

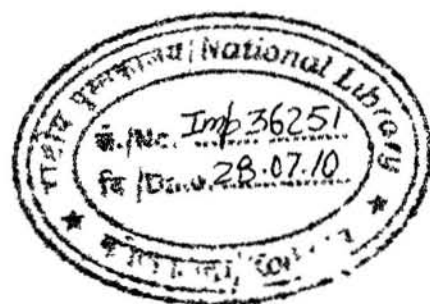
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THE

S O M E R S

COLLECTION OF TRACTS.

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[Those Tracts marked with an asterisk are now received into the Collection for the first time.]

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THE  
SOMERS  
COLLECTION OF TRACTS.

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KING JAMES.

THIRD CLASS.

MISCELLANEOUS TRACTS.

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*The Magnificent Entertainment given to King James, Queene Anne his Wife, and Henry Frederick, the Prince, upon the day of his Majesties triumphant passage (from the Tower) through his honourable Citie (and Chamber) of London. being the 15. of March 1603; as well by the English as by the Strangers, with the Speeches and Songes delivered in the severall Pageants.*

Mart. *Templa Deis, mores populis dedit, otia ferre,  
Astra suis, Cælo sydera, sertæ Jovi.*

THO. DEKKER.

Imprinted at London by T. C. for Tho. Man the Younger. 1604.

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This splendid entertainment was given to King James shortly after his arrival in England. It is thus mentioned by Arthur Wilson:—"The king's first going abroad was privately to visit some of his houses, for naturally he did not love to be looked on; and those formalities of state, which set a lustre upon princes in the people's eyes, were but so many burthens to him; for his private recreations at home, and his hunting exercises abroad, both with the least disturbance, were his delights. While he remained in the Tower, he took pleasure in baiting lions; but when he came abroad, he was so troubled with swarms, that he feared to be baited by the people. And the Parliament now drawing on, which was summoned to be the 19th of March, the king, with the queen and prince, four days before, rode from the Tower to Whitehall, the city and suburbs being one great pageant, wherein he must give his ears leave to suck in their gilded oratory, though never so nauseous to the stomach. He was not like his predecessor, the late queen, of famous memory, that, with a well-pleased affection, met her people's acclamations, thinking most highly of herself when she was borne upon the wings of their humble supplications. He endured this day's brunt with patience, being assured he should never have such another, and

his triumphal riding to the Parliament that followed. But afterwards, in his public appearances, (especially in his sports) the accesses of the people made him so impatient, that he often dispersed them with frowns, that we may not say with curses. So various are the natures of princes, and their actions so remarkable, that he may pass for a good man, that will not pass for a good prince."—WILSON'S *History of James I.*

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THE sorrow and amazement, that like an earthquake began to shake the distempered body of this iland, by reason of our late sovereigns departure, being wisely and miraculously prevented, and the feared wounds of a civill sword, as Alexanders fury was with musicke, being stopt from bursting forth, by the sound of trompets that proclaimed King James; all mens eyes were presently turned to the north, standing even stone stil in their circles, like the poynts of so many geometricall needles, through a fixed and adamantine desire to behold this 45 yeares wonder now brought forth by time; their tongues neglecting all language else, save that which spake zealous prayers, and unceasable wishes, for his most speedy and longed-for arrivall. Insomuch, that the night was thought unworthy to be crowned with sleepe, and the day not fit to be lookt upon by the sunne, which brought not some fresh tydings of his majesties more neare and neerer approach.

At the length, Expectation, who is ever waking, and that so long was great, grew neare the time of her delivery, Rumour coming all in a sweate to play the midwife, whose first comfortable words were, that this treasure of a kingdome, a man-ruler, hid so many yeares from us, was now brought to light, and at laud.

MARTIAL.

*Et populi vox erat una, Venit.*

And that he was to be conducted through some utter part of this his citie, to his royall castle, the Tower, that in the age of a man, till this very minute, had not bene acquainted nor borne the name of a kings court. Which entrance of his, in this manner, being famed abroad, because his loving subjects, the citizens, would give a taste of their dutie and affection, the device following was suddainly made up, as the first service to a more royall and serious ensuing entertainment; and this, as it was then proposed, should have been performed about the Barres beyond Bishops-gate.

### *The Device.*

Saint George, Saint Andrew, the patrons of both kingdomes, having a long time lookt upon each other, with countenances rather of meeie strangers, then of such neare neighbours, upon the present aspect of his majesties approach toward London, were, in his sight, to issue from two severall places on horsebacke, and in complete armour, their breasts and caparisons suited with the armes of England and Scotland, as they are quartered, to testifie their leagued combination, and new-sworne brotherhood. These two armed knights, encountering one another on the way, were to ride hand in hand, till they met his majestie. But the strangenesse of this newly-begotten amitie, flying over the earth, it calls up the Genius of the Citie who, (not so much mazed, as wondring at the noveltie) intercepts their passage.

And most aptly, in our judgement, might this *domesticum numen*, the Genius of the place, lay just clayme to this preheminance of first bestowing salutations and welcoms

on his majestie, Genius being held, *inter fictos Deos*, to be god of hospitalitie and pleasure; and none but such a one was meet to receive so excellent and princely a guest.

Or, if not worthy for those two former respects, yet being *Deus generationis*, and having a power aswell over countries, hearbs, and trees, as over men, and the citie having now put on a regeneration, or new birth, the induction of such a person might, without a warrant from the court of critists, passe very curreant.

To make a false flourish here with the borrowed weapons of all the old maisters of the noble science of poesie, and to keepe a tyrannicall coyle, in anatonizing genius, from head to foote, only to shew how nimble we can carve up the whole messe of the poets, were to play the executioner, and to lay our cities household god on the rack, to make him confesse how many paire of Latin sheets we have shaken and cut into shreds to make him a garment. Such feats of activitie are stale, and common among schollers, before whom it is protested we come not now, in a pageant, to play a maisters prize, for *nunc ego ventosæ plebis suffragia venor*.

The multitude is now to be our audience, whose heads would miserably runne a wool gathering, if we do but offer to breake them with hard words. But suppose, by the way, contriary to the opinion of all doctors, that our Genius, in regard the place is feminine, and the person it selfe, drawne *figura humana, sed ambigua sexu*, should at this time be thrust into womans apparell: It is no schisme; be it so: our genius is then a female antique, and reverend both in yeares and habit; a chaplet of mingled flowres, interwoven with branches of the plane tree crowning her temples; her haire long and white; her vesture a loose roabe, changeable and powdered with starres; and being, on horsebacke likewise, thus furnished, this was the tune of her voyce;

*Genius Loci.*

Stay; wee conjure you, by that potent name,  
Of which each letter's now a triple charme:  
Stay, and deliver us, of whence you are,  
And why you beare alone th' ostent of warre,  
When all hands else reare olive boughs and palme:  
And Halcyonean dayes assure all's calme.  
When every tongue speakes musick; when each pen  
Dul'd and dyde blacke in Galle, is white agen,  
And dipt in nectar, which by Delphick fire  
Being heated, melts into an Orphean quire.  
When Troyes proud buildings shew like fairie-bowers,  
And streets, like gardens, are perfumed with flowers;  
And windowes glazde onely with wondring eyes,  
In a kings looke such admiration lyes!  
And when soft-handed Peace so sweetly thrives,  
That bees in souldiers helmets build their hives:  
When Joy a tip-toe stands on Fortunes wheele,  
In silken robes; How dare you shine in steele?

*Saint George.*

Ladie, What are you, that so question us?

*Genius.*

I am the places *Genius*, whence now springs  
 A vine, whose yongest braunch shall produce kings ;  
 This little world of men, this precious stone,  
 That sets out Europe, this, the glasse alone,  
 Where the neat sunne each morne himselfe attires,  
 And gildes it with his repercussive fires.  
 This jewell of the land, *Englands* right eye,  
 Alter of love, and spheare of majestie ;  
 Greene *Neptunes* minion, bou't whose virgin-waste,  
 Isis is like a cristall girdle cast,  
 Of this are we the *Genius* ; here have I  
 Slept, by the favour of a Deity,  
 Fortie-foure summers, and as many springs;  
 Not fraighted with the threats of forraine kings.✓  
 But held up in that gowned state I have,  
 By twice twelve fathers politique and grave ;  
 Who, with a sheathed sword, and silken law,  
 Do keepe, within weake walles, millions in awe.

I charge you therefore say for what you come  
 What are you ?

*Both.* Knights at arms.

*S. George.* Saint George.

*S. Andrew.* Saint Andrew,

For Scotlands honour, I.

*S. George.* For *Englands*, I.

Both sworne into a league of unitie.

*Genius.*

I clap my hands for joy, and seate you both  
 Next to my heart ; in leaves of purest golde,  
 This most auspicious love shall be carold.  
 Be joynde to us, and as to earth we bowe,  
 So, to these royall feet, bend your steelde brow.  
 In name of all these senators, on whom  
 Vertue builds more, than these of antique Rome  
 Shouting a cheerefull welcome ; since no clyme,  
 Nor age that has gon o're the head of time,  
 Did e're cast up such joyes, nor the like summe  
 (But here) shall stand in the world yeares to come,  
 Dread king, our hearts make good what words do want,  
 To bid thee boldly enter Troynouant.

*Mart.* Rerum certa salus, terrarum gloria Cæsar !  
 Sospite quo, magnos credimus esse Deos :

*Idem.* Delexere prius pueri, juvenesque, senesque,  
 At nunc infantes te quoque Cæsar amant.

This should have been the first offering of the cities love; and his majestie not making his entrance, according to expectation, it was not utterly throwne from the altar, but layd by.

Mart. *Iam Crescunt media Pægmata velsa via.*

By this time imagine, that poets, who drawe speaking pictures, and painters, who make dumbe poesie, had their heads and hands full, the one for native and sweet invention; the other for lively illustration of what the former should devise; both of them emulously contending, but not striving, with the proprest and brightest colours of wit and art, to set out the beautie of the great triumphant day.

For more exact and formall managing of which businesse, a select number both of aldermen and commoners, like so many Roman *Ædiles*, were, *communi consilio*, chosen forth, to whose discretion, the charge, contrivings, projects, and all other dependences, owing to so troublesome a worke, was intirely, and judicially committed.

Many dayes were thriftily consumed, to molde the bodies of the triumphes comely, and to the honour of the place; and at last, the stuffe whereof to frame them, was beaten out. The soule that should give life, and a tongue to this entertainment, being to breathe out of writers pens. The hummes of it to lye at the hard-handed mercy of mychanitiens.

In a moment therefore of time, are carpenters, joyners, carvers, and other artificers, sweating at their chizzels.

Vir. *Accingunt Omnes operi.*

Not a finger but had an office; he was held unworthy ever after to sucke the hony-dew of peace, that, against his coming, by whom our peace weares a triple wreath, would offer to play the droane. The streets are surveyed; heighthes, breadths, and distances taken, as it were to make fortifications for the solemnities. Seaven pieces of ground, like so many fieldes for a battaile, are plotted foorth, upon which these arches of triumph must shew themselves in their glorie: aloft, in the cude, they advance their proude foreheads.

Virg. *Circum pueri, innuptæque puellæ,  
Sacra canunt, funemque manu contingere gaudent.*

Even children, might they have bin suffred, would gladly have spent their little strength about the engines that mounted up the frames; such a fire of love and joy was kindled in every breast.

The day, for whose sake these wonders of wood clymde thus into the clowdes, is now come; being so earely up by reason of artificiall lights which wakened it, that the sunne over slept himself, and rose not in many houres after, yet bringing with it, into the very bosome of the citie, a world of people. The streets seemde to be paved with men; stalles, in stead of rich wares, were set out with children; open casements, fild up with women.

All glasse windowes taken downe, but, in their places, sparkeled so many eyes, that had it not bene the day, the light which reflected from them, was sufficient to have made ope; hee that should have compared the emptie and untroden walkes of London, which were to be seen in that late mortally-destroying deluge, with the thronged



streets now, might have believed, that upon this day, began a new creation, and that the citie was the onely work house wherein sundry nations were made.

A goodly and civil order was observed, in martialling all the companies according to their degrees. The first beginning at the upper end of Saint Marks Lane, and the last reaching above the Conduit in Fleet-street; the seats being double-railde; upon the upper part whereon they leaned, the streamers, ensignes, and bannerets, of each particular company, decently fixed. And directly against them, even quite through the bodie of the citie, so hie as to Temple Barre, a single raile, in faire distance from the other, was likewise erected, to put off the multitude. Amongst whom, tongues, which in such consorts never lye still, though there were no musicke, yet, as the poet says :

Mart. *For diversa sonat, populorum est vox tamen una.*

Nothing that they speake could be made any thing, yet all that was spoken, sounded to this purpose, that still his majestie was coming: They have then longings: And behold, a farie off they spie him, richly mounted on a white jennet, under a rich canopy, sustained by eight barons of the Cinque Ports; the Tower serving that morning but for his withdrawing chamber, wherein hee made him ready; and from thence stept presently into his citie of London, which, for the time, might worthily borrow the name of his court royall; his passage amongst that court, offering it selfe for more state through seven gates, of which the first was erected at Fenchurch.

*Thus presenting it selfe.*

It was an upright flat square, for it contained fiftie foote in the perpendiculer, and fiftie foot in the ground-lyne; the upper rooffe thereof, one distinct gate, bore up the true moddells of the notable houses, turrets, and steeples, within the citie. The gate under which his majestie did passe, was 12 foot wide, and 18 foot hie; a posterne likewise, at one side of it, being foure foote wide, and 8 foote in hight; on either side of the gate, stood a great French terme, of stone, advanced upon wooden pedestalls; two half pilasters of rustick, standing over their heads. I could shoote more arrows at this marke, and teach you, without the carpenters rule, how to measure all the proportions belonging to this fabrick. But an excellent hand being at this instant curiously describing all the seven, and bestowing on them their faire prospective limmes, your eye shall hereafter rather be delighted in beholding those pictures, than now be wearied in looking upon mine.

The Personages, (as well mutes as speakers) in this Pageant, were these, viz.

- 1 The highest person was the Brittain Monarchy.
- 2 At her feete, sate Divine Wisdome.
- 3 Beneath her, stood the Genius of the City, a man.
- 4 At his right hand was placed a personage, figuring the Counsell of the City.
- 5 Under all these lay a person representing Thames the river.

Sixe other persons, being daughters to Genius, were advanced above him, on a spreading ascent, of which the first was,

- 1 Gladnesse.

*Miscellaneous Tracts.*

- 2 The second, Veneration.
- 3 The third, Promptitude.
- 4 The fourth, Vigilance.
- 5 The fifth, Loving Affection.
- 6 The sixth, Unanimity.

Of all which personages, Genius and Thamesia were the only speakers; Thamesia being presented by one of the children of her majesties revels; Genius by M. Allin (servant to the young prince). His gratulatory speech, which was delivered with excellent action, and a well-tuned audible voice, being to this effect:

That London may be proud to behold this day; and therefore, in name of the lord mayor and aldermen, the council, commoners, and multitude, the heartiest welcome is tendered to his majesty, that ever was bestowed on any king, &c.

Which banquet being taken away with sound of musick, there, ready for that purpose, his majesty made his entrance into this his court royall. Under the battlements of the worke, in great capitals, was inscribed thus:

L O N D I N I U M.

And under that, in a smaller, but not different, character, was written,

C A M E R A R E G I A :

The Kings Chamber.

Too short a time, in their opinions that were glewed together so many houres, to behold him, did his majesty dwell upon this first place; yet too long it seemed to other happy spirits, that higher up in these Elzian fields awaiting for his presence; he sets on therefore, like the sunne in his zodiacque, bountifully dispersing his beames amongst particular nations: the brightnesse and warmth of which, was now spent first upon the Italians, and next upon the Belgians. The space of ground, on which then magnificent arches were builded, being not unworthy to bear the name of the great hall to this our court royall; wherein was to be heard and scene the sundrie languages and habits of strangers, which, under princes roofs, render excellent harmony.

In a paire of scales doe I weigh these two nations, and find them, neither in hearty love to his majesty, in advancement of the cities honor, nor in forwardnesse to glouifie these triumphs, to differ one grain.

To dispute which have done best, were to doubt that one had done well. Call their inventions therefore twynnes; or if they themselves doe not like that name, for happily they are emulous of one glory, yet thus may we speake of them

Ovid. — *Facies non omnibus una,  
Nec diversa tamen, qualem decet esse sororum.*

Because, whatsoever (*fusus oculis*) beholds their proportions,

Virg. *Expleri mentem nequit, ardescitq. tuendo.*

The street, upon whose breast this Italian jewell was worne, was never worthy of that name which it carries, till this houre; for here did the kings eye meet a second object, that inticed him by tarrying to give honor to the place. And thus did the quientnesse of the engine seem to discover it selfe before him.



*The Italians Pageant.*

The building tooke up the whole breadth of the street, of which the lower part was a square, garnished with foure great columnes. In the midst of which square, was cut out a fayre and spacious high gate, arched, being twenty-seven foot in the perpendicular lync, and eightene at the ground lync; over the gate, in golden characters, these verses, in a long square, were inscribed:

*Tu regere imperio populos Jacobe memento,  
Hæ tibi erunt artes, paci. imponere morem,  
Parcere subjectis, et debellare superbos.*

And directly above this, was advanced the armes of the kingdome, the supporters fairly cut out to the life; over the lion, some pretty distance from it, was written

JACOBO REGI MAGN.

And above the head of the unicorne, at the like distance, this,

HENRICI VII. ABNEP.

In a large square, above all these, King Henry the Seventh was royally seated in his imperiall robes, to whome King James, mounted on horsebacke, approaches, and receyves a scepter, over both their heads these words being written,

HIC VIR, HIC EST.

Betweene two of the columnes, on the right hand, was fixed up a square table, wherein, in lively and excellent colours, was lim'd a woman, figuring Peace, her head securely leaning on her left hand, her body modestly bestowed, to the length upon the earth. In her other hand was held an olive branch, the ensigne of peace: her word was out of Virgil, being thus,

—*Deus nobis hæc otia fecit.*

Beneath that peece was another square table, reaching almost to the bases of the two columnes; in which 2 (seeming) sea personages, were drawne to the life, both of them lying, or rather leaning on the bosome of the earth, naked; the one a woman, her back only seene; the other a man, his hand stretching and fastning it selfe upon her shoulder. The word that this dead body spake was this,

*I Decus, I Nostrum.*

Upon the left-hand side of the gate, betweene the other two columnes, were also two square tables; in the one of which were two persons portraved to the life, naked, and wilde in lookes, the words,

*Expectate solo Trinobanti.*

And over that, in another square, carrying the same proportion, stode a woman upright, holding in her hand a shield, beneath whom was inscribed, in golden characters,

*Spes & fidissima rerum.*

*Miscellaneous Tracts.*

And this was the shape and front of the first great square, whose top, being flat, was garnished with pilasters, and upon the roote was directed a great pedestal, on which stood a person carved out to the life (a woman), her left hand leaning on a sword, with the poynt downeward, and her right-hand reaching forth a diadem, which shee seemed, by bowing of her knee and head, to bestowe upon his majestic.

On the foure corners of this upper part, stode foure naked portraytures (in great), with artificiall trumpets in their hands.

In the arch of the gate, was drawne (at one side) a company of palme trees, young, and as it were but newly springing; over whose branches two naked winged angels, flying, held forth a scroll, which seemed to speak thus,

*Spes altera.*

On the contrarie side was a vine, spread it selfe into many branches, and winding about olive and palme trees; two naked angels winged hanging likewise in the ayre over them, and holding a scroll between them, fild with this inscription:

*Uxor tua, sicut vitis abundans,  
Et filii tui, sicut palmules olivarum.*

If your imaginations (after the beholding of these objects) will suppose that his majestic is now gone to the other side of the Italian trophee, doe but cast your eyes backe, and there you shall finde just the same proportions which the fore-part, or brest of our arch, carrieth, with equal number of columnes, pedestals, pilasters, lined peeces, and carved statues. Over the gate, this distichon presents it selfe:

*Nonne tuo imperio satis est Jacobe potiri?  
Imperium in musas, amule quæris? Habes.*

Under which verses, a wreath of lawrell seemed to be ready to be let fall on his majestic's head, as he went under it, being held between two naked antique women, their bodies stretching (at the full length) to compasse over the arch of the gate; and above those verses, in a faire azure table, this inscription was advanced in golden capitals.

EXPECTATIONI ORBIS TERRARVM, REGIB. GENTO. NVMEROSISS.  
REGVM GENITORI FAELICISS. REGI MARTIGENARVM AVGVSTISS.  
REGI MVSARVM. GLORIOSISS.

