) according to the purity of the primitive patterne, (as neere as the times would permit) besides dignities, priviledges, and main-

tenance allotted to the Prelates, and other Ministers of the Sacred Oracles (although perchance, not with that equall distribution, as admits not a just complaint, and requires a due consideration for redresse) to encourage them in their studies, and diligences, according to their degrees and callings. And if any abuse themselves in their demeanours, or duties, (for they are men, and may erre) the fault and penalty ought to reflect upon the persons, and not the Function.

And farther had this Reformation extended, but that the death of that hopefull young Prince (*Quo nulla etas tulit meliorem*; without disparagement to any be it spoken) and therefore fitly paralleld with the good *Josias*, and by a Zelyotopian of subtle judgement, termed, *The Mirrow and prodigy of Princes*; hastened (as 'tis thought) by some treacherous practices, gave a period to these expectations.

And although, after the decease of this Worthy, in the Raigne of his elder sister (a Lady of a temper milde enough by nature, had it not beene wrested by ill counsell: and a stocke good enough to have borne better fruite, had it not beene ill grafted) there arose many blacke clouds in our Horizon, which obscured the sky, and through the perswasion of ill advised heads, and her too flexible yeeldings, dissolved in cataracts of bloud, with such violence (the flashes of Lightning which brake through, menacing to set Religion all on a flame) that they seemed to beare downe the ground-worke of all former proceedings before them: Yet ever blessed be the Omnipotent over-ruler, and disposer of the greatest Potentates, and their purposes; This *sanguis Martyrum*, proved to be but *semen Ecclesie*, and the sparks that issued from the bonafires, in which so many learned and holy men fryed for the witnessing of their Profession, flew into the eyes of their persecutors, and the shafts, they thus madly darted at Heaven, and the starres, rebounded into their ownè bosomes with a vengeance, whiles their Tyranny and lives ended shortly after, most of them in a fearefull and horrible manner.

And yet their incredulous abettors will not be so wise to take warning by such evident examples, imputing Gods just Judgements, either to second causes, or wrong ends; branding the relation with the credit of a Fable or Legend: as hereby willing rather to lose themselves, then foregoe any antiquated

antiquated error, from the corruption of former times and ignorance to them conveyed.

But this mist being vanished, the Sun began to shine againe, when the Scepter and true Religion passed under the sway of *Leonissa* (incomparable *Leonissa*) a Princeesse of an Heroicke spirit, and much differing in disposition and beleife from her sister, so that she might justly be termed, *The Mirrour of her sex, and glory of her Kingdome*; whose excellencies (saith a worthy servant of hers, without flattery) may well be admired, but cannot be related in any measure, proportionable to the worth of their perfections. She was endowed with rare gifts of Nature; and adorned with exquisite ornaments of Art; well skilled in Languages, and in the Sciences; and could readily and pithily answer Embassadors and Orators in their severall Dialects. As concerning her behaviour, she was affable, and loving, and therefore highly beloved of all her good Subjects; she was feared, and envyed of her enemies, respected and sollicitated by her Neighbours, whom, in their necessity, she divers times relieved, with Men, Monies, and Munition: she was successfull in all her enterprizes, victorious alwayes in her attempts, either by sea or Land; and safeguarded from so many treasons and conspiracies against her person and profession by the divine providence, that it seemed to worke miracles in her defence, and to point with the finger that shee maintained his cause whom he thus protected; and that as she subjected her actions to his glory, he enclined her subjects to loyall obedience, and willing supplies; so that her Exchequer was alwayes well stored, and her people nothing grieved; for no new or extraordinary taxes were imposed, but by the way of a generall Assembly, that was readily granted, which was reasonably required, and the giver was able enough, and not the lesse willing to give againe, when occasion required.

In this manner raigned this vertuous Empresse, and lived to the yeares of an aged Matron, but dyed a religious Virgin, and all good men shed teares at her Exequies: Her losse was lamented of all, but such as were enemies to truth and the Religion she professed, and yet maugre the thunderbolts and bug-beares of *Idolana*, the malicious practices and endeavours of *Gloriosa*, the calumnies of detracting *Regicida*, darted
at

at her person, purposed against her Kingdome, and leveld at her birth and actions, those braving censures of the one vanished into the ayre, and (as a candle extinguished) left nothing behinde them but a stinking snuffe. The invincible actions of the second were shamefully, and (this was Gods owne doing) totally defeated ; but the virulency of the last returned the cup of venome into his owne hand, and caused him to drinke his bane therein, either wretchedly in other Countries, as a fugitive, or at home desperately on the gallowes, as a traytor, whilest a name remaines to her of happy memory, and will be in all ages as a precious oyntment spread upon the face of the whole earth.

Sol occubuit, nox nulla sequuta est.

The Sunne was gone,

But night came none.

The Prince was changed, the happinesse remained. For when the want of issue seemed to put a maske on all faces, and to compasse the Region of all hearts with a doubtfull trembling, and jealousie of the next succession ; behold, (without tumult or delay) a Lion Rampant of the Royall Stocke, comes out of the North, and steps into the Throne with generall applause, and (to double the content) brings along with him another Kingdome, like in complection and profession, to the hopes of a perpetuall Union (May they never attaine their wishes which seeke the discontinuance hereof, to the ruine of either!)

In this Princes person (being nursed at Helicon, and bred on Parnassus) the Graces and Muses might well be said to meete together, or (if Platoes Metempsychosis were admitted) that the soule of Palestina's Royall Prophet, and harmonious Psal'mographist had animated it he was a judicious Divine, perswasive Oratour, and ingenious Poet ; very well skilled was he in the interpretation of sacred Oracles, singularly dexterous in the resolution of doubts, and determination of hard questions, and points of difficulty ; powerfully able in crushing the controversies, and untwisting the Gordian knots of Cardinall Opposites ; and that I faine nothing herein, or flatter in any sort, his Treatises are sufficient Apologists, and witnesses : (*Let good Princes ever have the honour of their deserts.*) He easily bore away the Palme from all other of his ranke, contempo-

contemporary or of preceding ages. The truth is, he was not addicted *tam Marti, quam Mercurio*, he made more use of his pen than of his sword; neither can this any whit derogate from his commendation, or lessen the worth of his Judgment.

Nulla salus bello, Pacem te poscimus omnes.

No safety is in Warre,

For Peace all suters are.

None but such as are of a turbulent spirit, or ignorant what Warre is, love to play the beasts and inhumanely gore each other, for to satisfy some carnall appetite of ambition, Covetousnesse, or revenge; The Souldier indeed will fight valiantly, onely in a good cause, being necessitated thereto, either for Gods glory, or the Kingdomes safety. Otherwise, if the undertaking respect some private sensuall end, the action can be no other then brutish and reasonlesse; and here it is much better to purchase peace, though at a deere rate, then to begin a quarrell, though with much advantage. The noblest victory is that which is gotten without blood-shed; for the policy of the braine more than strength of arme is requisite in an accomplished Captaine, and best deserves the Coronet: Men were not made to act Tragedies, nor to make the world a shambles for humane slaughters; saith a reverend man, and therefore that *Worthy* was well advised, and his consideration merited high Commendation, who had rather save one of his Subjects lives, then kill a thousand of his enemies: and that Emperour was farre from a bloody disposition, whose use was to hang out a white, next a blacke, ere he was forced to put forth the red flagge: signifying thereby that he was more desirous, and would use all meanes to save, rather than destroy his enemy.

And with these or the like Precedents his late Majesty induced, bent all his endeavours for the composition of those turmoyles and differences which unhappily fell out betwixt the Princes (allies and confederates with him) in his time, whose earnestnesse herein too much led him into the confidence of a strangers soothings, and somewhat transported him (I confesse) beyond his owne inclination, to be more severe in Justice against his owne, then otherwise he would have beene: Which afterwards (as some Objects are best discerned at a farther distance) he well perceived with some

regret, and much blamed the foulness of their ingratitude, who abused his favours to the stain of his other virtues: howsoever his ayne was nevertheless praiseworthy, in framing a silver Bridge for all enmities to passe over, whereby he purchased the blessed Title of *Peacemaker*, and therewith in all quiet manner ended a happy raigne and life together.

From *whose* ashes is sprung the *Phoenix*, on whose beauty all the eyes of the blessed Island are now cast, and for whose happiness, all the desires and prayers of the vertuously minded, are daily sent to the *Throne of Grace*. A Prince (not to conceale or palliate the Truth, where so manifest Authority warrants) as for Temperance, Continnence, Justice, Clemency, Bountifullness, and such like virtues; amongst his equals claimes the priority: and from his Subjects the choycest of Obedience with all dutifull affections.

And now whiles under the wings of this unmatched Paragon, sits the glad *Albania* secure from feare or danger, and at her leasure contemplates (as not suspecting any change) on the manifold kinds of happiness, she formerly, and now is wrapped in; and making a short progresse through her Country, in conceit to view the particular delights thereof, and withall including the Seas round about, within the circumference of her thoughts; she seemed to see *Neptune* with both his armes, hugging and embracing the blessed Island as the darling of his delights, and on his Mantle of blew (as the favour of his Mistressse) he wore a chaine of goodly ships, and such as no Sea within his vast and ample dominions, could ever make shew of the like, either for shape or use, a spectacle (considering the workmanship and munition) full of pleasure and terrour together: amongst which one Sovereaigne, as *Diana* amongst her Nymphes,

Velut inter Stellas

Luna minores,

As to our sight by farre

The Moone exceeds each Starre,

gave such a lustre of worth in her eminency above the rest, to the eye of the judicious beholder, that she might be reputed well worthy of her name, and fit to be servant onely to her great Master, and not unbecoming his especiall regard. On

which

which rare object *Albania* would longer have staid her sight and wonder, but that the Marine Commander with his Trident, was forcing sundry sorts of fishes in scoales, to shorewards, where *Triton* summoned his shell-subjects to joyne with them, and in numberlesse troopes (the use nothing diminishing the encrease, oh the goodnesse of our mercifull and bountifull God!) to attend there for the reliefe of the inhabitants: and this caused her to draw the eyes of her meditations thitherwards, and to magnifie the Divine Providence, which had for every season fitting, stored her Coastes with so great abundance and variety of such delicate sustenance. And notwithstanding the plenty, she wished the Fisherman (a very profitable member in any Common-wealth, and one that if he use industry with art, deserves respect) would not make such spoyle of the young Fry, as is too commonly used.

Next, she considered the Harbours, which were many, secure, large, and capacious; so that a Fleete of numerous ships might anchor in them, without danger of any storme or damage, and sighteach of other: although in some of them Time began to play the Tyrant, and thrust bones into their mouthes, so that if a bountifull care did not quickly interpose it selfe for prevention, they might (not without inconvenience to some prime Townes, and their Princes profit) be altogether choaked.

Into these Havens arrived dayly from severall parts of the world, Sayles of severall molds and burthens, whereof some of the greater sort from the East, unladed Silke, Spices, Drugs, Indicoes, &c. From the South, Wines, Sugar, Oyle, Fruit, Salt, Lyncloth, &c. From the North, Deales, Hempe, Flax, Furses, Tallow, &c. None came empty into their Harbours, but (as Bees into their Hives) with thighes full fraught of pretious and delightfull commodities, whiles others were weighing Anchor to set forth with their fine cloathes, so much esteemed in all parts of the world; the Traffique whereof was so great in the Low Countryes, that the valew of their Sale yearely at *Antwerpe* (if *Lewes Guichardine* misreckon not) amounted to more then foure Millions, and the Wooll in his compute which was vented at the Staple in *Burges*, to 500000. *Florens*, (where, by the way, may be easily conjectured how great the quantity of this commodity is, by the many Families of Spin-

sters, Weavers, Fullers, that in most Townes of the blessed Island are set on worke for the making hereof; besides others were fraughted with the purest Tinne, Lead, &c. provision of fish dried, pickled, &c. so that the ordinary Customes which accrued to the Crowne from these Merchandises (truely collected, and faithfully returned) were Revenues of competency sufficient to maintaine the State of more then a petty Prince.

For the defence of the Havens, there were strong Castles and Bulwarkes, raised in the most advantageous places, for safeguard and offence. And peradventure the charge would not be superfluous, and the worke pay it selfe, if the Bayes and Creekes were awed by the like command, and that the Forts which in their outsidés presented such a warlike shew to the beholder, were within furnished with able and trusty Governours, with Souldiers and munition answerable, encouraged by their due pay. And she did hope it was so; for her Eye could not pierce through the walles to discern the contrary.