*Itali statuerunt lætitiæ et cultus  
signum.*

On the right-hand of this backe-part, between two of the columnes, was a square table, in which was drawn a woman, crowned with beautifull and fresh flowres, a caducæus in her hand: all the notes of a plenteous and lively spring being carried about her, the soul that gave life to this speaking picture was,

———*Omnis feret omnia tellus.*

Above this peece, in another square, was portrayed a tryton, his trumpet at his mouth, seeming to utter thus much:

*Dum cælum stellas.*

Upon the left-hand of this back-part, in most excellent colours, antikeely attired, stood the four kingdoms, England, Scotland, France, and Ireland, holding hands together; this being the language of them all:

*Concordes stabili fatorum Numine.*

The middle great square, that was advanced over the freeze of the gate, held Apollo, with all his ensignes and properties belonging unto him, as a sphere, bookes, a caduceus, an octoedron, with other geometrical bodies, and a harpe in his left-hand; his right-hand with a golden wand in it, poynting to the battle of Lepanto, fought by the Turks (of which his majestie hath written a poem), and, to doe him honour, Apollo himselfe doth here seem to take upon him to describe: his word,

*Fortunate puer.*

These were the mutes and properties that helpt to furnish out this great Italian theater, upon whose stage the sound of no voice was appointed to be heard but of one (and that in the presence of the Italians themselves), who, in two little opposite galleries, under and within the arch of the gate, very richly and neatly hung, delivered thus much Latine to his majestie:

*The Italians Speech.*

*Salve, rex magne, salve. Salutem majestati tuae Itali, felicissimum adventum latè, faluces sub te futuri, precamur. Ecce hic omnes, exigui munere, pauculi numero: sed magni erga majestatem tuam animi, multi obsequii. At nec Atlas, qui cælum sustinet, nec ipsa cæli convexa, altitudinem attingant meritoria regis optimi; hoc est, ejus, quem de tempore capressisti doctissimo (Deus!) et admirabili pincello: beatissimos populos, ubi et philosophus regnat, et rex philosophatur. Salve, rex nobilissime, salve, vixit, rex potentissime, feliciter. Regna, rex sapientissime, feliciter, Itali optamus omnes, Itali clamamus omnes: Omnes, omnes.*

Having hoysted up our sailes, and taken leave of this Italian shore, let our next place of casting anker be upon the land of the 17. provinces, where the Belgians (attired in the costly habits of their own native countrey, without the fantasticke mixtures of other nations), but more richly furnished with love, stand ready to receyve his majestie, who, according to their expectation, does most gratusly make himselfe and his royall traine their princely ghests. The house which these strangers have builded to entertaine him in is thus contriv'de.

*The Pageant of the Dutch-Men, by the Royall Exchange.*

The foundation of this was (as it were by fate) layd neere unto a royall place; for it was a royall and magnificent labour: it was bounded in with the houses on both sides the street, so proudly (as all the rest also did) did this extend her body in bredth. The passage of state was a gate, large, ascending eightene foot high, aptly proportioned to the other lymmes, and twelve foot wyde, arched; two lesser posternes were for common feet, cut out and opened on the sides of the other.

Within a small freeze, and kissing the very forehead of the gate, the edifice spake thus:

*Unicus a fato surgo non degener hæres.*

Whilst lifting up your eye to an upper larger freeze, you may there be enriched with these golden capitalls :

JACOBO, ANGL. SCOT. FRANC. HIBERN. REGI OPT. PRINC. MAX.  
BELGAE ded.

But, bestowing your sight upon a large azure table, lyned quite through with characters of gold, likewise you may for your paynes receive this inscription.

ORBIS RESTITVTOR. PACIS FVND. RELIG. PROPVG. D. JAC. P. F.  
REGI. P. P.  
D. ANNAE REGIAE CONJVG. SOR. FIL. NEPTI, ET D. HENRICO. I.  
FIL. PRINC. JVVENT.  
IN PVBL. VRBIS ET ORBIS LAETITIA, SECVLIQVE FAELICITAT. XVII.  
BELGIAE PROV. MERCATORES BENIGNE REGIA HAC IN VRBE  
EXCEPTI, ET  
S. M. VESTRAE OB ANTIQ. SOCIALE FOEDVS, ET D. ELIZ. BENE-  
FICENT. DEVOTI.  
FAVSTA OMNIA ET FOELICIAAD IMPERII A ETERNITAT. PRECANIVR.

Above which (being the heart of the trophée) was a spacious square roome, left open, silke curtaines drawne before it, which (upon the approach of his majestie) being put by, 17. yong damselfs (all of them sumptuously adorned, after their countrey fashion) sate, as it were, in so many chaires of state, and figuring in their persons the 17. provinces of Belgia, of which every one carried in a scutcheon (excellently pencilde) the armes and coate of one.

Above the upper edge of this large square roome, and over the first battlement, in another front, advanced for the purpose, a square table was fastened upright, in which was drawne the lively picture of the king, in his imperial robes; a crowne on his head, the sword and scepter in his handes: upon his left-side stood a woman, her face fixed upon his, a burning hart in her right-hand, her left hanging by, a heron standing close unto her: upon his other side stood upright (with her countenance directed likewise upon him) another woman, winged; and in a freeze beneath them, which tooke up the full length of this square, this inscription set out it selfe in golden wordes:

—*Utroque satellite tutus.*

Suffer your eyes to be wearied no longer with gazing up so high at those sun-beams, but turne then aside to looke below through the little posternes, whose state sweld quickly up to a greatnes, by reason of 2. columnes that supported them on either side. In a table, over the right-hand portall, was in perfect colours, drawne a serpent pursude by a lion; betweene them adders and snakes, chasing one another, the lion scornfully casting his head backe, to behold the violence of a blacke storme that heaven powred downe to overtake them: the sound that came from all this was thus:

—*Sequitur gravis ira Jerores.*

The opposite body to this (on the other side, and directly over the other portall, whose pompe did in like manner leane upon and uphold it selfe by two mayne columnes) was a square peece, in which were to be seene sheepe browsing, lambes nib-

bling, byrds flying in the ayre, with other arguments of a serene and untrobled season, whose happinesse was proclaymed in this manner :

—*Venit alma cicuribus aura.*

Directly above this, in a square table, were portrayed two kings, reverently and antiquesly attyrde, who seemed to walke upon these golden lines :

*Nascitur in nostro regum par nobile rege  
Alter Jesiades, alter Amoniades.*

From: whome leade but your eye, in a straight line, to the other side (over the contrary posterne), and there, in a second upper picture, you may meete with two other kings, not fully so antique, but as rich in their ornaments; both of them, out of golden letters, composing these wordes :

*Lucius ante alios, Edwardus, et inde JACOBUS  
Sextus, et hic sanxit, sextus et ille fidem.*

And these were the nerves by which this great triumphall body was knit together. In the inferiour parts of it, upon the shoulders whereof (which were garnished with rowes of pilasters, that supported lions rampant, bearing up banners), there stood another lesser square, the head of which wore a corouet of pilasters also; and above them, upon a pedestal, curiously closed in betweene the tayles of two dolphins, was advanced a woman, holding in one hand a golden warder, and poynting with the forefinger of the other hand up to heaven. She figured Divine Providence; for so at her feete was written,

*Provida Mens Cæli.*

Somewhat beneath which was to be seene an imperiall crowne, two scepters being fastened, crosse-wise, unto it, and delivering this speach :

—*Sceptra hæc concredidit uni.*

At the elbowes of this upper square, stood upon the foure corners of a great pedestall, foure pyramides, hollow, and so neatly contrived, that in the night time (for anger that the sunne would no longer look upon these earthly beauties) they gave light to themselves, and the whole place about them; the windowes, from whence these artificiall beames were throwne, being cut out in such a fashion, that, as Ovid, describing the palace of the sunne, says

*Clara micante auro, flammæsq. imitante pyropo.*

So did they shine afarre off, like crysolites, and sparkled like carbuncles: betweene those two pyramides, that were lifted up on the right-hand, stood Fortitude; her pillar resting it self upon this golden line :

*Perfero curarum pondus, discrimina temno.*

Betweene the two pyramides, on the other side, Justice challenged her place, being knowne both by her habit and by her voyce, that spake thus :

*Auspice me dextra solium regale perennat.*



We have held his majestie too long from entring this third gate of his court royall: it is now hie time that those eyes, which, on the other side, ake with rolling up and downe for his gladsome presence, should injoy that happinese. Beholde, he is in an instance passed thorough; the objects that there offer themselves before him being these:

Our Belgick statue of triumph weares on her back as much riches as she caried upon her breast, being altogether as glorious in columnes, standing on tip-toe, on as loftie and as proude pyramides; her walkes encompassed with as strong and as neate pilasters; the colours of her garments as bright, her adornements as many: for,

In the square field, next and lowest, over one of the portalls, were the Dutch countrey people toying at their husbandrie; women carding of their hemp, the men beating it, such excellent art being exprest in their faces, their stoopings, bendings, sweatings, &c. that nothing is wanting in them but life (which no colours can give) to make them be thought more than the workes of paynters

Lift up your eyes a little above them, and behold their exchange; the countenances of the marchants there being so lively, that bargaines seem to come from their lippes.

But instead of other speech, this is onely to be had:

PIO INVICTO,

R. JACOBO,

QVOD FEL. EJVS AVSPICIIS VNIVERSVM BRIT. IMPERIVM PACAT.  
MARE TVTVM PORTVS APERIT.

Over the other portall, in a square (proportioned to the bignes of those other) men, women, and children (in Dutch habits) are busie at other workes; the men weaving, the women spinning, the children at their hand-loomes, &c.: above whose heads you may, with little labour, walke into the mart, where, as well the free as the burger, are buying and selling; the praise of whose industrie (being worthy of it) stands publisht in gold, thus:

QVOD MVTVIS COMMERCIIIS, ET ARTIFICVM, NAVTARUMQVE SO-  
LERTIA CRESCAT, DESIDIA EXVLAT, MVTVAQVE AMICITIA CON-  
SERVETVR.

Just in the midst of these foure squares, and directly over the gate, in a large table, whose feet are fastened to the freeze, is then fishing and shipping lively and sweetely set downe: the skipper (even though he be hard tugging at his net) loudly singing this:

*Quod celeb: hoc emporium prudenti industria suos,  
Quovis terrarum negotiatores emittat, ceteros  
Humaniter admittat, foris famam, domi divitia augeat.*

Let us now chme up to the upper battlementes; where, at the right-hand, Time standes; at the left, in a direct line, his daughter Trueth: under her foot is written,

*Sincera;*

And under his,

*Durant,  
Sincera durant.*

In the midst of these two, three other persons are ranked together, Art, Sedulitie, and Labour; beneath whom, in a freeze, roving along the whole breadth of that square, you may find these words in gold:

*Artis, Perfecit, Sedulitate, Labor.*

As on the foreside, so on this, and equall in height to that of Divine Providence, is the figure of a woman advanced, beneath whom, is an imperiall crown, with branches of olive fixed, crosse-wise, unto it, and gives you this word.

*Sine cæde et sanguine.*

And thus have we bestowed upon you all the dead cullours of the picture (wherein, notwithstanding, was left so much life) as can come from art. The speaking instrument was a boy, attyied all in white silk, a wreath of lawrell about his temples. from his voyce came this sound.

*Sermo ad Regem.*

*Quæ tot sceptrâ tenes forti, rei maxime, dedit,  
 Priorâ mens summi Numinis illa dedit  
 Aspice ridentem per gaudia Plebis Olympum,  
 Reddentem et plausus ad sua verba suos,  
 Tantus honos paucis, primâ post secula mundi  
 Obtigit, et paucis tantum unus incubuit,  
 Nam regere imperus populum fabricibus unum,  
 Arduâres, magnis res tamen apta reis.  
 At non unanimes nutu compescere gentes  
 Non hominis pensum, sed labor ille Dei,  
 Illi idè agentes qui temperet orbi habenas,  
 Adjungit longas ad tua fræna manus.  
 Et menti de mente sua præluet, et artem  
 Regnandi, regnum qui dedit illa, docet.  
 Crescentes rarus cumulat virtutibus annos,  
 Quos inter pietas, culmina summa tenet.  
 Hac proavos reddis patriæ, qui barbara gentis  
 Flexère inducto Numine, corda fera.  
 Hac animos tractas rigidos, subigisque rebelles,  
 Et leve persuades quod trahis ipsi jugum,  
 Illi fida comes terram indignata profanam,  
 Aut nunc te tanto rege rectora Themis.  
 Assidat et robusta soror, ingentibus ausis  
 Pro populo carum tradere prompta caput.  
 Quam et regis amor, musæ et dilectus Apollo.  
 Regali gaudent subdere plectra manu.  
 Aurea et ubertas solerti nata labore,  
 Exhibet aggestas rurs et urbis opes.  
 Sunt hæc dona Poli, certa quæ prodita fama  
 Miratum ut veniat, venit uterque polus.  
 Venimus et Belgæ, patrus gens exul ab oris  
 Quos fovit tenero mater Eliza sinu.*

*Matri sacratum, patri duplicamus amorem,  
 Poscimus et simili posse favore fru  
 Sic decem Panthacci tibi proferat alius avum,  
 Sceptra per innumeros qui tibi tradit avos  
 Sic regina tua pars altera, et altera proles,  
 Spes populi longum det, capiatq. decus.*

Whilst the tongues of the strangers were employed in extolling the gracious aspect of the king, and his princely behaviour towards them, his majestie (by the quicknes of time, and the earnestnesse of expectation, whose eyes ran a thousand wayes to find him) had won more ground, and was gotten so far as to St Mildreds church, in the Poulterrie; close to the side of which a scaffold was erected, where (at the cities cost, to delight the queene with her own country musicke) nine trumpets and a kettle-drum did very sprightly and actively sound the Danish march; whose cunning and quick stops by that time they had toucht the last ladies eare in the traine, behold, the king was advanced up so hie as to Cheapeside, into which place (if Love himself had entered, and scene so many gallant gentlemen, so many ladies, and beautifull creatures, in whose eyes glaunces, mixt with modest lookes, seemde to daunce courtly measures in their motion) he could not have chosen to have given the roome any other name then the Presence Chamber.

The stately entiaunce into which<sup>\*</sup> was a faine gate, in height in 18. foot, in breadth <sup>Soper Lane</sup> 12; the thickness of the passage under it being 24. Two posternes stood wide open on the two sides, either of them being 4. foot wide, and 8. foot high. The two portals that jettet out before these posternes, had their sides open four severall wayes, and served as pedestalls (of rusticke) to support two pyramides, which stood upon four great balles, and four great lions: the pedestalls, balles, and pyramides, devouring, in their full upright heighth, from the ground line to the top, just 60. foot. But, buying this mechanicke body in silence, let us now take note in what fashion it stood attyred. Thus then it went appareled.

#### *The Device at Soper-lane End.*

Within a large compartiment, mounted above the forehead of the gate, over the frceze, in capitales, was inscribed this title.

#### *NOVA FELIX ARABIA.*

Under that shape of Arabia, this iland being figured: which two names of New and Happie, the countrey could by no merit in it selfe, challenge to be her due, but onely by meanes of that secret influence accompanying his majestie wheresoever he goes, and working such effectes. ✓

The most worthy personage advanced in this place was Arabia Britannica, a woman attyred all in white, a rich mantle of greene cast about her, an impertall crown on her head, and a scepter in one hand, a mound in the other, upon which she sadly leaned, a rich veyle (under the crowne) shadowing her eyes, by reason that her countenance (which, till his majesties approach, could by no worldly object be drawne to looke up) was pensively dejected: her ornamentes were markes of chastitie and youth: the crowne, mound, and scepter, badges of soveraigntie.

Directly under her, in a cant. by her selfe, Fame stood upright; a woman in a watchet roabe, thickly set with open eyes and tongues, a payre of large golden winges at her backe, a trumpet in her hand, a mantle of sundry cullours traversing her body. all these ensignes displaying but the propertie of her swiftnesse and aptnesse to disperse rumors.



In descent beneath her, being a spacious concave roome, were exalted five mounts, swelling up with different ascensions; upon which sate the five Sences drooping: viz.

1. *Auditus*, Hearing.
2. *Visus*, Sight.
3. *Tactus*, Feeling.
4. *Offactus*, Smelling.
5. *Gustus*, Taste.

Appareled in roabes of distinct cullours, proper to their natures, and holding scutcheons in their handes; upon which were drawne heroglyphicall bodyes, to expresse their qualities.

Some prettie distaunce from them (and as it were in the midst before them) an artificiall laver or fount was erected, called the Fount of Arate (Vertue;) sundry pipes, like veines, branching from the body of it: the water receiving libertie but from one place, and that very slowly

At the foot of this fount, two personages (in greater shapes then the rest) lay sleeping: upon their breasts stucke their names, *Detractio*, *Oblivio*: the one holdes an open cuppe, about whose brim a wreath of curled snakes were winding, intimating, that whatsoever his lippes toucht was poysoned; the other held a blacke cuppe covered, in token of an envious desire to drowne the worth and memorie of noble persons.

Upon an ascent, on the right hand of these, stood the three Charities or Graces, hand in hand, attyred like three sisters.

<i>Aglaia,</i>	}	Figuring	Brightnesse, or majestie.
<i>Thalia,</i>			Youthfulnes, or flourishing.
<i>Euphrosine,</i>			Cheerfulnes, or gladnes.

They were all three virgins; their countenaunces laboring to smother an innated sweetnes and chearefulnes that appareled their cheekes, yet hardly to be hid: their garments were long roabes of sundry coloures, hanging loose: the one had a chaplet of sundrie flowers on her head, clustard heere and there with the fruites of the earth: the second a garland of eares of corne: the third, a wreath of vine-branches, mixt with grapes and olives.

Their haire hung downe over their shoulders loose, and of a bright colour, for that epithite is properly bestowed upon them by Homer, in his himne to Apollo.

### *PULCHRICOMÆ CHARITES.*

#### *The Bright Hayrde Graces.*

They held in their handes pensild shieldes: upon the first, was drawne a rose: on the second, 3 dvce: on the third, a branch of myrtle.

Figuring	{	Pleasantnesse.
		Accord.
		Flourishing.

In a direct line against them, stood the three Howres, to whom in this place, we give the names of Love, Justice, and Peace: they were attyred in loose roabes of light colours, paynted with flowers: for so Ovid apparrels them.

*Conveniunt pictis incinctæ vestibus Horæ.*

Winges at their feete, expressing their swiftnesse, because they are lackies to the sunne: *Jungere equos Tytan velocibus imperat Horis.* Ovid.

Each of them helde two goblets; the one full of flowers (as ensigne of the Spring), the other full of rypened figges, the cognisance of Summer.

Upon the approach of his majestie (sad and solenne musicke having beaten the ayre all the time of his absence, and now ceasing) Fame speakes.

*Fama.*

Turne into ice mine eye-balls, whilst the sound  
Flying through this brazen trump, may back rebound  
To stop Fames hundred tongues, leaving them mute,  
As in an untouched bell, or stringlesse lute,  
For vertues fount, which late ran deep and cleare,  
Drie, and melts all her body to a teare.  
You Graces! and you Houres that each day runne  
On the quick errands of the golden sunne,  
O say! to vertues fount what has befell,  
That thus her veines shrink up.

*Charites Horæ.*

Wee cannot tell.

*Euphrosine.*

Behold the five-folde guard of Sence which keeps  
The sacred streame, sit drooping: neere them sleepe  
Two horned monsters: Fame! summon each Sence,  
To tell the cause of this strange accidence.

Heere upon Fame sounding her trumpet, Arabia Britannica lookes cheerefully up, the Sences are startled: Detraction and Oblivion throw off their iron slumber, busily bestowing all their powers to fil their cups at the fount, with their olde malicious intention to sucke it drig; but a strange and heavenly musicke suddainly striking through their eares, which causing a wildnes and quicke motion in their lookes, drew them to light upon the glorious presence of the king, they were suddainly thereby daunted and sunke downe; The fount in the same moment of tyme, flowing fresh and abundantly through severall pipes, with milke, wine and balme, whilst a person (figuring Circumspection) that had watcht day and night, to give note to the world of this blessed tyme, which hee foresawe would happen, steps forth on a mounted stage extended 30 foote in length from the maine building, to deliver to his majestie the interpretation of this dumbe mysterie.

This presenter was a boy, one of the choristers, belonging to Paules.

*His Speech.*

Great Monarch of the West, whose glorious stem,  
 Doth now support a triple diadem,  
 Weying more than that of thy grand grandsire Brute,  
 Thou that maist make a king thy substitute,  
 And doest besides the red-rose and the white,  
 With the rich flower of France that garland dight,  
 Wearing above kings now, or those of olde,  
 A double crowne of lawrell and of gold,  
 O let my voyce passe through thy royall eare,  
 And whisper thus much, that we figure here  
 A new Arabia, in whose spiced nest  
 A Phoenix liv'd and died in the sunnes breast.  
 Her losse made Sight in teares to drowne her eyes,  
 The Eare grew deafe, Taste like a sick man lyes,  
 Finding no relish every other Sence  
 Forgat his office, worth and excellence,  
 Whereby this fount of vertue gan to freeze,  
 Thrcatned to be drunke by two enemies,  
 Snake Detraction and Oblivion,  
 But at thy glorious presence both are gone,  
 Thou being that sacred Phoenix, that doest rise,  
 From the ashes of the first: Beams from thine eyes  
 So vertyually shining, that they bring  
 To Englands new Arabia, a new spring  
 For joy whereof, Nymphes, Sences, Houres and Fame  
 Eccho loud hymnes to his imperiall name.

At the shutting up of this speech, his majestie (being readie to goe on) did most graciously feed the eyes of beholders with his presence, till a song was spent. which to a loude and excellent musick composed of violins and another rare artificiall instrument, wherein besides sundrie severall sounds effused (all at one time) were also sensibly distinguisht the chirpings of birds, was by two boyes (choristers of Paules) delivered in sweet and ravishing voyces.

*Cant.*

Troynovant is now no more a citie,  
 O great pitie! is't not pittie?  
 And yet her towers on tiptoe stand,  
 Like pageants built on fairie land,  
 And her marble armes,  
 Like to magicke charmes,  
 bind thousands fast unto her,  
 That for her wealth and beauty daily woove her,  
 yet for all this, is't not a pittie?  
 Troynovant is now no more a citie.

2.

Troynovant is now a sommer arbour,  
 or the nest wherein doth harbor  
 The eagle of all birds that flie,  
 The soveraigne, for his piercing eye,  
 If you wisely marke,  
 'Tis besides a parke,  
 Where runnes (being newly borne)  
 With the fierce lyon the faire unicorne,  
 or else it is a wedding hall,  
 Where foure great kingdomes hold a festivall.

3.

Troynovant is now a bridall chamber,  
 whose roote is gold, floore is of amber,  
 By vertue of that holy light,  
 That burnes in Hymens hand more bright,  
 Than the silver moone,  
 or the torch of noone,  
 Harke what the ecchoes say!  
 Brittain till now nere kept a holiday:  
 for Jove dwels heere: And tis no pittie,  
 If Troynovant be now no more a cittie.

Nor let the scrue of any wresting comment upon these words,

Troynovant is now no more a cittie,

Enforce the authors invention away from his own cleare strength and harmlesse meaning: all the scope of this fiction stretching onely to this point, that London (to do honour to this day, wherein springs up all her happines) being ravished with unutterable joyes makes no account (for the present) of her ancient title to be called a cittie, because alluring these tryumphes, she puts off her formall habite of trade and commerce, treading even thrift it selfe under foote, but now becomes a reveller and a courtier. So that, albeit in the end of the first stanza tis said,

Yet for all this, is't not pittie,  
 Troynovant is now no more a cittie.

By a figure called *Castigatio* or the mender, heere followes presently a reproofe, wherein tytles of sommer arbour; the eagles nest a weding hall, &c. are throwne upon her, the least of them being at this time by vertue of poeticall heraldrie, but especiallie in regard of the state that now upholds her, thought to be names of more honour, than that of her owne. And this short apologie doth our verse make for it selfe, in regard that some, (to whose settled judgement and authoritie the censure of these devises was referred) brought, though not bitterly, the life of those lines into question: But appealing with Machetas to Phillip, now these reasons have awaked him: let us follow King James, who having passed under this our third gate, is by this time, graciously receiv-

ing a gratulatorie oration from the mouth of Sir Hengy Mountague, Recorder of the citie: a square low gallerie, set round about with pilasters, being for that purpose erected some 4. foote from the ground, and joyned to the front of the crosse in Cheap; where likewise stood al the Aldermen, the Chamberlain, Towne-clerke, and Counsell of the citie.

*The Recorders Speech.*

High Imperiall Majestie, it is not yet a yeere in dayes since with acclamation of the people, citizens, and nobles, auspiciouslie heere at this crosse was proclaimed your true succession to the crowne. If then it was joyous with hats, hands, and hearts, lift up to heaven to cue King James, what is it now to see King James? Come therefore, O worthiest of kings, as a glorious bridegroome through your royall chamber: But to come neerer, *Adest quem querimus*. Twentie and more are the soveraignes we have served since our conquest, but, conquerour of hearts, it is you and your posteritie, that we have vowed to love and wish to serve whilst London is a citie. In pledge whereof, my Lord Maior, the Aldermen and Commons of this citie, wishing a golden reigne unto you, present your greatnes with a little cup of gold.

At the end of the oration three cups of gold were given (in the name of the Lord Maior, and the whole body of the citie), to his majestie, the young prince, and the queene.

All which, but above all (being gifts of greater value) the loyall hearts of the citizens, being lovingly receaved; his grace was (at least it was appointed he should have beene) met on his way neere to the crosse, by Sylvanus drest up in greene ivie, a cornet in his hand, being attended on by foure other sylvans in ivie likewise, their bowes and quivers hanging on their shoulders, and winde instruments in their hands.

Upon sight of his majestie, they made a stand, Sylvanus breaking forth into this abrupt passion of joy.

*Sylvanus.*

Stay Sylvanus, and let the loudest voyce of musicke proclayme it, (even as high as heaven) that he is come.

*Alter Apollo redit, Novus En, jam regnat Apollo.*

Which acclamation of his was borne up into the ayre, and there mingled with the breath of their muscalle instruments: whose sound being vanished to nothing, Thus goes our speaker on.

*Sylvanus.*

Most happie prince, pardon me, that being meane in habite, and wilde in apparance (for my richest livorie is but leaves, and my statliest dwelling but in the woodes), thus rudely with piping Sylvanus. These are my walkes: yet stand I heere not to cut off your way, but to give it a fal and a bounteous welcome, being a messenger sent from the lady Eirene my mistress, to deliver an errand to the best of all these worthies your royall selfe. Many kingdomes hath the lady sought out to abide in, but from them all, hath she been most churlishly banished: not that her beautie did deserve such unkindnes, but that (like the eye of heaven) hers were too bright, and there were no eagles breeding in those nests, that could truly beholde them.



At last heere she arived, destinie subscribed to this warrant, that none but this land should be her inheritance. In contempt of which happines, Envie shootes his impoisoned stings at her heart, but his adders (being charmed) turne their daungerous heads upon his own bosome. Those that dwell far off, pine away with vexing to see her prosper, because all the acquaintance which they have of her, is this, that they know there is such a goodly creature as Eirene in the world, yet her face they know not: whilst all those that heere sleepe under the warmth of her wings, adore her by the sacred and cœlestiall name of Peace, for number being (as her blessings are) infinite.

Her daughter Euporia (well knowne by the name of Plentie), is at this present with her, (being indecde never from her side) under yonder arbour they sit, which after the daughters name is called, *Hortus Euporiæ* (Plenties Bower): Chast are they both, and both maydens in memorie of a virgine, to whome they were nurse children: for whose sake, because they were bound to her for their life, mee have they charged to lay at your imperiall feete, being your hereditarie due, the tribut of their love: And with it thus to say:

That they have languished many heavie moneths for your presence, which to them would have beene, and proud they are that it shall be so now, of the same operation and influence, that the sunne is to the springe, and the sponge to the earth: hearing therefore what trebble preferment you have bestowed upon this day, wherein, besides the beames of a glorious sunne, two other cleare and gracious staries shine cheerfullie on these her homely buildings: Into which, because no dutie should be wanting, she hath given leave even to strangers, to be sharers in her happines, by suffering them to bid you likewise welcome. By mee, once hers, now your vassaile, shee entreates, and with a knee sinking lower than the ground on which you tread, do I humbly execute her pleasure, that ere you passe further you would deigne to walke into yonder garden: the Hesperides live not there, but the muses, and the muses no longer than under your protection. Thus farre am I sent to conduct you thither, prostrately begging this grace, since I dare not, as being unwoorthie, lackey by your royall side, in that, yet these my greene followers and my selfe may be joyfull fore-runners of your expected approach: Away Sylvanus.✓

And being, in this their returne, come neare to the arbour, they gave a signe with a short florish from all their cornets, that his majestie was at hand: whose princely eye whilst it was delighting it selfe with the quaint object before it, a sweete pleasure likewise courted his eare in the shape of musicke, sent from the voyces of nine boyes, all or them queristers of Paules, who in that place, presenting the nine muses, sang the dittie following, to their viols and other instruments.

But, least leaping too bluntly into the midst of our garden at first, we deface the beautie of it let us send round about it, and survey the walles, allies, and quarters of it as they lye in order.

*This being the fashion of it.*

The passages through it were two gates, arched and grated arbor wise, their heighth being 10. foote, their bredth 10. from the rooffe. and so on the sides, downe to the ground; cowcumbers, pompiions, grapes, and all other fruits growing in the land, hanging artificially in clusters: Betweene the two gates, a payre of stayres were mounted with some 20. assents: at the bottome of them, on two pillers, were fixed two Satiers carved out in wood; the sides of both the gates, being strengthened with four great French frames standing upon pedestals, taking up in their full heighth 20. foote.

The upper part also carried the proportion of an arbor, being close with their round tops, the midst whereof was exalted above the other two, Fortune standing on the top

of it. The garnishments for the whole bower, being apples, peares, cherries, grapes, roses, lillies, and all other both fruits and flowers most artificially molded to the life. The whole frame of this sommer banqueting house, stood at the ground line, upon 4 foote; the perpendicular stretching it selfe to 45. Wee might that day have called it, The musicke roome, by reason of the chaunge of tunes, that danced round about it; for in one place were heard a noyse of cornets, in a second, a consort, the third, which sate in sight, a set of viols, to which the muses sang.

The principall persons aduanced in this bower, were Eirene peace, and Euporia plenty, who sat together.

*Eirene.*

Peace: Was richly attired, her upper garment of carnation, hanging loose, a robe of white under it, powdered with starres and girt to her: her haire of a bright colour, long, and hanging at her back, but interwoven with white ribbands, and jewels: her browes were encompast with a wreath compounded of the olive, the lawrell, and the date tree: In one hand shee held a caduceus, or Mercuries rod, the god of eloquence: In the other, ripe eares of corne gilded: on her lap sate a dove: All these being en-signes, and furniture of peace.

*Euporia.*

Plenty: Her daughter sat of the left hand, in changable colours, a rich mantle of gold traversing her bodie, her haire large and loosely spreading over her shoulders: on her head a crowne of poppy and mustard seede; the antique badges of fertilitie and abundance. In her right hand a cornucopia. filde with flowers, fruits, &c.

*Chrusos.*

Directly under these, sate Chrusos, a person figuring gold; his dressing, a tinsell robe of the colour of gold.

*Argurion.*

And close by him, Argurion, silver, all in white tinsell; both of them crownde, and both their hands supported a globe between them, in token that they commanded over the world.

*Pomona.*

Pomona, the goddessse of garden fruits; sate at the one side of gold and silver; attirde in greene, a wreath of frutages circling her temples: her armes naked: haire beautifull, and long.

*Ceres.*

On the other side sate Ceres, crowned with ripened eares of wheate, in a loose straw-coloured robe.

In two large descents, a little belowe them, were placed at one end,

The nine Muses	{	Clio.	} With musicall instruments in their hands, to which they sung all the day.
		Euterpe.	
		Thalia.	
		Melpomene.	
		Terpsicore.	
		Erato.	
		Polymnia.	
		Urania.	
		Calliope.	

At the other ende,

The 7 liberall Arts.	{	Grammer.	} Holding shieldes in their hands, expressing their several offices.
		Logique.	
		Rhetorique.	
		Musicke.	
		Arithmetick.	
		Geometry.	
		Astrology.	

Upon the verie upper edge of a faire large freeze, running quite along the full breadth of the arbor, and just at their feete, were planted rankes of artificiall artichocks and roses.

To describe what apparell these arts, and muses wore, were a hard labour, and when it were done, all were but idle. Few taylors know how to cut out their garments: they have no wardrob at all: not a mercer, nor merchant, though they can all write and read verie excellently well, will suffer them to be great in their bookes. But, as in other countries, so in this of ours, they goe attirde in such thin clothes, that the winde everie minute is readie to blowe through them: happy was it for them, that they tooke up their lodging in a summer arbour, and that they had so much musicke to comfort them, their joes. of which they do not everie daie tast, being notwithstanding now infinite multiplied, in this, that where before they might have cryed out till they grew horse, and non would heare them, now they sing:

*Aderitque vocatus Apollo.*

Chorus in full voices answering it thus:

*Ergo alacris Sylvas, et cætera rura voluptas  
Panisque pastoresque tenet, Driadasque puellas,  
Nec Lupus insidias pecori, nec retia Cerois  
Ulla aolum meditantur, amat bonus otia Daphnis;  
Ipsi lætitia voces ad sidra jaetant  
Intempesti montes; ipsa jam carmina Rupes,  
Ipsi sonant Arbusta. Deus. Deus ille!*

Sylvanus, as you may perceive by his office before, was but sent of an errand: there was another of a higher calling, a traveller, and one that had gon over much grownd, ap-



pointed to speake to his majesty, his name Vertumnus, the maister gardner, and husband to Pomona: To tell you what cloathes he had on his backe, were to do him wrong, for he had, to say truth, but one suite: homelie it was, yet meete and fit for a gardener: In steade of a hat, his browes were bound about with flowers, out of whose thicke tuftes, here and there peeped a queene apple, a cherie, or a peire; this boone-grace he made of purpose to keep his face from heate, because he desired to looke lovelie, yet the sunne found him out, and by casting a continuall eye at him, whilst the old man was dressing his arbours, his cheekes grew tawmie; which colour, for the better grace, he himselfe interpreted blushing. A white head he had, and sunne-burnt hands: in the one he held a weeding hooke, in the other a grating knife: and this was the tenor of his speech. That he was bound to give thanks to heaven, in that the arbour and trees which growing in that fruitfull Cynthian garden, began to droop and hang downe their greene heades, and to uncurl their crisped forelocks, as fearing and in some sort feeling the sharpenesse of Autumnian malice, are now on the sudden, by the devine influence, apparelled with a fiesh and more lively verdure than ever they were before. The nine muses, that could expect no better entertainment than sad banishment, having now lovely and amiable faces: Arts, that were threatned to be trod under foot by barbarisme, now, (even at sight of his majestie, who is the Delian patron both of the muses and arts,) being likewise advanced to the most high preferment, whilst the very rural and sylvane troopes danced for joy; the lady therefore of the place, Eirene, (his mistress) in the name of the Prætor, Consuls and Senators of the city, who carefully prune this garden, (weeding out al hurtful and idle branches that hinder the growth of the good,) and who are indeede, *Ergatai Pistor*, faithfull laborers in this peice of ground, since doth in al their names, (and he in behalfe of his lady,) offer themselves, this arbor, the bowers and walkes, yea her children, gold and silver, with the loving and loyall harts of all those, the sons of peace, standing about him, to be disposde after his royall pleasure. And so wishing his happy arrival at a more glorious bower, to which he is now going, yet welcoming him to this, and praying his majesty not to forget this poore arbor of his lady, musicke is commanded to cary all their prayers for his happy reigne, with a loud *Amen* of all his subjects as hic as heaven.

*Cant.*

Shine Titan shine.  
Let thy sharp raies be hurld  
Not on this under world,  
For now tis none of thine.

These first 4 lines were sung by one alone, the single lines following, by a chorus in full voices.

*Chor.* No, no, tis none of thine.

## 2.

But in that spheare,  
Where what thine armes infolde,  
Turnes all to burnisht gold,  
Spend thy guilt arrows there,

*Chor.* Doe, doe, shoot onelie there.

3.

Earth needes thee not:  
Her childbed daies are done,  
And shee another sunne,  
Faire as thy selfe has got.

*Chor.* A new new sunne is got.

4.

O this is he!  
Whose new beames make our Spring,  
Men glad and birdes to sing;  
Hymnes of praise, joy, and glee.

*Chor.* Sing, sing, O this is hee!

5.

That in the north  
First rizing: shonne (so far)  
Bright as the morning starre,  
At his gaie comming forth.

*Chor.* See, see, he now comes forth.

6.

How soon joies varie?  
Here staid he still! O then  
Happie both place and men,  
But here had list not tarrie.

*Chor.* O grieffe! had list not tarrie.

7.

No, no, his beames  
Must equall deuide,  
Their heate to Orbes beside,  
Like nourishing silver streames,

*Chor.* Joies slide away like streames.

8.

Yet in this lies  
Sweet hope: how far soever,

Hee bides, no cloudes can sever  
His glorie from our eyes.

*Chor.* Drie, drie, y our weeping eyes.

## 9.

And make heaven ring,  
His welcomes showed loudellie,  
For heaven it self lookes proudly,  
That earth has such a king.

*Chor.* Earth has not such a king.

His majestie dwelt here a considerable long time, giving both good allowance to the song and musick, and liberally bestowing his eye on the workmanship of the place, from whence at the length departing, his next entrance was, as it were, into the closet, or rather the privy chamber to this our court-royall; through the windowes of which, he might behold the Cathedrall Temple of Saint Paule: upon whose lower battlements, an antheme was sung, by the quiersters of the church, to the musicke of loud instruments: which being finisht, a Latine oration was *vica voce* delivered to his grace, by one of Maister Mulcaster's schollers, at the dore of the free-schole, fownded by the Mercers.

*Oratio habita, et ad Regem, et coram Rege præ schola Paulina.*

Brevis ero, ne ingratus sim, Rex serenissime, licet, et planè, et plenè putem Regem tam prudentem, in tam profusa suorum letitia, ita se hodie patientia contra tædium amavisse, ne ullius tædii ipsum posset tædere. Edificium hoc magno sumptu suo extructum Dominus Johannes Collettus ecclesiæ Paulinæ Decanus, sub Henrico septimo, majestatis tuæ prudentissimo abavo, erudiendæ pueritiæ consecravit, ut hujus scholæ infantia tuo in Regnum Anglicanum jure cœtanea existat. Tanta magnificentia conditum parique magnificentia dotatum fidelissima Mercerorum hujus urbis primaria semper, hodie etiam prætoris societati tuendum testamento moriens commendavit. Quæ societas, et demortui fundatoris spei, et nostræ educationis studio fidem suam sanctissime excoluit. Illic nos cum multis aliis erudimur, qui communi nomine totius pueritiæ Anglicanæ, a domino rege, licet sponte sua ad omnia optima satis incitato, humillime tamen contendimus, ut quemadmodum sua ætatis ratione, in omni re adultioribus prospicit, ita in summæ spei Principis Henrici gratiam tenerioribus, parique cum ipso ætate pueris, in scholarum cura velit etiam consulere. Virge enim obsequium sceptri obedientiam et parit et præit, inquit preceptor meus. Quique metus dedit juvenis parere puerque, grandibus imperiis officiosus erit. Habent scholæ Anglicanæ multa, in quibus Regiam majestatis correctionem efflagitant, ne inde in academias implumes evolent unde in Rempublicam implumiores etiam è prima nobilitate emittuntur. Quod malum a preceptore nostro accepimus: qui annos jam quatuor supra quinquaginta publice, privatimque erudiendæ pueritiæ præfuit, et hæc scholarum errata, cum aliquo etiam dolore suo, et passim, et sparsim apprehendit. Nostra hæc schola fundatorem Colettum hominem tam pium; tutores Merceros homines tam fidôs consequuta, quam esset fœlix, si placeret, domino etiam, Regi, quod Regibus Angliæ, ad summam apud suos charitatem sæpissime profuit, huic Mercerorum principi societati, fratrem se, et concivem adscri-

bere. Quantum huic urbi ornamentum, quantum societati honestamentum, quantum scholæ nostræ emolumentum? Quantus etiam Regi ipsi honos inde accederet, mavult, qui hoc vult alias inter alia per otium Regi suo appone, quam hodie cum tædio et præter arcam eidem explicare. Omnipotens Deus Jesus Christus et cum eo, ac per eum nos-ter, et Pater, et Deus serenissimum Regem Jacobum, honoratissimam Reginam Annam, nobilissimum Principem Henricum, relinquamque Regiæ stupis ad omnia summam nam sobolem diu nobis ita incolumes tueatur, ut cum hujus vita secundissimum curricula confeceritis, beatissimam vitam cælestis æternitatem consequamini. Dixi. ✓

Our next arch of triumph was erected above the conduit in Fleet-street, into which (as into the long and beauteous gallery of the citie) his majestie being entered, a faire off (as if it had been some swelling promontory, or rather some enchanted castle guarded by tenne thousand harmelesse spirits) did his eye encounter another tower of pleasure.