Much taken with these objects of pleasure and delight, was the fortunate *Albania*, and the eye of her contemplation could have sojourned longer on them, but that the wealthy, generous, and politike Merchants (the feete and hands of the Common-wealth, for exporting and taking in of her severall necessaries) who were Owners of the Vessells, and maintainers of the Trade, drew her thoughts to the place of their residence, which by reason of the former consequences she conceited to be some glorious and well governed City; neither was she much deceived in her imagination; which at her entry within the gates presented to her sight, a large frame and Pile of stately building, no lesse pleasing in the diversity, then in the uniformity of their structures; but she had almost lost her selfe and forgot where she was, when she beheld the Royall Palace and Court adorned with so many grave, wise, and loyal-spirits (and indeed all that would be Courtiers should be thus qualified) beautified with modest, native, and Angelicall faces. (for Vertue and Beauty, commonly hand together) otherwise, the fairest visages doe but hide the foulest and most deformed soules; Loath was our glad Lady to remove her gazing from these spectacles, but that the spiring Temples built

built, and in reparation, shewed a farre off, as well the piety as magnificence of the Prince who had such respect to the structures separated and dedicated to the use of holy employments, not onely in garnishing the walls with commendable ornaments, but especially supplying the Deskes, and Pulpits with learned and religious Ministers: (if it be otherwise any where, it is (I presume) as farre from his knowledge as his desire; and the more are those to blame, that being set in authority for this end, abuse their trust, and are negligent in a charge of so great importance, committed to them) whereby those sacred Oratories, and Schooles are upon all occasions thronged with the presse of all sorts of people that frequent them, to attend on the severall devotions.

From the Church she went to the Senate, and there much rejoiced to behold the Benches filled with a Prefect and Fraternity (she tooke them to be in heart as shew, and that the scarlet outside, was not lined with a sackcloth inside) of a wealthy, Wise, and honourable Magistracy; and the fruites of their justice did in some measure so bespeake them. Where she saw a Beadle carting a Whore, and her Knave Baud, (pity the Goatish Whoremaster, by favour or meanes should escape the search and punishment so narrowly) where she came by a Constable stocking the Drunkard, and idle Runnagate. (good were it that all suspected persons should give an account of their Living and employments, and so perchance the hangman should not be so often employed to put a halter about the necke of the Murtherer, and Thiefe as he doth: Long happy and peaceable may the Raigne of our gracious Sovereigne be, who is so carefull that his Land be not desiled with blood, and that Justice hath so free proceeding against capitall offences!) And though this Kingdome, (a happinesse to be wished, too great to be enjoyed) cannot wholly be rid from leud persons, and enormous offenders, (there will be ever lazy droanes to lurke as long as there are busie Bees to labour) yet the comfort is, there are good Lawes enacted, to suppress the common annoyances: and it is his Majesties Will that they be put in execution. I cannot stand to repeat the diversity of observations hereupon, wherewith *Albania* stood possessed, nor how contented she was in viewing that Royall Cittadell and Magazin of munition, and neere thereto a goodly ranke

of buildings, crossing a River, in which the salt water flows and ebbs more than a dayes journey from the Mayne, whose bankes were beset with a row of sumptuous edifices and Gardens, with other like variety of pleasing objects, that, where-soever she directed her eye, tooke it up with wonder, and this admiration encreased the desire to see still farther, but fearing to surfet with the delicacies of this City happinesse, she deemed it would be no small comfort and recreation, to retire in her contemplation some while into the Country.

Where in her travaile, ascending the Hills of an easie rising, she beheld the soyle (on both sides of her, transcendently fruitfull) bespangled (if I may so speake) as the Firmament with Starres, with Golden fleeces, of more value than that the *Argonauts* of old adventured so boldly to bring from *Colchus*; and therefore the Shepherd Swaine is as famous as his Pastorals, and not unworthily have Princes, Captaines, and Priests, borrowed their resemblances, and he that was farre above the greatest of men, disdained not to stile himselfe the true Shepherd: but descending into the Vallyes, she past along Greene Meadowes, lying by the Rivers, (each River having its store and variety of delicate Fishes) and replenished with sundry sorts of Cattle for encrease and use; and in the Plaines, hard by, she saw the Country-man tugging at the Plough, and thought it no scorne to looke on so meane a person, and worke, or to visit his homely Cottage, the one being so necessary for the being of the State, the other stored with provision sufficient to welcome and entertaine his guest, as well as the Gentleman of other Countries. Neither did that lofty Poet of his time, any whit descend beneath himselfe, or the dignity of his straine, or thought it any abatement to his Muse, when he wrote that Poem of the *Georgicke*. But when she beheld the Gentlemans place, considered his vast, and well contrived buildings, with the pleasant Arbors, Walkes, Ponds, Parkes, Woods, Lawnes, Chases, that he was Master of, she could not imagine, but, where was such abundance of all things, to content a worldly desire, there went store of Hospitality with it. And indeed so it was *in diebus illis*, but I am sorry to speake it, Pride and Gaming, two unfruitfull bastards of ease and plenty, like Mothwormes, have of late eaten much into this pretious garment, for want
of

of timely circumspection in the greater part. But *Albania*, walking aside out of the Common road, saw the wastes full of goodly timber Trees, but (to her no little grieve) with all saw much felling of the old, and little planting of new, a neglect, which in time (if not prevented) might turne into a lamentable inconvenience, but the plenty of what she saw for the present, quickly wiped off the mistrust, or thought of any future misfortune. And now, though the sweetnesse much abated from the length of the Walke, yet (as sometimes, when we are glutted with pleasure, it breeds a loathing to be at so much ease) *Albania* was by degrees tyred in her pace, and had rested her selfe on the next banke but that she was neare by those famous Bathes, so curious for their composition, so wholsome for the vertue of their waters, the Monument of Princely Beneficence. In these she bathed her selfe once, and againe, and was quickly refreshed, so that having heard (and what ingenuous spirit hath not heard?) of those singular Academies, so much renowned for the seate, building, maintenance, and learning, that was as it were appropriated to them, that she thought, if she had neglected to take some view of them in this perambulation of her minde, she might have beene esteemed of little judgement, in taking so much delight in things that reached to the outward senses, many whereof were of use but to please the fancy onely, and to have neglected, or undervalued the Arts and Sciences whereby man was to be differenced from another Creature; and one reasonable man from another, without which a Prince in his Throne, a Captaine in his Tent, a Governour on his Bench, were but as so many Statues fit to fill a place, and of little other use: for he that hath all the Wealth, Honour, and Pleasure the World can afford, without the gifts of the minde in some measure; cannot be said to live like a man; whereas, he that is indued with knowledge, the more he retires into himselfe from all carnall respects, soares the nearer to a Divine Nature, and is out of the reach of the common miseries of care and feare, with which meere worldlings; and ignorant persons are so often overwhelmed: Upon those considerations she went, she saw, she heard; but my Oratory is too weake to expresse the height of her admiration; and it would require a Treatise,

tise rather than a cursory Observation, to describe the worth of the Scholler, and the pleasure of the Schooles. But whiles here she roved at pleasure in the Tower of her high Conceits, and reposed her thoughts in the imagination of a like continuall and interrupted happinesse, a deepe sleepe of security surprized her senses, whiles the fancy (still labouring upon the former objects) presented in a strange dreame, (and dreames many times fall out too true) how vaine and uncertaine is the dependancy upon worldly and temporary felicities; It seemed unto her, that in the middelt of a forward Spring season, in a faire Sunshine day, she was recreating her selfe in a pleasant Grove, neare the bubling streame of a Crystall Fountaine, and saw how all the bankes and Borders thereabouts, were beset with goodly Trees of all sorts; on the boughes whereof, divers Birds according to their kindes, warbled out sundry notes of melodious Harmony, and in the thickets, she saw the Deere browzing on the tender leaves quietly, and how the ground was all mantled in greene, here and there bestrewed with flowers, white and red, that blushed to see themselves (naked as they were) exposed to the eye of the beholder; so that in this place there wanted nothing to content the outward senses, but that on a suddaine (to see the folly of such as spend their wits and time in building earthly Tabernacles, and purchasing worldly inheritances) the bright Sunne became clouded all over, the Hemisphere darkened; the wind beginneth to blow, a storme came on violently, the drops are powred downe in abundance, so that the cleare streames grow muddy, the flowers hang downe their heads, the Birds take their flight, the Beasts resort to their shelter: And *Albania* (all affrighted at this suddaine change, starts awakes, and looking into the Country round about her, and considering how things went in those places, her eye had formerly circuited, she found her fancy in this late vision, to be nothing mis-enformed, but wondred to see the face of all things, as it were in the turne of a hand, so strangely altered: for the Shepherd had driven away his flockes out of the field, and put up his pipe, the Husbandman had left his Plough, and was at a stand, whether he should Till his ground, and how he should pay his Rent, the Gentleman gave over his sports, and lookt after his goods that were distrained, the Wife and Children

Children cry out they are undone, because the poore Labourer that should relieve them is wrongfully troubled, and besides his wearisome travailes and expences must be content to sustaine the wrong and dammages at his owne charges; the surety laments his owne hard fortune, and cruelty of the oppressing Usurer, whiles he is constrained to pay the debt & interest; when the carelesse principall hath wherewithall to discharge it, and is untouched. One sayes he is unjustly punished for neglect of a service whereof (as he ought to have) he had no notice, another exclaimes against Officers, that they take too large and extraordinary Fees, and in the meane time no offence committed, nor proved; the Tradesman blames the Monopolist, for engrossing the sale of commodities for his owne particular advantage to the damage of the generall; the Merchant accuseth the Projector, that unusuall customs be imposed by his meanes; that so monies be raised, it matters not by what meanes; that the Princes name is used, and abused for a colour and cloake, and that the generall assemblies, which were wont to be the onely meanes for supplying the Kings wants, and remedying the Countries grievances; hath beene so often dissolved; that they did justly suspect that the authours thereof were no small offenders, and much they doubted that their gracious Sovereigne had not beene rightly enformed of their humble, hearty, and loyall intentions towards him; the dignity of his Crowne, safety of his person, peace, and welfare of his Common-wealth. Many other complaints she heard, and grieved to heare, what is not fit to be so publikely related; briefly, there was murmuring in all sorts, discontent at all sides, and sadnesse in all countenances; so that the amazed *Albania* upon view thereof was terribly taken with a trembling in all parts of her, so that her members seemed dis-joynted, and ready to fall asunder, the paine encreasing towards her heart made her looke pale, and withall she became so faint, that, no longer able to support her weake limbes, she fell downe, and lay without motion, as one dead, or entranced with some extreame passion, but long in this agony had she not continued, when the two Ladies, *Agape*, and *Sympathia* came happily to her reliefe, taking her into their armes, and carrying her into the next lodging, they gently laid her on a bed; And now the

report, for ill newes hath large wings, being spread farre abroad; Physitians, like vapours exhaled by the sunne, repaire to her from all parts; Porters, Peasants, and Horse-groomes, give their opinions; Markets, Innes, Tavernes, Barbers shops and Bake-houses, have their councill Tables; Women, and old Wives tell their tales, and prescribe remedies: but of all the rest, there were three notable Impostors, that tooke the cure on them, and that was *Empericus* a quackesalver, one that stood much upon experience, and knew effects onely, without consideration of their causes, a man that was skil'd more in the termes, than the Art of his Profession, and was of such a plausible tongue, that by his flatteries he could scrue, and insinuate himselfe into the affection of his Patient; his physicke consisted most in oyles and plaisters, that would draw a skinne over the griefe, and make a faire shew to the eye, whiles it festered inwardly, and grew worse. The second was *Chymicus*, a Paracelsian, that had distilled the little braine he had in his Lymbecke of folly together with his other metals, whiles he built Castles in the aire, and blowed away his owne and other mens silver, that he might be a begger in purse and rich in conceit: His Recipes were all compounded of new projects and inventions, and the drugges he gave were so loathsome, and ineffectuall, that the sick were forced to vomit them up againe, and his Chrysolopis and Antidotes were like himselfe, of no vertue, and worth nothing. The last was *Philargyros*, a covetous Mountebanke, whose love was more to his Fee, then knowledge or care was for his Patient. This blood-sucker was all in the drawing veine, so that with the Horse-leaches, and Cupping-glasses, he applyed to such parts as had more need of supply then abatement, he so weakened the rest, that he put all in danger. Such were the Physitians, and by them you might conceive more feare of harme, than hope of remedy, and so it proved; for these fellows, after much adoe to little purpose, seeing by all symptomes that their medicines did worke quite contrary effects, not knowing what course next to take, give over, and leave the Patient in worse case then they found her, and as they thought, desperately incurable, for as yet *Albania* was without sense of her malady, or remembrance of their cause: which the good old *Chronos* perceiving, and much pitying, as one that had bene