*Presenting itselfe.*

Fourescore and ten foote in height, and fiftie in breadth; the gate twentic foote in the perpendicular line, and fourteene in the ground-line; the two posternes were answerable to these that are set down before; over the posternes, viz. Up in proportionable measures two turrets with battlements on the tops; the middest of the building was laid open to the world, and great reason it should be so, for the globe of the world was there seen to moove, being fild with all the degrees, and states that are in the land; and these were the mechanical and dead limmes of this carved bodie. As touching these that had the use of motion in it, and for a mind durst have spoken, but that there was no stuffe fit for their mouthes.

The principall and worthiest was Astrea, (Justice) sitting aloft, as being newly descended from heaven, gloriously attirde; all her garments being thickely strewed with starres; a crowne of starres on her head; a silver veile covering her eyes. Having told you that her name was Justice, I hope you will not put me to describe what properties she held in her hands, sithence every painted cloath can inform you.

Directly under her, in a cant by herselfe, was Arate (Vertue) inthrone, her garments white, her head crowned, and under her Fortuna; her foote treading on the globe, that moovde beneath her; intimating, that his majesties fortune was above the world, but his vertues above his fortune.

*Invidia.*

Envy, unhandsomely attirde all in black, her haire of the same colour, filleted about with snakes, stooode in a darke and obscure place by her selfe, neere unto Vertue, but making shew of a fearfulnessse to approach her and the light; yet still and anon, casting her eyes, sometimes to the one side beneath, where on several Greeces sate the four cardinall vertues:

Viz.  $\left. \begin{array}{l} \textit{Justitia.} \\ \textit{Fortitudo.} \\ \textit{Temperantia.} \\ \textit{Prudentia.} \end{array} \right\} \begin{array}{l} \text{In habiliments, fitting} \\ \text{to their natures.} \end{array}$

And sometimes throwing a distorted and repining countenance to the other opposite seate, on which his majesties foure kingdomes were advanced.

Viz { England.  
Scotland.  
France.  
Ireland. }

All of them in rich robes and mantles; crownes on their heads, and scepters with pensild scutchions in their hands, lined with the coats of the particuler kingdoms; for very madnesse, that she beheld these glorious objects, she stood feeding on the heads of adders.

The foure Elements in proper shapes, (artificially and aptly expressing their qualities) upon the approch of his majestie, went round in a proportionable and even circle, touching that cantele of the globe, (which was open) to the full view of his majestie: which being done, they bestowed themselves in such comely order, and stood so, as if the element had been held up on the tops of their fingers.

Upon distinct ascensions, (neatly raise within the hollow wombe of the globe) were placed all the states of the land, from the nobleman to the ploughman, among whom there was not one word to be heard, for you must imagine, as Virgil saith.

Ægl. 4. *Magnus ab integro seclorum nascitur ordo.  
Jam redit et \* virgo, redeunt Saturnia regna.*

Astræa.

That it was now the golden world, in which there were few parts.

All the tongues that went in this place, was the tongue of Zeale, whose personage was put on by W. Bourne, one of the servants to the young prince.

And thus went his Speech.

The populous globe of this our English Ile,  
Seemde to moove backward, at the funerall pile  
Of her dead female majestie. All states  
From nobles downe to spirits of meaner fates,  
Moovde opposite to nature and to peace,  
As if these men had bin th' Antipodes;  
But see, the vertue of a regall eye,  
Th' attractive wonder of mans majestie.  
Our globe is drawne in a right line agen,  
And now appeare new faces, and new men.  
The Elements, Earth, Water, Ayre, and Fire,  
(Which ever clipt a naturall desire,  
To combat each with other, being at first,  
Created enemies to fight their worst,)  
See at the peacefull presence of their king,  
How quietly they moovde, without their sting:  
Earth not devouring, Fire not defacing,  
Water not drowning, and the Ayre not chasing.

But proping the queint fabrick that heere stands,  
 Without the violence of their wrathtull hands  
 Mirror of times, lo where thy fortune sits,  
 Above the world, and all our humaine wits,  
 But thy hye vertue above that ; what pen,  
 Or ait, or braine can reach thy vertue then ?  
 At whose immortall brightnes and true light,  
 Envies infectious eyes have lost their sight,  
 Her snakes (not daring to shoot forth their stings  
 Gainst such a glorious object) downe she flings  
 Their forkes of venome into her own maw,  
 Whilst her ranke teeth the glittering poisons chawe ;  
 For tis the property of Envies blood,  
 To dy away at every kingdomes good,  
 Especially when she had eyes to view  
 These four maine vertues figurse all in you ;  
 Justice in causes, Fortitude against foes,  
 Temprance in splene, and Prudence in all those.  
 And then so rich an empyre, whose fayre brest  
 Contaynes four kingdomes by your entrance blest ;  
 By Brute divided, but by you alone,  
 All are againe united and made *One* ;  
 Whose fruitfull glories shine so far and even,  
 They touch not onely earth, but they kisse heaven :  
 From whence Astræa is descended hither,  
 Who with our last queenes spirit, fled up thither,  
 Fore-knowing on the earth, she could not rest,  
 Till you had lockt her in your rightful brest.  
 And therefore all estates, whose proper arts  
 Live by the breath of majestie, had harts,  
 Burning in holy zeales immaculate fires,  
 With quenchles ardors, and unstained desires,  
 To see what they now see, your powerful grace,  
 Reflecting joyes on every subjects face :  
 These payuted flames, and yellow burning stripes,  
 Upon this roab, being but as shoves and types  
 Of that great zeale. And therefore in the name  
 Of this glad citie, whither no prince ever came,  
 More lov'd, more long'd for, lowely I intreate,  
 You'd be to her as gracious as y'are great :  
 So with reverberate shoutes our globe shall ring,  
 The musicks close, being thus ; God save our King.

If there be any glorie to be won by writing these lynes, I do freelic bestow it (as his due) on Tho. Middleton, in whose braine they were begotten, though they were delivered heere : *Que nos non fecimus ipsi, viz ea nostra voco.*

But having peiced up our wings now againe with our own feathers, suffer us a while to be pruning them, and to lay them smooth, whilst this song, which went forth at the sound of hault-boyes, and other lowde instruments, flies along with the trayne.



*Cant.*

Where are all these honors owing?  
 Why are seas of people flowing?  
     Tell mee, tell me rumor,  
     Though it be thy humor  
     More often to be lying,  
 Than from thy breath to have trueth flying:  
     Yet alter now that fashion,  
     And without the streame of passion,  
     Let thy voyce swim smooth and cleare,  
 When words want gilding, then they are most deer.

Behold where Jove and all the states  
 Of heav'n, through heav'ns seaven silver gates,  
     All in glory riding  
     (Backs of clouds bestriding)  
     The milky waie do cover,  
 With starry path being measur'd over,  
     The Deities convent,  
     In Joves high Court of Parliament:  
     Rumor thou doest lose thine aymes,  
 This is not Jove, but one as great, King James.

And now take we our flight up to Temple-bar, (the other end of this our gallery) where by this time, his majestic is upon the poynt of giving a gracious and princely fare-well to the Lord Maior, and the citie. But that his eye meeting a seaventh beautifull object, is invited by that, to delay a while his lamented departure.

The Building being set out thus.

The front or surface of it was proportioned in every respect like a temple, being dedicated to Janus, as by this inscription over the Janus head may appeare.

*Jano Quadrifronti  
 Sacrum.*

The height of the whole edifice, from the grownd line to the top, was 57. foot, the full bredth of it 18. foot: the thicknes of the passage 12.

The personages that were in this temple, are these:

1. The principall person, Peace.
2. By her stood, Wealth.
3. Beneath the feet of Peace, lay Mars, (War,) groveling.

4. And upon her right hand (but with some little desent) was seated Quiet, the first hand-maid of Peace.
5. She had lying at her feet, Tumult.
6. On the other side was the second hand-maid, Libertie, at whose feet lay a catte.
7. This person trod upon Servitude.
8. The third hand-maid was Safety.
9. Bencath her was Danger.
10. The fourth attendant was Fælicitie:
11. At her feet, Unhappines.

Within the temple was an altar, to which, upon the approch of the king, a Flamin appeares, and to him, the former Genius of the Citie.

The effect of whose speech was, that whereas the Flamin came to performe rites there, in honour of one Anna, a goddessse of the Romaines, the Genius vowes, that none shall do sacrifice there but himselfe, the offering that he makes being the heart of the citie, &c.

And thus have we, lowely and aloofe, followed our soveraigne through the seaven triumphal gates of this his court-royall, which name, as London received at the rising of the sunne; so now at his going from her, even in a moment, she lost that honour; And being, like an actor on the stage, stript out of her borrowed majestie, she resignes her former shape and title of citie; nor is it quite lost, considering it went along with him, to whom it is due: For such vertue is begotten in princes, that their verie presence hath power to turne a village to a citie, and to make a citie appeare great as a kingdome. Behold how glorious a flower, happinesse, but how fading. The minutes, that lackey at the heels of time, run not faster away than do our joyes. What tongue could have exprest the raptures on which the soule of the citie was carried beyond it selfe, for the space of manie houres? What wealth could have allurde her to have closde her cies, at the conning of her king, and yet see, her bridegroom is but stept from her, and in a minute, (nay in shorter time, then a thought can be borne,) is she made a widow. All her consolation being now, to repeate over by roate those honors, which, lately, she had perfectly by hart: and to tell of those Joyes, which but even now, she realie behelde; yet thus of her absent, beloved, do I hear her gladly and heartily speaking.

Virg. *In freta dum fluvii current: dum montibus umbræ,  
Lustrabunt convexa, polus dum sidera pascit,  
Semper honos, nomenque tuum, laudesque manebunt.*

### The Pageant in the Strond.

The cite of Westminster and dutchy of Lancaster, perceiving what preparation their neighbor citie made to entertain her soveraigne; though in greatnes they could not match her, yet in greatnes of love and duetie, they gave testimonie, that both were equall. And in token they were so, hands and hearts went together: and in the Strond, erected up a monument of their affection.

The invention was a rayne-bow, the moone, sunne, and the seaven starres, called the Pleiades, being advanced between two pyramides: Electra, one of those seaven hanging in the aire, in figure of a comet, was the speaker, her words carrying this effect:

That as his majestie had left the citie of London. happy, by delivering it from the noyse of tumult: so he would crown this place with the like joyes; which being done, she reckons up a number of blessings, that will follow upon it.

The work of this was thought upon, begun and made perfect in xii. daies.

As touching those five which the citie builded, the arbor in Cheapside, and the temple of Janus at Temple-Bar, were both of them begun and finisht in sixe weeks. The rest were taken in hand, first in March last, after his majestie was proclaymed, upon which, at that time, they wrought till a moneth after St James his day following, and then gave over by reason of the sicknes: at this second setting upon them, six weeks more were spent.

The citie elected sixteene committies, to whom the mannaging of the whole busines was absolutely referred: of which number, four were aldermen, the other grave commoners.

There were also committies apoynted as overseers, and surveyors of the workes.

*Artificum Operariorumque in hoc tam  
celebri apparatu, summa.  
Summa.*

The citie employed in the framing, building, and setting up of their five arches, these officers and work-men:

A clarke that attended on the committies.  
Two officers that gave summons for their meetings, &c.  
A clarke of the workes.  
Two master carpenters.  
Painters.

Of which number, those that gave the maine direction, and undertook for the whole busines, were only these seaven:

William Friselfield.  
George Mosse.  
John Knight.  
Paul Isacson.  
Samuell Goodrick.  
Richard Wood.  
George Heron.

#### Carvers

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Over whom, Stephen Harrison, joyner, was apoynted chief; who was the sole inventor of the architecture, and from whom all directions, for so much as belonged to carving, joyning, molding, and all other work in those five pageants of the citie, paynting excepted, were set down.

Joyners	80
Carpenters	60
Turners	6

Laborers to them	6
Sawyers	12
Laborers during all the time, and for the day of the triumph	70
Besides these, there were other artificers, as :	
Plommers, Smythes, Molders.	

*To the Reader.*

Reader, you must understand, that a regard being had, that his majestic should not be wearied with tedious speeches : A great part of those which are in this booke set down, were left unspeken ; so that thou doest here receive them as they should have been delivered, not as they were. Some errors wander up and downe in these sheetes, under the printer's warrant : which notwithstanding may by thy authoritie be brought in, and receive their due correction. As in F. 2. fol. From his owne cleare strength, read, Cleare, straight, &c. And within fewe lines beneath that : insteade of, Because alluring this tryumph, read, Because that during these, &c. In the Cant. likewise, beginning thus, Shine Titan Shine, insteade of, O this is had, read, O this is he. And in the sixt staffe ; for, Here stayd, Had still. But here *had* list not tary. Read for every *had*, he. Other faults pardon, these I think are the grosest.

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*The Mariage of Prince Frederick, and the Kings Daughter, the Lady Elizabeth, upon Shrove-Sunday last. With the Showes on Land and Water, before and after the Wedding, as also the Maskes and Revells in his Highnes Court, with the running at the Ring, by the Kings Majestie, the Palsegrave, Prince Charles, and divers others of the Nobilitie.*

Now the second time Imprinted, with many new additions, of the same Tryumphes, performed by the Gentlemen of the Innes of Court, in the Kings Pallace of White-hall.

At London, Printed by T. C. for W. Barley. 1613.

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[The match between the Princess Elizabeth, and Frederick Prince Palatine, was unfortunate in its issue, not only to the noble pair, but to all Germany. Prince Henry is said to have promoted it with a view of one day heading an army in Germany, in behalf of his brother-in-law. Queen Anne of Denmark regarded it as a degradation, and used to call her daughter, in disdain of so inferior a marriage, Goody Palsegrave. Neither her opposition, however, nor the lamented death of Prince Henry interrupted the preparation for the nuptials, of which Arthur Wilson gives the following account :

But the king, (though he could not but be troubled to lose so near a part of himself,) looked over all these mists, and, like the sun, dispelled all these clouds and vapours ; commanding no man should appear in the Court in mourning ; he would have nothing in his eye to bring so sad a

message to his heart. The jollity, feasting, and magnificence of Christmas must not be laid down. There were princes and nobles, that came out of Germany with the Prince Elector, that must see the glory of the English court; which was presented with so much eminency in gorgeous apparel, that the precedent mourning was but as a foil, the better to illustrate it.

The Prince Elector Palatine, and Maurice Prince of Orange, were made Knights of the Garter, Lodowick Count of Orange being Maurice's deputy; and Prince Maurice took it as a great honour to be admitted into the fraternity of that order, and wore it constantly; till afterwards some villains at the Hague, that met the reward of their demerit, (one of them, a Frenchman, being groom of the princes chamber,) robbed a jeweller of Amsterdam, that brought jewels to the prince, this groom tempting him into his chamber to see some jewels, and there, with his confederates, they strangled the man with one of the prince's blue ribbons; which being after discovered, the prince would never suffer so fatal an instrument to come about his neck.

In February following, the Prince Palatine, and that lovely Princess the Lady Elizabeth, were married on Bishop Valentine's day, in all the pomp and glory that so much grandeur could express. Her vestments were white, the emblem of innocency; her hair dishevelled, hanging down her back at length, an ornament of virginity; a crown of pure gold upon her head, the cognizance of majesty, being all over beset with precious gems, shining like a constellation; her train supported by twelve young ladies in white garments, so adorned with jewels, that her passage looked like the milky way. She was led to church by her brother Prince Charles, and the Earl of Northampton; the young batchelor on the right hand, and the old on the left. And while the Archbishop of Canterbury was solemnizing the marriage, some comscations and lightnings of joy appeared in her countenance, that expressed more than an ordinary smile, being almost elated to a laughter; which could not clear the air of her fate, but was rather a forerunner of more sad and dire events: which shews how slippery nature is, to troul us along to those things that bring danger, yea, sometimes destruction with them.

She returned from the chapel between the Duke of Lenox, and the Earl of Nottingham, Lord High Admiral, two married men. The feastings, maskings, and other royal formalities, were as troublesome ('tis presumed,) to the lovers, as the relation of them here may be to the readers; for such splendour and gaiety are fitter to appear in princes courts, than in histories.

The city of London, (that with high magnificence had feasted the Prince Palatine, and his noble retinue,) presented to the fair bride a chain of oriental pearl, by the hand of the Lord Mayor, and Aldermen, (in their scarlet and gold chain accoutrements,) of such a value, as was fit for them to give, and her to receive. And the people of the kingdom in general, being summoned to a contribution for the marriage of the king's daughter, did shew their affections by their bounty. And though it be the custom of our kings to pay their daughters portions with their subjects purses; yet a hundred years being almost past since such a precedent, it might have made them unwilling (if their obedience had not been full ripe,) to recal such obsolete things, as are only in practice now by the meanest of the people."—WILSON, *ad ann.* 1617.]

Being desirous to give satisfaction to certaine of my acquaintance in the countrey, most willing to understand the manner of the tryumphes holden at the royall marriage of his majesties daughter, Princesse Elizabeth.

I have made meanes for the true intelligences thereof, and I hope according to the content of the reader, I have set forth here a true discourse of the same.

First, Of the shoves and fire-workes upon the waters before the mariage performed, upon Thursday night, being the eleventh of Februarie.

Then the imitation of a sea-fight upon Saturday following.

Also of the royall and princely passage of Prince Palsegrave with his renowned bride, to his highnes chappell at Whitehall, where, in the presence of his Majestie and the noble state, they were married, to make us rejoyce, with a wished happines, with masks and revells following, shewes of more rovalty. then ever in this age was seene in the court of England.



Therefore let the reader hereof prepare himselfe, to entertaine them with extraordinarie joy, and receive the good will of the winter, for a tribute to be paid as a dew to his countrey.

*The manner of the Fire-workes shewed upon the Thames, upon the Thursday before the Wedding.*

To begin these triumphant sports, his highnes, the queenes majestie, Prince Charles, Prince Frederick, with the Princes Elizabeth, his royall bride, and the rest of the nobilitie of England, upon Thursday the eleventh of Februarie, in the evening, being placed in the galleries and windowes about his highnes court of Whitehall, where in the sight of thousands of people, many artificiall conclusions in fire-workes were upon the Thames performed, and that the pleasurable sights on the water might equall the sumptuous shewes on the land, thus they proceeded.

First, For a welcome to the beholders, a peale of ordnance, like unto a terrible thunder, rattled in the ayre, and seemed as it were to shake the earth, and mounted so high into the element, that it dazzeled the beholders eyes to look after it.

Secondly, Followed a number more of the same fashion, spredding so strangely with sparkling blazes, that the skie seemed to be filled with fire, or that there had bene a combate of darting staries fighting in the ayre, and all the time these continued, certaine cannons planted in the fields adjoyning, made thundering musicke, to the great pleasure of the beholders.

After this, in a most curious manner, an artificiall fire-worke, with great wonder, was scene flying in the ayre, like unto a dragon, against which another fierie vision appeared, flaming like to Saint George on horsebacke, brought in by a burning mchanter, betwene which was then fought a most strange battell, continuing a quarter of an hower or more; the dragon being vanquished, seemed to rore like thunder, and withall burst in peeces, and so vanished; but the champion, with his flaming horse, for a litle time, made a shew of a tryumphant conquest, and so ceased.

After this, was heard another ratling sound of cannons, almost covering the ayre with fire and smoake, and forthwith appeared out of a hill of earth made upon the water, a very strange fire, flaming upright like unto a blazing starre. After which, flew forth a number of rackets so high in the ayre, that we could not chuse but approve by all reasons, that arte had exceeded nature, so artificially were they performed; and still, as the chambers and culverines plaide upon the earth, the fire-workes danced in the ayre, to the great delight of his highness and the princes.

Out of the same mount or hill of earth, flew another strange peece of artificiall fire-works, which was in the likenes of a hunted hart, running upon the waters so swiftly, as it had bene chased by many huntsmen.

After the same, issued out of the mount, a number of hunting-hounds, made of fire burning, pursuing the aforesaid harte up and downe the waters, making many rebounds and turnes with much strangenes, skipping in the ayre as it had bene a usuall hunting upon land.

These were the noble delights of princes, and prompt were the wits of men to contrive such princely pleasures.

Where kings commands be, Art it stretcht to the true depth, as the performance of these engineers have been approved.

But now again to our wished sports; when this fiery hunting extinguished, and that the elements a litle cleared from fire and smoake, there came sayling up, as it were upon the seas, certaine ships and gallies, bravely rigd with top and top gallant, with their flagges and streamers waving like men of warr, which represented a Christian na-



vie opposed against the Turkes, where, after they had a while hovered, preparing as it were to make an incursion into the Turkish countrey, they were discovered by two towers or castles of defence, strongly furnished to intercept all such invading purposes; so sending forth the reports of a cannon, they were bravely answered with the like from the gallies, banding fire and powder one from another, as if the god of battles had bene there present.