beene a constant friend to her for many yeares, had seene much in his time, and had overpassed many alterations in himselfe and others; posts away (for though he was aged, he was not slow paced) to a solitary grove in a remote Land, wherein was a cave so deepe and obscure, that it was alwayes night there, but he that was wont to travaile no lesse in the greatest darkeness than at mid-day, enters undauntedly, and returnes with the faire *Alitbeia* in his hand, whom he brings to see the light, and she (naked though she was) is not ashamed to be seene; to her he declares in what case he had left *Albania*, and the cause of his comming. *Alitbeia* soone conceived, what in truth before she feared, when she last saw her, and therefore was much grieved at her departure so to leave her, but seeing the least delay was very dangerous, expostulating no farther with the old man about circumstances, she called to her an old servant of hers, named *Veridicus*, whom (intending with all speed, according as she heard or saw occasion, to follow after) she sent with *Chronos*, having given him sufficient instructions what to doe; *Veridicus* was (as his name spake him) an honest tell-troth, though plaine, yet bold, and though forward, yet respectfull, and he was so well skild in his Art, and so confident of his undertakings, that if his prescriptions were carefully observed, he doubted not of such successe as might be justly expected; and in this hope his ability and charity pressing him onward, he soone arrives with *Chronos* in a happy season, at the lodging where the sicke Lady was; *Veridicus* staid and knockt at the gate, *Chronos* past on, (as his manner was) when forth comes *Philauta* a stately dame, and opens, but casting her eye upon *Veridicus*, and seeing him in such homely array, judging of the person by the attire, she disdainefully, without speaking a word, or asking what he would, retires her selfe, and shut fast the gate after: but *Veridicus* nothing dismayd with this affront well understanding from what subject it proceeded, knockes againe, and with more earnestnesse, (such are the times for poore sufferers) till that *Novata*, another of *Albania's* attendants, more desirous of novelties, than fearefull of her Mistresses disturbances, lets him in without further question, and then understanding the cause of his comming, whether for to satisfie her curiosity, or because her Mistresse was forsaken of all others,

in this desperate estate she ushers him to her presence, who presently without more complement or regard of the standers by, takes their sicke Lady by the hand, fees the pulse, which sometimes was very slow in motion, and then presently as violent in agitation; he takes the Urinall, views her state, findes it to be of a very high sanguine colour, and much troubled; he lookes on her visage, beholds it wan and gassy; he would have asked her some questions, but she could not answer for want of the use of her senses; besides that, her tongue was all blacke and swolne; the which and other like symptomes, argued the patient to be in a dangerous distemper in all parts of her body: And hereby he further perceived, that the two prime senses of sight and hearing, were so ill affected in their instrumentall nerves, that all objects seemed to exceed or lessen from their due proportion in quantity and quality, so that discords were taken for unisons, and apparences, for true substances, and so on the contrary; and being in this manner presented to the common sense, were likewise delivered over to the phantasy, which by reason of divers fumes, ingendred in that cell of the braine, caused the like error in the judgement and memory, and by reason of the ill affection of these superiour intelligible faculties, he found the inferiour, and more sensitive parts to partak and be oppressed with their particular maladies, as the heart to be much passionated with the dissimulations and waverings of *Liliana*, the Lungs to be obstructed, and breath faintly through the hot and biting distillations of *Idolana*, the stomacke to be overcharged with the gluttony and surfettings of *Aquilina*, the belly tympanized with the windy vapours of *Gloriosa*, the Loynes impostumatized with the inflammations of lustfull *Zelotypia*, the hands blistered with the itchings of *Argyria*, her legges and feet lamed and swolne with the gout of *Argoa*, into which loathsome estate she was not so much fallen by meanes of native constitution or complection; but through infection of the humours, by the corruption of the times, imitation, and too familiar converse with her Neighbours, the negligence and ignorance of covetous attendants, ill Counsellors, and unskillfull Physicians: so that *Veridicus* considering her deplorable estate, much grieved thereat, and could not but abruptly in some short and passionate expostulation, thus expresse

preſſe it. Oh *Albania!* diſtreſſed and pittifull *Albania,* and the more (ſaid he) to be pittied in thy diſtreſſe, becauſe *Albania!* There is no time now to thinke on *Megara,* thy owne miſery is too much to thinke upon, happy hadſt thou beene, if thou couldſt ſooner have thought thy ſelfe unhappy; hadſt thou beene ſenſible of thy inward corraſiues, as thou wert overjoyed with thy outward felicities, thy ſore had not thus growne to an ulcer, nor the pricke brought thee in danger of the Gangrene; thy too much overweening in proſperity, hath humbled thee to this grievous aduerſity, thy too much magnifying thy owne power, and excellencies above thy Neighbours, hath now dejected thee to their contempt, and conſpiracies; thy exalting thy ſelfe in compariſon of all others, hath almoſt made thee unworthy the compariſon for any. But I will not adde reproach to miſery. The occaſion and cauſe require rather helpe to draw thee out of the danger thou art unworthily brought into, then enquiry by what meanes thou wert brought into the danger: Both ſince the time is ſhort, and the diſeaſe ſharpe, the cure muſt be as quicke, and the medicine of the greater vertue and operation, which the more it ſmarts, the ſooner will heale. Have but the patience to endure; you ſhall the ſooner finde eaſe, and but pardon the rudeneſſe of the Phyſitian, and let me not be miſtaken in the ſincerity of my endeavours, you ſhall ſoone perceive, that in the leaſt flattery is moſt friendſhip, and although a ſweet bit doth beſt pleaſe a curious pallat, yet that a bitter pill is more profitable, and that plaine dealing hath no fellow.

Having thus ſaid; he againe tooke her by the hand, and bid her be of good cheare, but perceiving that ſhe was inſenſible of what he ſpake or did, he ſaw it was high time from the apparent cauſe, to bethinke himſelfe of the convenient cure; and that firſt of all it was neceſſary to uſe the next meanes for reſtoring her to the uſe of her ſenſes, that ſhe might come to ſome feeling of that deplorable eſtate ſhe was then in. To which purpoſe he ſpouts into her noſtrils that pretious water *Mnemofyne,* with which the obſtacles of her memory were ſoone cleared, and the paſſages of her eares unſtopped, ſo that ſhe might truly diſtinguiſh the ſounds which ſhe heard; and to her eyes he applyed a *Gnoſticke Collyrium,* by vertue whereof all miſts vaniſhed from her ſight, ſo that ſhe could

plainly discern objects presented to them, as they were indeed, and not as they seemed to be: Then in a potion (as well as he could) he gave her a Cordiall of sincerity for the heart, a cleansing Eiectuary of integrity for the Lungs, a dyet drinke of temperance for the Stomacke, a purge of humble dejections for the belly, a cooling oyntment of continence for the Loynes, a pleasing salve of contentment for the hands, and a quicke-working plaister of Action for the Legges and Feete; and so to each other Malady, he proportioned a proper medicine: and now that he might further know her mind by her speech, with a soveraigne water, which *Altheia*, had given him, and he knew to be effectuell for that purpose, he washed her tongue, and presently she perceiving, that hereby she recovered free ability of speech, neglecting to take notice of any that stood about her, in a most pitifull manner, casting her eyes towards Heaven (a hopefull signe of a perfect recovery to ensue) often lifting up her hands, and then presently with them smiting her brest, she signified in the one, the heartinesse of her gratulatory devotion, and manifested her true Repentance, and the sorrowfull compunctions of her heart; by the other whiles sighing, and all the whiles bitterly sobbing (the teares trickling downe her cheekes in great abundance) the first words she spake were, *O Ens Entium miserere mei!* and then turning to *Veridicus* in all kinde and thankfull manner, acknowledged the benefit she had received from him, and promised a future mindfullnesse, and she requested him upon his former care, not yet to leave her in that case, for feare of a relapse, and for what course was farther to be used for perfecting of the cure, she relyed upon his care, and would be ruled by his advise: she bemoaned her great ingratitude towards her Omnipotent Benefactor, and preserver, whom for his many and extraordinary blessings, she had requited with multitude of deepe unkindnesss and transgressions: she bewailed her over-great neglect of the forlorne *Megara*, and over-much credit, and respect of her cruell and treacherous enemy, foraine and domestike, and therefore judged her selfe worthily rewarded, in seeing the distractions of her owne Country; But whiles she was thus bemoaning her many calamities, the noyse of drummes and trumpets that sounded over all the Country, came to her eares

where-

whereby she was stricken with a new terrour of fearing some danger towards, by reason of the precedent evils; but upon demanding the cause, when newes was brought her, that her sister *Unita* was proclaimed a rebell, she could not forbear to cry out, wringing her hands, tearing her haire with other like extreame passion of dolour, and impatience, till that the prudent *Veridicus* was constrained to use force with entreaties to bring her to reason, and he could not but sharply reprove her weakenesse, that she would play the Childe, and be so afraid of others harme; whiles she was not yet cured of her owne, and that it was above his Art to effect what onely lay in the power and will of her Prince to doe: and therefore he must be sued unto, or else what he could advise would be to small effect; onely his endeavour should never be wanting, and what wanted of power in him to this effect, should be supplied with the greater willingnesse.

Now the truth is, that *Unita* upon the report of *Albaniaes* sicknesse and her owne discontents, under colour of a visit contrary to the will and command of her Sovereigne (as was supposed) had with troopes of her Countrymen, marched beyond her limits, and made way by force of Armes, into the territories of her Neighbours, and committed Acts which in their first appearance favoured of some disobedience, and gave suspition of ill intents, not onely towards *Albania*, but to the Sovereigne of both Kingdomes; and although their promises and protestations pretend the contrary, and argue mainely for the justnesse of such an entry, and though (to speake charitably) we beleve their mindes to accord with their words, I cannot see how actions of this nature can be justifiable, except you will allow extraordinary effects, to extraordinary occasions; In consideration whereof *Albania* was so dismayd with her sisters presumption and oversight in offending her Lord and Master, laying her selfe open to manifest contempt, and hazarding the safety of her King and Religion (as she then supposed by this indiscreet attempt) and hereupon, but more especially in regard of her owne estate, she entreated *Veridicus* (as he had before advised) that he would speedily supplicate her gracious Sovereigne, in her behalfe; to give way that such course might be speedily taken for the redresse of the evils hapned to her, and her sister *Unita*;

as had beene alwayes successfullly used by his Majesties predecessors, for the preventing and abolishing like mischiefes: for otherwise there would be small hopes of her absolute recovery, and if she did miscarry, his Majesty could not promise himselfe secure safety, upon any ground that did yet appear.

Veridicus, as well to content the disconsolate Lady, as to discharge his owne duty, which bound him to expose himselfe to any travaile or danger for the service of his Prince and Country, takes the charge upon him, and without delay, weighing the danger of relapse in *Albania*, and mistrusting the purposes of discontented *Unita*, prepares for the Court, from which, pity it is, he had beene so long absent.

But at his departure he wisheth *Albania* to dismiss some of her old attendants, and commended unto her two of her Ladies kinswomen, *Agatha* and *Fidelia*, to be neare unto her, and of her Councell, for they had beene brought up from their Infancy with *Aletheia*, and had learned of her how to speake and behave themselves, and so carrying themselves according to her instructions, all things have happily succeeded, which have beene committed to their trust and managing. Farther he wished her to be very wary and circumspect with whom she did treat, or participate her affaires, not to give the least hearing to any speech that relished of flattery or vaine delight, nor fix her eyes steadily for any time upon the fairest carnall objects the world could afford, nor give countenance to the project of any insinuating Sycophant (under the pretence of private gaine) against the common good; never to murmur at her Soveraignes Prerogative, nor to question his just commands, nor be unwilling to pay his Lawfull impositions; not to utter any thing passionately against his Officers, or their Commission, but leave them to their competent Judges; and evermore to be frequent in her Orisons to the supream governor of all Creatures, that he would turne all to the best, and so direct the heart of her Prince, that he would yeeld a gracious care, and set a period to all her troubles: and for her owne ease, he wished her to fast often, and when she was forced by the necessity of nature, to take some repast, she should be sparing in her delicates, and eat not to the glutting of her appetite, so that these ill humours, which other-
wise

wife would abound, and issued from divers parts of her body, might be abated; and the whole better prepared for convenient physicke, to the recovery of her former health, without dismembriing any part of the same, if possibly it might be: and so he left her expecting the Ladies, whom he had appointed to waite on her.

Veridicus was at the point to be gone, but bethinking himselfe that the accessse to the King for so plaine and blunt a fellow as he was, (in a time of such employment and affaires of so high consequence, whereabouts the most Honourable and wisest heads of the Kingdome were assembled, to consult and determine; and that he should come with a tale already told) would not be easily granted, nor was it fit yet, considering his promise, and that his Sovereigne would not disdain to receive a petition from the meanest Subject, presented in the way of due respect and loyalty, though he proceeded not in the journey, he presumed to take pen and write his minde, in a few petitionary lines; and that they might be as graciously accepted, as they were dutifully endyted, he directed them to his sacred Majesty, by the hands of two vertuous and honorable Messengers, *Sophia* and *Sophrosyna*, to this effect.

Most high and mighty Prince, as the eternall Majesty doth not disdain to cast downe an eye of favour upon the humble supplication of the Royall Potentates on Earth: so Princes that take this supream Lord for their patterne, sometimes thinke it no disparagement, to reach out a gracious hand, and receive a petition from their meanest Subject. It is true, that your Majesty is a Prince, for eminency in graces and honour, farre above others of this high calling, and I am your Subject of the lower ranke, called *Veridicus*, that love to speake the Truth: I have had my breeding in the Country, my speech is as my selfe, plaine, and rude, without Rhetoricke or other Art. And therefore it may be judged too great presumption, for a person of so meane degree and parts, to come so neare as the Chamber of such Royall presence; but knowing your Highnesse to be good, as well as great, and having heard that your Majesty, out of the gracious temper of your mild and vertuous disposition, and inclination towards the content and welfare of all your loyall Subjects, of what degree soever, have granted free accessse and audience to their

just and reasonable requests, it hath emboldned me (though the meanest) amongst other (none being so bold as the blind Bayard) to addressse the desires of your subject and Handmaid the dejected *Albania*, to your Princely consideration, hoping that the uprightnesse of mind shall excuse the rudenesse of the delivery, and that the honesty of the matter shall begge pardon for the messenger, and where duty is intended, no misconstruction shall have place, whiles I strive to be brieve, that I be not offensive.

It is not unknowne to your sacred Majesty (ill fame hath a swift pace) how that *Albania* of late hath bettie surprized with so strange and unusuall maladies, that her best Doctores are almost at their wits end, and know not what to make of the cause or cure, except your Majesty give leave that the free practise of the skillfull, according to the patterne of former times, be speedily put in execution, for searching into the roote, and drawing forth the ill humours, that have beene the meanes, and are the maintenance of her distempered estate.

But *Albania*, your poore distressed supplicant, is not so much cast downe with the consideration of her present misery, as with the griefe she conceives of your Highnesse displeasure towards her, for the neglect of duty and ill services, whereof she knowing her selfe as guiltlesse in her indeavours, and desires, as her accusers are malicious, and groundlesse in their purposes, humbly beseecheth that she be not condemned before she be heard, and that her cause may be freely pleaded before your Majesty, in that high Court of the generall Assembly, and discussed in all points fully to the end, without her adversaries interruption or disturbance.

No Subjects of any Prince (I speake confidently, what I know to be true) ever more heartily loved their Sovereigne, or more desired his Honour and safety, than Yours: Witnessse how glad, when there was but mention of a Parliament, wherein they might shew some reall expressions of their willingnesse; then how cast downe were they, when it was so suddenly dissolved, and they mistaken; but since it hath pleased your gracious Majesty, out of your wisdom, and innate clemency, according to the example of your most Worthy Predecessors, willingly to give a happy beginning, and lo-

ving promises of a faire continuance to another Assembly, upon the earnest request of your Worthy Nobles, and the generall desire of your true hearted Commons, both for the remedying of all former misconceites, and prevention of future discontents, and inconveniencies, with what an unanimous acclamation of joy, vowes, wishes, hath it beene received? The Almighty grant, that no factious or ill-minded spirit to the generall good, may stop or breake off the lawfull proceedings therein.

And now, as formerly, the hope and desire of all true hearts is, that the Truth of Religion may be supported, and maintained, and whatsoever makes not with it, or is against it, (how pretious soever it be in shew) may be taken away, Your Majesty hath piously given your word already, and shew by your daily practise, how your affection stands enclined, and it is nothing doubted of your part, of a firme continuance, but because no good thing can be made too sure, and for the benefit of succeeding times, it may not be impertinent to confirme it by some new Act, in such manner as by this Honourable Assembly, with your Majesties approbation, shall be thought to sort most with the glory of God, and the purity of the primitive institutions; next to the honour of God, and removing of the present grievances, a confirmation of the just Lawes and Liberties of the Kingdome is desired, and in this request, that the welfare and Honour of your Majesty is included, may be easily proved, as also that those of your Subjects, which stand up so stoutly for their lawes and liberties (so warrantable as they are) are not the worst welwillers to the dignity of the Crowne, whiles they seeke not so much their owne advantages herein, as those which are contrary minded are found to doe, but declare themselves impartiall in their designs, and that as fast and faithfull vassalles, not to be carryed with the change of time or fortunes, as ill counsellors, whose projects, though at the first sight seeme to promise much, yet in the issue doe faile commonly. I suppose your Majesty would not desire to be King of such a base and slavish-minded people, as were carelesse observers, or wilfull neglecters of those just Ordinances and Priviledges, under which the Kingdome hath beene so long time happy and prosperous: for as those Princes are accounted Tyrants, that rule

only by compulsion of the Subjects against the Lawes, so may those Subjects be esteemed no better than Asses that beare any burthen is laid upon their backes, it is much to be suspected, that such as love innovations, and attempt change of government, may by the same reason be drawne in time to dislike of the Governors themselves. When we are in a good and sure way, it is safe keeping in it, for those by-pathes which we conceive to be nearer, are hard to finde, and more dangerous; and the policy is neither commendable nor profitable, to learne the hurt of ill counsell by experience. Now the way to maintaine the Kings Prerogative, (the greatest Prerogative of a King, is the preserving of his Justice) and to keepe on foot the Liberties of his Subjects, is by that generall Councell (as now by your Majesties gracious favour happily met together) of the whole Land presented in some particulars for that end, and that this hath bene the readiest way of providing convenient supplies for the Princes occasions, and necessities, for redressing the Countries grievances, and punishments of capitall Offenders; neither can there be any other meanes devised, whereby to levy greater summes of money for the Kings use more speedily, or with like chearefullnesse, and in such manner, that no person shall have just cause to complaine, or be so impoverish'd, but upon another occasion shall be able and willing to give againe, whereas (whatsoever others project or perswade to the contrary) taxes and impositions enforced on the Subject in an extraordinary manner, and way, are (experience too well sheweth it) unwillingly, and but in part, with a great deale of murmur and grudging from those which are least able to beare extorted. For there is not the least Worme, but being trodden upon will turne taile, though he may not, nor dare make resistance; and every man in a common tumult will seeke to shift his Col-ler, and the weaker must of necessity goe to the Wall, and men (when they are driven to extremities) will be swayed more by passion then reason, and there is hard reclaiming of affection by force, when it is once alienated. Whereupon the common enemy taking, or making occasions, will cast in his hooke, and fish in those troubled waters: all which this general Assembly may happily prevent, whereby the heart of the Prince and people united in the adamantine linkes of reciprocall affection, things here-

hereafter will goe on in so faire and loving manner, that each part shall hold it selfe well satisfied, and no privie traytor, or open adversary whatsoever dare to practise against such combined forces. And this, most excellent Prince, is the main end that drawes all true hearts upon their knees, to beg of your Highnesse, that as you have honored this Assembly of your subjects with a happie beginning, and profer of much favour, by the encouragement of your gracious presence, and promises; so you would be pleased (notwithstanding the importunities of any opposition) to give it the rights appertaining to the same, and suffer it to have such a peaceable progresse, that your subject may be able to expresse the true intention of his desire, and manifest the sincere affection of his heart, in willingly performing what shall most stand with your Majesties Honour, and safety of the Kingdome.

But if under the pretext of loyalty (which cannot be imagined in hearts of such unstained Religion) there were harboured in any of this Assembly a desire to bring innovations into Church or Commonwealth, if they did seeke to derogate any thing from your Majesties honour, or just prerogative, to advance their owne liberties by exemptions from their ancient dues, or to bring in, or allow of any other kind of government, and authority, Civill, or Ecclesiasticall, that might counterchecke, or diminish from the Royall dignity of the Crowne; if they did seeke to monopolize any commodity for their particuler advantage, had any project that did ayme at any private end; and not concurre with the good of the generall State; if their grievances were fained, or pretended, which they could not manifestly prove, or were not too sensible of, could they pitch upon any other course or way, whereby your Majesties desires might be satisfied, wants supplied, and their grievances eased; neither the sorrowfull *Albania*, true meaning *Veridicus*, or any other subject, that had the least sparke of reason, or were well in his wits, would at this time insist in any needlesse, and unjust petition; to so Gracious Majesty, and rejoyce to have induced the meanes of his Countries misery, together with the certaine ruine of himselfe, and his posterity.

But when it shall be proved to be otherwise, how much are they in blame; and what enemies to the State (I would sad experience

experience did not witness it.) which imputing the fault where is none, have beene the hinderance of the proceedings, and causes of the late dissolutions of this Assembly, whereby their actions might not be brought in question (a child may tumble a stone into a well, which a multitude of strong men shall hardly be able to draw out) and thereupon the opportunities of preventing the dangers, and expences, which have since followed, have beene omitted with other inconveniences, so fast comming on, that your Majesty is, as it were, now enforced upon this course, in much strictnesse of time, and turbulence of businesse, that the wisest understandings tremble to thinke what will be the issue, if this assembly have no better successe than formerly: In the meane while, if such mean well as are suspected of this notorious injury done to their King & State (I can accuse none; but sure there cannot be smoake without fire) mee thinkes they of all other should desire the tryall of a Parliament, that so they may be cleared from these foule aspersions, and their innocencie manifested by a more generall vote, and their accusers censured; and upon this ground was that worthy resolution of *Leonissa* observable, that if any man complained unjustly against a Magistrate, it were reason he should be severely punished; if justly, he was Queene of the small, as well as of the great: and hereby also shall the true authors be the sooner discouraged; and for example, receive their condigne punishment, who although in way of excuse, may pretend your Highnesse allowance for their doings, yet while they principally sought the accomplishment of their owne designes; with the dishonour of their Prince, and those (it is a mixime in Policie) that respect not their Princes honour, cannot be well said to love his person, their actions can no way be justifiable, since those favourites that turn Apostates to due obedience, and abuse a favour afforded to them, to the injury of the Giver, do too much undervalueth their Prince, and are of all ungratefull persons the worst, and deserve the highest of punishments. And by the discovery of these offenders your Majesty shall reape a double benefit. First, a freedome from ill counsell, and practises, with the gaine of sounder hearts and advises. Secondly, a reunion of your subjects hearts and affections: to which for your Majesties safety, the devises of all the Projectors in the world are nothing comparable.

comparable, and in this regard the desire of a learned, & valiant Prince in his time was no lesse truly royall, than memorable, in that hee had rather be master of his subjects hearts, than their goods; and Lord of their affections, rather than a Conquerour of his enemies dominions: and besides this, your Majesty shall assure all doubting spirits, that you are more led in your resolutions by judgement than passion: and that you can make use of ill instruments no farther than to worke out good effects by them: that your favour is swayed according to desert, that your deeds shall be effectuell, as your promise hath been gracious; and hereby their grosse stupidity, to the dispiriting, and terrour of other like as thought to manage all the affaires of the State with such an high, and absolute hand; and in the meane time to dance in a net, undescryed, unpunished, shall more plainly appeare, and the difference will be made evident betwixt such as counsell for their owne ends, and relations, and others that do it meerly out of duty, without other respects. Now what farther benefit will accrue to the Kingdome by demonstration of your Majesties regard to the love and desires of your peoples request, and how your Highnesse prerogative can be no wayes abridged, your Exchequer more plentifully furnished, your honourable intentions according to your owne expectation accomplished, your friends and well-wishers comforted, your enemies, domestique, and forraine discouraged, time will shortly bring to light with most infallible evidences.

But I feare in so farre pressing my message, I have forgot to whom I speake, and the person I was to represent, the distresse of *Albania* (dread Sovereigne) hath caused this excesse of speech, wherein if I have beene impertinent in any extravagances, or too tedious with needlesse tautologies, I hope your Majesty will gratioously pardon these errors of love & duty, and your humble vassall shall ever pray for the prosperity of your long and peaceable Raigne on earth, the enjoyment and felicity of an endlesse Raigne in Heaven: both which hee that is onely able, the Lord Almighty, for his Sonnes sake graunt unto you for his Glory, the Churches good, and your Majesties eternall comfort.

Veridicus having in this free manner delivered the desires of *Albania* to her Sovereigne, thought she would not be satisfied, except

except her sister *Vnita*, were somewhat expostulated with by him, concerning her arrivall at this time, and in such manner: but understanding her desire was not to treat with, or deliver the intentions of her mind to any but the generall assembly, he saw his labour would be needlesse; yet howsoever, whiles he had pen and paper at hand, he wrote to her, and her associates briefly and plainly to this effect.

Unconquered *Vnita*, and yee my brethren of the North (for so I may now presume to call you) what a joy to all true hearts is it to find, that the report of sinister affections towards the common good is found a lie; and that your intentions are hitherto justified by your loyalty, and fidelity towards the safety of your Prince, and the welfare of both Kingdomes? the enemies whereof, as they have shewed their selves malicious, so much more treacherous in their designs, than they could with all their inventions impute to others by any of their forged calumniationes. Good Lord! what a plot of mischief had they hammered out upon the anvill of their subtille devises to make us to misunderstand, and misconstrue each others words and actions? so that if the never failing mercy of God had not in the very moment of danger interposed it selfe to the preventing of what was intended, wee had barbarously sheathed our swords in each others bosomes, and bathed them in the blood of our nearest friends, to the unspeakeable griefe of *Verana*, and long expected joy of *Idolana*.