Here was the manner of a sea-fight rightly performed; first, by assayling one another, all striving for victorie, and pursuing each other with fire and sword, the culverines merily plaid betwixt them, and made the ayre resound with thundering echoes, and at last, to represent the joyes of a victorie, the castles were sacked, burned, and ruined, and the defenders of the same forced to escape with great danger.

During the time of all these triumphant exercises, there was not a man unbusied; but every one laboured, some on land, some on water, some one way, some another, to move his highnes, and the rest of his princely friends, a pleasing content, which he and the other princes, with a gracious acceptance, applauded, to the great comfort of the performers, and no little joy to the beholders.

The next morning, being Fryday, his highnes, not intending to grace the following sports with his presence, gave cause of forbearance, with some rest to the engineers for their great toyle the night before.

Moreover, it was thought convenient, that a whole dayes preparation should be made, in providing against the Saturdayes pastimes, which moved a more longing desire in the harts of his subjects to see the same, which, at the time appointed, was in this manner accomplished.

*The manner of a Sea-Fight, shewed upon the Thames, upon the Saturday before the Wedding.*

Betweene the howers of two and three of the clock, the same day in the after noone, being Shrove-Saturday, the kings majestie, accompanied with the queene, and the rest of the princes and peers of estate, to adde the more glory to these pretended shoves, placed themselves in great royaltie upon the privie staires of Whitehall, where, after a while expecting the beginning of the desired fire-workes, the lord admirall sent forth two or three gentlemen in a whirrie, with a flagge or banner to signifie the king, and the nobilities tarriance for the representations, which was answered with an intelligence by the report, from a great cannon, whereupon a certaine Venetian man of warr, and a ship called a Carvell, came proudly with their flagges and colours sayling up, in the sight of seventeene Turkish gallies, which lay hovering upon Lambeth side, betwixt whome was a most royall and praise-worthy imitation of a sea fight, in such sort performed, as if the danger of such an enterprise had bene by true action attempted; all which explains the honours of martialists, and made his majestie, with many thousands of people of all sorts, and of many nations, eye-witnesses of the true manner of such like incounters. But not to be troublesome in my discourses, I will briefly explaine the incounters as they passed.

There was a barre, or kind of artificiall fence, made upon the river Thames, with barges and lighters chained together, to keep passengers, which otherwise, with much unrulines, would have hindered the pastimes, and much troubled the performers; but being thus hemde in, as it were upon the maine seas, the two Venetian shippes, as I said before, falling within danger of the Turkish gallies, indured a fresh encounter, and long most worthily defended themselves; but by reason of the number of the gallies, they were at last boarded, taken and carried as boot and prize under the commaund of a Turkish castle, which represented and bare the name of the castle Argeir, furnished

with 22 well-approved great peeces of ordinance, which was contrived and built upon Lambeth side, at a place named Stand Gates, invironed with craggie rocks, as the said castle is now scituate in Turkie.

After the gallies had taken those Venetian ships, and delivered them into the Turkish admiralls commaund, they had sight of another argosay or galliaza, which seemed to be of Spaine, which likewise, after a fierce conflict, they made prize of, and with much tryumph rendered the same up also to the Turkish admirall.

After this, upon a suddaine, there was a thundring of ordinance or chambers placed in Lambeth Marshe, whereupon the scouts and watches of the castle discovered an English navie, to the number of fiftene saile, of the kings pinnaces, making up towards the point, with their red crost streamers most gallantly waving in the ayre, to the great delight of all the beffolders, which as then seemed to cover over the Thames in boates and barges.

Near upon this place stood a high built watch tower, or beacon of the Turkes, which at the first sight of the English navie was set on fire, as the manner is at all such incursions, which blazing light, as it seemed, gave notice to the castle, and caused a readiness in some for defence. In the meane time, the kings pinnaces and the Turkish gallies joynde, betwixt whome were showne many-strange attempts, even as they had ventured their very lives for their countries safeties; they spared neither powder nor pollicie, to sacke one another, but on both sides bestird themselves so bravely, that his highnesse, with all the rest of his attendants, were therewith much delighted. At last the gallies being overcharged with long and forward incounters of the English navie, for refuge and shelter made now unto the castle, which began likewise to play bravely upon the English, and with their thundering ordinance, made as it were the ground to shake.

The kings navie to answeere them was not backward in a performance, but made the ayre gloomie with fire and smoake roreing from their lowde-mouthed cannons.

The fight for a time contipued fiercely, the victorie leaning to neither side, either of them attempting to assault and board each other. but at last the gallies being sore bruized-beaten, began to yeeld, whereupon the English admirall fell down, and cast anker before the castle, and then spared not in the best manner to thunder off their ordinance, whereat the Turkes yeelded both castle and gallies, and submitted to the conquest of the English admirall, who fiered many of the said gallies, sacked the castle, and tooke prisoner the Turkes admirall, with divers bashawes and other great Turkes, and also recovered the Venetian and Spanish shippes, before taken by the gallies. After the performance of all these aforesaid, the English admirall, in a most tryumphant manner, carried as a prisoner the admirall of the galles, attired in a red jacket with blue sleeves, according to the Turkish fashion, with the bashawes and the other Turkes guarded, to his highnes privie staires of Whitehall, where his grace, Prince Palsegrave, and his lady remained; which prisoners were lead by Sir Robert Mansfield to the lord admirall, and by him they were conveyed to the kings majestie, as a representation of pleasure, which to his highnes moved delight, and highly pleased all there present.

All these aforesaid pastimes were most nobly performed betweene the howres of three and sixe in the after noone, to the great content as well of foraigne nations as of our owne countrey people, whereof in one place, and at one time, hath bene seldome seen a greater number.

Also, for a farewell to this dayes pleasure, a traine of chambers were discharged in Saint Georges Field, of a long continuance, and of such an ecchoing thunder, that they even amazed the hearers. Thus ended Saturdays shewes upon the waters, being the eve of this great marriage day.

*The manner of the Marriage upon Shrove-Sunday, with the royall passage of Prince  
Ferdincke and his Bride, to his Majesties Chappell at Whitehall.*

But now to relate and make knowne the royall passage of the renowned bridegroome and his late bride, for the satisfying of many thousands, as they entred into his highnes chappel at Whitehall, the next day being Sunday, even overcomes me with a rejoycing description.

The court being placed full of people of many estates, sortes and nations, and their eyes and hearts fixed to behold the pompious glory of this marriage, in great royaltie.

First came the Palsegrave, from the newe-built banquetting house, attired in a white satten sute, richly beset with pearle and gold, attended by a number of young gallant courtiers, both English, and Scottishi, and Dutch, all in rich manner, every one striving to exceed in sumptuous habillaments, fitte for attendants of a princely bridegroom. After came the Lady Elizabeth, in her virgin robes, clothed in a gowne of white sattin, richly embrodered, lead between her royal brother Prince Charles, and the Earle of Northampton; upon her head a crown of refined golde, made imperially, by the pearles and diamonds thereupon placed, which were so thicke beset, that they stood like shining pinnacles upon her amber-coloured haire, dependantly hanging plaighted downe over her shoulders to her waste; betweene every plaight a roll or liste of gold spangles, pearles, riche stones, and diamonds, and withall, many diamonds of inestimable value, imbrothred upon her sleeve, which even dazzled and amazed the eyes of the beholders; her traine, in most sumptuous manner, caryed up by foureene or fiftene ladies, attired in white satten gownes, adorned with many rich Jewells.

After went a traine of noblemens daughters, in white vestements, gloriously set forth; which virgin bride-maides attended upon the princesse, like a skye of celestial starres upon faire Phoebe. After them, came another traine of gallant young courtiers, flourishing in severall sutes, embrothered and pearled, who were knights, and the sounes of great courtiers; after them, came foure herolds at armes, in their rich coats of heroldrie, and then followed many eales, lords, and barrons, as well of Scotland as England, in most noble manner, then the king of herolds, bearing upon his shoulder a mace of golde, and then followed the honourable lords of his highnes privie counsell, which passed along after the traine towards the chapell, and then came foure reverend bishops of the land, in their church abillaments; after them foure sargiants of the mace in great state, bearing upon their shoulders four rich enamelled maces.

Then followed the Right Honourable the Earle of Arundell, carrying the king's sword, and the great royaltie, the kings majestie himselfe, in a most sumptuous blacke sute, with a diamond in his hatte of a wonderfull great value; close unto him came the queene, attired in white sattin, beautified with much embrothery, and many diamonds. Upon her attended a number of married ladies, the countesses, and wives of earls and barrons, appparelled in most noble manner, which added glory unto this triumphant time and marriage.

These were the passages of our states of England, accompanying the princely bride and bridegroom to his highnes chappell, where, after the celebration of the marriage, contracted in the presence of the king, the queene, prince Charles, and the rest aforesaide, they returned into the banquetting house with great joy.

The Lady Elizabeth being thus made a wife, was led backe, not by two batchellors as before, but by the Duke of Lincolne, and the Earle of Nottingham, in a most reverend manner, before the Palsegrave. At his returne from the chappell, went six of his owne country gallants, clad in crimson velvet, laide exceedingly thicke with gold lace, bearing in their hands sixe silver trumpets, who no sooner comming into the banquetting house, but they presented him with a melodious sound of the same, flourishing so de-



lightly, that it greatly rejoyced the whole court, and caused thousands to say at that instant time, God give them joy, God give them joy.

Thus preparing for dinner, they passed away a certaine time, and after fell to dancing, masking, and revelling, according to the custome of such assemblies, which continued all the day, and part of the night, in great pleasure.

*The order of the Mundayes shewes, with the Kings running at the Ring with the Nobilitie of the Land.*

The next day, being Shrove-Monday, by the king and nobilitie of England was spent in great honour, where their rich robes of estate seconded the day before, with many commendable graces; for the whole court so gloriously shined with imbrothered abilliments, that it made even a smiling cheerefulness sit upon the countenance of many thousand beholders.

For the kings majestie in his owne person, accompanied with his brave spirited sonne Prince Charles of Great Brittain, the royall bridegroom, Count Pallatine, the Duke of Lineux, with divers other of the earles and barrons of England and Scotland, together with the praise-worthy peers of the Netherland provinces, performed many famous races at the ring, an exercise of much renowne and honour, and the knightly sports, and the royall delights onely befitting the dignitie of kings and princes, and of the chiefest nobilitie.

First, about the rayles or lists in the Tylt-yard, adjoyning to Whitehall, were placed many herolds at armes, to beautifie the honourable atchievements of these knightly potentates, all in new liveries, with their staves of office, to abate the too forward unrulines of many disordered people, which otherwise would have much troubled the turnaments; and as an ayde unto them, many of his highnes yeomen of the guard were attendant in the listes, and withall, most of the kings trumpettiers, in their rich imbrothered coates, the pentioners and knights of his graces houshold, with his knightly followers.

The queenes majestie, with her daughter the Princes Elizabeth, attended on by many of the greatest ladies of the land, being placed in the gallaries and windowes of the banquetting house, in the presence of many thousands of his subjects, the king, mounted upon a steed of much swiftnes, was the first that began the honourable pastimes, and, like a most noble martialist, tooke the ring upon his speare three severall times together, whereat the trumpets still sounded, to the great joy of the beholders.

After him, the illustrious prince, Count Palatine, upon a horse of that brave courage which seemed to stand upon no ground, where, with a spirit of much forwardnes, he tooke the ring upon his speare twice together, so lightly, and so nimbly, that the whole assembly gave him high commendations.

After him, the brave young flower and hope of England, Prince Charles, mounted as it were upon a Spanish jennet, that takes his swiftnes from the nature of the winde, most couragiously, and with much agilitie of hand, tooke the ring clearly foure times in five courses, which was in the eye of the kings majestie, and the nobilitie there present, a sight of much admiration, and an exceeding comfort to all the land.

The Duke of Lineux, the Earle of Arundell, the Earle of Dorset, the Lord Haddingdon, with divers other barrons of England and Scotland, afterward, in honour of this magnificent marriage, performed many worthy races, and many times tooke the ring with much strangenes, a pleasure so princely, that it even made the beholders hearts to leape with joy.

The queens majestie, with her daughter the princes, all the while standing in the windowes as eye-witnesses to these noble delights, smiled with much cheerfulness, gra-

ciously thanking them all for their loves, but especially the new-married bride, in honour of whose maniage all these courtly pastimes were performed.

*Of the Masks and Revells presented by the Gentlemen of the Inns of Court, upon the Munday night.*

The proceeding night, sports were as sumptuous as the passed dayes, and in as gallant a manner performed; whereof, to satisfie the desirefull reader, I must thus speake of:

The gentlemen of the innes of court, in the best and rarest manner they could devise, prepared maskes and revells in the court, that night to be presented; and about the houres of eight or nine, they passed from the Roles in Chancery-Lane, to Whitehall, in as royall manner as ever gallants did to the court of England.

First, there rode some three-score brave spirited gentlemen, upon great bard-horses, most richly trapped with imbrothered furnitures, themselves attired in cloth of golde and tissue, most gloriously shining, lighted by a number of torches, to beautifie the showe with more eye-pleasing delights.

After them, some sixe-and-thirtie maskers, divided by twelves, in most strange anticke sutes, in a most admirable and stately manner. Likewise, upon costly trapped steedes, each of them having a blackamore page attending on horsebacke, with torch-lights burning in their hands.

After them followed three charriots of maskers and revellers, in garments of a mervellous fashion, so artificially disguised, that they moved much wonder. Upon them attended a number of footemen, bearing burning torches, and withall, many trumpets sounding melodiously, which was a sight both to eye and care, of an exceeding glorie. These performed many delightfull dances in his highnes presence, and other pastimes of pleasure, to the great comfort of all the beholders, and to the high honours of this magnificent marriage.

*Of the Tryumphs and Revells upon the next night following, being Shrove-Tuesday.*

The next day being Shrove-Tuesday, a day of pleasure and jollitie by custome, but farre more delightfull by reason of this magnificent marriage, which moved many occasions of mirth in his highnes court; for every day, in severall attires, were the nobilitie of the land scene flourishing in the chamber of presence, and much was the cost spent in banquetting of forraigne estates, as well princes ambassadors, as the peers and nobles attending upon the Palsegrave, which, upon this day, was as royally performed as upon the former.

The bountie of his majestie exceeded; for his highnes court was free for all people of fashion, as well citizens as others, and few came thither that departed without kind entertainment; for Liberalitie, with spreading armes, kept open household, whereby the time may well be recorded for a time of princes pleasures, by reason princes were the maintainers thereof.

The night proceeding, much expectation was made of a stage play to be acted in the great hall, by the kings players, where many hundred of people stood attending the same; but it hapned contrarie, for greater pleasures were preparing, which in this manner were performed, as upon the night before a most famous maske came to court, by the gentlemen and students of the law, from the Roles Office, by land; so some three hundred gentlemen more, of the same estate and calling, by water, to equal them in statelines, came likewise up the Thames by water, with a maske, to Whitehall, at whose setting forth from Winchester-House in their barges, a peale of ordinance, placed on

the backside, seemed as it were thunder; the bages were beautified with many flagges and streamers, lighted with a number of burning cressets and torches, attended on by drums and trumpets, which sounded all the way most melodiously. The gentlemen and maskers had most glorious and rich suits of cloth of gold and silver, with other robes of much delight and pleasure; the entertainments in court were gracious, and their performance as curious as the skill and art of wit could devise, at which the king and all the royall assembly there present, took high contentment.

The kings majestie, in the royaltie of his minde, and in regard of these rare devises of the gentlemen of the innes of court, being most of them sonnes to great states of the land, invited them all within few daies after, to a royall banquet, where not onely by his highnes, but by the Palsegrave and his bride, they had most kind and friendly thankses.

And now to conclude my discourse, the joyes hereof were declared in manie places, as well citie as court; for the belles of London rung generallly in every church, and in every street bonfires blazed abundantly; there was neither cost nor paines spared by his highnes subjects, that any way might give signes of joy for the marriage of his princely daughter to her royall husband, whom God blesse with long happines, and throanes of angelles keep and defend. Amen.

*Heav'n's Blessing and Earth's Joy; or a true Relation of the supposed Sea-Fights and Fire Workes, as were accomplished, before the royall Celebration of the all beloved Marriage of the two peerlesse Paragons of Christendome, Fredericke and Elizabeth.*  
By John Taylor, Water-Poet.

Dedicated to the illustrious Lampe of true Worth, the noble, ingenious, judicious, and understanding Gentleman, Sir James Murray, Knight.

Unto the prospect of your wisdomes eyes,  
I consecrate these epithalamies;  
Not that I think them worthy of your view,  
But for in love my thoughts are bound to you:  
I doe confesse myselfe unworthy farre  
To write in such high causes as these are,  
Which Homer, Virgil, nor the fluent Tully,  
In fitting tearmes could scarce expresse them fully:  
But since the muses did their bountie show,  
And on me did poore poesie bestow,  
I hold it best to play the thankefull man,  
To spend their gifts the best wayes that I can,  
And, not like pedling bastards of the muses,  
That, like to lawyers, live on times abuses.  
Thus unto you I give it as it is,  
Desiring pardon where there's ought amisse.

Your worships,

Ever to be commanded in all integritie,

JOHN TAYLOR.



This Tract is added to complete the account of the festivities at the ill-fated marriage of the Princess Elizabeth with the Elector Palatine. The description of the Sea-fight may interest naval antiquaries, and was a very appropriate subject for honest John Taylor, well known by the title of the Water Poet. He retained his veneration for the Stuart family long after their more courtly panegyrists had found other subjects of flattery; and when, in his old age, he kept an ale-house in Long Acre, he ventured to set up the sign of the Mourning Crown; but, as this gave offence to the saints of the Commonwealth, he was forced to substitute his own head, with this motto:

“There’s many a head stands for a sign,  
Then, gentle reader, why not mine?”

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### *The Fight betweene the Ships and Galleyes.*

I did not write nor publish this description of fire and water tryumphs, to the intent that they should only reade the relation that were spectators of them; for to such, perhaps, it will relish somewhat tedious, like a tale that is too often told: but I did write these things, that those who are farre remoted, not only in his majesties dominions, but also in forraigne territories, may have an understanding of the glorious pompe and magnificent domination of our high and mighty monarch King James: and further, to demonstrate the skills and knowledges that our warlike nation hath in engines, fire-workes, and other military discipline, that they thereby may be knowne, that, howsoever waire seeme to sleepe, yet (upon any ground or lawfull occasion) the command of our dread soveraigne can rouze her to the terroure of all malignant opposers of his royall state and dignity. But to the purpose.

In the representation of this sea-fight, there were 16 ships, 16 galleyes, and 6 frigots; of the which navy, the ships were Christians, and the gallies were supposed Turkes, all being artificially rigged and trimmed, well manned, and furnished with great ordinance and musquetiers. One of the Christian fleet was a great vessell, or a supposed Venetian Argosey, and another was a tall ship, as it were appointed for the safe convoy of the Argosey. And, for the avoyding of the troublesomnesse of boats and wherries, and other perturbations multitudes, there was a lists or bounds made with lighters, hoyes, and other great boates, to the number of 250, or thereabouts: the one end of the lists was as high (almost) as Lambeth-bridge, and the other end as low as the Temple staines, and so fastened to the south shore, or the upper end of the banke on the Southwarke side, in the forme of a halfe moon or cemicircle, so that boats might passe up and downe the river betwixt London side and the lighters any way; the aforesaid Turkish gallies lying all at an anchor over against Westminster, in a haven or harbor made artificially with masts and other provision, 60 yards into the river, which harbour or haven was belonging to a supposed Turkish or Barbarian castle of Tunis, Algiers, or some other Mahometan fortification, where the gallies might scowt out for purchase, and retire in againe for safeguard at their pleasure. About two of the clocke on Saturday the 13. of February, the aforesaid Argosy, and the Venetian ship her convoy, sets forward from the Temple, and driving up with the wind and tide till they came as high as Yorkehouse, where 4 gallies met and encountred with them; where upon a suddaine there was friendly exchanging of small shot and great ordinance on all sides, to the great delectation of all the beholders: the drums, trumpets, fifes, weights, guns, shouts, and acclamations of the mariners, souldiers, and spectators, with such reverberating echoes of joy to and fro, that there wanted nothing in this fight, but that which was fit to be wanting, which was ships sunke and torne to peeces, men groaning, rent and dismembred, some slaine, some drowned, some maimed, all expecting confusion. This was the man-

ner of the happy and famous battell of Lepanto, fought betwixt the Turks and the Christians in the year of grace 1571; or in this bloody manner was the memorable battell betwixt us and the invincible (as it was thought) Spanish Armado, in the yeare 1588: but in the end (in this friendly fight) the ship and Argosy were encompassed round by the gallyes, and surprised and taken; whereupon the whole fleet made towards them to rescue them, and revenge their received injuries.