Alas it was farre from the thought of *Albania*, ever to conceive that her sister *Vnita* would presume to come neere the presence of her Sovereigne with a petition in one hand, and a sword in the other, without the extreme necessity of his Majesty, and his Kingdomes good enforcing it: neither could shee beleeye that *Vnita* sought to have the person of their joynt Liege under her absolute power, that his word might be wholly at her command: neither could shee endure to heare with patience, that shee would prove so unjust, as to covet some place of abode for her greater ease in her sisters possessions: but she is yet confident, and alwayes hath beene of the mind, that whereas shee hath surpris'd Townes and Castles, fortified them with strong defences, it is more for the security of her retreat in safety, than for any enjoyment after her just desires are satisfied: neither can *Albania* any wayes blame her

her demand of reparations for the wrongs and injuries shee hath sustained, against those that have beene the maine cause thereof, as being now discovered to be the sole incentives of all the troubles in Church and Common-wealth, that have unhappily of late, fallen out to the disturbance of the blessed Iland in both Kingdomes; How faine would they have caused the abused parties to fasten upon this beleefe, that *Unita* by taking up armes, and comming in this warlike manner (since by their cruell plots there was no other way left open for admittance) had manifested an open rebellion against her Prince? whiles the event hath hitherto published, that her prime accusers have beene the great offenders, by whose wicked contrivances, both *Albania* & *Unita* were for a time hoodwinked; and by a way, which they least suspected or dreamed, alike endangered to have false headlong into an inevitable ruine of life, estate, religion, and all together.

A cunning devill, thus to turne Angell of light, and under the colour of religion and justice, politiquely to undermine the state of the Church, and the liberty of the subject, by its owne meanes, and instruments, to betray the Court with insinuations of new projects, to defile the Temple with superstitious ceremonies, and the pulpit with new doctrines, and strange opinions, to breed jealousies betwixt a most loving Prince, and his loyall people, by breach of Parliaments, and perverting of justice: and having thus put all things into a generall confusion (like the fish *Sepia* that blackes the water to blind the fisherman) to thinke to escape undiscerned, unavoyded: But thanks to the Almighty, through his providence the net is broken, and wee are delivered; it is through his great mercy, and not our foresight, that the common enemy (who stood waiting when the mine for our destruction would be fired, that hee might have blowne the coales to maintaine the flames of a misconceived division) cannot yet by any secret or open stratagem of his, take advantage to do that harme he would, and hath long wished.

Had the imagination of these wrongs to *Albania* beene grounded upon meere suspitions, and no certaine evidences, and lamentable experiences: or had there beene cause to mistrust so much injustice and ambition in *Unita*, under the pretext of right, to promote some private ends, could any man

be so partiall in his judgement, or senselesse to thinke that the one would have taken up such bitter complaints, or the other thought to have wrought out her purposes by force of arms, and open violence against her sister (besides her other strength) assisted with a right cause, and so powerfull a Sovereigne; and suppose shee might contest so farre with her in an unjust way, as to gaine a victory or two upon great advantages, (the divine justice for our sinnes permitting her to take such a foyle) yet *Unita* could not be so ignorant in the meane while, as not to conceive her owne extreme danger in one overthrow, which in this cause were most likely to fall out, and that in the upshot it had bene farre better (it was well thought upon by an experienced Captaine of his time) never to have fought, than thus to overcome, when besides the rebelling against her Sovereigne, the wronging her dearest friends, to the infamy of her name, there must needs have followed the overthrow of her estate, life, and liberty, with an exposing of her posterity, friends, and religion it selfe, to the mercy of the common adversary, with the generall damage to all the reformed Churches in *Verana*.

And therefore truly they must be very malicious, and traitterously minded, that would go about to perswade, and *Albania* should be very simple to be perswaded of any such intents, or purposes of her sister thus towards her, who had shee professed her selfe an enemy, had offered injuries and affronts beyond sufferance (God forbid our sinnes should by any enemies practises come to that height, or that neighbours, speakers of one language, subjects of one Sovereigne, and professors of the same true religion, should so much forget themselves) yet it cannot enter into my thoughts, that *Unita* would presently thrust herselfe into such a course of revenge, as thereby to bring her Country to utter desolation, and poverty, and subjugate her necke and liberties under the command of any forraigne, or Idolatrous tyranny.

But why mention I such impossibilities? O blind spirited Idolanist, and Machiavilian politique, that loves ever to be making of troubled waters, and fishing in them, what old fetches are these of thine, out of the treasury of thy Regicidian Fathers, and Counsellors, to raise jealousies, breake amities, if it might be, betwixt all relations, smother truths, palliate

falshoods,

fallhoods, to bring thy pernicious designs to those effects (how prejudiciall soever) for which they were intended; but yet most foolish, unadvised, and desperate wretch, not to understand and learn, (by so many examples of the strange discovery, and just punishment of treacherous intendments against Princes and Religion in all ages) the certaine misery and woollfull ruine thou throwest thy selfe into, whiles God lookes on these thy actions with an eye of revenging justice, the Angels with disdain, the devill with laughter, and all good men with just indignation! Goe on thus to merit, thus to supererogate; A traytors reward, will be alwayes a traytors concomitant; like offences will require like punishments. I could never yet read, or heare of any traytors, but have beene recompenced with hatred by their chiefe abettors: some Princes may be so unjust as to love the treason which maketh for their ends, but none have beene so bad, either long to trust or love the traytors: and what reason have they to esteeme such brutish and base spirited minds, as to attaine a little transitory honour or pelfe, will venture their soules, life, wit, understanding, goods, and what else they have, or hold deare, to betray their Prince and Country, unto the cruelty of their ancient, and bloody minded enemy? O how much is every loyall heart distastd with the thought of such a mischievous brood amongst a people of so much civility, religion and untained nobility? Let *Unitz* pardon and beare with this passion to which my love and zeale for her welfare hath so farre transported mee.

And (to conclude) my hope is that I am not deceived of her well-like wishings, and reall intentions of good towards *Albania*, for the strengthening of their joynt forces against the common enemy, and inseparable uniting of their hearts in a mutuall affection betwixt themselves with a respectfull duty towards God, and their Prince, in the purest manner of worship towards the one, and duest kind of obedience towards the other: and therefore my desire is, that both parties should hereafter meete rather to imbrace than to stand in armes, much lesse to fight each against other; but joyntly set upon their Sovereigne with the weapons of prayers and teares; but upon his enemies, and the enemies of his allies with the sword and musket; and in the meane time to be importunate

with the Almighty, so to direct the heart of the King; and blesse the proceedings of the Parliaments in both Kingdomes; that all discontents, and grievances on each side be removed, God glorified, the King satisfied, the good Subject pleased, and the bad punished, his enemies with those of the sword and musket: and our joynt desire and expectation henceforth shall rest in this, that God will so direct the heart of the King, and blesse the proceedings of this Honourable Assembly, that all discontents, and grievances on each side, shall be happily removed, and a time shortly follow for the manifest discovery, and just punishment of such as have bene the disturbers of the peace, and quiet of both the Kingdomes; and the Almighty preserve us in this mind without faltring or dissimulation to promote those actions only which may tend to the maintenance, and encrease of his Glory, in all our counsels and enterprizes.

By this time *Veridicus* imagining hee had in some part discharged the office of a well-wisher, and impartiall friend to *Unita*, and her well minded Country-men (howsoever by some malevolent spirits, it might be sleighted, or not well accepted) sealed his letter, and sent it away, by an old servant of his, named *Plerophorus*. And hereupon returning to see how it went with his languishing patient, and to acquaint her with what hee had done; in the way it was his chance to meet with *Calopolites*, an old acquaintance of his, and one that was chosen to be of the number of the generall Councell that was newly assembled in the behalfe of *Albania*, and some necessary occurrences that much concerned her, and her sister *Unita*, and therefore was so well informed how the case stood betwixt them, that *Veridicus* needed not to make any new relation: to whom (though hee were in some hast by reason of the weight and multitude of businesse that did require presence) the plaine old man imparted, what came into his mind for the present, though briefly, yet with tokens of some zealous earnestnesse.

O *Calopolites*, I know you to be understanding, and honest, (as your name imports) and that these two vertues are very requisite for the charge you have undertaken, whereby you need not be instructed in what concernes your duty therein: yet give mee leave to expresse what is expected of your friends,
and

and acquaintance, that you would be especially mindfull of what shall tend to the benefit of the Church, and the Glory of God, first by carefully heeding to the secret plots, and underminings of *Idolana*, for the excrease of Superstition, and Idolatry: secondly, by timely suppressing that *Luciferian* pride of such new Dogmatists, as would intrude themselves into the Eternall throne, and dispute of the extent, and manner of the divine secrets by Election and Reprobation; and question the equity of Gods Justice in its proceedings according to humane reason, by loving one and hating another before either good or evill was committed by either of them; and murmur secretly, that his creatures are in his hands, as the clay in those of the Potter, to make some vessels of honour, others of dishonour, according to his good will and pleasure in all things. Moreover, they would have you to consider how grievously *Albania* suffers in her Estate, by the extortion of the Usurer, and griping officer, by pride in the excessse of apparell, by gluttony, and idleness, through the multitude of Innes, Tavernes, and Gaming houses: But I will not stay you longer with the inconveniences that grow from hence: you better can conceive of them, and apply fitting remedies: onely let me desire you that since the beesome is put into your hands by his Majesties free bounty, that you would neglect no time, but be courageous (false fires and noyses, are bugbeares onely to affright children) and having cleansed the trash that lies in open view upon the floore, you would ransacke every little corner of this great house, and sweepe downe the spiders with their cob-webs of treachery and oppression from each window therein, plucking downe the nests of all swallow flatterers, from the top of the chimnies, and casting all the filth out of doores, shut them so fast, and locke them so sure, that no false key may be able to give admittance hereafter to any that would enter to defile these roomes againe.

Thus ended *Veridicus*, and *Calopolites* promised to be mindfull of what he had said, and so they lovingly parted, one to the Assembly, & the other to *Albania*, whom at his comming he found walking in her chamber, and his Lady *Aletheia* with her two kinswomen *Agatha*, and *Fidelia* in her company, by whom shee had bene much comforted. But when *Veridicus* (after due salutations to each of them) had acquainted her

with what was past, and of the hopefull proceedings in the Parliament, and the consideration of her cause, shee was beyond measure cheered with the pleasing newes.

But *Aletheia* the mean while was schooling *Agnoa* a simple seduced virgin, which in her journey towards *Idolana* (by good chance mistaking the way) fell upon this place and company, and liked them so well, that she had no mind, seeing the times begin to alter (so hot was her zeale) to travell farther, but desired to be entertained for some time in the house, and service of *Albania*. But *Agnoa*, (said the Lady) are you so taken up with this fond conceit, to find more holiness in *Idolana*, than in your owne Country? Do you thinke it any way commendable to take such a long and dangerous journey, to kisse the foote of a proud Prelate (if that favour may be granted) and receive the benediction from a man of many infirmities? Silly girle! that canst be perswaded to call him thy Holy Father, who neither careth for God nor man: for he thrusts himselfe into the seat of the one, and excommunicateth, and deposeth the other, of what degree soever. If hee did feare God; he would not so derogate from his honour, and attribute so much to nature, Saints, Merits; Hee would not persecute his servants under the name of Hereticks, for opposing his pride, and avarice, imputing such errors of doctrine to them, as they neither acknowledge, but professe the contrary, onely to colour his actions, and bring them into hatred with those too credulous ignorants, whose beliefe is onely fastened upon his elbowes. But what meanes it to say the *Athanasian* Creed hath as much in it as is necessary to be beleaved, and yet to condemne those of Heresie, whose Creed with that of *Athanasius* is all one? But truly hee doth not so much oppose their tenets, as defend his owne errors. It is not so much for any untruth of that they beleeve, as that with their Articles of Faith, according to Gods Word, they receive not alike his traditions (additions) withall, that they are condemned for Heretickes. Now see the equity of the man, and hereby consider the holiness of your father, humble man, servant of servants, with a triple Crowne, and Princes for his lackies, riding in all pompe, or carried upon mens shoulders. Chast Priest, making marriage a Sacrament, but holding it lesse sinne for a shaveling to lie with a concubine, than to wed a wife.

What should I mention the toleration, and yearly rent of his publique stewes, or of the continency of his Votaries, and how salacious in their Covents, witnesse so many skulles, and reliques of murdered infants. Religious Votary, that hast left the world for a cloyster, and renounced the riches thereof to sell Indulgences, graunt Dispensations, give Orders, and Titles, free soules out of a fained Purgatory for meere charity, (for *Omnia venalia Romæ*, was the saying of old) yea to allot so many yeares of pardon before the sinnes are committed! Temperate Saint, who countest it a true fast to abstaine from flesh, and the meane while to feast, and surfet on greater delicates! Holy Masse-monger, that speakest untruths in an unknowne language to the ignorant people, who comming to see what is spoken, and as little understanding what they see, worship they know not what! But good Lord! what monsters doth hee make of thy Saints? How many heads, armes, legges, and other members have they to be worshipped? how many garments? how many pieces of the holy Crosse? how many nailes doth he suffer to be adored? what abundance of milke had the Virgin *Mary* to be reserved unto these times, for the encrease of *Idolanaes* treasury? what an extraordinary worke of piety for the Angels to transport her pallace from Jerusalem to *Loretto*? Christian policy, to get what huge sums of money, by this or other lying Miracles: But how many Ladies are there? whilst one hath her name from this Church, another from that? what strange Saints doth the Pope make? (and he can canonize so many as hee pleaseth) some of traytors, some of such as were persecutors of good men, and some of shadowes, coyned in the *Idea* of his imagination, and well suspected never to have bene more, than by the fabulous report of foolish Legends, which are commonly repeated in the Sermons of the Fryers, to withdraw the memories, and minds of their hearers from the love of the sacred Oracles. But to heare what blasphemies, and absurdities are contained therein, any modest eare would blush, and the Reader that made conscience of truth, would be altogether ashamed. But why stir I this filthy puddle? what doth not this pretended undertaker to manage all things in heaven & earth presume? He can make of a creature a God, as of bread in the Sacrament of the Eucharist by the vertue of Transubstantiation: Hee can make

God!

God as a creature, by turning the glory of God into the similitude of a corruptible creature. This *Agnoa* is thy holy Father, so omnipotent, and so rare a wonderworker. And I am not so much ashamed of thy grosse ignorance (that may well be called the mother of such devotion) but of great Potentates and worldly wise politicians (so well do carnall doctrines agree with great wealth, and projects) that love to be blindfolded, and stumble in the darke in such a Sunshine of the Gospell, and light of the truth, as shines round about them: and yet they (as that silly old woman in *Seneca*, though she were stark blind, would not be perswaded that shee could see nothing was caused onely by the darknesse of the roome, and no defect of her eye-sight) will make no question but that they only are in the right, and will maintaine the infallibility of their supreme guider, and defend with tooth and naile, lies and wonders, treasons and murders, by clipping of Orthodoxe truths with an *Index expurgatorius*, or harsh censure, and clapping in forged inventions, and manifest falshoods into many of those learned Authors workes, and treasure them up in the Archives of their Babylonish *Vatican*: that (according to the beleefe, and after the manner of their forefathers) they as the true Catholiques of *Verana*, are onely within the pales of the Church, and that all such as are otherwise minded are capitall heretiques, and worthy by sword and fire to be rooted out from the face of the earth, and the society of mankind. But thanks be to the Almighty that takes our part, so that (rage how they will) wee shall never be left wholly to their power, although for our sinnes they may prove sometimes (as the *Canaanites* to the children of Israel in those times) thornes to our sides. It shall be for a tryall to bring us to repentance, and cause us to sticke more neere unto our God, whom whilst wee onely serve will against all enemies temporall or spirituall mightily defend us: but those which in this manner strive against him, are worthy in my judgement (I am not so uncharitable to have them drowned, and so to perish body and soule) to be set up to the chin in the mad mans poole, till they come to see their folly, and be capable of some recovery: and thus *Agnoa* (said shee) must you be dealt with, if you meane to stay here, or shortly resolve to recant your errors without delay, and declare your mind plainly without
any

any equivocation, or mentall reservation. *Agnoa*, who was (as it seemes) of a very flexible disposition, and somewhat easie to be wrought upon, as having neither Sophistry, nor subtil distinctions, to set a faire colour upon a foule matter, nor impudencie flatly to deny, or contradict those apparent truths, which *Aletheia* had delivered; and being out of the sight, and advise of any *Erra Pater*, that might dissuade her, promised to be ruled by their counsell.

When *Astene*, one of *Albania's* faithfull servants, and that was very carefull of her Mistresses welfare, and guilty of nothing so much (if tenderesse of conscience in things indifferent be an error) as of too nice restraint of Christian liberty, when she saw that *Agnoa*, whose breeding and condition did so much differ from hers, was like to be admitted for a fellow servant, she could not brooke it upon any termes, and was about in a passionate way, to shew some tokens of her displeasure, but that *Aletheia* (who well knew her nature) perceiving, and much misliking, by the way of prevention first began.

Astene (said shee) you need not be so much troubled (as by your countenance appears) in that we have condescended to the request of *Agnoa*, wherein wee do neither approve, nor meane to beare with her ignorance and error; but hoping some good may be wrought upon her by reclaiming her from her wrong opinion, and instructing her in the knowledge of the truth, I am sure you cannot be so much her enemy as to begrudge her the one, nor so uncharitable, as not to joyne your helping hand with ours in the other. Let not her simplenesse cause in you either disdain, or contempt, and consider that no one can presume to know so much, but that there is a great deale more to learne, neither need you be ashamed in somethings to be better informed. I confesse you are very zealous in your profession, and (I beleeve) without dissimulation (and there cannot be too much zeale in matters that concerne immediately the glory of God) but in some causes zeale must be moderated with discretion, when a circumstance may be used or not; and the worship of God no wayes lessened, or the more furthered thereby; in which respect Obedience is better than Sacrifice. Beare you with *Agnoa's* infirmities, as those which are stronger beare with your weaknesses. Consider, we hate no ones person, but their ill qualities; and

we judge no one to be so bad, as to deny him our prayers, and endeavours for his amendment. His obstinacie (when there is occasion) shall not diminish our charity. Wee do not detest *Idolana* so much, as not to desire, or be glad of her reformation in Doctrine and Manners. We depart only from her corruptions, as she is departed from the purer times, and Primitive Doctors. We goe no further from the falshood of her traditions, but as wee may come neerer to the truth of Gods Word. I wish her Doctrine were as consonant unto ours, as ours is to the Scriptures, and so agreeing with Us in Ceremonies, as we are different from it in superstitions. Wee do not any good we do the more as in opposition to her, but because it is commanded: and do not take the contrary of her actions to be the best rule to square our devotions. Wherein shee erres not from the truth, wee may not dissent from her. Who would hate the good conditions of any man for the rest of the bad qualities in him? Who would fast the rather, or eat fish onely upon Fridaies, if the Papist should eat nothing but flesh that day? or who would make invitations the sooner upon those dayes designed by our adversaries to abstinence? Or, what Minister of the Gospell would be the lesse scrupulous to say his Service in white, if he did know a Priest of *Idolana* without Cope or other like Vestment to say his Masse in blacke? What hinderances are decent garments, and gestures of the body to the devotions of the heart? whilst I pray with understanding, heare for my edification, worship, and give thankes in spirit and truth? The habit may present it selfe to my eyes, it is the Doctrine shall goe to mine heart. Outward shewes and ceremonies, have their externall respects, and serve as handmaids to wait on, and not to sit downe with Religion their Mistresse. Now for these acts of indifferencie, shall not I doe what is good and commendable, because the ill minded abuse the same act to Will-worship and Superstition? The Heathens of old had their Altars, Sacrifices, Temples, Priests. Did therefore the Patriarches, or Gods people of those ages abstaine from the worshipping of God by Sacrifices upon Altars by prayers, and invocations in Temples, by their Priests: But as wee may not leave the use of any lawfull thing for the abuse of it, so we may use a good thing in the same manner the wicked doth without offence, nay we should offend if wee did.

did do it otherwise. And therefore if any Papist make his Prayer to God onely in the name of Christ, I may not pray otherwise. As farre in his Creed as hee goeth with the Word of God, and Orthodoxe consent, I am to goe hand in hand with him. Nay if the devill himselfe confesse Christ to be the Sonne of God, my confession therefore must not be otherwise. Perchance you are afraid by yeelding obedience to these indifferent ceremonies in respect of Religion you shall give offence to a weake Christian. But is it convenient that to fancie one you should displeasé a multitude, or for feare of offending the Subject, care not to disobey the command of your Magistrate? Shall not I bow or kneele to God in the performance of holy duties, for feare lest I give suspicion of Idolatry, because the Heathens use this gesture in their Idolatrous adorations? Shall I not looke towards the East when I pray, because the Pagans worship the rising of the Sunne with their faces turned that way? nor to the West for feare of Judaisme? to the North, lest I seeme to respect the witches of *Biaromia*? nor to the South, lest I be thought to favour the imposture of *Mahomet*? Which way then shall I turne mine eyes when I worship? God sees every where, his eyes are upon all the quarters of the world alike. What disorder, *Astene*, would there be in Religion, to teach and allow obedience unto Princes, and yet reserve a liberty to our selves of infringing his equall Lawes, and make ceremonies to be of the substance of Religion by denying an indifferencie in them; whilest they trench not upon the rights of our beliefe, nor against good order, either in quantity or quality? Suppose the same, as I said before, to be used by Idolaters, yet was *Asa* and other Kings of Israel commended for pious: neither did the Prophets forsake their country or charges, although the high places were not taken away with the abuses presently. O *Astene*, disdain not the Church for her spots. Stumble not at straws to the grieve and disturbance of Christian peace. If your owne Conscience cannot yet perswade you of the truth of these things, seeke not to be master of anothers liberty, nor forsake not the society of the Church, where there is agreement in the chiefe materials for meere circumstances and formes. And where find you any precise Text for standing more than kneeling, or for wearing of a blacke coat rather

than a white surplesse. In these things it is not good to be overwise: and if any will be contentious (saith not the least of the Apostles) we have no such custome, nor the Churches of God. Be not so curious whilst you view the Threshold, to neglect the inside of the Temple: and whilst you quarrell at what seemes wanting, you become ingratefull for what you have. Be thankfull for the free enjoyment of the meanes of saluation in the Word truly preached, and Sacraments duly administred. Hereabout spend thy thoughts, imploy thy meditations, & accordingly bend all thy endeavours, & practises. Leave the government of the severall Churches to their owne Magistrates, to whom it appertaines. Sticke not at names and degrees of authority in the Ministry, according to the eminencie of their gifts, and the bounty of their superiours. If some be Doctors, other Pastors, and Teachers, of a meaner ranke; if some be as Elders to rule and over-see, others but as Deacons and Ministers, to be set on worke in the Lords vineyard; all are but servants alike to their great Master, who doth imploy them, and must pay them their wages. A Bishop, and every Minister have different-respects in their functions concerning the Ceremonies, not the Doctrine of the Church: If they have any dignity above their fellow Embassadors, they have the greater charge imposed upon them; and they exercise not Lordship over the Church, but as brethren rule with all humbleness and integrity. And as their places are greater, their life and conversation is more illustrious: for they are as lights set upon the top of the hill, that they may be seene farthest; they are as eares and eyes, which members are placed in the highest part of the body, because they are of chiefest use in the same. If they be not rightly qualified, as they ought, nor discharge the trust committed unto them, as they should, their title, and dignity will be more for their condemnation, than their excuse, and when the time of account commeth, that every man shall receive wages according to his worke, their candles shall be put out: when others that have bene more diligent and faithfull in the employment of their talents to their Masters best advantage, for five shall receive ten; and in them the prediction of the Prophet shall be truly accomplished; They that be wise shall shine as the brightness of the firmament, and they that turne many to righteousness, shall shine as the Starres for ever and ever.

Now

Now *Astene*, I have beene the longer in my speech, not to divert, but to direct thy zeale. and I must needs commend this in thee, that thou art not lukewarme in thy profession: but I hope thou art not so much conceited of any perfection in thy wayes, as that thou needest not information: nor of so little charity to construe these instructions in the worst sense, as to be swayed more by the custome of the times, then the validity of truth and reason.