Then there was a beacon fiered by the Turkes, which gave warning to the castle and the gallyes, of the comming of the Christian fleet: then all the ships and gallyes met in friendly opposition, and imaginary hurly-burly battalions: then the lofty instruments of wars clamorous encouragements sounded; the thundring artillery roared, the musquetiers innumberlesse volleys discharged on all sides, the smoake, as it were colipsing Titans refulgent beames, filling all the ayre with a confused cloudy mist: the castle, and the land adjacent, continually discharging great shot in abundance at the ships, and the ships at them againe; so that after this delightful battaile had doubtfully lasted three houres, to the great contentment of all the beholders, the victory inclining to neither side, all being opposed foes and combined friends: all victors, all tryumphanters, none to be vanquished, and therefore no conquerors; the drummes, trumpets, flutes, and guns, filling the ayre with repurcussive acclamations: upon which, for a catastrophe or period to these delightfull royalties, command was given that the retreat should be sounded on both sides; and thus these princely recreations were accomplished and finished.

These things could not conveniently bee printed in order as they were done, by reason of the diversitie of them.

For heere I was faine to describe the fight of the ships and gallyes first, which was performed last; for the fire-workes were performed on Thursday night the 11. of February, and the fight was upon the Saturday following.

At the which fire-workes, the master-gunner of England, on the shore, did performe many skilfull and ingenious exploits with great bumbarbs, shooting up many artificial bals of fire into the ayre, which flew up into one whole mighty sferie-ball, and, in their falling, dispersed into divers streames like raine-bowes, in many innumerable fires. After all which was discharged a great peale of chambers, to the contentment of the royall spectators, and the great credit of the performers.

*The true Description of such Part of the Fire-Workes as were devised and accomplished by  
Mr John Nodes, Gunner and Servant to the Kings most excellent Majestie.*

The imperiall and beauteous lady queene of the feminine territories, of the man-hating Amazonians, with whose bright eye-dazeling coruscance, and whose refulgent feature, the blacke-sould, hell-commanding magitian Mango (a Tartarian horne) was so insnared and captivated for her love, and to be assured to enjoy her, he would set all hell in an uprore, and pluck Don Belzebub by the beard, assuredly perswading himselfe that without her he could not live, and for her he would attempt any thing: but she having vowed herselfe ever to bee one of Vestaes votaries, alwayes kept Cupid at the armes end; and bad madam Venus make much of stump-footed Vulcan, and keep at home like a good huswife, for she had no entertainment for her.

Whereupon this hellish necromancer Mango (being thus repulst) converts all his love to outrageous rigour, and immediately, with his charmes, exorcismes, and potent execrable incantations, he raises a strong impregnable pavilion, in the which he immures and encloses this beautifull Amazonian queene with attendant ladies, where (though they lived in captivitie and bondage) yet they had variety of games and pleasant

sports allowed by the magician, in hope that time would worke an alteration in her faire flinty breast. And, for her sure guard in his absence, he had erected by magic, another strong tower, as a watch-house, wherein he had placed a fiery dragon, and an invincible giant (of whome I will speake in another place hereafter.)

Now to the aforesaid pavilion, wearied with toyle and travaile, the great unresistable champion of the world, and the uncontrollable patron Saint George comes; and seeing so bright and lucent a goddess (according as his necessitie required) demanded entertainment, whereby he might be refreshed after his laborious achievements and honourable endeavours.

The curteous queene (although she cared not for the society of men) seeing his outward or externall feature and warlike accouterments, did presently resolve with herselfe, that so faire an outside could not be a habitation for fowle trechery. and with most debonayre gesture, admits his entrance into the pavilion, where, after he had feasted a while, shee relates unto him the true manner and occasion of her unfortunate thraldome. Saint George (ever taking pleasure in most dangerous attempts, holding it his chiefest glory to helpe wronged ladies) vowes, that, as soone as Phæbus rowzed himselfe from the antipodes, he would quell the burning dragon, conquer the big-boned giant, subvert the enchanted castle, and enfranchise the queene with her followers, or else die in the enterprise thereof. After which promise of his, the queene, to passe away the time, delights him with these pastimes following, being all fire-workes.

First, the pavilion is beleagured, or invironed round about with fiers; going out of which many fiery balls flies up into the ayre, with numbers of smaller fiers ascending, that cemicircled Cinthea is (as it were) eclipsed by the flashes, and the starres are huddled with the burning exhalations.

Secondly, is seene a royall hunting of bucks and hounds and huntsmen, flying and chasing one another round about the pavilion (as if Diana had lately transformed Acteon, and his ignorant dogges ready to prey on his carkes), from whence continually, as flying, many fiers dispersed every way; the lower part of the pavilion alwaies burning round about, giving many blowes and great reports, with many fiers flying aloft into the ayre.

Thirdly, there doth march round about the pavilion artificiall men, which shall cast out fires (as before) as it were in skirmish; another part of the pavilion is all in a combustible flame, where rackets, crackers, breakers, and such like, gives blowes and reports without number.

Fourthly, the Queene of Amazonia, with all her traine of virgin ladies, with fires, marcheth round, as the men did before, with the fire flying dispersedly divers wayes; the whilst another part of the pavilion is fired; with many blowes and reports and fiers, flying aloft in the ayre, from whence it comes downe againe in streaming flakes of flashing fire.

Fifthly, aloft, within the turret, shall runne (whirling round a fiery globe, with the turret and all on fire, with more greater blowes then before had been heard, and divers and sundry other sorts of fires then any of the former) proceeding from thence, and flying into the ayre in great abundance.

All which things being performed, and the undanted knight Saint George taking his leave of the Amazonian queene Lucida, he mounts upon his steed, and adventurously rides towards the enchanted tower of Brumond.

Now these disports being ended, wherein St Georges entertainment was only expressed with the queenes relation of her bondage, this brave champion was seene to ride over the bridge to combat with the aforesaid monsters, the dragon and giant; all which was expressed in the next devise of Mr Thomas Butler: and so I end with my hearty invocations to the Almighty to send the bride and bridegroome the yeares of



Methushalah, the fortitude of Joshua, the wealth of Cressus, and, last of all, an endlesse crowne of immortalitie in the highest heavens.

*A true Description of the Platforme of a Part of the Fire-Workes, devised and made by Mr Thomas Butler, Gunner, and Servant to the Kings Royall Majestie.*

This enchanted castle or tower of Brumond is in height 40 foote, and 30 square, betweene which and the pavilion of the Amazonian queen is a long bridge, on the which bridge the valiant and heroick champion Saint George being mounted, makes towards the castle of Brumond, which being perceived by the watchfull dragon (who was left by Mango, the conjurer, as a centinell) is encountered by him; whereas Saint George (being armed at all points, but especially with an unrebated courage) having in his helmet a burning flaming feather, and in one hand a burning launce, and in the other a fiery sword, with which weapons hee assailes the dreadful dragon with such fury and monster-quelling stroakes, as if the Ciclops had been forging and beating thunderbolts on Vulcans anvil: where in conclusion, after a terrible and long-endured combate, with his launce he gores the hell hound under the wing, that he presently, after most hideous roring and belching of fire, is vanquished and slaine: at which the terrible-shaped giant rises (who having sate as a spectator of this bloody battell upon a stump of a tree at the castle gate) and addresses himselfe towards Saint George, meaning to revenge the death of the dragon, and to swallow his enemy for a modicum; but at then first encounter, the blowes on both sides fell like thunder claps, enforcing lightnings and fierie exhalations to sparkle from whence their powerfull stroakes lighted; at last the monster, gaping wide as an arch in London bridge, runs furiously, intending to swallow his adversary at a bit, which Saint George seeing, upon the suddaine thrust his sword into his greedy throat and overthrew him: at which the monster yels, and rores forth such a terrible noyse, as if the center of the earth had crackt, that with the uncouth din thereof, the neighbouring hills, woods and valleys, seemed to tremble like an earthquake.

The gyant lying at the mercy of Saint George, entreats him to spare his life, and he wil shew him the way how hee shall conquer the castle and bring the inchanter to his everlasting downfall.

Upon which promise Saint George and the gyant walke into the castle together, where he tels Saint George that there is an enchanted fountain, and whosoever can attaine to drinke of it, shall be he, whom the fates have ordained to bee the conclusion of the castles glory.

In the meane space whilst these things were doing, the magitian Mango, having intelligence of the dangerous estate of his castle, and fearing the losse of his lady, suddainely mounts him on a flying invisible divell, and in a moment alights within the castle, upon whom St George makes a present conquest. The castle hath on the top thereof a fierie fountaine, which burns and sends up rackets into the ayre, some great and some lesse, and fire dispearsed many wayes in great abundance with innumerable lights round about.

Secondly, the magitian is taken with his conjuring scepter in his hand, and bound to a pillar by St George, and burned with store of lights (as before), with fires and rackets ascending in the ayre.

Thirdly, the foure squares of the tower are fired, and abundance of lights with rackets flying into the ayre, with fiers dispearsed, and scattered divers and sundrie wayes, and with reports and blowes; some great, and some lese; according to their making.

Fourthly, the foure turrets are fired with fire, and innumerable lights, with abundance of rackets flying too and fro in the ayre, giving divers reports, as before.

Then the maine castle is fiered, and upon two of the corner turrets are two globes fiered, and betwixt each globe at two other corner turrets, are 2 men, catching as it were at the globes, still burning and turning till all be extinguished with fire: alwayes rackets flying, and reports thwacking, and lights burning.

THOMAS BUTLER.

*William Bettis his Invention, of such Part of the Fire-Workes as were performed by him at the Royall Celebration: which he had contrived in such sort, that if the weather had beene rainy or windy, yet his designements should have beene accomplished.*

A castle with divers fire-workes, representing and assuming divers variable shapes, and imaginary formes; which continued the space of an houre or thereabouts: the nature and quality of which fire-worke, was performed as followeth:

1. First, there was scene 13 great fires, to flye to and fro round about the castle, whereby it seemed to bee beleaguer'd and circumvolv'd with fires, which yielded a most pleasing object to all the spectators.

2. Secondly, a flight of great store of rackets was scene to ascend into the ayre, and descend againe, which in their descending were extinguished.

3. Thirdly, the whole castle was all on fire, wherein was scene many things very delightfull.

4. Fourthly, was scene many buttons flye dispersed divers wayes from the castle, with great cracks, and blowes, and reports in great number.

5. Next that was scene a stag or hart, hunted and chased by dogs, all their bodies being artificially made and proportioned in one flame of fire, where the following hounds were plainly scene to pull downe and vanquish the stagge which they before had chased.

6. Sixthly, there was scene a great flight of rackets, with two or three fires a peece.

7. Seavently, were scene two or three hundreth fires flying from the castle, and then flying to and fro, in and out, many wayes altogether.

8. Next which was scene a great flight of rackets, with many great fires, some of the said fires breaking into many parts, divers wayes dispersed in abundance, which fires were scene to fall burning into the water.

9. Niuthly, was scene many rackets flying into the ayre in great abundance, giving many blowes, cracks, or reports, numberlesse.

10. Tenthly, was scene divers other rackets flying aloft into the ayre, which rackets did assimilate the shapes and proportions of, men, women, fowles, beasts, fishes, and other formes and figures. Last of all, was heard 100 blowes and reports as loud as the report of a reasonable chamber is able to give, and so with fires, lights, rackets and such like, (to the delight of all the beholders, and the great credit of the inventor of this fire-worke) all was extinguished and concluded.

WILLIAM BETTIS.

*Master John Tindale, Gunner and Servant to the Kings Royall Majestic, the true Description of such Part of the Fire-Workes as were by him devised and performed at this Royall Tryumphs.*

A castle old and very ruinous, called the tower of Envy, scituated and erected on a

rocke (all ragged and horrid to behold) called the Rocke of Ruine, encompassed round, and drenched in a troublous sea, called the Sea of Disquiet. The capitaine of this castles name was Discord, with his lieutenant Lawlesse, ancient Hatred, serjeant Malice, corporall Contention, with his lansprezado Hell-hound. The rocke or foundation of this castle being all replenished with adders, snakes, toads, serpents, scorpions, and such venomous vermin, from whose throates were belched many fires, with crackers, rackets, blowes and reports in great number.

To the subversion of these malevolent edifices there came three ships, the one of them beeing called Goodwill, in whom Loyaltie was captain, and Zeale was master.

The second ship was named the True-love, in whom Trust was capitaine, and Perseverance was master. ✓

The third ship was called Assurance, in whom Circumspection was capitaine, and Providence the master.

These three ships and captaines, with their valiant and confident associates, assaults this castle of Envy, where, after halfe an houres fight or thereabouts, by the invincible prowess of the assailants, the hell-borne defendants were vanquished, their castle utterly razed, demolished and subverted, with rackets, breakers, blowes, and reports innumerable.

JOHN TINDALL.

*The Description of such Part of the Fire-Workes as were devised and accomplished by Master William Fishenden, Gunner and Servant to his Majestic.*

A Piramide or loftic platforme, in the forme of a triangled spire, with a globe fixed on the top thereof, the whole work turning and burning the space almost of halfe an houre, or neere thereabouts, from whence proceeded many rackets, fires, blowes and reports, in great numbers, to the great delight and contentment of the King, the Queene, the Prince and Princess Elizabeth, the Prince Palatine, and divers others the nobility, the gentry, and commons of this kingdome.

FINIS.

*The Foot out of the Snare: with a Detection of Sundry late Practices and Impostures of the Priests and Jesuits in England. Whereunto is added a Catalogue of such Bookes as in this Authors knowledge have been vented within two yeeres last past in London, by the Priests and their agents. As also a Catalogue of the Romish Priests and Jesuites now resident about London. The second Edition, much Inlarged. By John Gee, Master of Arts. of Exon Colledge in Oxford.*

London, Printed by H. L. for Robert Milbourne, 1624. 4to, 116 pages.

This curious Tract is now for the first time added to the Collection, and ought regularly to have been placed among the Ecclesiastical Tracts, though the subject is in some degree of a Miscellaneous nature. The mutual hatred between the Protestants and Catholics, was never more

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envenomed than during the reign of James I. The doubtful conduct of the king, his inclination to the Spanish match on the one hand, his recollection of the gun-powder treason on the other, kept awake the hopes and fears of both parties. Every artifice was used by the clergy of both persuasions to enlarge the pale of their church, in which the Papists were most active and perhaps most successful. Frequent deserters, whom love of change, or desire of advantage, drew from one party to the other, failed not to give their defection consequence, by betraying the secrets of those whom they abandoned. The Author of the following Treatise was of this number, and his history is thus given by Anthony a Wood.

John Gee, the son of a minister of Devon, but whether of John or George Gee, whom I have before mentioned in Edward Gee, under the year 1618, I cannot justly say, was entered into Brazen-nose College in 1613, aged 16, where making no long stay, he entered himself a batler among his countrymen of Exeter College; and having holy orders conferred on him, after he had taken one degree in arts, became beneficed at Newton, near to Winwick in Lancashire; of which last place, Mr Josias Horne being then parson, Gee had oftentimes conferences with him concerning matters of religion; but they savoured much of a mind inclining to Popery, Mr Horne and the neighbouring ministers concluded among themselves, that he had changed his religion before he had left that place. Thence taking his rambles, he retired to London, and became acquainted with the noted persons of the R. Cath. persuasion that then lived there. But at length, being moved to leave them and his opinions newly embraced, by the urgent letters of his father, and by the valid reasons concerning the vanity (as he termed it) of that religion, by Dr Abbot Archbishop of Canterbury, (who sent for him, upon notice received that he had been at the doleful even-song in the Black-friers in London, 26 Oct. 1623), became a bitter enemy to the Romanists, and studied to do them what mischief he could, by these books following:

The Foot out of the Snare: with a Detection of Sundrie late Practices and Impostures of the Priests and Jesuites in England, &c. London, 1624, *qu.*

A Gentle Excuse to Mr George Musket, for styling himself Jesuit.—These two, which go, and are joined together, were printed four times in the said year 1624, because all copies, or most of them, were bought up by the Roman Catholics before they were dispersed, for fear their lodgings, and so consequently themselves, should be found out and discovered, by the catalogues of all such priests Jesuites, Popish physicians, chyrurgeons, with the names of the streets, lane, &c. in London, where they mostly lived, which were printed at the end of the Gentle Excuse before mentioned.—Our author Gee hath also written and published,

Hold Fast: Sermon at Paul's Cross, on Rev. iii. 11. London, 1624, *qu.*

New Shreds of the Old Snare; containing the Apparitions of Two Female Ghosts, the Copies of divers Letters, &c. especially Indulgencies purchased at Rome, &c. London, 1624, *qu.* For the publishing of which books, and for his mutability of mind, he was much blamed by both parties, especially by those of the Roman persuasion, as I have been several times informed by a grave Bachelor of Div. Mr Rich. Washbourne, Chantor of Ch. Ch. in Oxon, who had been his contemporary in Exeter College. Which person having known Gee well, and what he was, as to his life and conversation, blamed the writer of this book much, for honouring the memory of such a sorry fellow as he was, in *Hist. et Antiq. Univ. Oxon.* He was afterwards beneficed at Tenterden in Kent, where he died and was buried, but when, I cannot yet tell, leaving then behind him a young brother named Orlando Gee, afterwards a Knight."

*To the Most Reverend Father in God, the Lord Archbishop of Canterbury his Grace, and to the rest of the Reverend Lords Temporall, and the Right Honourable the Lords Spirituall, as also to the most Worthy and Religious Knights and Burgesses of the House of Commons, all now assembled in this happy Parliament; J. G. an unworthy Minister of the Church, presumeth to dedicate this evidence of his repentance, and declaration of his best endeavours for the Church of England.*

It is the safetie of a ship to have good pilots; the strength of a palace, to have sure pillars; the securitie of the body to have cleere eyes; and safe-guard of sheepe, to have vigilant shepherds: So it is the safety of a countrey, and safeguard of a kingdome, to have many wise and watchfull counsellors. We never had greater reason to blesse

God, then in contemplation of the present time, in the perfect vision of so many principall planets now met together in happy conjunction: such a king, such a prince, such honourable senators, such assistants. "The care that heareth you, blesseth you: and the eye that seeth you, gives wnesse to you. The blessing of her that was ready to perish is come upon you." Under your shadow we are much refreshed. The God of blessing dispose of your counsaile. "Wee waite for you, as for the raine: and our monthes are opened wide, as for the latter raine." *Ita quisque audit, moxetur.*

Job 29. 11.

v. 13.

v. 23.

Quant. lib. 11.  
cap. 3.

I need not, neither were it lesse then boldnesse and presumption in me, right honourable, to suggest unto you, of what weight and consequence those affaires are, which his Majesty hath been graciously pleased to referre to your joynt consideration and advice: neither need I repeat, how deeply you are all interested herein: you reverend bishops, by your sacred profession; you the noble baronage of this realme, by your military honour, alwaies prest and ready for the defence of religion and of this kingdom, against open invaders or secret underminers; and you the representative body of the Commons, in regard of the libertie of the subject; but most of all, the free course of the gospel without impeachment: by whom is not onely represented, but also actuated, the desire and zeale of the body of this kingdom; being a people true-hearted, and fervent toward God in the puritie of his worship; towards our soveraigne, in the stedfastnesse of obedience; and towards the lawes, in wishes and hopes that they shall stream forth *motu naturali*, in their owne course, without diversion or obstruction.

But you being at this time imployed about so weighty affaires, how may I, the meanest of the sonnes of my mother, presume to interrupt you? "Are there not the chariots of Israel, and the horsemen of the same? Doe the Lords battailes want supply? whence should it be expected but from them?" But I may say with Epictetus: "Your hand ever holdeth an equall balance, and your sun shineth alike on the poore and riche." It may be, one scout may upon occasion heare and know what an whole army hath no present notice of.