Aletheia had scarce ended, when *Neophytes* (who was there attendant, and desired to be retained for a Chapplaine to *Albania*) saw that *Astene* was thus reprov'd, who had so often taken exceptions (and not without cause) to some wild courses of his, and that she could not well reply to the reasons of *Aletheia* without cavill, or impertinencie, could not refrain from smiling, and withall to upbraid the modest virgin (which hee of all others had least reason to do) with the strictnesse of her opinion; and now over strait laced *Astene*, sayes hee, you that are so precise, and such a Puritan, have you nothing to say in the defence of your owne cause, and yet presume to be an instructor of others? But when *Aletheia* perceived that *Astene* was much abashed at his reproofe, and that hee triumphed upon her weaknesse, not for any love to the truth, but the more to bolster up his owne loosnesse, *Fie Neophytes* (said shee) I am ashamed that a man of your profession and parts should be thus light in your actions, and uncircumspect in your speeches. I see you do not consider the dignity of your calling, nor the duty of your charge; the one doth require more gravity in your carriage, the other more charity in your words. Ministers cannot be too cautious in their speeches, and should be as children and lambes without offence. A jest or scurrilous word towards the meanest of your brethren, should be as farre from your tongues, as malice from your heart. It is more uncouth (said one well) to see a Minister wanton, or light in discourse, or behaviour, than it was for *Socrates* to ride upon a sticke with children, or for old grave *Cato* to learne to fiddle. If *Astene* have offended (and her offence is the more pardonable, because not wilfull) it should be your part to pity her weaknesse, not to make sport of it; and seeke to informe her judgement better, by mild and loving admonitions, rather than to grieve her, or make her any way contemptible by

your scorne. But why tell I these things to you that know them so well, and teach them to others? But here *Agnoa*, who all this while had beene very attentive to what was spoken, could be no longer silent. The truth is (said shee) the common report is such in *Idolana*, that the Preachers in *Verana* have as many Beliefes as Sects, and almost as many Sects as heads, so that every yeare they coyne some new point of Doctrine, and their Ministers, which are the setters abroad, and teachers thereof, do least of all beleve what they teach, for the most part are so licentious in their lives, and given to their ease and liberty, that it cannot be thought that they thinke that to be true in their hearts, which they speake with their tongues. And this is the cause that many in *Idolana* are deterred from consenting with you in opinion, or of joyning with you in practise. Stay *Agnoa*, not too fast, said *Aletheia*, the worst spoake in the wheele creakes first: you are too credulous of reports, as of other your superstitions: and where you have the least hint of any thing to worke upon, you will make of mole hils mountaines. I cannot excuse the courses, nor conditions of many in *Verana*, that by the manner of their living lay themselves open to censure and scandall. There is no Pomegranate wherein there may not be some graines rotten, but what is this to the sound fruit? But if you will be impartiall, and looke upon the manners of the Priests, and fraternities of most orders in *Idolana*, you shall find them farre to transcend in number, and nature the worst of ours, and in some sort to justify their actions: but the corruption of manners (that they say and do not) doth not proceed from the purity of Doctrine in any professours, nor the more prove it. I speake not this to extenuate the faults of our Ministers, or to aggravate those of the Priests in *Idolana*. Where there is corn, there will be some tares in all fields; and for the diversity of Sects, that are imputed to the disgrace of *Verana*, whilst our differences are about matters of circumstance, and not of substance, let the scandall returne from whence it came, and *Idolana* keepe it home to her selfe; whilst her Doctrines are as many as her errors, and her errors so many, that it would require more time than I meane to afford in counting the least part of them.

But *Neophytes* (said shee) I would neverthelesse have you to be

be very carefull of your wayes, to be in no wise Cynicall, or surly in your carriage towards the meanest; that you give no just cause to the enemy to speake ill of the truth by meanes of your conversation. Nor you, *Astene*, to wrangle so much about a ceremony, that the Doctrine be ill spoken of by your wilfull opposition. And I would have both preferre the Glory of God, and the generall good of the Church before any private pleasure or respects: and so farre condescend to comply with each others weaknesse, as God be not dishonoured, nor the parcell of truth betrayed to the obloquy of the common enemy. And thinke not *Neophytes*, that I usurpe this liberty of speech to disparage your worth or calling: I know it is the most honourable of all others, and they that imploy themselves diligently therein are worthy of double honour. You are, (if rightly qualified) the Embassadors of the most High God, and King of Kings, and cannot be ignorant what care and circumspection there is required of Embassadors in their words and behaviour, lest they be disrespected for the one, and their judgement questioned for the other. You are termed the *Lights of the Word*, and your light must not be hidden under a bushel, but so shine before men that they may see your good workes, and glorifie your heavenly Father. Your light must be cleere as burning, for the candle must be set on a candlestick, and not have too much snuffe in it. You are called the salt of the earth, and therefore ought to be seasoned with ability of knowledge to teach, with holinesse of life to give example, that you may be profitable to the Church, both by *Doctrine* and *Conversation*. You are named Shepherds, to lead your flocke in the right way, and to feed them in the best pastures. You are Gods husbandmen to dresse his vineyard, to worke in his harvest; (*the harvest is great, the labourers are few*) your time is but short, your diligence must be the more in your study, in the Church, in visiting the sicke, and in all other practises of Piety, and Charity, that come within the compasse and verge of your charge. But beware especially of *Covetousnesse*, and seeke more the gaine of your peoples soules to God, than of their goods to your selves. If they be forgetfull of their duties, be not you therefore of yours. Be not transported with passion, and no unseemly, or uncharitable surmises in your Doctrine, nor consume your precious time in in-

vectives against the persons of any, or in disquisition of impertinent truthes, new opinions, schoole querkes, or needlesse controversies: but let the end of your calling alwaies have the chiefe place in your thoughts, and endeavours. And when you are in the Pulpit, you must have a grounded assurance for what you deliver: I would have you strive to speake to the understanding of the Auditory, rather than to shew the strength of your understanding: to deliver such matter as may be more for their edification, than your owne applause: may more benefit the heart, than fancie the eare, and shew that you seeke more to profit, than to please. So whilst you strive to glorifie God, and do good to his Church, you shall find your reward to be great, and your paines at last thoroughly recompenced: and therefore *Neophytes*, I hope you will take this advice in good part, and though you know better, what belongs to the discharge of your office (I should count him an unworthy Minister, that is ignorant of that which hee hath undertaken) it cannot be displeasing unto you to be put in mind thereof, and to see what a friend thinks of it. I could say more, but you are of undeistanding to conceive what I would by the premises: and I could say no lesse, such is the love and esteeme I beare towards the encrease of religion, and honour of the Church.

But no sooner had *Aletheia* concluded this speech, when the noyse of the people (hearing of some hopes of *Albania's* recovery) that were come together to visit her, was so great, and their desire so earnest to see their Lady on foot, whose health did so much concerne the safety of their estate, that *Albania* mult of necessity present her selfe to the sight of all, and therefore shee (glad Lady) descending into the great Hall, where they waited her comming, and having received their presents in signe of gratulation, she lovingly thanked them all; and after a short exhortation to them to continue in love and amity amongst themselves, she dismissed them with great content: but a few of the better sort shee caused to stay, and led them up to the Chamber where *Aletheia* was, to whose knowledge and acquaintance shee presented and commended them, as some of her sincere friends, and true well-wishers.

Aletheia who could soone dive into the disposition of each nature, and knew how to accost each sort with a due respect, giving

giving

giving to every of them a kinde salute, after some pause, when she beheld that they earnestly fixed their eyes on her, and were silent, and attentive to heare (for *Albania* had before prepared them to that purpose, and requested *Aletheia* in their behalfe) what she would say or command, to give both satisfaction, she thus began.

My Masters and Friends of *Albania*, happy in the enjoyment of a gracious Sovereigne, and a fertile Country, I must needs commend your love to *Albania*, and care of her welfare. And to tell you the truth, she hath beene of late afflicted with a great distemper, and though the case be much better with her than it hath beene, through her Princes bounty, and the confidence she hath in the faire proceedings of a generall Assembly: yet the meanes of a perfect cure and restitution of her to her former strength, lyes mainly in your care, for the performance of such duties towards God, and your King, as Religion, and loyalty bindes you to. And give me leave, since you offered me the occasion, to tell you without flattery, that the chiefe roote of all your miseries is in your selves; and therefore, I would not have you out of any selfe-love, or sinister respect, wholly to lay the burthen of this great mis-happe befallne to *Albania*, upon forraine or higher causes, (though these may be made instruments thereof, justly for your punishment) nor for the remedy to depend principally upon any earthly meanes, no not the Policy and Honelty of the wisest heads in your Assembly, (their knowledge and power is but humane, they are men, and may erre) but you must looke home, and reflect your thoughts upon the consideration of your owne wayes for the one, and with humble mindes, lift up your mindes higher, to be made partakers of the other. There is a just God above that hath beene, and daily is, offended with your hainous miscarriages, and wherein have not the best of you, some wayes offended his Divine Majesty? Of ill thoughts and secret transgressions, you are most conscious your selves, but those vices which walke in publique view, and are acted in open face of the Sunne, amongst all sorts of people, more or lesse, doe convince the truth of what I speake, and to which your owne consciences cannot but be witnesses. Is not Idolatry growne to that height, almost to counterchecke true

Religion amongst you by the encrease of Popery. Are not the Articles of our Beliefe questioned? Is not Religion minced, and new fashioned by some that take too much liberty, to dally with matters of conscience? I appeal to those which are learned, which are like the Sunne, whose brightnesse all admire, but no one can endure to looke upon. Briefely, I cannot stand to make a catalogue of vices; Is there not much murmuring, distrust, and oppression in your griping Usurer, and covetous Officers? Is there not excessive Pride, covetousnesse (which *Aristotle* in his Politiques calleth the Extremity of Poverty) gluttony (with lust and idleneffe, its consequences) in the wealthy? Is there not much malice, envy, and ambition, in such as so greedily seeke after preferment and promotion? Is there not too much equivocation and falshood in the Tradesman to sell his wares, and vent his commodities? Is there not too much blasphemy, cruelty, and rapine in the Souldier, that followes the warre in a desperate mood, onely to kill or be killed? What contention and multitude of Law-suites for want of Charity, doe abound in every corner? How hard hearted are many, in giving of almes, or relieving the wants of a distressed Brother? What neglect and formality in Gods Worship? How unaccustomed and dull are the spirits of most in the performing their ordinary workes of Devotion, and about Religious Exercises? I doe touch at the heads: There are so many instances, and so well knowne to you of particulars, that I shall but needlesly trouble you and *Albania* with their repetition. But instead of avoyding such and the like abuses, many are come to this height of impudence, as to shadow their vices under the habit of vertues. Drunkennesse passeth with them for good fellowship: Prodigality is tearmed bounty: Covetousnesse misnamed good husbandry: Ambition hath the note of a brave mind and gallant spirit: Revenge is cryed up for the marke of valour and preservation of Honour: Pride is accounted fashionable handsomnesse and decency: Extortion and Oppression denote much policy and worldly wisdom. When, on the contrary, in religious matters, Vertues are commonly defamed with the staine of their opposite vices. So he that is Zealous in his Profession, is counted factious: He that reproves the finnes and enormities of the time, a busie-body: If a man

partake.

partake not in leudnesse with such as tempt him to beare them company therein, 'tis by reason of some selfe-conceit: If a man put up an injury, suffer an affront, he is esteemed a Coward, or of a base spirit: If he be liberall to those that want, he is a waster, and carelesse spender of his estate, and may want himselfe before he dye: If he be temperate, continent, and spend not his time jovially in merry company, and pastime, he is thought to be proud, singular, or melancholicke: His Devotion is condemned for hypocrisie, his reproofe goes for malice; what is reason in others, in him is but opinions: Whereas the same man, would he but flatter, and humour men in their conditions, beare with their manners, and applaud all their courses, this were the onely man, and worthy all respect. I speake not these things, as accusing you to be guilty, although I know, you are somewhat too conformable to the times, and too much seeke your owne ease. The publike good is more in your talke, but I doubt me your private gaine is more in your aime. But if it goe not well with the generall, your case must needs be lamentable. And therefore, I would have you timely redresse such errors, as you finde your selves to be most guilty of, and reclaime others by your counsell and perswasions. You must not make any arme of flesh your stay, nor lay any false grounds in your imagination, that if things succeed according to your fancy, all will be well. Whilst God is offended, nothing can continue long well: therefore he must in the first place, and at all times be sought unto, by teares and Prayers. You must meet him with red eyes, blubbered cheekes, pale visage, pensive soule, protestations of humility, importunities for mercy. There must be a true humiliation for sinnes past, a settled purpose of amendment. You must pinion the wings of all high conceites of your owne worth, and expiate fore-past vices, with a sacrifice of the contrary vertues: And then I will assure you, that if all the forces of the world were banded against you for your overthrow; if all the subtile braines, and politique *Machiavilians* of *Idolana* were set together on worke, their close or open plots to subvert your Religion, or endamage your state, should prove but spiders webbes or twists of hempe with *Abitophel* and *Ham*, to choke their Authors: You shall enjoy your Liberties, Priviledges, Religion, Peace,

with as great freedome as heretofore.

And now in the second place, I must advise you, as you be carefull to give unto God those things which are Gods: so to render those things which are *Cæsars*, unto *Cæsar*, custome to whom custome, tribute to whom tribute belongeth. You must acknowledge (as loyall Subjects) that your King is Gods supream Deputy, set over you to rule and governe you in all matters, Civill and Ecclesiasticke. You may not prescribe him, in what manner you will be ruled, nor by what meanes. You may contest with him, if he offer wrong, by way of Supplication, and not of Dispute. If his Commands be just, you must willingly obey them: and herein what he enjoynes strictly, you must, according to the utmost of your power, readily put in execution. But if he command any thing directly against the glory of God, the contrary of which God commands, *Whether it be better to obey God or Men, judge you.* But in this case, there must be sufferance of the penalty, and no resistance against the authority of your Prince. And for the wrong he seekes to doe you, you must seeke to God, to set him in the Right, though he take away your Liberties, Goods, and lives, contrary to all Lawes and Equity: Yea, even to those, the performance of which (though by force he may not be contrayned) in Conscience he is bound. Yet you must not curse him in your heart, nor touch a lap of his garment with such a thought, for he is the Lords Anointed. But what spend I breath in these things? You have a Religious and gracious Prince, one that is zealous of Gods Glory, and will be carefull of your good. You need not feare that he will be perswaded to any thing that shall oppose the one, or hinder the other. He will not wrong his owne Soule, to hurt you in your Estates, or Persons. Hee well knowes, that though he is not to be accountable to men, he hath a wiser, and stricter Judge (if he doe not execute the charge committed unto him, in some sort as he should.) will call him to account at last, because this High place and Authority over others, was not committed unto him for his owne pleasure and ease, but for his Masters glory, and the benefit of the Church. And therefore, Prayers and Supplications ought to be made incessantly unto God, for his preservation and safety above all others: For where the Prince is good, that people.

ple of all others have most cause to rejoyce, and blesse God for him, and strive to please him in all his just desires. And in this respect, it must be farre from you to wish him any ill, to speake of him without befeeming respect, much more to joyne in any councill or confederacy with his enemies, and most of all to take up armes, except at his Command, and for his defence. You ought not to murmure against his proceedings, nor speake ill of his Officers, or Commissioners, upon every sleight suspicion.

Charity will counterpoise the distractions of many occurrences: but rashnesse, and inconsideratenesse in judgement, is an impetuous Passion, which beares downe all Reason. When things goe not as they should, and you know not who is in blame; cry downe no man meerey upon report, but leave offenders to the tryall of the Lawes, by their competent Judges. But when you are required, or any thing comes to your knowledge, which may prove dangerous to the State, not to be partiall in Affection, to tremble at the sight of a high Tower, or guild a mudded wall, or feare the countenance of any man; (For time and justice will weare out the dreames and plots of wicked policy, and strengthen the faire proceedings of Truth and Honesty) but boldly and impartially to discover what you know. And whensoever it shall be thought fit by the States and Commons, and that the Kings necessities and occasions so require, to be furnished with a supply of monies; that then without further question, you cheerefully contribute what shall be so imposed: And by your voluntary benevolences, as time and your abilities shall give you leave to testifie that true affection and love to him, which you pretend.

And these supplies will be with farre greater ease disbursed, if you please to substract but somewhat from your superfluities: turne some of your excessive and often feasting into salts, or fewer dishes: take something from the price and trimming of your garments. Use such as may serve for decency and convenience: but be not like Antiques or like Apes to follow every new fashion. Restraine somewhat from your gamings and expences of idle houres. Your appetite shall be never the lesse satisfied, and your bodies more healthy. Your attire according to your degree and calling shall not a jot be the more

34 indecent, nor your bodies the lesse warme.

Besides, the more Velvets and Silkes are forborne, our owne cloathes shall be in weare, and the poore better set on worke in making of them. You shall finde wayes enough of more thrifty recreation, and have more comfort in the redeeming of your pretious time, then in any mispending of it. And now I have shewed you my advise as plainly as I can: and (it being my use, howsoever it be taken, to doe good unto all, as occasion shall be offered) as I held my selfe in duty bound. And with this she paused, and they that heard her with great content, tooke their leave, with promise for their parts, and in the behalfe of the rest that were absent, to be more carefull of their carriage, and respectfull of their duty towards God and their Sovereigne.

Aletheia, likewise would have taken her leave of *Albania* for some time, seeing her well onwards on the mending hand, but was interrupted by an occasion, which was unworthy her stay, or the relation, but that you may see what cruelty there is in the nature of a covetous wretch.

Thus it happened, *Albania's* servants hearing a great lamentation and cry at their Ladies gate, went forth to see what it meant. Where they saw two Sergeants dragging a poore man to prison for anothers debt, who desired that *Albania* would take some pity on his case, and his Wife, and Children that made this great moane, with earnest entreaties and teares besought the like. Whereupon one of the servants called *Eleos*, ran in presently, and acquainted his Lady with their request, who being still ready to further a worke of Charity, (and the rather because *Aletheia* was then in place) gave present command that they should bring the Prisoner, and the party that sought this extremity against him, to her presence, and she would request *Aletheia* to be Judge in the cause: so by vertue of her command, the parties were both brought where the Ladies were. And truly the covetous wretch would not by any intreaties have beene perswaded to have come of himselfe, so much did he abhorre the company of such as were charitably minded, and was so afraid to looke Authority in the face: but by the way he could not forbear cursing, and swearing, with fearefull imprecations, that hee would not lose a penny by any man. In the meane while, the poore

man had acquainted the Ladies that the debt was none of his owne; but that he had ingaged himselfe by Bond to see him paid: that the debt was but small at the first, but that it had runne on so farre, that the Use exceeded the Principall: and the Creditour might have had his money long ere this, but that he was carelesse to take it in upon his Security, and intended when he saw time to take his best advantage: and that he now sued him (whiles the Principall had wherewith to satisfie) who was unable, if he should sell all he had, to pay so great a summe, and if he were laid in prison, his Wife, and Children were quite undone. This hard case of the poore man, and cruelty of the other, drew teares of pity from the eyes of the compassionate Ladies, and with all anger and disdain, forced a red colour in their cheekes. Thou unnaturall wretch (said *Aletheia*) what moved thee to be so hard hearted against a poore man that owes thee nothing, nor hath any thing to pay?

The cruel *Plutos*, for so was he named, as wretched in condition, as crooked in Limbes, and wrinckled in countenance; as miserable in soule and poore in goodnesse, as ragged and patched in garments, could not deny what the poore man said, nor would make any direct answer, to what was demanded, but still he insisted upon this tone, *Give me my money*, I will have the forfeiture of my Bonds, and Mortgages; I will be paid the Interest of my monies to a Farthing. To a farthing! (said *Alitheia*) is this thy Religion? Religion! (replied he) tell them of Religion that care for it; *Let me have my Money*. Vile Atheist (said she) dost thou preferre thy trash and pelfe before the Service of God, and thy salvation? Yea (said the Ideot) that I doe, and before Heaven also. This world I know, that other I doe not. God grant me to live still on earth, let him keepe Heaven for himselfe. Speake of me what you will, so I may gaine by it. If you be all hanged or drowned, I care not. Let this poore foole that had no more wit, but to bring himselfe within danger of my mercy, rot in Prison. Let his Wife and Children starve, let all his friends curse me, I shall thrive never the worse. These, and other like devillish speches this Earthworm uttered, so that *Albania* paled, *Aletheia* was fore afrighted, and both could not endure to heare the Monster any longer, but commanded the

poore man to be set at liberty, and sent him home with some gifts to boot.

Altheia would have given some counsell to the wretch, but thinking it not fit at this time to cast Pearle before Swine, she bid them cast him out upon the Dung-hill among his companions, and in the meane while keepe him there, till some other punishment might be devised for him, and such like, by the Honorable Court of Parliament.

And surely it would draw a great blessing upon this Kingdome, if his Majesty and Councell would take into their consideration the cruell wayes of oppression and vexation used toward the poorer sort, and other by those who, that they may raise a great estate to themselves, care not how they come by it, though it be with the ruine of whole Families.

But whilest the Ladies were thus disquieted by the late event; *Chronos* was come in post to fetch *Altheia* to the generall Assembly, who at this time greatly needed her presence. Who presently went away with him, having taken leave of *Albania*, and left her in the company of *Agatha* and *Fidelia*, and many other of her trusty servants, to whom *Albania* committing the care of her affaires, and shutting the doores of her Chamber, lay downe upon her Couch a while to take some repose, and being laid, fell into a sweet sleepe. But the Ladies that staid by her, rejoycing that their Lady tooke her rest so quietly, and that a small noyse would not awake her, tooke each her Instrument, and having plaid a while thereon, and seeing *Albania* stirred not the while, began altogether thus to sing.



Come Sions Singers, sit all round,
And each with voyce and instrument,
The sweetest straines of musicke sound,
That Art, or fancy can invent.
And all together loudly sing
The praises of our Heavenly King.

Likewise ye holy Shepherd swaines,
 Well skill'd in Songs and Temple-'eyes,
 Whilest that your flockes graze on the Plaines,
 Chaunt hymnes unto Jehovahs praise.
 And let the Quire with Ecchoes ring
 Of praises of our Heavenly King.

Deare Herald of our God proclaime,
 In those assemblies where you meete,
 The joy of our Hierusalem,
 With Hallelujahs publish it:
 That all which beare the same, may sing
 The praises of our heavenly King.

Each age, each sex, and each degree,
 That love their King, the Church and State,
 Those hopes return'd with joy may see,
 Were almost gone and lost of late.
 Then have not all just cause to sing
 The praises of our heavenly King?

Me thought of late mine eyes did marke
 A gentle dove fly through the ayre,
 With Olive branch, when the shrill Larke
 To heaven-ward flew chirping, where
 Angels and Saints in Anthemes sing
 The praises of our heavenly King.

Cheare up sad hearts and you shall see
 All stormes of feare will shortly cease:
 Your sighs to songs shall turned be,
 And tales of warre to tunes of Peace.
 Instead of mourning all shall sing
 The praises of our Heavenly King.

The Winter lasts not all the yeare,
 The longest night must yeeld to day,
 When that the Sunne begins to cleare,
 All mists and clouds must packe away.

ALBANIA.

*And now is time for us to sing
The praises of our Heavenly King.*

*Sleepe on Albania, worthy Dame,
And in thy Princes grace be bold;
Those wish'd thy woes shall find their shame,
Their plots of mischief will not hold.
They now shall waile, but thou shalt sing
The praises of our heavenly King.*

*God blesse King, Lords, and Commons all,
With hearts true love, and mindes consent.
Let no mischance to them befall,
Whilest that they sit in Parliament.
So shall King, Lords, and Commons sing
The Praises of our Heavenly King.*

AND now *Albania*, whether satisfied with the sweet repose she had taken, or wakened with the pleasant musicke of the voyces, start up as from a trance with this joyfull Acclamation.

Ah happy *Albania*, happy Sovereigne, and happy *Unita*! and this she uttered with a most chearefull countenance (the Index of a like heart) and hereupon paused; when to her Ladies desiring to know the reason of this her exultation, she thus replied, that she had great cause to speake what she did, finding her state so well amended in all parts, and she could not in few words expresse the comfort she felt, and conceived by this alteration, and thought she should be hardly able to put a temper to the excesse, but that the remembrance of her former griefes and mishaps, and the danger of relapse, through a carelesse security, together with those concernences towards her Lord and Master, in respect of her duty and due services in a most exact obedience, required a moderation in her delights, and a circumspection in her behaviour; but fea-
ring

ring she had somewhat exceeded, and had beene too passionate in the expression of her late complaints (which she imputed to the tenderesse of her nature, having not of a long time beene used to such changes) she desired the favour of the best interpretation, protesting withall, that howsoever her speeches might seeme to favour of too much bitteresse against some delinquents, her aime herein was not to particulars, nor so much against the persons of any, as their offences, and therefore deserved the greater pardon; and well considering that *Humanum est errare*, she hoped the parties guilty would not be so desperate to proceed on farther in those wicked courses, so clearly discovered, but speedily retire, and cast themselves downe at the feet of his Majesties clemency, and make some recompence to the injured parties, by their sincere amendment, and provident endeavours for the common good: and as for those loyall hearts (the constant friends and joynt pursuers of hers and her sisters welfare) and un-interrupted happinesse (having escaped the storme at home by the miraculous providence of the Almighty Lord,) she desired them to be nothing the more secure in their vigilant care of future occurrences, having alwayes a provident eye, both at shore and to seawards, for the timely prevention of such inconveniences as might steale on them in their owne, or be intended against them from forraine parts. And now *Veridicus* was returned from the Assembly, and upon notice was quickly admitted, where he much rejoyced to see how the cause stood with *Albania*, and desiring to have some conference with her in private, the Ladies gave place, having first demanded how things went and received onely this answer, Good Newes.

Which the Lord long continue to his glory, the Kings honour, and the Kingdomes safety.

FINIS.

An Explanation of the reasons for some of the Appellations in this Treatise contained.

- Albania, *From the white cliffes.*
 Megala, *From the large extent.*
 Aquilina } *From the Ensignes of the Eagle, and Flower de*
 Liliانا } *Luce.*
 Verana, *From part of Christendome, which professeth Religion according to the truth of Scripture.*
 Regicida, *From the doctrine of King-killing.*
 Idolana, *From the frequency and diversity of image-adorations in that City.*
 Agatha, } *The two properties of a good Servant, according to that,*
 Fidelia, } *Well done thou good and faithfull Servant.*
 Agnoa, } *From that the Papists hold ignorance to be the mother of devotion.*
 Astene, *From the tenderesse of Conscience about things indifferent.*
 Sympathia, } *From the requisites of Charity, and true Compassion.*
 Agape, } *passion.*
 Sophia, } *From the conditions of wisdom and modesty, necessary for such as are employd in Embassages.*
 Sophrosyne, } *ry for such as are employd in Embassages.*
 Plutos, *From the inordinate love of gaine, and devillish wayes for attaining of the same.*

The other denominations so speake themselves, as they need no further explication.

Soli Deo laus.