2 King. 13. 14.

True it is, (and why should I now be ashamed to manifest it to such an assembly?) an evill and scandalous report is gone forth of me, in regard I was the man that was present at the Jesuite Drury his sermon at the Black-Fryers.\* I was the same day in the fore-noone at the sermon at Pauls-crosse: and lighting upon some Popish company at dinner, they were much magnifying the said Drury, who was to preach to them in the afternoone. The ample report which they afforded him, preferring him far beyond any of the preachers of our church, and depressing and vilifying the sermons at Pauls-Crosse, in regard of him, whetted my desire to heare his said sermon: to which I was conducted by one Medcalfe a priest. This being heard of by my Lord Archbishop of Canterbury his grace, hee sent for mee within few daies after; and being before him, found mee inclining to their side. I layd open myselfe unto him, and confessed I had some scruples in religion. Whereupon it pleased his grace to afford me his holy counsell and monition: which had that good effect, that albeit my foot was stept into the Babylonian

\* Wilson gives the following account of an accident which then befel, which, forgetting the caution concerning those on whom the Tower of Siloam fell, he interprets into a Divine judgment: "But thus the Jesuits ranged up and down, seeking whom they might devour, and their insolency being greater, and more notorious at this time than at others, the mischief that fell to them in this height of their pride and greatness, is very remarkable: For at a sermon in Black-friers, where Father Drurie, a Jesuite, vented his pestilent doctrine to a audiorie of near three hundred people, the floor of the chamber (being an upper room) fell down and killed the preacher, and almost (if not) a full hundred of his auditory outright, maiming and bruising most of the rest; many of them lying a long time under the rubbish, crying for help, and, with much difficulty recovered their broken limbs. Thus many times we might immediately see the hand of God, (who is the Lord of life and death) though through wilful stupidity, (because we must judge modestly) we look upon these accidents, by mediate and second causes, thinking an old house can destroy so many lives, without the permission of that Supreme authority that orders all things both in heaven and earth."

10. 5. 14.

pit, yet I often meditated of his fatherly admonitions. Som other speeches I received from his domestique chaplains, D. Goad and D. Featly: for which I shall be bound ever to pray for them: their words left *aculeos et stimulos*; *Vade et nò pecca amplius*, &c. piercing me the more, being recorded in a publicke narration: which my checking conscience did justly take for an inditement to convict me, and a trumpet to reduce me. Like the prodigall, I now retorne home with a *peccavi* in my heart, mouth, and pen, to God and our blessed mother the Church of England; to both I say, *Peccavi contra cælum et tc.*

Since my booke  
came forth,  
Master Musket  
a Priest sent  
me word, I  
must expect a  
knock others  
have vowed  
to doe me a  
muchief.

The reason why I presumed to present these lines to your view, and offer them to your hands, seemeth to me just, because sincere; and excusable, because in som sort necessary, in that the vastnes of my fault requireth it, and forasmuch as from my acquaintance on the left side, I can expect little lesse than indignation and machinations against mee by them; whom, partly by my relinquishment of them, but much more by disclosing some of their proceedings, I am like to provoke in a high degree: it becometh me therefore to chuse such refuge, as may protect mee against their malice. I have touched, in a manner, nothing else but the behaviour of the priests; whereto, I might have added somewhat of my owne knowledge, concerning the insinuations and microachments used by those of that stamp, who professe physick: Who, whatsoever they doe unto the bodies, infuse into the mindes of many the kings subjects, bitter distempers; whereby those patients tongues distaste the wholesome food of our church, and then hearts are stricken with antipathy against our present state. But these things I thought fitter for your wisdomes to cure, then for my weaknesse to declare, my intent in this treatise, having been to act the part of unmasking the veiled fraud of the Jesuits and priests: wherein if you sometimes dislike the stile, condemn not me for a botcher; for their stories I alter not a stitch, but give you them lapt up in their own clouts.

1 King. 18.

If the forme and phrase I use in other places, bee distastfull, as either too sharp, or too light and ironical for one of my profession; let my matter bee my advocate, that draweth mee thereunto, trusting that I may be excused, if I sometime light my candle at the torch of Elias, when he sjudged and smoaked out Baals priests from the nest of the sanctuary. I jest but at then jesting, that have made a jest of God, and of his blessed saints in heaven, by casting upon their most pure and glorious faces, the cloud, nay, the dirt and dung of ugly, unsavoury, ridiculous fables; wherewith the sounder Christians are scandalized, wherewith the weaker are deluded and captivated in superstition, and the very Jewes and heathen are driven further off from listning unto the true and sacred mysteries of Christian religion. For surely, no small mischiefe or danger is it unto truth, to have her precious garment eeked out with patches of falsehood, and upon pretence of embellishment, to bee daubed over with the copper-embrodery of cogging impostures.

Psal. 44.

In regard of my own particular; hereby I hope, I shall regaine that good opinion which I have lost, and no longer be censured by my friends and others, as at all wavering, inclining and warping toward their side; yet withall, you have the character of mine hart, toward the publicke good of our church and commonwealth. I say no more, but God give you understanding in all things. "Ride on with your honours; and, because of the word of truth, bee courageous and stout Nehemiah's. Such a man as I flee?" Nehem. 6. 11. The deaw of Gods grace be upon you and your children. And thus, with my uncessant prayers for you, I rest,

The most humble servant of you all, to be commanded in the Lord,

JOHN GEE.



*The Foot out of the Snare; with a Detection of sundry late Practices and Impostures of the Priests and Jesuites in England.*

Saint Augustine reports, that even in the primitive church, and in those better times, the devill was become both *leo apertè sæviens, et draco occultè insidians*; by open and outrageous cruelty, hee shewed himselfe a lion; and, by his secret poisoning of religion, a dragon. Yet his malicious power was curbed, and himself bound in chains for a thousand yeers; so that, notwithstanding all his subtilty, truth, like a palme-tree, flourished; and Christ's crosse, like Aarons rod, did blossom, and bring forth much fruit. But now the old serpent is let loose, and of late yeers hath acted both the lion and the dragon without restraint, both by policy and puaissance, studyng to extinguish the light of the truth. Neither have his attempts been effectlesse; for, what by Magog's sword in the east, and Gog's usurped keyes in the west, hee hath driven truth, like a dove, into the holes of the rocks, and banished faith in many places from among men.

In reformed churches, (especially in our Church of England) Gods mercy hath supported his truth, even amidst the slacknes and carelesnes of the professors themselves; whilst yet some, like Dinah the daughter of Jacob, have lost their virginity, I meane *primam et puram fidem*, their first faith, by going abroad, and have returned home impure. Some, like Salomons outlandish women, have brought in outlandish religion. Many at home, in stead of the voice of the Faithfull, Come, let us goe up into the house of the Lord, say among themselves, Let us go up to Bethel, and transgresse; to Gilgal, and multiply transgressions. So that our countrey, which ought to be even and uniforme, is now made like a piece of arras, full of strange formes and divers colours. But what is the reason? Besides the drowzinesse of many luke-warne Protestants, there is a vigilant tribe (I mean the emissaries of Rome, and factors for the papacy, who are like unto Dan, and are as an adder in the path, which bites the horse, and makes the rider to fall backward. They make them, whom they can get to work upon by their perswasions, to become retrograde, with the Church of Ephesus, to leave their first love, and become apostates in matters of orthodox Christianity. Easily can they steale away the hearts of the weaker sort, and secretly do they creep into houses, leading captive simple women loaden with sinnes, and led away with divers lusts.

Strange indeed is it to consider, how that wolfe-bred and wolfe-breeding Romulus doth daily send over his ravening brood of Jesuites and priests, to make havock and spoil of the harmlesse and heedelesse flock of Christ. *Astant, et instant, ut Hannibal ad portas*; nay, like Brennus and his Gaules, they have not onely besieged our suburbs, but almost invaded our capitol.

*Galli per dumos aderant, arcemq. tenebant,  
Defensi tenebris et dono noctis opacæ.*

Virgil.

The Gaules came stealing in by night through the thickets; so these bats, in the twilight of our security, creep upon us, *defensi tenebris*. They finde perhaps, among us, a still night of negligence and drowzinesse; but they bring on a greater night, by the thick cloud and fog of superstitions and forgeries, wherein they enwrap themselves, and would ensnare us; who, if they should go on to the height of their hopes, what may wee expect, but *ut notent et designent oculis ad cædem unumquemq. nostrum, &c.*? Did they not long since, like the sonnes of Belial, not onely cast off the yoke of obedience, with a *Nolumus hunc regnare*, Luke, xix. 14., but even clothe themselves in the robes of rebellion, with a *Venite et occidamus*, Luke, xx. 14? Witnesse one intention of theirs, which must never be forgotten. And therefore, not without just cause, have they

Cic. Orat. 2  
con.  
Cælin.

Gunpowder  
Treason.

been of late put in minde of a second reflecting tragedy, which met so right with them, that well were it, if they could apply it to themselves, according to the sense of our Saviour's words (which have been by divers of my friends rung in mine eares, and I trust I shall still ponder of and remember them) *Vade, et ne pecca amplius ne deterius contingat tibi*; Sinne no more, lest a worse thing happen unto thee. And sure, for my owne particular, I make such application, and will ever consider, that I had a faire warning to come out from among them; *non tam pede, quam pectore; non tam gradibus, quam affectibus*; not so much in motion, as in affection, leaving them to their superstitious devotions, and never more partaking with them in any their abominations

But, *omne beneficium petit officium*: as in morality every benefit is obligatory, and bindes to some thankfull duty; so more especially in divinity, the wonderfull works of God, extended to all in general, or to any one man in particular, in regard of speciall protection, doo binde to a duty of thanksgiving.

Though I have long runne upon the score, and hitherto yeelded to ingratitude, that crafty Simon, to keep the doore of my lips, so that I have neither discharged my conscience toward God nor man, yet wil I at last, with the alone leper, return to give praise. And surely, of those that escaped the danger of the Blackfriars, an accident for which I have been much noted, and often pointed at, none hath greater cause to offer the calves of his lips a gratefull sacrifice unto the Almighty, then my selfe. For, as my escape was not the easiest, so my offence the greatest; whereof, one moveth me to compunction, the other to gratulation. Being in the midst of the roome that fell, and though that *omnes circumstantes*, all (in a maner) that stood about me, perished in that calamity, and I involved in the downfall, and falling, being covered with the heaps of rubbish and dead carcasses, yet it pleased God to hasten my escape, beyond my owne expectation, and humane understanding. Surely, when I record this common downfall, which wounded others unto death, and mee but unto affright, I cannot but strike my brest, and look up into heaven, or rather with the publican, down to the earth, and say, What was there, or is there in mee, miserable man, that the hand of God should strike so many on my right hand and left, and yet overpasse mee? Surely I was no Lot, to escape out of burning Sodom; no Noah, to bee preserved in a generall deluge. If the load of sinne pressed them down that fell, (alas! farre be it from me to have uncharitable conceit of their persons) that waight should have sunk mee then deeper than any of them; not onely to the ground, but under ground, to hell it selfe. But our good God is master of his owne work, and free Lord of his owne mercies. Hee bestoweth them where there can bee no plea of merit. Hee spared to crop mee in the strength of my youth, in the midst of my wandring vanities, in the act of my bold curiosity. He hath prolonged my daies, that my heart may be enlarged in thankfulnessse to his glorious name; that my feet might be enlarged, to walk the way of his commandements; that my eyes and understanding might be opened, to take a full view of humane frauds, adulterating his truth, and so to abhor them. Doth not he that hath plucked my feet out of the snare, and delivered me from this sudden death, (against which our church hath taught me to pray) deserve now to be praised, *toto voto, tota vita, toto pectore, toto homine*, in al my life, with al my soule, and with all my selfe? Yes sure, I will ever take the cup of salvation, and call upon his name. I will not cease to pay my vowes unto him, in despite of our spirituall adversarie, or any his advocates. It becommeth well the just to bee thankfull; and therefore I penned and published this writing, as a monument of my thankfulnessse.

For others that escaped, I wish they would not so presumptuously tempt God, as some of them, whom I have heard repine, because they had not a share in this slaughter. And what is the reason forsooth? Because ever since that accident befel, at all the places about the city of London, where priests are harbored, which are not fewe (there beeing at this present, to my knowledge, beside those I know not, more than two hundred of

them within the city and suburbs) after every masse of theirs, the priest or clarke starteth up presently upon the benediction, and calleth aloud unto the people to say three *Paternosters*, and three *Ave-maries* for the souls of those that died at Blackfriars. So that they think it cannot otherwise chuse, but that their souls must be by this time in heaven. And sure so think I, or else they will never come thither. For *ἀπαρτι, ἀ Revel modo*, forthwith blessed are the dead that dye in the Lord; they rest from their labours, &c. *Bona mors justī, propter requiem; melior, propter novitatem; optima, propter securitatem*, saith St Bernard. Death is to bee desired, in regard of the rest, repose, and tranquillity, wherewith it is immediately accompanied; but in the priests erected purgatory, *durante commoratione*, there is nothing but torture and torment to bee expected. Bern. Epist. 103. Suarez to. 3. in 3 p. disp. 74.

I cannot but, by the way, tel you of one that very narrowly escaped the danger of Blackfriars, and accompanied me that night to my lodging; his name was Parker, one that had been long a trader and factor to and fro for Papists heere in England, beyond the seas. Hee told me by the way, that nothing grieved him more, then that hee had not beene one of those that dyed by the aforesaid mischance. What should make him so prodigall of his life, I know not; but sure, not long after, the hand of God did cut the thred of his daies; for the weeke following, he beeing the man that must carry the newes over the seas to Doway, and going then to take priestly orders, (there beeing need of a supply, F. Drury, F. Redyate, and one F. Moore, beeing so unexpectedly, as they tearme it, martyred) at London Bridge, at his very first setting forward, M. Parker was drowned, with a kinswoman of his, bound for Brussels, there to take on her the habit of a nunne. I will not comment on these disasters, knowing that God reserves to himselfe three things; the revenge of injuries, the glory of deeds, the judgement of secrets. *Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt negligenda; ne etenim in illis illicite curiosi, et in his damnabiliter inveniamur ingrati.* The inverted proverb is, Hee that was borne to be drowned, &c. Prosp. de provid.

I will judge of my owne cause, and conclude, that the mercy of God was of longer extent to me, then any other. None had provoked him, or tempted him more; and therefore, where sinne abounded, there the mercy of God hath abounded much more. He is *multus ad ignoscendum*; and, because of sinners, he shall be called mercifull. But why should I have entered into the house of Rimmon, or have partaken with the abomination of the children of Ammon? Why should I, that knew my owne father's courts, have gon into the house of a stranger? Curiosity, in these kindes, cannot excuse. Bee not deceived, God will not bee mocked. It is dangerous with Ecebolius to bee troden under foot as unsavory salt. How great is his glory, how infinite his power, how comfortable his grace, who could say unto his Father, "Those that thou gavest me, have I kept, and none of them is lost, but the childe of perdition! Holy Father, keepe them in thy name, even them whom thou hast given me, that they may be one, as I am." Psal. Euseb. John 17. 12.

And let me here admonish all such as are facile to yeeld unto Popish perswasion, and are ready to take up the old saying of the Chaldees, *Homo quidam ex Judæis venit Sacerdos, neutiquam decipiet nos*: Such a priest will not deceive us. Sure, none sooner, though they winde as close as ivy about a tree, and so insinuate, as they suck no small advantage. They perswade, that their houses are the houses of Cloe; their households the households of Onesiphorus. But trust you no such undermining Jesuites; beleeve you not any of those oyle-mouthed Absolons, though they speak plausible things, to steale away your hearts from Gods truth, and the kings obedience, crying as loud, The church of Rome, as ever the Jewes did, *Templum Domini, Templum Domini*, the temple of the Lord. Let them not, with their golden calves reared at Dan and Bethel, keepe you from going to serve God at Jerusalem. Let them not bring you out of love with your David, your Governour, and true Father, or with our orthodox and reverend Church of England, your mother. Let them not intrench you with their false and lying fables; the most of which you cannot bee so absurd and dull, but to conceive and confesse, Mel. can. in los. com. 2 Tim. 4. 19. Jer. 7. 14. 1 King 12. 28.



that they are forgeries, and meere fopperies. Weigh but some of them in the balance of your understanding, which, in this poore work of mine, out of their moderne authors, I have truly collected, quoted, and recited; and you will finde, that according to the old plain verse,

*Qui leviter credit, deceptus sapè recedit.*

That which they study, is but imposture and legerdemaine. They will perchance tell you of their strict orders, that they are religious men, of the society of Jesus, Benedictines, Franciscans, Augustinians, Bernardines, Antonians, Joannites, Carthusians, Piamonstratentians, Cistercians, and the like; that they have distinct habits and customs, differing one from another; that they professe perpetuall chastity, obedience, and wilfull poverty, and live for the most part a solitary life, and thence called *μόναχοι*, Monks. Oh believe them not; they have Esaus hands, though Jacobs voice: notwithstanding all their faire pretenses and shewes, they are but as tinkling cymbals, and greenchay trees, whereunto David compares the wicked. The Pope dispenseth with any thing here, while they be in our kingdome. Their penury is turned into plenty; their chastity becomes charity for the relieving collapsed ladies wants; their friars coat is a gold-laced suit, to lude their juggling knavery, and keepe them unknowne, when they are drunke in good company; which is not seldome with them, as my self have seene in sufficient overflowing measure, having been their companion sometime *ad hilaritatem*; but, I protest, never *ad ebrietatem*. But thinking a fan outside at the altar shal mend all, to tempt you to their idolatry, they will shew you their bishops and priests offering up the sacrifice of the masse, attuned in holy vestures, commanded (as they say) by a sacred synod, which, for their perfection, are borrowed out of the Law of Moses.

I am not so singularly conceited and fantastick, as to think that it is not expedient for a minister of the Christian church, by his decent habit, to bee distinguished from the people, and adorned with some sacred significant robe, in the function and action of presenting public prayers unto God, or executing the sacred mysteries instituted by our Saviour, to indure *ad consummationem mundi*. But to invent and multiply undecent and theatricall habits, burthensome in number, superfluous in signification, and superstitious in opinion of sanctity, this may be the proper dower of mother Rome, rather than the beauty of the Kings daughter, who is all glorious within. What a waidrope of habiliments and idle complements, doth the superstitious massing priest beare about him! the amice, the long albe, the girdle, the stole, the maniple, the castula, the napkin or sudary, common to inferior priests; besides the sandals, the purple coat, with wide sleeves, the gloves, the ring, the pall or cope, the crozier staffe, a chaire standing neere the altar; the last sort of which are more proper to the bishops. The Pope (by the donation of the Emperor Constantine the Great) weareth, in the celebration of the masse, all the robes used by the emperors of Rome; as the scarlet coat, the short purple cloake, the scepter, and the triple diadem, and with these he is arrayed in the vestry. Sure I am, that our Saviour and his apostles, when they preached and baptized, had other kinde of accoutrements.

They boast much of their propitiatory sacrifice of the masse, which the doctors of their church hold fit to bee said in no other language than in Latine; yea, Rabanus avereth, that it is no lesse than sacriledge, to think of changing it into another tongue, which the people can understand. Now, their common answer for the peoples not understanding their publick prayers, hath bene, That the priest, who pronounceth them, doth understand them; but many of their priests cannot themselves interpret those very prayers which they powre forth for the people. The masse-book, as it is Latin to the vulgar people, so it is Greek to the priest: and how prayers, understood neither

Gen. 25. 22.

Psalm 37.

Psalm 45.

Frederic. Damian à  
Gros de mort  
gent. lib. 2. cap.  
12.

Raban. lib. 2.  
de cler. instit.  
cap. 9.

by the one nor the other, should be other than a dead sacrifice, I cannot understand, even by their own tenets. S. Paul, 1 Cor. xiv 16, speaking of *one qui supplet locum idiotæ*, surely intended, that in the church there should be at least *one* who should be of an higher forme then *idiotæ*; but, for ought I see, some of their priests must be content in their masse to act two parts in one, both of the guide, and of the *idiotæ*. For I am sure, some of them whom I have met withall in this kingdome, when I have spoken Latine to them, they have not beene able to distinguish whether it were Irish or Welsh. One of their wooden doctors I will name, called Courtney, whom I met withall in Lancashire; he was very busie talking, that none could be saved without hearing masse; and that Christ and his apostles went up and downe saying masse in all villages and countie. And I asked him, How he proved that? He could name no scripture or author, but told me, He had read it in a book; and perceiving me smile, said, It was in the Revelation of Saint John. Hearing his answer to this, I asked him another question, which was, What might he meant by the words so often used together in the masse, *Kirie Eleison, Christe Eleison, Kirie Eleison*. He told me, the word *Kirie* signified the Host; and *Eleison*, Christ. No marvell now, that they maintaine ignorance to be the mother of devotion, the old proverb beeing still true, That they have golden chalices, but wooden priests. Talking another time in London with another brother of his, one Father Medcalf, who lyes at a tobacco shop in Shoo-lane, I asked him, why he could not pray without a picture? He replied, How can you understand what manner of man Christ is, but by seeing him? or any saint, but by their picture? or how can you pray without a picture, but your minde will be carried some other way? Then thought I upon that sentence of Fulgentius, *Ita facile possit Christum comprehendere, quem tota terra nequit apprehendere*. So easy was it with him to comprehend Christ, whom the whole world cannot apprehend. To goe on with their absurdities: One F. Leech, a Jesuite, who wrote the book called Evangelicall Counsailes, told mee, beeing with him in Christmas last, That if any but heare masse, and after hearing, bee sprinkled with holy water, and kisse the priests garment, he could not commit that day any mortall sinne, *si maxime velit*, though he would never so faine. Which indeed, though very grosse and absurd, is no less than some of their writers avouch.

Oh, how doo they lead along poor silly soules into the gulfe of destruction, by telling them such and such sinnes are but venial; drunkennesse, lying, cursing, filthy speaking, breach of the Sabbath, swearing, and (upon occasion) for-swearing, but venial sinnes! whereas, no sins are lesser than the point of those thornes that pierced the head of Christ: *pro quibus ablucendis, sanguis Christi effusus*; for the washing away of which, Christ shed drops of blood in the garden, and opened the spouts of blood on the crosse. Our sinnes, in scripture, are compared unto sands, which are very small, considering them severally, and yet the greatest shippe is swallowed up of them quickly. Every sinne, in its owne nature, hath the sting of a viper, and doth wound as mortally; yea, the least sinne, legally considered, is damnable; though evangelically, the greatest of all is pardonable. *Inexcusabilis est omnis peccator, vel reatu originis*, saith Saint Augustine. And, *Parentes ante fecerunt damnatum, quam natum*, saith Bernard. And so I conclude with Elias Cretensis, his words; *Ex peccati fumo ortæ sunt lachrymæ*.

Lying, in some cases, the Papists hold not onely to be no sinne, but to be lawfull; and a man may forswear himself before authority sometimes, nay, ought to doo so, under pain of damnation. Witness their notes upon the Rhemists Testament, and diverse their books. According to the rule of the Parthians, they will keep faith with none, *nisi quantum capidit*, but as it serves their turn. As for oaths, to the most of them, they are no other than collars for monkies; which, upon dispensation of superiours, they slip off their necks at their pleasure, especially if they be such state Papists as have been inspired with Jesuiticall equivocations, and mentall evasions; whom a reverend father of our church doth blazon out by their true epithets and ensignes of their family,

D. Courtney  
his divinity.

M. Medcalf  
his answer.

Fulgent.

F. Leech his  
doctrine

Barst in l. m.  
tu. the pro-  
pitator, p. 74.  
Vid Fitz-Sim.  
in fin. stat. m.  
divers. loc.

A learned gen-  
tleman, one  
Master I ey,  
will give you in  
print a cata-  
logue very  
shortly of their  
venial sinnes;  
his book intit-  
led, the  
Christian No-  
mentator.

Lactantius.

Augustine.

Bernard.  
Cretens. in.  
A.L.Z. orat. 4.

Annot. in 23 c.  
Act Apost.

Dam. à Gressie  
mot. Gent.

D. King, Bishop of London in his sermon upon the first of November.

stiling them ἀσπίδες ἀόργας, ἀμφιβίς, δαγλότης, διψυχες, the falsest cozeners of the world; οἱς ἐπὶ βαρὺς μετὶ, πικρὰ, ἐπὶ ἑρκὸς, with whom no bond of nature, consanguinity, allegiance, alliance, affiance, wedlock, oath, sacrament, standeth good, if they list to dissolve it.

Psal. 82. 6.

*Dii terræ, talem terris advertite pestem :*

I mean, the monstrous by tenne 1 by them, the Bishop of London in Legation.

O yee gods of the earth, purge this region of the air, as much as in you lieth, of these pestilent exhalations. This I the rather observe out of his writing, because it seems to me to be spoken not onely morally, at large, upon generall experience of their dealing, but also (in sort) prophetically, as by a kinde of fore-instinct; implying, that himself, though not in life, yet in death, should not be free from this their audacious forgery.

Aug. Epist. 19 ad Vincent. Bull. tract. de cont. de Imag. Vasq. l. 3. de ar. orat. disp. 1. c. 5.

Let mee proceed to a further survey of their doctrine and religion, and acquaint you with what I finde true by my owne experience. Sure I am, that the Papists, by divers their impostures, have more dishonoured Christ, than ever he was by any sect or profession whatsoever; for, have not their best doctors, Bellarmine, Valentia, Vasquez, with others, been the very patrons of damnable idolatry, *suam perditionem sentientes*, feeling themselves to perish, and yet would not bee reclaimed; Bellarmine and Valentia maintaining, that there is a proper worship due to images; Vasquez implying, that the devill, in some cases, may be adored! And howsoever, of late yeers, some of them will a little reforme their doctrine concerning image-worship, by distinctions and metaphysicall notions, yet the practice of the people among them (to my knowledge) is no lesse than *Idolomania*; that practice, I say, not private, or forbidden by their guides; but fostered, increased, and kindled by those that pretend to be the fathers and pastors of their soules. Read Davies his Catechisme, and a book of theirs, called The Manuall of Controversies; and see whether they doo not allow of falling down to images, of kissing them, as they doo the pax in the masse.

Davies Catech. p. 217.

What shall I say of their much mumbling of masses, and jumbling of beads? If there be twenty priests in a house, they must all say masse before noon, though there be nobody by, though they sacrifice to the wals. They must have beads, to pray by number, or else their prayers want weight. They are commanded to say sometimes in one day an hundred-and-fifty Paternosters, as many Ave-maries, forty Creeds; and, if they misse but one of the right number, all is vaine and effectlesse: nay the confessors hold it to be a mortall sinne, if, among so many prayers appointed to be said for penance, one onely be omitted.

Goddard, in his Treatise of Confession, p. 46.

As concerning their processions, praying to the dead, invocation of saints, adoration of the consecrated host, administration of the sacrament under one kind, sprinkling of holy water, tinkling of a bell at the elevation, kissing the ground where the priest hath stood, worshipping of reliques, repeating the name Jesus nine times together, with nines upon nines, often crossing the forehead, the mouth, and the brest, their necessary wetting of their fingers in the holy pot before they go toward the altar, their kneeling down to every priest they meet, their jumbling thrice about a crosse, their pilgrimages, dirges, severall sorts of letanies, in which the saints only are invocated, and other like trash, which are the very Diana of the Romish religion, what foundation have they in holy scripture? Are they built upon the rock Christ? No; but upon the sands of humane brains; being invented, and obtruded upon the people, to advance the benefit and honour of their clergy. Such are they, of whom speaketh one of their owne writers: *An non audis dicentes grata multitudini, flectentes, fingentes, ac refingentes religionem ad nutum et cupiditates dominorum et cætuum; quorum gloriam, nisi suam, pluris faciunt quam gloriam Dei?* Do you not hear them, how they speak plausibly to the itching cares of the multitude, inflecting, fashioning, and re-fashioning their religion according to

Libber. in pref. in com. Philipp. super Christ. ad Cor.



the will and wantonnesse of them, whose glory, next unto their owne, they preferre before the glory of God?

But shall not their owne disciples one day speak unto them, according to that of Saint Augustine, *Quare nos decepistis? Quare tanta mala et falsa dixistis? Et erubescunt humane infirmitati, et non erubescunt invictissime veritati.* Why did you seduce us? Why did you tell us so many false things; more regarding the weaknesse of men, than the invincibleness of truth? Yes sure; *Necesse est, cum dies judicii venerit, &c.*, saith Saint Cyprian: To your charge, the losse of so many soules, for which Christ gave his life, will one day bee laid, and a strict account exacted. Many waving babes were carried away with the blast of your deceits, beaten and broken against the rock of error; many, I say, whom Saint Paul tearmeth *Parvulos fluctuantes*, unconstant yong ones; not so much swelling with pride, as deceived and tossed with the waves of your imposture. But, my beloved countrymen, let not such vipers eat out your hearts; let not the *ignis fatuus* of their preposterous zeale mislead you; but discover the hypocrites, and send them home to Rome, where they were hatched. For, they that dare thus dally with God, no marvell, though they bee bold with your soules, consciences, your children, and your estates, and all that belong to you. Many a poor gentleman, that cannot rule his wife, I doubt, is faine to weare their mark *in capite*; and somewhat they must have *in marsupio*, though the other lie for it *in carcere*. They must bee fed with the daintiest cheere, the best wine, the best beer, the chiefest fruits that can bee got; when oft times, the poor husband is faine to slink away hungry to his rest.

In the end they prove *Plagiarii*, stealing away their children, and sending them beyond the seas, to their utter ruine and overthrowe. This is too common a practice.—Some friends of mine in Lancashire, and elsewhere, have felt the smart thereof. I think it will not be amisse to insert, how they dealt with a yong man heer in London, who is grand-childe to the Archbishop of York, about the end of February last. They perswaded him, what a fine life it would be to live beyond the seas; and withall told him, that, if hee would go over to one of their colledges, hee should want no maintenance; and, for that he was not fully grounded in their religion, hee was referred to one to conferre withall. It fortun'd, that hee came to that man that must indoctrinate him while I was by. I, smelling their knavery, could not rest quiet, till I had found out the yong man, and inquired his businesse with the priests, with whom I had seen him often conversant; who presently told mee their project, and acquainted me, that he must suddenly take his journey to St Omers. But, my self discovering unto him divers of their cheats and tricks, and assuring him, that he should find the case altered if he went out of England, the yong man, being very ingenuous, was deterred, and, I hope, will have no more familiarity with them. Some of the priests agents dealt in the same sort with a very pretty modest youth, one Heury Sylvester, sonne to the no lesse worthy than famous poet, Josuah Sylvester, the translator of Du Bartas; who, being a scholar at Suttons Hospital neer London, was drawn to such places as the priests often frequent, and there had books bestowed on him. They inveigled and wrought so farre with him, that he consented to be sent beyond the seas: and away they had packed him, but that their plot was in time discovered. Many others have they of late daies seduced: but I hope, their kingdom is now almost at an end.

As for you, who have occasion to live neer the wals of these adversaries, and it may bee, sometimes, of necessity, must converse and have some commerce with them, take heed you be not corrupted by them. Have no fellowship with the unfruitfull works of darknes, though with the workers. Bee like unto the river Arcthusa, which passeth thorow the Sicilian sea, and yet takes no saltnes. Live blamelesse in the midst of a perverse and crooked generation.

Aug. vii. 22.  
de civ. Ap. 1.

Cyp. l. 1. ep. 7.

One M. Dutton,  
a Lancashire  
gentle man.  
The priests  
practice with a  
yong man in  
London.

Virg. Ecl. ult.  
Phil. 2. 15.

202. eccle. hist.

Jud. 5. 28.

Rev. 5. 11.  
Ephes. 6. 14.Revel. 5.  
Borin.Euseb. eccle.  
hist. 1. 3. c. 22.Apoc. 17.  
Acts, 8. 23.  
Acts, 13. 10.

Strabo.

And let mee now speak unto you who are my brethren of the ministry, and should (in regard of your office and example) be as angels in the firmament of the church: perceive you not how heresie begins to spread, as that of Arrius in the daies of Athanasius? *Serpit ut gangrena*, it creeps as a gangrene: and yet mourn not you for our Sion in her widow-hood, nor pray for the peace of Jerusalem? Behold you not the ranke of our hollow-hearted neutralists, who think the time is come, to pull downe our culver-house, our little church? How often hast thou heard them, O God, (though they whispered unto themselves,) say of the enemies of our peace, Why are the wheelles of his chariot so long a-coming? *Expectant diem*: they have long looked for a day. I hope they will but expect, till their very eyes drop out of their heads. Again, understand you not, how laborious and vigilant our adversaries now are, forbearing no time, sparing no paines, to captivate and destroy? Witness the swarmes of their books, which you may heare humming up and downe in every corner both of city and countrey. I speak it with griefe; and in this respect, *cor meum, tanquam cera lyuescens*: my heart is as melting wax. I verily beleeve, they have vented more of their pamphlets within this twelve month, then they did in many yeers before. They have printing-presses and book-sellers almost in every corner. And how doo they by this means put their poore disciples upon the tenters, selling that book for forty or fifty shillings, which they might afford for eight or ten; and that for ten which they might afford for one: For instance, I refer you to the catalogue in the later end of this book. I speak thus by the way, to discover their extorting policy, who make a treasury for themselves by these means, and raise no small summes of money. You are those whom God hath set up as lamps in his sanctuary, to give light to those that sit in darknesse, and in the shadow of death, to guide their feet into the way of truth. Hide not your glory under a bushell: let not your beauty be eclipsed: but, (as the Spirit to the angell of Philadelphia,) Hold that which you have: Stand with your loines girt: Be strong in the Lord, and in the power of his might: and remember, that *Vincenti dabitur*, To him that overcommeth, shall it bee given. *Nec paranti ad praelum, nec pugnanti ad sanguinem, multo minus tergiversanti ad peccatum, sed vincenti ad victoriam*; Not to him that prepares to fight, nor to him that resists to blood, much lesse to him that shewes his back in cowardice, but to him that overcomes to conquest. And hence, St Hieromes penne, like a lance, was charged against Vigilantius and others. St Augustine, in his disputations, spake hot words, coles of juniper, against the Arrians, the Pelagians, the Donatists, and the Manichees. Be you as vigilant and severe: *Res postulat*, the times require it. And therefore beginne to blame the Church of Ephesus, for imbracing the doctrine of the Nicolaitans; and the Church of Smyrna, for imbracing the doctrine of Balaam; and the Church of Thyatira, for imbracing the doctrine of Jezabel: and shame not to tell the Lady of Rome, that, notwithstanding all her paintings and complexions upon her face, the cup of fornication is in her hand. Peter spake as much unto Simon the sorcerer, that he was in the gall of bitterness, and bond of iniquity; Paul unto Elymas, O full of mischief, and enemy of all righteousness; Polycarpus to Marcion, calling him *Diaboli primogenitum*, the devils first-borne.

Strabo describes a certain fountain to be in Arabia, beyond Jordan, which poisoneth all beasts that drink thereof: for which cause it is ordained, that the herdsmen shall make restitution for such beasts as perish by drinking of it; unlesse they proove, by violence they approached. In like sort, there is a well of abomination: many wilde asses runne thereunto to quench their thirst; and yet they that taste thereof perish. The pastors of Christs flock, who have Peter's pasce for their charge, if they keep not their hold, that is, hold their sheep within their fold, their soule shall answer for the same;



except it shall appeare, they drank the deadly waters of sinne through their owne wilfulness, rather than the others negligence.

The shepheard cannot steppe aside, but the wolfe is ready to seize upon his flock. There are many wolves; so tearmed, not so much in regard of the composition of their bodies, as the disposition of their mindes; for they shall come unto you in sheeps clothing: but beleve them not; for inwardly they are ravening. There are subtilo serpents, that still wait for their booty: Their poyson is like the poyson of a serpent, Psal. 58. 4. Psalm 58. 4. James 3. 8. or, as the Apostle, Their tongue is full of deadly poyson. *Inficit, interficit*: the infection thereof doth not onely beginne of late to spread, but hath left many for dead, that there is little hope of their reviving; *Non ægroti, sed defuncti*, beeing not diseased, but deceased. They are no sooner feverous, but their physician holds them to a dyet-drink: they shall not have the water of the sanctuary, that would coole them; but Marah, the harsh, bitter, and ill-brewed drink of balefull errorrs, to destroy them.

I have read of one Exagon, an ambassadour to Rome, being at the consuls command cast into a tunne of snakes, that they licked him with their tongues, and did him no harme: but these snakes, though they were sent us from Rome, bring such poyson with them, *non in caudâ, sed in lingâ*, not in their taile, but in their tongues, that with their very breath they can infect and infest. How many soules have they so killed in our land!

*Aspidis et morsu læsum dormire fatentur  
In mortem, antidotum nec valuisse ferunt.*

It behooveth us to bee in our generation, as wise as these serpents, though as harmlesse as doves. Against the incantations of such syrens, let us ring the muscull bells of Aaron, and sing the sweet songs of Sion, that is, arme our selves with the *παιονία* of God, treasured up in the scriptures: so shall not the locusts of the wilderness, with their scorpion-like tayles, (who now swarme in such abundance,) hurt any of our little ones with the deadly sting of their contagious error: but, having the seale of God in their fore-heads, they shall be able to resist all such as cease not to persecute the spouse of Christ, and to make warre with her seed. Mat. 10. 16.

Now for the better discovery of the impious tricks and devices of the priests and jesuites, and that all who meet with any of their moderne bookes, (whereof I told you there is such plenty,) may hoot at them for most abominable impostors and lyers: Let mee intreat you to reade a few of such tales as I have culled and collected out of their books lately sent over, the most of them according to the frontispice printed at Doway; and you would think, any solid wit could not be miscarried by them, but rather admire the poore shifts they are driven unto for the keeping of their weather-beaten cause aslote. So palpably doe they proceed beyond the bounds of modesty and reason, *ut nemo eorum obtestationibus et jactationibus quicquam credat, nam eos mentiri et dupliciter mentiri certissimum est*, saith Luther. Luth. defen. verb. cœnæ. Fol. 381. 382. Let none beleve their protestations and vaunts: for it is most certaine, they lie, and that lowdly. If they will needs be *architecti mendaciorum*, still hammering untruths, I would advise them to lay probable foundations, and chuse such materials as are more malleable.

To begin then with one tale of theirs, and it is a pretty young sucking lie, alleaged by one Henry Fitz-Simons, jesuite, in his book called, *The Justification and Exposition of the Sacrifice of the Masse*. Fitz Simons, lib. 1. page 131. Lib. i. p. 131.

"In Diep, (saith he,) a town of France, a woman of the Protestant religion, dandling her infant that never before could speak; the childe distinctly pronounced, *To masse, to masse*. The mother, warned so admirably, went instantly with her infant In all the tales I use their own words.

in her armes to church, and found therein a learned man preaching of religion. His sermon being ended, she felt herself so sufficiently resolved, that, renouncing her heresie, she forthwith became Catholick."

It pleaseth God indeed to use the weak, sometimes to confound the strong; to imploy the child, to convert the parent; and to indoctrine the innocent, to refute the insolent. but that he should shew any such miracle, for the justification and ratifying of that most impious and idolatrous sacrifice of the masse, is beyond the lists of reason, I may well say, the bounds of Christian faith, to beleieve. But, for want of better argument, you shall hear what other tales have flowed from the froth of their understanding, to delude the ignorant, and confirme this said sacrifice.

"A mariner being supposed to be drowned, a bishop of his countrey caused masse to bee said for him. The mariner at that time had been some twenty dayes without food, born up and down upon the keel of a boat, and then ready for famine to die. In the houre, (as after was knowne,) of the oblation for him, a man appeared, and delivered him a portion of bread: whereby suddenly he had full force and vigor; and shortly after, by a ship sailing by, he was rescued."

"There was a gentle-woman neere Naples in Italy, whose husband was a captain: and she, having tidings that he was slain in a battell, caused weekly masses to be said for him. It fell out, that this captain was imprisoned: and after, by good testimony it appeared, that at the very same time masses were saying for him, his chains and fetters fell from him, and could not be fastned."

Let mee help to prompt this tale-teller with another of the same cut.

"A fier that had more minde to fill his owne purse, than to empty purgatory, did very zealously and resolutely, in his sermon before his offering, avouch and warrant his auditors, that whosoever came up with money to the altar, and would think of any his dearest friend, whom he thought to be a prisoner in purgatory, should obtain this gracie by that indulgence, that at the very instant of the monies throwne in, and clinking in the bason, the soule should leap out of purgatory."

The aforesaid author reporteth of another prisoner, supposed also to bee dead, whose brother, (being an abbot,) saying masse for him, his bands fell alwaies, and could not restraine him, whereat his enemies at length wearied, gave him libertie to redeeme himselfe.

*Quorsum hæc?* Why doe they take such paines, and imploy their braines upon these inventions, namely, to hook in the people, and bring greist to their mill, that their masses may goc readily away for ready money?

But these former inventions are but slight work, posted over by some prentice of the coyning trade. Behold heere following a more worthy master-piece, wherein a chiefe architect and a more nimble interpreter of the puppets, is brought in for an actor.

"A gentle-woman of England, in one of the yeers of jubile, travelled to Rome, where being arrived, shee repaired to Father Parsons, who was her confessor; and he administering unto her the blessed sacrament, (which, in the forme of a little wafer, bee put into her mouth,) observed shee was long chewing, and could not swallow the same: whereupon he asked her, whether shee knew what it was she received? Shee answered, Yes, a wafer. At which answer of hers, Father Parsons being much offended, he thrust his finger into her mouth, and thence drew out a piece of red flesh, which after was nailed up against a post in a vesperie or private chappell within our Lady-Church: and though this were done about some twenty yeeeres since or more, yet doth that piece of flesh there remaine to bee seene, very fresh and red as ever it was. Witnesse, J. Marques jesuite, in a book of his written of late, and intituled, *The Examination of the New Religion*, p. 128."

Fitz Sim lib. 2.  
f. 111. v. page  
402.

Fitz Sim. qua  
supra lib. 2.  
p. 116. page  
402.  
R. L. P. in lib.  
entit. The most  
divine sacrifice,  
fol. 56.

R. L. P. in lib.  
praedict. fol.  
7.